

RIVERS OF LIFE

OR,

SOURCES AND STREAMS OF THE FAITHS OF MAN
IN ALL LANDS;

SHOWING THE

EVOLUTION OF FAITHS

FROM THE RUDEST SYMBOLISMS TO THE LATEST SPIRITUAL
DEVELOPMENTS

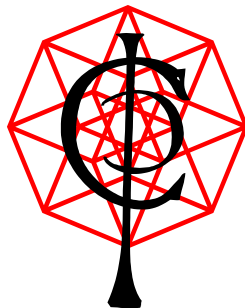
BY

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F.R.A.SOCY., &c., &c.

*WITH MAPS, ILLUSTRATIONS,
AND SEPARATE CHART OF FAITH STREAMS*

VOL. I.



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The Appendices (Chart, maps, table)
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ABBREVIATIONS

None but those used in all works. English is used in preference to Latin or other languages, so that B.C. and A.C. stand for "Before" and "After" Christ, and C.B.C. is "Century B.C."

IN PREPARATION—

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P R E F A C E

IT being now several years since the first part of these volumes was written, the author craves the pardon of those who put their names down for copies in response to a prospectus of 1876 which he issued on his intended return to duty in the East. The work then contemplated was by no means as large or serious an undertaking as the present, and it fell more easily from the author's hand as the everyday thoughts and observations of Indian life on the living faiths around him. But on retirement from Her Majesty's service in 1877, it seemed advisable to halt, and read up further matter for which hitherto there had neither been opportunity in the way of ancient literature, nor time, from the exigencies of heavy executive and administrative work. He had long been anxious to take up more thoroughly and systematically the earliest developments of Western faiths as founded on and closely interlaced with, all the oldest as well as modern religions of Central and Eastern Asia. Indeed, the striking parallelisms had always been an engrossing study especially during every visit to Europe, and had led up gradually to the formation of divers synchronous charts of all Religions or Faith-ideas, and to various Synoptical tables, such as that contained in Appendix IV. of Vol. II, besides having entailed a good deal of correspondence in Indian Journals. The writer fortunately has had not only leisure to study most of what has been written regarding the ancient ruins, shrines or places sacred in the religious and legendary histories of Egypt, Western Asia and Europe, but had personally inspected these from the upper Nile to over most part of Syria; portions of Asia Minor, Turkey, Greece, Italy, Spain, and particularly the Keltic remains of the West; while of the East and its faith, especially India and its surroundings, he felt able to speak with the authority and confidence which is begotten by living among the people, talking several of their languages, and closely studying their faiths, rites and customs during the third part of a century. It has been urged upon the author that even at the risk of being thought obtrusive he should here inform his readers of these and some other little matters of personal history, necessary for them to understand the circumstances which have directed his studies and given him a certain confidence in pursuing them. From these it will be seen that he has enjoyed as favourable opportunities of

acquiring a practical knowledge of all the faiths of India and its circumjacent nationalities as of the sects in his own country.

It is now nearly forty years since the author began to study the religions and languages of India, and he was led to do so in days when the latter was not compulsory, from a fervent belief in his own faith, and a sincere desire to save "the lost." He approached the vast subject—how vast will be seen in page 290 of Vol. II.—with all the usual zeal and no doubt dogmatism, which generally distinguishes those who are not only entirely ignorant of the old religions they so valiantly attempt to over-throw, but who know very little even about the foundations of the one they seek to propagate. Long years of careful study and many well fought encounters with the able adversaries of current creeds, had however, the usual effect when one *determines* to know and accept all truth, come from whatever book, shrine or priest it may. He found it impossible to walk like so many of his good comrades, with neither eyes nor ears for the ancient faiths around him, and truly there is nothing gained by shutting out facts, truths or comparisons however uncomfortable. Better far to know the real foundations of every story, doctrine and rite—the root from whence sprang every emblem, God or divine idea, than to believe implicitly the ancient writings of more or less interested persons.

The first scenes of the author's study on entering the Army had been Madras, Central India, the Dekan, and then the high and holy places of the Western Ghâts of the Bombay Presidency¹ from whence above 2000 years ago had issued Budhists and Jains, pushing before them Aryan, and vastly ancient Turanian Nature worshipers. Afterwards he was called to civil duties on and around the Mysore Highlands, where he gazed with amazement on the remains perchance of the "River drift" or "Cave man" and on Druid-like shrines, surpassing far those of his native land.

A somewhat roving and extensive Engineering charge followed, which afforded ample opportunity for becoming intimately acquainted with all Southern India, and which necessitated a systematic study of its languages. A close acquaintance was thus attained with the Aryan, Drâvidian, and especially with the ruder non-Aryan population, their shrines, deities, symbolisms, rites, traditions and legends. But it is not easy to search out many of the more ancient of these, and to collect or fathom, when found, the dim pre-historic faith-legends of the non-Aryan and Dravidian of the jungles. Many of the most sacred shrines, and revered but shrineless spots, lie far from the busy haunts of Aryan life, on high and all but inaccessible mountains or

¹ The reader will better understand the following if he will keep before him the Map of India at end of Vol. II.

cliffs, beside secret caves or in vales where, by a dark pool, sacred tree or holy well, there is often only found a solitary pious man, but one mayhap full of the tales and traditions of a faith which, in his opinion, is passing or has passed away. He who rests but for a day or two at such Indian shrines, and knows merely Brâhmanas and Purânas, or even Vedas, will hear only of those higher gods. Siva will be the peaked mountain or dark stream, and Vishnu or Lakshmi the ovicular cliff or mound or deep gorge; but these places had gods and rites and symbolisms before the earliest deities of any literature were known, and to such points the careful student must address himself if he would learn the *roots* of faiths, and from whom Purânîk or Vedîk gods sprang. This requires some experience, much study and time, and the writer looks back with much pleasure to the many enjoyable holidays he often spent, encamped beside strange shrines or sacred groves, even when he could not get within them, for many have laws forbidding "the unclean" to approach. By selecting, however, a suitable time, and showing a respectful and real interest in the faith and its god-ideas, and having a practical acquaintance with its literature and the vernacular languages, one can often acquire much substantial knowledge, as well as hints of an important kind, such as no writings on Eastern faiths impart. Priests and devotees also readily return visits, and thus many evenings of friendly talk can be arranged, when all the past and present faiths of the land can be freely discussed. In these matters there is often an unspoken meaning, born of true sympathy, which can only spring from such friendly intercourse, when this is continued long enough and whilst priests and people are engaged in the daily round of their religious rites and duties. And this knowledge will be all the more complete if we know the people administratively and socially. It will utterly fail if a breath of proselytizing feeling is thought to exist, or even if we cannot show that we fully appreciate the pious yearnings of the worshipers. If we can do this, and what earnest thoughtful man cannot so sympathize with the longings of his fellows as they pass through their various stages of civilization? then we can read as it were between the lines, and find a clue to many divine ideas, symbolisms, rites and words which no writings have yet made clear; but the problems must be read backwards as described at page 409, and from the living Religions—well and practically grasped—we must try to get at the original inceptions and radical emblems now separated. from us by a vast mental chasm.

Faiths are linked together by symbolisms and a nomenclature which has proved all but indestructible as this work will abundantly show, and these the more religions and advanced thinkers seized from the rudest nature worshipers and used as pious

devices to render apparent to the multitude, what they longed to discern of the unseen and the limitless. So early Christians put crosses on the ancient stones, and built their churches on sites endeared to Pagans by the worship of ages, just as Hindus had before acted in regard to Budhists, and they to Vedantists, and so on for untold time. The hallowed associations connected with old names and emblems, rites and fête days, were always esteemed by reformers as the best means of furthering their schemes—usually the best interests of their fellows. It was found that the revered name and symbol best comforted the miserable, gave strength to the ignorant and aided greatly him who was striving to associate himself with the divine; and this we call "Religion."

Before leaving Southern India, the writer had many opportunities of seeing and studying the faiths and shrines of all the Eastern coast of India from Tamulian Madras to the northern limits of that ancient Āndhra nation now and for a millenium known only as the Telagū, Telingāna or country of the Tri-Lingas. And no region is more interesting, whether we consider the intense energy of the people so long manifested in colonization, or their very ancient lineage and for northern possessions. It was Āndhras in their ancient Turano-Kusite or Mero-opian stage, who stemmed the advancement of Sanskrit-Aryans at the northern fortress of Kāl-linga; for this (our Kalinjar) long looked down watchfully upon the new Aryan possessions—once probably theirs, in the valley of the Jamūna or Jumna, which river was also more anciently known as the Kāl-linga—a significant name which the reader has yet to become familiar with.¹ The Āndhras would then as now truly merit the Vedik designation² of "Followers of *Sisna-Deva*," the Priapian or Lingam God, for they claimed his Triune sway from three great shrines embracing the whole breadth and half the length of all India. When they lost control of these shrines they substituted others, and in lieu of Northern and much of Southern India expended their surplus energies in colonizing trans-oceanik countries. It was they and theirs who founded the old *Talain Taling* or *Tra-ling* Kingdom of Barma, and who principally pressed their Indian civilization, arts, faiths and symbolims on Barma, Siam and Kambodia, and, by the help of their Tamil brethren, on all the Indian Archipelago. To trace their age and probable deeds we must dig even below those wondrous old temples buried in the primeval forests of Siam, Kambodia, Java, Bâli, &c.,³ and learn how they but followed here in the footstep of those far

¹ Cf. Wilson's *Vishnu Purāna*, Hall's ed., iv. 203. Pliny's *Nat. Hist.*, vi. 22, and our vol. II 472-480.

² *Rig Veda*, vii. 25, 5; x. 99, 3, on which see Dr. Muir's *Sans. Texts*.

³ Cf. vol. i. pp. 113-117, and other parts.

more ancient Turano-Bâli or Bâal worshippers, who had also left their South Indian and Ceylonese homes—by no means their cradle—to bear in mythologic times a wondrous civilization into Celebes and Sunda groups, nay onwards into Oceana and the Amerikas.

War, followed by civil duties, called the writer to this Eastern side of the Indian Ocean, where, during nearly seven years, he had ample opportunity of practically acquainting himself with the purest Budhism that anywhere exists nationally. Here also he had to study his first Turanian language, the character of which was, however, found to be in close approximation to that with which he had been so familiar in Telingâna. All trans-Indian languages have here borrowed, though the Lingam worshipers had long ago been driven away except from the seaports—hateful no doubt from their social and comparatively recent caste pretensions—yet lower Barma still markedly showed their ancient influence.

The faith of the great Prophet of Budha-Gayâ had long been one, the practices of which the writer had anxiously desired to study for it crosses the student's path in all research concerning Hinduism or the Neo-Brahmanism which it had developed, as well as that earlier Hermaik and then Vedik Brahmanism from which it had sprung as a reforming and conquering faith. It seemed a vain hope to thoroughly master Budhism without a personal acquaintance with it as a living faith and here—throughout Barma, Siam and their coasts—it was working under numerous and much respected leaders; perhaps the least worldly of priesthoods, with a fervor and purity far beyond that manifested by the vastly more numerous Budhists of China and Japan. The Barmese had indeed looked upon Ceylon as a sort of Myamu, Eden or Paradise, where was concentrated all that they held lovely and pure in faith—“a divine gem,” as they said, “in a wicked world;” but being long an appanage of idolatrous India and then of “white *Kalas* who neither fear gods nor devils” it had then (thirty years ago) fallen from its lofty pedestal and the high priests of the Irawady were learning to themselves and seek for no aid from India beyond an occasional relic of their Master.

From the straits of Malâka to the northern capital of the Barmese Monarch, and from the forest-clad shores of Arakân and the hills where dwell the wild dark Khyens, to over many of the mountains of the red Karen and of the little known Shân tribes, all of whom are practically Nature and Nat or Fetish worshipers, the writer sought a knowledge of present and past faiths. Almost every shrine and sacred mountain spot within or near our own borders was visited, and priests and people freely dwelt amongst as in their Khymmga and Ziyâts, where the most friendly intercourse

could be long continued, and all the faiths and legends, past and present, freely discussed.

A year and more was then spent in Eastern Bengal where, as Superintending Engineer of a wide circle, extending all round Calcutta and even east to Dâka, throngnout the Sunderbans and downwards towards Orîsa—long a sacred land of Budhists, and now not less so of Hindus—the writer had a prolific field for all religious and archeological studies.

From Calcutta. he was moved into Northern and Eastern Bengal, where during a year or two he was able to visit most of the wild hilly retreats of the Sontâllis. Munda, Kols, etc.—strange and ever-interesting “non-Aryan aborigines,” whom Aryan and Drâvidian have alike pushed aside into almost impregnable fastnesses. Much will be found in the present and future volumes regarding these old persistent nature worshipers, as well as the inhabitants of the Tibetan highlands, to the borders of which, at Dârjêling, some 8000 feet high, the author’s charge extended. But nothing could exceed in interest the whole Gangetic valley around his headquarters. The Provinces of Bihâr and Bânâres were the nucleus of the great Magadhâ Empire, where 300 years B.C. Megasthenes the Greek wrote what enables us to check the misty chronology of ancient Indian history. Here the archeologist can study the half-mythical stories of the great cities of Kbnaj, Kâsi, etc., on his west and to the eastward seek for Gour and other capitals of early Bengal amid the swamps and jnngles of the Ganges. But to the student of Religions all around is classic ground, and a land on which one-third of the human race still look with affectionate reverence. In the north, by the little lake of Kapila Vasta, not far from Ayodhya, the holy Capital of Râma and Sêta, “the Great Teacher” was born, and from there he fled as a solitary pious man to give his great lessons to half of Asia. Here too is the sacred mound and steps of Vaisâli, where he had often preached and spent thoughtful days with his favourite disciple Ananda; and beyond it, to the far north, may be seen the Devisthân—suitable name for another great *stupa*—where by Kosianagara he rested from his labors and embraced Nirvana.

Near the southern water-sheds of the great river lie the sacred hills of Rājagriha, and the forests where, under an ever holy Bodh tree, the pious ascetik had so long pondered over all the miseries and unsatisfactoriness of life. Here for seven years he had thought only of past faiths and his own salvation, but from here also he had roused himself above selfish aims and determined to be “up and doing,” and dedicate the rest of his life to advance the happiness and best interests of humanity. It was

from this retreat that he passed into the busy life of the world in Bānāres; but his disciples then forsook him and fled. At Nalanda he planted his first woodland colleges, from which issued teachers who changed the whole face of Indian life, and swept away an effete faith which had become an oppressive scourge to all ranks and conditions except the pampered priestly castes. Here too lay the early scenes of that mongrel Buddhism which has in India outlived Sakya Muni's in the Jainas of Gujerat and Malwa. But older far than all these may be seen the ancient sites of the: aboriginal Nature worshipers, as at Deogarh, Parsu-Rāma's mountain, and at no doubt many another, sacred to more primitive divine-ideas than this Hindu Avatâr and Jaina saint, aye, even more ancient than Vedic gods, if one had only the necessary knowledge and leisure for such researches.

From these provinces the author was transferred. to the north-west—"Agra and Central India," as the vast and wild districts are called which stretch from the fertile plains of the Jamūna over all the lands watered by its great tributaries the Chambul, Sind, etc., which rise amidst the Aravalis and the Vindhya's. Here indeed he who desires to study the most ancient histories, mythologies and faiths, has a wide and intensely interesting field before him, which would require a volume to give any clear conception of. To the north, on the Jamuna or mythic Kal-linga, lie all the scenes of the youthful Krishna's life, including those of his amorous follies, which fanciful solo-phalick worshipers have woven around him as their Apollo. Further north are the fields where in mature life he warred with gods and Titans and all those Herakleidæ of ancient India as depicted and immortalized in the great epik of the Mahābhārata. Everywhere also the old Nature faiths are vigorous, though on the Jamna usually hidden under a thin disguise of Hinduism; but it has no such covering southwards amidst the wilds of Central India and Bundelkand. There we find Druid-like shrines of all kinds; ancient peoples Worshiping stones and divers other objects symbolical of nature's fertile agencies, and keeping high festivals similar to the Phallaphoria of Egypt and of Greece.

After some four years spent in developing Public Works throughout these provinces, the writer was transferred on similar duty to Rājputāna, where the seat of the Government is on the sacred and beautiful mountain of Abu, the ancient Arabudha. Here Brahman and Budhist had often striven for mastery, and from thence had many of their Reformers gone forth to redeem India; but now Abu is only the timeous resort of pious Hindus and Jains and, at certam seasons, of pilgrims who come to worship at its exquisitely carved and famous Jaina temples or at very

sacred shrines and wild rocky spots where Aryan and non-Aryan, Hindu and aborigine, alike agree that Mahā-Deva still manifests himself to the devout believer. In spite of Jain and Vishnuite, Siva is “The Lord” of this “Holy mountain,” and here it was, say some, that he appeared in his earliest androgynous form as the Ardhanâr-Îsvara or half-man and half-woman.¹

In Rajputana, that is from near Agra and Delhi to the borders of the Bombay Presidency, from the dreary sandy dunes of the West to over all the rugged defiles and plains in and about the Arvalis in the East, the writer found new fields of ever increasing interest. Throughout the desert oases were shrines like the Amonium in the Libyan desert, and everywhere a plethora of vastly ancient and holy places untouched by modern civilization, where the most primitive Nature worship absorbed the whole life and thoughts of numerous and widely different races. Here, indeed, the intelligent inquirer could often see the rude base on which many of the elaborate rites, symbolisms and even doctrines of faiths rest; for here were the numerous early growths all in active and serious operation. Beside the naked rites and strong faith of the uncultured non-Aryan stood the refined and gentle worship of all sects of Jainism, as well as old and neo-Brāhmanism, down to that recent and voluptuous form of Hinduism—the degenerate child of Krishnaism—which yet arrogantly professes to follow the teaching of the pious and pure minded Vallabhā-Chārya. Here one could constantly observe the outward, and occasionally much of the inward life of some impure dens—the shrines of certain leading Gosains or “Mahā Rājas” as these great sensualists are popularly called, and realize by comparison the innocent simplicity of the ancient faiths of the rudest worshipers of Fertility.

From Western India the writer was transferred to Lucknow where, as Chief Engineer of Oudh—that ancient classic land of Ayodhya—he had great facilities for a further detailed study of the earliest Aryan faiths; for in this part of India lie most of the scenes so beautifully depicted in the stirring religious epics of the Rāmāyana and Mahābhārata. Ayodhya has been called “the cradle alike of Hindus, Buddhists and Jains,” though it has never forsaken its old love—Nature worship; nay, this seems to have even spread among the dense masses who throng this “garden of India” to the extent of nearly 500 per square mile. Yet Ayodhya was Rāma’s capital when Greeks were fighting in the Troika, or say 3000 years ago, and has ever since been esteemed the “Gate of Heaven and centre of the Earth.” By its waters—“the Holy Sarju” sprung from “the tears of love shed by The Supreme” upon its beloved children—

¹ Cf. Indexes and Pl. xiv. Vol. II. p. 374.

did Rāma, great Vishnu's seventh incarnated form, pass his youth and later days, for, on reaching manhood, he had to forsake the city "built on the chariot wheel" of his God, according to the harsh command of his father—the reigning solar monarch. When he died, though entreated to return, Rāma refused, in order that he might fulfil that father's vow; but after a great war in which the solar arms and faith were carried to the most southern extremities of India, he revisited Ayodhya, and there ruled, beloved by all men till in a ripe age he descended into the waters of the Sarju, and was received up into heaven amid the acclamations of celestial hosts and the tears of his people. By that spot where the waters were cleft apart, is a thrice holy shrine and sweet shady grove, where the writer sat and listened to the oft-told tales of the Rāmāyana, and the many virtues of one confessedly esteemed by all sects as one of the purest, most just and gentle of prophets. Some 600 years probably after that event, a higher class of mind and a greater incarnation of "The Supreme"—Budha the ninth—began to preach his gospel of loving kindness and honest work, in the adjoining capital of Srāvasti, and there were founded monasteries which sent forth light and learning, and cast out many corruptions which had taken place in Rāma's faith.

These volumes will have greatly to do with all the aforesaid matters. Mythologies especially require much sifting, for they abound in history as well as allegory, though not usually very obscure to one familiar with the country, its people and literature. Rāma with his ploughshare, losing and winning back the immaculate Sêta, "the field furrow" or fields of India, is not very dark, but we must read further, for Indian poets were fond of two meanings to one tale, and here there is also a religious history and an esoteric and exoteric god. The Eastern student ought not, however, to experience those difficulties which seem to so perplex the too practical European. when he enters upon the study of Eastern religions, and the modes, poetical and mythological, by which the Indian teaches faith and history. Knowing his adopted land well, the Eastern does not require recondite volumes to explain "Dionysiak Myths" or "Solar theories" as the old faiths are now called in the West. He sees these pervading the tales and epiks of East and West alike, just as Yahvism or Yahu-ism pervades the Scriptures of Jews or Yahus—that ever familiar and expressive faith-term by which alone Asia knows the "Yahudean" race. He sees that Hektors, Priams and their fields of fame are at once mythical and religious, that though not true history they have yet an historical base, and further, that such sacred epiks are virtually to the mass of the people

what Vedas and Brâhmanas are to the ecclesiastics. Epiks soon assume their true dimensions when we study them in presence of the people and the living faiths which have grown out of them. He, of course, who has been cheated into believing too much, is prone to rush into the opposite extreme, and this is unfortunately true of some European scholars whose school-day-dreamland of Troy and its heroes has been too rudely dissipated by maturer knowledge. They are then apt to surpass their former state of complete credulity by averring that there is not in all these old writings even a residuum of truth, while the converse might almost be stated; for there are always elements of genuine history in all the narratives of those startling epochs of a race which have thus called forth the true poet or even fanatical teacher.

It has thus been rightly urged that a national myth has always a natural cause and is not a mere invention; that many myths are history not yet developed and, when ponderous, have some great facts at their base. It was at least by such means that ancient men taught their fellows, and we must therefore no more despair of finding and elucidating some true points of history in Indian epiks and other sacred writings than in Western ones, nor any more dream of casting them aside than we would the lists of Manetho or the cosmogonies of Hebrews and Kaldeans with all their gods and heroes of fabulous age and deeds.

Let us be grateful for the quasi histories of Jaktan or Cahtan, Abram, Jacob, Moses. Samson and Solomon, as well as of Pallas, Heraklès, Arjuna and Krishna, though we may not at once discover in these legendary accounts any very reliable history. Nay, let us go further, and admit as portion of the necessary study of man, all his various ethereal beings or Sky-gods, for these too were thought to dwell in a manner among men, though, as a rule, they are kept very distinctly apart from terrestrial humanity. There is no escaping such more or less spiritual verities as Anu, Hea and Bel, Osiris, Ra and Horus; Brahm, Vishnu and Siva; the Alê-im, Yahuê and Adonis, Zeus and all his hosts; nor yet the feminine and neuter forms of these rulers of the heavens and the earth.

Let it be our aim then to get below or behind these well defined but not really primary potentialities, and to grasp the more radical forms and philological roots which, whether of spiritual or material signifiante, are continually emerging from buried palaces, slumbering libraries, tombs and tumuli. We hear them in echoes, more or less strong, and often strangely symbolized as Ba, B'ra, Ra; Zî. Ti, Chi, Dzi, and Jê; Ā, Yâ. Ān, Āb, Ad, Os, Us, Az, As, Ath, Es, Ish; Ār, Er, Ir, Il. El, Al and Allbs of mascu-

line, feminine, and neuter repute. Some are fully recognised gods, and all are or were “spirits” or spiritual, with such meanings as “Ghost,” “Life,” “Being,” “Breath,” &c., and often of a very humid and unsavory kind, especially when materialized, which they frequently become, as in *Asu-a*, the “Breather,” “Life Giver or Patriarch,” of fiery, solar or phallic form.

Before the “*I am*,” They were, and it is, indeed, a long passage in the history of man to advance from *As* to *As-mi* (Skt. “I am”), from this “Breather or Giver of Life,” in such simple concepts as the El or Alê-im Gods of Gen. i., to “I am that I am.” Here was an abstract conception of the *ego* and of “being,” in lieu of a simple El-god or the *As*, *Ash*, *Ath*, *Asu*, *Ashr*, &c., or those simple fiery creative ideas, which every race of the old world, but especially in Asia, held to signify “The Quickener of Nature’s fertile energies.”¹ *Asu*, the “Divine Breath,” *Asur* and *Asha*, existed long prior to *Āsurias*; and *Asha*, said the Baktrian Ashites or Fire worshipers, is that by which the world grows and can alone live—a veritable *Es* or *Îs*, as of *Es-ars* and *Îs-varas*—a Logos which oft assumes decidedly carnal attributes.

Many scholars thus begin to see that the roots, however now pronounced or written, on which philology has built such goodly structures, must be more stringently analyzed. They have been up to this time for the most part generally accepted, not sufficiently and radically investigated. This has now to be done, and especially from religious and emblematic points of view, where they run as so many names do on religious lines, and touch on radical symbols and attributes of man’s earliest gods. Strict etymological foundations may, even in many most important cases, be not available, for roots referring to divinities necessarily run back to periods before languages had classified, that is, had philologically developed—before the parent tongues which we may call Turanian had thrown off the Shemitic and Aryan, a comparatively modern matter.

Much new light—not quite unforeseen in the East—has been dawning, promising to connect these original concepts with the favorite emblems of primeval man and the rude scratchings of many lands, including what has been termed the gross literary forms used in the ancient classics of China,² and some Egyptian and Hamathite hieroglyphs. None who have made old faiths, archaic Alphabets or syllabaries, a study, will be surprised at this. As with us a letter or word is only the sign of an idea, so rude man represented his greatest or divine ideas in letters like to his favourite and best known emblems.

¹ Cf. Vol. II. under *Ruach*, *Vul* or *Iva* and *Maruts*, as at pp. 58, 66, 88, 575, and elsewhere.

² Cf. Vol. II. p. 533, and *Lon. Athen*, 2d and 9th Sept., on *Yih-King*.

It is undoubtedly difficult to analyze or trace the cause of the root in Aryan, Shemitik, or other tongues, but not more so than to get at the base of faiths and legends. We must begin by ransacking all such historical or quasi-historical reminiscences as can be gleaned regarding those vastly old races, which for lack of a better name may be termed Turona-Aithiopes, Cushites, Meru-opes, &c. These, upon leaving the High-Asian cradle become known to us from many sources as Eruthræ, Akads, Āds, Khems, Hamatha, Chams or Hamites, Kheta or Kutus, Kuths or Cushites, &c.; and for one hundred years back, divers archeologists, historians and philologists, have told us to look mid-Asian-ways for such races, if we would know the sources of language, art and civilization, as well as of worship and its symbolisms in those early Religions spoken of by some of us too arrogantly as “Folk-lore,” “Theories,” or “Systems.” To the development of these questions much of this work is necessarily devoted, and at page 548 Vol. II. will be found, roughly but typographically tabulated the races, tribes or communities which have to be more especially considered.

It is not in historic times nor near to the days of Vedas or any Bibles that spinning, weaving, building and mining, nay, nor writing, sprang up, and especially engraving of consonantal words,¹ for old as this last art is, it is clearly prior to the times when religion, especially symbolic faiths, arose, and when men chanted hymns and prayers to well defined deities—hymns which had been handed down from parent to child, or priest to neophyte for doubtless thousands of years before being crystalized on stone or papyri.

We are too prone like ancient Aryans—Greeks and Sankritists—to adopt their egotism with their literature, ever thinking that what we know most of, reveals or at least dwarfs all things else, whereas we are still only at the threshold of real knowledge in regard to very ancient languages, and Europe has to unlearn much in regard to faiths. We have too often divorced that which the Gods have joined together, and like the old Aryan, resented the fact that the fair Gāngā whom he married in Vedic days had long been the wife of him he opprobriously termed a Daitya, thus ignoring the great Cusha-Dwipa civilization² which he had stepped into as the Shemites had done in the case of the Cush or Kuthite Akad, and the Greek in that of Ionians and Dorians.

¹ Vowels or breathing sounds the Eastern did not trouble himself with in early days, but he looked upon a broad *ā* and *ū*, &c. as consonants, and noticed these.

² The Arts, especially building, long preceded Aryans alike in India and the West. See Vol. II. p. 467, &c., and an able article in the *Edinburgh Review* of October 1882.

In all these matters we want more elbow room, and greater elasticity in our rules and lines of inquiry, and full sympathy with those philologists who speak of language having “forty distinct mothers,” and given to “plurality rather than unity.” Although we are not here concerned with philology *per se*, yet the histories of religions and mythologies *during the written ages*, must necessarily be sought for in the leading words in which deities, rites and doctrines, found expression. The further back we can trace a word, rite and emblem, the more the primitive idea will appear, and if we fail to trace it far enough, we may perchance come upon an age which had forgotten the primary significations, but which had retained the emblems and rites more or less altered, under epithets more or less misleading. The Priest, too, ever crosses the path of the enquirer by veiling his “mysteries” in strange names and forms to screen them from public gaze; while fonetik growth and decay have all to be battled with.

There are, however, certain tolerably recognized facts which the Philologist who fights the battle of the Roots must bear in mind; as for instance that Sanskrit and its Indo-congeners were, so far as present evidence goes, unwritten languages till about the fourth century B.C., so that philological research (not so much ours as to the Roots of faiths or God-ideas) has at once to encounter all the difficulties of working amongst an utterly illiterate people, whose pronunciation of words and roots would be as varied as their provinces, races, tribes and even families. Further, such feeble light as the Aryan might here possibly give us, is all but extinguished by the roots descending to us orally for some fourteen hundred or more years, and then, say our most able scholars, beoming embodied in a foreign character belonging to a totally different class of langunges—one of early Phenician or Kutho-Kaldian parentage. This would indeed appear to lie at the base of all the characters used in every Indo-Aryan and non-Aryan Indian tongue. If this be so, and we know that Greeks and Latins as well as Shemites got their characters from Egyptians and Phenicians—those old *Bennus* or Beni-Anaks—it is much as if Italian had first been written in Hebrew, and then gradually appeared to us in Greek—the correct ancient pronunciation of which, by the way, we are atill doubtful of. Even the strange radical character of the Indo-Aryan languages might however have been some sort of base on which to investigate our “Roots;” but it too has gone! The parent is seen only in a few scattered letters of existing Indian alphabets, say some leading Indian scholars, following on the lines of Professor Dowson and othen.¹ Nevertheless, we may be sure that the parental blood

¹ See an *Art. Ind. Antiq.*, August 1882, by the late lamented Dr. Burnell.

has had the usual effect, and that a pre-Shemitik or Turano-Kuthite element has here been imported, just as was the case in Kaldia, when the conquering Shemites of the 16th and 17th centuries displaced Turano-Akads, Sumirs, &c., whom Diodorus Siculus and others rightly inform us were the ancient civilizers of Kaldians.

Thus then, the literature, faith and civilization of Turans formed the foundation on which not only Southern Kaldians but Armenian "Khaldis," Assyrians and even Baktrian Aryan—sisters of Sanskritists—reared their diverse structures, which makes our present matter of Aryan roots all the more obscure. We can indeed decipher the Kaldian letters as written probably 3000 years B.C., but, like the Egypto-Turanian hieroglyphics which go back about twice as far, we are doubtful how to pronounce them, even when the meaning is clear. So that if we have Aryan roots without writing, we have Shemitik and Turanian ones without any certain sound!

It becomes us therefore to be very guarded in classifying any roots as purely of this or that tongue, and doubly so when we are doubtful as to what class an ancient race belonged. The Egyptian of Grecian days may possibly have been Shemitik like the later Sabeans of Yemen and Babylonia, but who can, with any certainty, classify the tongue of the builders of the Pyramids, and therefore of those earliest radical signs and sounds in which the first worshiper embodied his crude religious ideas or divine names!¹ This would be to draw too tightly those clearly laid down lines or laws of philology which we all acknowledge as undoubtedly putting sharply apart the whole structure of Aryan and Shemitik language in their *well defined formative and written* ages, or in the times immediately preceding these.

In this work where the search is after ancient ideas—the Roots of Faiths—we are not so hampered. Philology is only one of many aids towards the unravelling of a much tangled mass. The arguments and conclusions which these researches point to have usually a sufficient base, when the same attributes are seen in the most primitive deities and their radical terms or signs, and though appearing amidst widely separate peoples, as in the Aryan Dionysos, the Hebrew Yahuê Nisi, and Assyrian Dian Nisi; in the Akadian Zi or "Spirit," his Sky God Zi-Anu and the Tî and Thi-an of the far east, and Zeus of the far west. These similar potentialities are facts sufficient for our present purposes, whatever may be the ability of the philologist, building on modern writing ages, to reconcile the lettered changes; not these alone nor

¹ Cf. Vol. II. p. 396, and note, that Professor Tisle declines in his late *History of Egyptian Religions* to call Egyptians Shemites, following in this respect very many others.

yet sound, but attributes, is what the searcher after faiths has largely, but by no means altogether, to do with. Spellings and present articulations are too modern for those remote and all but dead "First Causes."¹ Etymology is not likely to help us in recognizing Heraklês in Bala-Râma or Samson; Apollo or Ab-Elo in Krishna, or a Baal in Elohê, Aluê or Yahuê, although these last interchanged during early Hebrew thought and even in our Bible translations. We therefore proceed on other and divers lines.

It will be shown that Turanian races ruled for untold ages in and around the acknowledged cradle of mankind as well as over most of our planet, starting civilisations, mythologies, faiths and arts, before the national classification of languages, so that from the central home. would radiate the radical base of most things which we find at the dawn of histories. This base, geographical and other, is not a point easily approached, and we must not therefore attempt to throw our philological bonds over it, and deny that the prominent and ever present ancient nouns or terms by which those dwellers in high Asian Edens or Merus named their Gods, rites, fêtes or divine ideas, could by any possibility slip into our Aryan or Shemitik speech.

Gods and divine ideas would evolve *pari passu* with the growth of the human mind. and this would be very mature and well defined not only before language differentiated, but when roots were real words—the symbols of things he saw and felt. This would be a period very distant from that in which abstract ideas were expressed and inflectional and agglutinating languages arose. The Gods and religious ideas had to travel, and the deities did so if not in *propria persona*, at least in *proprio simulacro* and over vast continents, carrying with them their rites, fêtes and attributes, and the embodiment of these last, in the architecture of arks and temples.² Only very gradually did these change to suit the climate and civilization of the worshipers, and still more slowly would names take inflectional and other forms owing to fonetik growth or decay.

No one who has for years freely spoken the tongues of the different classes, with Aryan, Turan, Shemite and Drâvid (as the writer has done, sometimes for weeks together never hearing English spoken), but knows how closely interlaced all deities and divine ideas are with their names and attributes, and how this is specially the case amongst illiterate speakers when these are thrown indifferently together in friendly discussion. We dispute none of the fundamental laws of language as hitherto

¹ Largely treated of in Chap. ix., Vol. II, as at pages 463-470, &c.

² This is illustrated at pages 357-8, Vol. I, and elsewhere.

ascertained, but find on entering such fresh fields of enquiry that new laws are disclosed which are as yet obscure to us, but which nevertheless all point very clearly to a remote parent tongue before our present classification was possible. It is on this account that we constantly see writers fretting under some present philological restrictions or passing them silently by as the author of "The Great Dionysiak Myth" seems frequently to do, especially when he gives us an Asyro-Shemitik base in *Dian Nisi* of the tablets for the Aryan Dionysos.

The more prominent and characteristic names of the gods then have travelled like the gods themselves, where verb, all ordinary nouns and other such general furniture of languages could not move. In this and other respects the author has endeavoured to be clear, but the main arguments of his Work—extending over a long period—might be considerably strengthened by facts which have recently come to light since some early parts of it were in print. On this account the reader has been troubled with a lengthy Preface, and inasmuch as the volumes treat to a considerable extent of pre-historic matter, it is hoped that he will give due weight to the cumulative force of the circumstantial evidence advanced, in support of the conclusions which are drawn. It will not do to skim over, or merely dip into this work or its indexes in order to ascertain its views on any particular subjects or words; whoever does so, is likely to form opinions which a distant context or remote explanation may probably prove erroneous. The author has been unable to provide against such superficial reading, because once having taken the trouble to establish certain opinions he has been compelled merely to assume them in other parts of the work.

It is not given to man to know his own genesis. He cannot sit down before authentic histories to gather up the requisite facts, nor is he likely to find true history in the regions of Religions and Theologies. We must therefore cast about widely, grasping at all sciences, including Philology and its congeners. A good practical knowledge however of similar living faiths, in all their vagaries, esoterik and exoterik, is an excellent test of the value of these; without this our philology can be nothing more than the outcome of atudious theories devoid, or or insufficiently based upon facts.

The philological principles of this work will probably be considered. by some to be heresies as great, though not greater perhaps than the genral views enunciated; but minorities must wait, though perhaps in this case not so very long, before they become majorities, and by that time probably another minority will have arisen, and so truth go forward conquering and to conquer.

The author has never had any other object in view than the advancement of truth, and his studiously gathered facts bearing on his subjects from all the books, rites or faiths he has ever come across. Of course we all strive to stand by the traditions of our fathers, any other course being disturbing in many ways, and oftentimes stormy. The Searcher after truth cannot however determine his own lines; he may not trifle with her, but must follow where she leads, regardless of consequences. The writer has walked on through the usual phases of faiths, but is equally ready to retrace his steps whenever his positions are shown to be untenable, and it has ever been his practice to seek out opponents and invite discussion. Hitherto he has seen no cause to recede from conclusions formed nearly twenty years ago as to the roots of Faiths, and all the friends who have carefully considered the whole general subject during the long time they have watched it passing from embryo to maturity have agreed with him, except perhaps in such details as priority of the faith lines and arrangements, which now that all appear clearly in print, it is easy to see would have simplified many points, especially to the unsophisticated and purely European reader. The author can only plead the vastness of the subject and the inability of one person to do it justice in an ordinary life time. The volumes here published are, indeed only moiety of those in manuscript, and the prefixed list of books consulted, the more important of which have been carefully read and often extensively annotated, will show under what influences the present work has been matured.¹ The two volumes do not even reach the "*Written Faiths of Man*," and all tribal and national Religions (from those which are only to be found on tombs, tablets and papyri, to the latest Bible of the race) had to be carefully investigated and the results generalized, before these two volumes and chart could be properly constructed, and mature conclusions formed about the general bases on which all Faiths rest.

The next volume—nearly ready in regard to its matter—is a compendious Polyglot Glossary or Dictionary of Religious terms and ideas, with the names of the gods, divine heros, rites and fêtes of all Faiths. It embraces alphabetically almost every subject which the student of Religions and Mythologies usually seeks to know the foundation of; and will support and elucidate much which may, from a brief allusion in the body of the work, appear dark to the general reader. The author found, as all students must do, that it is necessary for accuracy of thought to write a distinct article

¹ The "Chapters to follow" will be seen on a prefixed page, also a list of some 800 volumes as those principally laid under contribution, not counting Works of mere Reference and all good current periodical literature, which has always been carefully noted.

upon each subject before treating of it in the body of the work, and especially so before generalizing thereon. And this has been done, the Glossary being thus carried on *pari passu* with the studies of each faith. It has been, however, thought advisable to put forth these two volumes and chart at once, so that abler writers, and those who have devoted themselves to special faiths or special aspects of these, may have here a key which seems sadly wanted by European writers who have not been able to study Eastern faiths in Eastern words and temples. There are indeed sufficient difficulties in the way of so large a subject even when we have the key, and no one is more conscious of this than the author, who, irrespective of the training, time and diligence required, has had to encounter many obstacles which stopped or straitened his labors for long periods.

The reader will perhaps notice a little repetition, but this is generally due to an endeavor to press arguments home under divers phases and from different sources, and because, as Mr. Herbert Spencer reminds us, "it is only by varied iteration that alien conceptions can be forced upon reluctant minds;" and, alas! not even then, thinks Professor Max Müller. He says the older he grows "the more he feels convinced that nothing vexes people so much and hardens them in their unbelief and in their dogged resistance to reforms, as undeniable facts and unanswerable arguments." "Repeat" he continues, "the same thing over and over again, undismayed by indifference, ridicule and contempt, and all the other weapons which the lazy world knows so well how to employ against those who venture to disturb its peace."¹ And having done all! what then? Can neither facts nor arguments convince? "No" says the Professor "Reforms are carried by *time!* and what generally prevails in the end are not logical deductions but some haphazard and frequently irrational movements."

Let us hope, however, that these remarks only apply to "the lazy world," none of whom, it is to be feared, will take up these volumes, but in this case as Erasmus wrote, "bark at us all the more furiously." The world is seeking some stable equilibrium amidst a seething sea of mental unrest, but this is unobtainable till we have a sound vessel and clear sailing chart. It is in vain we attempt to sail this ocean in the old coasters of a by-gone age, or try to shut out from eye and ear the ever surging billows which now everywhere with noisy clamor seek to engulf the old craft. The teachers we have hitherto trusted did their best, and perhaps honestly, but they knew not the literature, faiths and sciences with which we are now familiar, and imagined in their ignorance that all save their own little world was full of evil men and things.

¹ *Selected Essays*, I. 253, Ed. 1881.

They knew no “Sacred Books of the East” or West, yet boldly adventured upon the histories of all peoples and all Faiths! and hence Religious history is grossly inaccurate, and for the most part avowedly biased in favor of the writer’s own little land and faith, though the latter was probably a mere geographical accident. This was of course much truer a dozen years ago when the author first felt the necessity of writing upon the roots of the oldest living faiths. Professor Max. Müller in 1868 doubted whether the time had then come for a scientific consideration of Religions. and indeed, until lately the requisite knowledge has not existed for writing Religious history, since it is necessary to know many Faiths accurately and practically before we can even know our own aright, that is, the sources and developments of its doctrines, practices and symbolisms. These have known no beginning however deeply the religious archeologist has dug, and will know no finality. They are the eternal offspring of heaven and earth, though mostly of the earth, earthy.¹

The Religious historian is even more heavily weighted than the philologist for he can write a tolerable analysis of our English tongue if he knows four or five Aryan languages. The writer upon faiths however, or even one Aryan religion, should not only have an accurate and detailed knowledge of all the faiths of Aryans, Turans, Drâvidians, and Shemites, but must unlearn much of that one-sided teaching of his youth, though it clings to the heart with many fond memories of the past. He must search everywhere for the good and true, no less than for evil things, in the written and unwritten, in the theories as well as the practices of every faith, and mete out deserved praise or blame with impartial haad. Much that many sects hold sacred but would gladly hide from the keen cold eye of Reason and from all critical unbelievers, must be dragged into the light of day and fearlessly exposed, and every doctrine and truth be argued out to its legitimate conclusions—a task often difficult, painful or disturbing.

If this however be an author’s position, it is not less the proper attitude of every honest truth-seeking reader; he too must put aside for the time national and religious bias, and school himself to view all calmly and dispassionately, bearing as he best can the rude thrusts of such an educating process.

It is said that after forty, all persons resist new convictions. If so the writer’s difficulties are here considerable; but there are fortunately many exceptions to this rule as we see in the case of good Bishop Beveridge,² who argued with himself, that “there

¹ Such matters will be found treated of in Vol. I., pp. 322, 409, &c., and Vol. II. p. 507. &c.

² *Private Thoughts on Religion.* P. I., Art. 2.

never was any religion so diabolical, but was preferred before all other religions by them that profess it," and that seeing "how natural it is for all to have an over-bearing opinion and esteem for that particular religion. they are born and brought up in," he resolves "to be more jealous and suspicious" of his own "in order that he may make diligent and impartial enquiry into all," He "will look upon himself," he continues, "as one not at all interested in any particular religion"—a noble faith and trust in the power of truth, and the only attitude the reader and writer of this work can profitably assume. Let us free ourselves from that common and *real infidelity* which fears and distrusts truth, nay, which even calls its honest pursuit "a dangerous and evil thing." Religion is not like Politics, a system of compromise. We should rather dread belonging to any church, because this necessarily confines our views and makes us content with the modicum of truth it may have grasped. It is certain at least to find us partizans when any doctrine or rite held sacred by our sect is attacked. To have breadth of view in religious matters, one must take a neutral standpoint, and be a patient waiter upon truth, welcoming rather than repelling new ideas and all enquirers and reformers. The study of other faiths must ever tend to purify our own, and lead us to treat with deference and respect all the pious and earnest thoughts which have helped men to realize in some degree the great Ideal of power, goodness and truth.

It is not enough to know well and write incisively upon religions. We must sympathize with the highest and holiest feelings they inculcate, and no less with the uncultured thought of him who bows before a mystic stone or bedizened altar, than with those who in lowliness of mind torture their bodies and souls to find favor in the sight of their God; with men to whom the world is as nothing; who thrust aside with loathing its pomps and vanities, beauties and joys, and even proclaim all excellence of mind and heart to be but filthy rags in comparison with that holy ecstacy they experience in their believed communion with the Supreme. Let us not forget that now as in ancient times, there are millions who still feel that though flesh and heart faint and fail, He is the strength of their heart and continual joy; that there are tens of thousands of revered and solitary ones, who in filth and nakedness, sit within lone mountain caves or temple cells, striving in death-like silence to still every earthly emotion that they may perchance hear but one word or sound from Him whom they call the Father of Spirits. Most of us can fully sympathize with that cultured piety which, though it rejects all that Europe holds sacred, can yet express itself in hymns like that sung by Firdusi eight hundred and fifty years ago: "The height and the

depth of the whole world have their centre in Thee, O my God! I do not know Thee who thou art, but I know that thou art what thou alone canst be.” These words like many other devout ones of poet and pietest will not bear scientific analysis, but in our childhood we seek not for hard facts like the man of science; mystic sayings and burning words sufficed to make the infant race fall down and worship.

In addition, however, to a free spirit. it is hoped the reader will have sufficient diligence to read these volumes through and at least suspend his judgment until he has done so. The task is heavy, but the subject is entrancing, and to inspire the reader with the spirit it deserves, Professor Max Müller’s stirring words in relation to the Vedas¹ (which is but a small branch of our subject) may be quoted with advantage

“[These matters are important] not only to the student of oriental languages, but to every student of history, religion, or philosophy; to every man who has once felt the charm of tracing that mighty stream of human thought on which we ourselves are floating onwards, back to its distant mountain sources; to every one who has a heart for whatever has once filled the hearts of millions of human beings with their noblest hopes, and fears, and aspirations;—to every student of mankind in the fullest sense of that full and weighty word. Whoever claims that noble title must not forget, whether he examines the highest achievements of mankind in our own age, or the miserable failures of former ages, what man is, and in whose image and after whose likeness man was made. Whether listening to the shrieks of the Shaman sorcerers of Tatar, or to the odes of Pindar, or to the sacred songs of Paul Gerhard: whether looking at the pagodas of China, or the Parthenon of Athens, or the cathedral of Cologne: whether reading the sacred books of the Buddhists, of the Jews, or of those who worship God in spirit and in truth, we ought to be able to say, like the Emperor Maximilian, ‘*Homo sum, humani nihil a me alienum puto*,’ or, translating his words somewhat freely, ‘I am a man, nothing pertaining to man I deem foreign to myself.’ Yes, we must learn to read in the history of the whole human race something of our own history; and as in looking back on the story of our own life, we all dwell with a peculiar delight on the earliest chapters of our childhood, and try to find there the key to many of the riddles of our later life, it is but natural that the historian, too, should ponder with most intense interest over few relics have been preserved to him of the childhood of the human race.”

The more we study each faith, its adherents, and the circumstances of their lives, the more we see the good the faith has wrought, and how hard it would have been to have done without it; for however foolish and contradictory in its theories, and even cruel or immoral in its practices, the rudest faith has yet satisfied that void and longing in the emotional part of uncultured men, and in doing so, comforted, strengthened, and elevated the race, and not until another void takes place can a new faith, however so much better, supplant the old one, and then only very gradually. If we have to sorrow over the undoubtedly dire effects which many Religions have produced—and every superstition brings untold evils in its train—we have also much for which we

¹ *Chips* I. 3, ed. 1868.

can be thankful. If Faiths have in their bigotry for ever destroyed the literary toil of millions, and too often given us only ephemeral theologies in exchange, yet even Vedas proclaim to us that architecture sprang at their command, and science came forth to do their bidding. Geodesy and geometry arose from the pious necessities of temples and altar decorations; and rites and sacrifices—disdaining the twistings and turnings of “medicine men” and astrologers—called forth astronomers, and mapped the heavens. If Religion strangled a too aggressive Hypatia, and hindered or corrupted all literature and science for a time, burning and scattering its treasure, she was still the great nursing mother of much that was holy, pure and good; if she hid away in turbulent times the white tooth of a Budha, a black stone emblem of a god or crude records of her deities, a bit of “the true Cross” or other relics of her saints or nobler sons, she also preserved Bibles, Vedas and Tripitakas, epiks and histories, and all that she justly esteemed precious for her own life in mythologies and theologies. Like Kronos and Agni she doubtless sought to devour the children she had cherished, but only when in their might they threatened to drive her from the throne to which they had exalted her. Let us however gratefully remember her as the energetic nurse of a beneficent offspring.

It is not for us then to seek to blot out the past, nor yet to rashly destroy any of the faiths of earth. These are mostly the emotional expressions of the heart, and not very amenable to reason nor indeed to any direct attack. They can never be rudely or abruptly disturbed with real and durable advantage. The change must be gentle and educational, as by the opening up of new channels of thought suitable to the age and civilization of each people, group or person, for knowledge is that which is built up slowly and severely on facts, not on dreams or *a priori* assumptions of what was or should be here or hereafter. True knowledge can only be attained by the painstaking process of education, and until this is well advanced among men, and on a scientific basis, the poet, emotionalist, ritualist or salvationist, must still control the multitude.

In this work the facts or events of faiths have been inductively massed together, digested and classified so as to arrive at what the Platonist called his Universals, and with a certain result best seen in the Chart by the flow of the streams of ideas or faith lines which, though diverging, are rarely lost in the historic advance of civilizations noted in the side columns. But there may also be observed from this synchronizing of the histories of faiths, a remarkable tidal wave of intensity, which seems to acutely affect the race physically and mentally, with considerable regularity every six

hundred or six hundred and fifty years, reminding us of the Sothik and other cycles but especially of the mystical Phoenix or Solar Eras of Egypt and the East. The ebb and flow of this tide is shown on the Chart by light broad bands embracing a width of one hundred years. From this it will be soon that we are now in the midst of one which has witnessed the denationalizing of Buddhism in the far East after a reign of some eighteen hundred years, and which threatens Christianity in the same way after a duration of less than a thousand years in Central and Northern Europe.

It is hoped that the classification and arrangement here made of old beliefs, ideas and symbolisms, will enable the religious student to enter with more assurance upon new fields of research without being any longer pulled up or having lamely to halt at the threshold of temples, unable to assign their right place to the gods and myths which continually cross his path.

The Chart has, it is believed, been made suitable for general use in all schools where classics are taught. It is neither orthodox nor heterodox, but as far as possible simply historical, though showing most of the usually accepted legends and legendary characters referred to in our ordinary histories.

Unfortunately it has proved impossible to similarly write these volumes. They are for the student and searcher after the Roots of Faiths, and may perhaps be thought in certain parts to come, as it were, under the category of medical works, treating of the radical diseases of early and many existing religions. They deal necessarily with those ideas and figures which the rude man first too grossly symbolized and worshiped; for he prayed like us all for those objects he had most at heart; and these are still not far from the real worship of the world. He besought "the Great Father," "Creator" and "Fertilizer" to bestow upon him and his, all worldly prosperity. which with the ancient, meant simply fertility in his house and fields, flocks and herds.

All the sacred writings of mankind, and more especially the Christian Bible, abound with matter quite unfit for the general reader, and such is often needlessly prurient and immodest having no direct relation to worship or religion, with which alone the present volumes are concerned. Here are only to be found *bona fide* worships, not indecencies in lives or histories, but the *fervid religion* of earnest and pious men and women. Nevertheless unavoidable allusions have frequently to be made to sensuous but popular God-ideas which every student of religions must well consider. As a very learned author lately wrote,¹ "We have been obliged to go

¹ *The Zoology of Mythology.* By Angelo de Gubernatis, Professor of Sanskrit, etc., in the University of Florence.

back to an epoch in which idealism was still in the cradle, while physical life was in all its plenitude of vigor, when images were taken in preference for the things of a more sensible nature, and which made a deeper and more abiding impression.”

It is still necessary to tell the world some of these truths, and to remind it that Religion at its base is the product of imagination working on early man's wants and fears, and that it is in no sense supernatural nor the result of any preconceived and deliberate thought or desire to work out a system of morals. It arose in each case from what appeared to be the pressing needs of the day or season on the man or his tribe. The codification and expansion of Faiths would then be merely the slow outcome of the cogitation and teachings of reflective minds, working usually with a refining tendency on the aforesaid primitive Nature-worship, and in elucidation of its ideas, symbolisms and legends. Early rude worshipers could not grasp abstractions nor follow sermons even if they had been preached, and certainly not recondite discourses on what the West designates “Solar and other theories.” These were the outcome of a far later, purifying and spiritualizing period of man's life, and were not such as the multitude could readily understand. This accounts for the common remark that “it is astonishing how little the actual conduct of a people is affected by their so-called national faith; that ancient Greece and Rome will bear comparison with the present, and that Bbnāres has as large a percentage of good men and woman as London.”

A word now as to Orthography. When the first proofs of parts of this work were struck off in India, several years ago, the spelling of foreign words was in a transition stage, and the popular English system was adopted. *Varuna* was *Varoona*, because the *u* and *a* are used indifferently in English, and here deviation seemed unnecessary as the reader could thus correctly pronounce such words as *Vishnu* and *Rudra*. Diacritical mark and diphthongs were avoided, but as the work progressed and began to deal with a great variety of tongues, it became necessary to adopt some such system as that now authoritatively laid down by the Government of India; and these changes were radical in regard to all words not too firmly fixed in the popular mind, voice and eye, and where the pronunciation was sufficiently correct.

Of course it is impossible to accommodate thirty-eight distinct English sounds to our twenty-six letters; how much more so, some fifty sounds, if one would rightly pronounce the words dealt with in such a polyglotal work as this. At the same time, spelling reformers were everywhere making their voices heard, and Oxford may be said to have theoretically sided with them in 1876, when Professor Max Müller wrote his

celebrated article in the April *Fortnightly*, declaring against the supposed sacredness or etymological use of our present hap-hazard system. The *Philological Society of London* and many abroad have definitely committed themselves to lines of improvement, and more action would have followed but for the too radical changes which the more earnest spelling reformers advocated. Moderate men desired that we should advance only a little quicker and more regularly than in the past, for it appears that the progress has been such that the 1st Chapter of Genesis, as written one hundred years ago, has one hundred and twenty mistakes according to the present orthography. It seemed sufficient that sound and simplicity should lead to a general shortening of words, as by avoidance of double letters and all or most unsounded ones; also that when moderately correct sound could be assured, the spelling should revert to the most ancient language in which the word or root appeared. Thus, that in Europe we should pass over the Latin *c*, *s*, &c., where they had substituted these for the Greek *k*, *s*, &c., and refuse a soft *ch* for a *k* or *κ*, and a *ck* where *k* was sufficient. At the same time it was felt imperative above all things that no changes should be made in a work of this sufficiently difficult kind which would draw off the reader's attention from the subject in hand, or even distract his eye or ear; whilst as one ever a warm advocate of spelling reform, the author felt bound to aid, however slightly, in what he hopes will yet be one of the greatest revolutions of the next generation—a gradual but general reformation of all the orthographies of Europe. He has no desire, however, to bury his own hooks and all the literature of the past which a too radical change in the forms of letters would infallibly do, were the rising generation to be exclusively or generally instructed in a system of fonetiks, or were our words even altered to the orthography of a Chaucer.

We can best aid substantial reform by quickening natural laws as in encouraging fonetik growth and decay where these simplify orthography, and by writing all infrequent words according to the accepted principles of the moderate reformers. Of course our Brahman friend is horrified when he hears or reads of *Maina* a month, for his *Mahîna*, and would even prefer another *h* or *n*, but India now practically refuses to recognize the three syllables and calls their use pedantry.

In work a very slight endeavour has latterly been made to move in the direction of the *London Philological Code* of "General Principles," but with too little effect owing largely to the persistency of friendly reviewers and our printers who have not only often ruthlessly swept out the improved spelling, but seemed to rebel against the different modes in which we on principle often spell the same names of gods and

heros; the object being to accustom the enquirer into old faiths to recognize the same person under diverse orthographies. On this principle also, so that the unsophisticated be not confused, a Vaishnava is here usually called a Vishnu-ite, and Saivism, Sivaism and the followers of Solar *Shams*, *Sh-m* or *Shem*, *Shemites*, and not Semites.

A volume might be written on the use and abuse of aspirates, which it is agreed are “one thing in Sanskrit, another in Greek, a third in Latin, and a fourth in Teutonic.” The *h* is a necessity or fashionable addition in some districts but is scorned in others. We tread gently upon *Herbs*, *Hostlers*, and *Honorables*, and in searching after roots do well to look indifferently on *t* and *th*, *p* and *ph*, *k* and *kh*, *g* and *gh*, *d* and *dh*, *j* and *dj*, &c., &c. These sounds and many others, require special and cautious handling, for what one locality favors, another denounces, and the literate and illiterate are here usually at war. If we would find out roots, words and mythological matters, we must probe most deeply on the side of age and custom, and call present meanings and etymology severely in question. The learned, be they Rabis or grammarians, intentionally or otherwise harden and alter old forms to suit euphony or their own laws and ideas, and lose sight of or take little account of the old fashioned rustic notions, fears and symbolisms which the words anciently embodied. They scorn the indifference of the illiterate as to quantity and long and short vowels, and lay the greatest possible stress upon these, even when working in dead languages, the original sound of which they confess to have more or less lost. Throughout Asia, as in England and Scotland, we find people only separated from each other by a stream or mountain range, who would call the English *where* and *dare*, *whâr* and *dâr*, just as the Turk makes the Persian and Arabik *Ādit* into *Adeet*, *ā* into *ou*, and freely doubles consonants. So Drāvids do not respect the Sanskrit *ā* and freely alter the severe rules of its northern grammarians to their own ideas of euphony or propriety

There is nothing gained by continuing, like Irish Kelts, to write *adh* and pronounce it *oo*, or as Scotch Kelts do *av* or *agh*, and why should we follow them in writing *ao* when they say they mean *ai* or *ee*? We are tired of such “a blessing” as *beannughadh*, although told to roll all the last syllables into *oo*, and have no time to manufacture syllabaries or rolls of letters for every drawl which shepherds and country folk all over the world address to one another. Let us rather educate them than deform spelling, and prevent them rolling their words about by giving them and all old races a correct and sufficient character and orthography for properly pronounced words. Among the immense educational benefits which missionaries have conferred upon the world, perhaps the most conspicuous and lasting have been their efforts in this direction.

They have often bestowed on rude old tribes not only a character but a literature which has improved and educated them, and all the more because they have only given them sufficient symbols for proper pronunciations, teaching them, as English schoolmasters do our own youths, not to call “coming” “Kōōmen,” “own” “ā-w-n” or sing out their words as the uneducated do on the hill sides.

For some years back scholars have very properly spelt Greek names as Greeks spelt them, but we have not yet gone far enough, as in rejecting the Latin *y*—our *i*, *ě*, *ai* or *wai*, where the Greek put his *u* or *upsilon*, which no doubt at times came near to the *y* of Latin days. The *u* is, however, too much connected with important mythological matters and is too much like a consonant in ancient tongues to be so set aside. Thus we almost lose sight of the ancient Phœnician Fire-god of Western Asia—*Pur*, *Pru* or *Phru*, in his ever sacred *Puratheia* or *Pry-taneum*, that *Agastān* or holy hearth of every Eastern race. Even a *Presbuter* or *Presbuteros* is clearer than a Presbyter, and Skuths and Kushites than Scyths, Cuthites or Cythites.

With Easterns, the real vowels were originally mere breathings, which they did not trouble themselves much about. When these therefore appear in diacritical, Masoretik or other pointings, as in Hebrew, Arabik, Persian, &c., it has been thought best to avoid them, for, as Sir William Drummond wrote, “they are impertinent impositions” by which scribes and pedants of comparatively modern times have tried to force upon us their own local or favourite pronunciation. Nothing has done more to prevent the public seeing the old idea, particularly when instead of these mere markings Western Aryans slipped in *bona fide* letters when transcribing the words into Aryan languages.

Of course vowel markings promoted uniformity of pronunciation, and are specially favored by Westerns when learning Eastern tongues, and *vice versa*, but it has been questioned whether languages like religions would not have got on better without tying down the young to Creeds and Articles—grammars and lexicons. Here at least both must be somewhat in abeyance whilst more ancient matters are being investigated.

Parkhurst and learned Jews have wisely excluded the Hebrew pointings and given us general rules for guidance, which, however, no Eastern scholars require, knowing that where *vowels or symbols exist in a language, as for a, e, i, o, u, &c., he has no right to interpose such sounds* but only a breathing *ă* or *ě*. Especially must this be the rule where the object is to find the earliest pronunciations at or before the

great writing era of the sixth and seventh centuries B.C. Any other rule leads to all the confusion and diverse spellings we notice in so many words, as in *Elohim* for *A l ê i m*, *Jehovah* for *Y h u ê*, *Mecca* for *M ě k ě*, *Muhammed*, &c., for *M h m d*, until Arabik has become one of the most distracting of languages. The evil is far reaching, for it veils or protects, as indeed was often intended, various old deities from invidious comparisons.

Elohim seems to cut off all possible connection with Allah, Ilios, &c., and by doubling the *d* in *Budha*, for the sage of *Buda Gayâ*, we get still further from the old Nature God of India, the *Bud* or *Bod*.¹ The Aryan had already elevated him by an *h* when his attributes rose to be ethereal in the Mercury of the heavens, and another *d* has been deemed necessary in the West, when he became "Wisdom," moral and spiritual. Yet we must here remember that the base lies in Toth the Pillar-God, who also became "Wisdom and Learning."

It is, of course, necessary in instituting comparisons between words in different languages, and especially in different classes of tongues, to seek for the very oldest forms and sounds, and know how to reach them, that is, to remember the laws—so familiar to every speaker of different Eastern tongues—which govern all ordinary interchange. For instance, the Chinaman has difficulties with a *B* and *dh*, and calls *Budh* or *Badh*, *Foh* or *Fo*, and *Di* or *De(us)*, *Ti* or *Thi*; the Indian prefaces a vowel to our English word *stew*, calling it *êstû*, the Barmân makes the *s*, into *t* or *th*, and dislikes *r*'s, saying *Bymă*, *Iyăwădî* and *Yakain*, where the Bengali says *Barma*, *Irawădy* and *Arakan*, and the half-caste (dropping the initial in the latter) is usually content with *Rakain*.

All these matters have been carefully considered, and it is hoped, borne in mind throughout these volumes though like more important subjects seldom referred to, because the reader's attention could not profitably be distracted from points requiring his undivided consideration. In so large a work, extending over several years, and written as well as printed amid many interruptions, there must of course be many imperfections. The author is conscious not only of unequal writing (a matter of little moment where he has made his meaning clear), but of not having supported his arguments as strongly as might have been. In arrangement also he would wish to have broken up the long chapters into sections and subsections, but the marginal headings, tables, &c., will, it is hoped, in this respect, render some assistance to the reader.

¹ See *Bud* in our Indexes, and Vol. II. p. 409. This and like subjects will be fully treated of in the Glossary.

In conclusion the author offers his grateful thanks to the many European and Indian gentlemen who have so frequently given him important aid, and always entered most fully into the spirit of the work. Without his Indian friends he never could have proceeded, at least with such confidence, through several of his chapters, especially those treating of the non-Aryan and early Aryan races, much of which yet remains to be published. He looks back with pleasure to many morning and evening hours spent with all classes from Mahā Rājas to princes, nobles and commoners, learned Pandits in every department of literature (and in India this means religion also) to obscure Brahmans and illiterate pietists, who nevertheless knew half their sacred books by heart. With all, the Chart even in its early crude forms, was a never-failing source of interest and discussion, which sent them back, they said (though this was *sotto voce*) to their scholars and books with extended views of the whole scope of religions, and a determination to study other faiths so that they might know their own aright. The author trusts that this also will be the spirit in which the West will receive these volumes.

He has not been authorized to mention any of his friends by name, although under deep obligations to several, not only in correction of proofs and preparation of index, but also for help in many obscure translations, and for a host of illustrations. He is especially indebted to English friends, many of whom, and among them some of the kindest and most interested, have passed away to that silent shore where at least for them have been for ever solved the great problems of Life.

EDINBURGH, *December* 1882.

RIVERS OF LIFE:

OR,

THE SOURCES AND STREAMS OF THE FAITHS OF MAN IN ALL LANDS



CHAPTER I.

IN introducing to the public the accompanying chart of the Religions of the world, I do so simply with a desire to help those who have not yet studied these subjects, or who may not have had such good opportunities as have fallen to my lot of seeing the Faiths and Rituals I purpose depicting, in full practical development and progress.

Neither the chart nor what I write is for the instruction of the learned in ancient Faiths and languages; from them I look for correction and further light than I have yet attained to; but imperfect as all knowledge here is, it would vastly tend to progress and enlightenment, if we all wrote and published what facts we know; or as Max Müller puts it, throw abroad the chips from our various workshops.

If the matters of Man's early and present Faiths are difficult, they are of all-enthralling interest; and for my own part, all the leisure moments of a busy life have been more or less devoted for the last thirty years to studying them and cognate subjects; or, perhaps, I should rather say, to watching and noting down the valuable freight, which ever sweeps, in a strong, full, and deep current, past all who study the literature of their time. Sometimes we see this stream of religious and literary thought calm, but oftener far, troubled, if not tempestuous; sometimes the floating craft is the compact and fully garnished vessel of the man of calm reason and high intellectual culture, but oftener do we note upon the stream, the crank and leaky barque of the bigot, the zealot, or the religious enthusiast. The earnest student must fish in many waters, and in all he may catch something. I am still a searcher for pebbles on the shores of the streams of Faiths, and moments snatched, few and often far between, from an anxious professional life, are not favourable to a subject like mine; the threads are delicate as they are numerous, and as it were mere lines of thought, which here and there only attain to a rich maturity; but which, in every age and clime, will be found twining out and in with each other in endless maze. As a rule the whole tangled web of a Faith springs from a grand spiritual idea of a devout Leader, which, worked upon by various minds, commonly bursts out later into a practical

violence which would have shamed and horrified Him whose name his followers have perhaps adopted; whilst in their precepts, dogmas, and rituals, they differ as much from the spiritual worship which that Leader taught and practiced, as frozen seas from torrid zones, as the delicate tracery of a Phidias from the formless stones bedaubed with red which all the ancient tribes around me worship; and which is yet but a feature of that same Faith which the artistic Greek threw into the stones of Athens, and which is also precisely that Faith which, as Ruskin puts it, reared "the stones of Venice,"—which shines out no less in the obelisks of Egypt than in the columns, poles, and hangings, which beautify the Piazza-di-san-Marco, and which we can everywhere still trace throughout the world. It is then for the student of these things, who is aided by the vast light which literature and philosophy are everywhere casting on his path, to as keenly collect, as to severely sift, the ends and beginnings of the flossy mass, divided and sub-divided as he will find these lines of thought to be, whether by the subtle brains of ancient philosophies, devotees, and fanatics, or by the old poets and painters of nature and art, who always follow these, and who work up the stiff, cold, coarse outlines into glowing tints and lovely images.

As an instance of how closely we must watch for the traces of man's Faiths in his doings and sayings, I may note, that Mr. Fergusson, the great writer on architecture, and the author and compiler of that beautiful volume on "Tree and Serpent Worship," says that, keen observer though he was of ancient architecture, he had seen many of the beautiful temples and sculpturings he depicts, for a dozen of years past (I quote from memory), and never observed the serpent or a trace of serpent-worship, although now that his attention has been called to it he finds it everywhere, twining in and out, and over-shadowing with up-reared hood, the oldest ideas of man on stone and rock.

The more we study Faiths the more shall we perceive the very close union of their essences and origins. Thus a great tree first springs up and stands apart, beautiful and noble by itself. The beasts of Earth and birds of Heaven come to it for nourishment and shelter, but they bring with them the corruptions of many nations, and the lovely branches of the tree get coated and encrusted with many parasites, some good and lovely as itself, but many also poisoning and corrupting. The substance of the great Tree is eaten into, and its mighty branches are disfigured and weighed down,—all this it can bear; but at last a delicate, tiny, gentle creeper calls to it from the ground for support, and taking it up fondly, the tree nestles it in its mighty arms and feeds it with its own life, soon, alas, to find that it is to be repaid by the grasp of death in the mighty and overtightening embrace of the many-folded destroyer. So sinks the great Parent Faith into the Earth from which it sprang, and in its place rises the tangled and mazy mass which we find all old Faiths to be.

Originally, then, all faiths are but the idea of a great man, or men great in *faith* if not in intellect, and not at all necessarily so in culture; men to whom ideas are

realities, and who are willing to die for those ideas. It is their enthusiasm of Faith which converts the multitude and leads to triumphs and power; and then up come the creepers from grovelling in dirt and every worldliness, men of ambition, and of older Faiths, who see the influence and power which the strong enthusiast has raised, and for the sake of these they gradually twine themselves about the goodly tree, killing off all branches (sectaries, &c.) which, as power is gained, no longer serve their mundane aims and purposes; and thus making the whole a mere engine of their own or of their State with codes and articles, the Faith becomes in their hands the tangled mass I have sought to picture.

I had better here state, once for all, that in a subject such as mine, where I have to substantiate certain positions taken up, I cannot pretend not to plagiarise; that is to say, I must borrow views, facts, and materials in support of my own, and of my chronology, from the storehouses of the learned of all classes, which I have been able to meet with; nay, worse, I shall often not be able to name, and so to kindly acknowledge the writers from whom I quote; for I find in going over my note-books, containing many years of detached studies, that I can only guess at many of my sources of information. I beg, therefore, the kind consideration of those from whom I borrow, or whose writings I err in quoting or understanding; I am here only anxious to enlighten the ordinary reading public, perhaps I should say of the male sex, for to our sisters, the origin of Faiths and of the various rites they continually see around them, must long remain mysterious, except perhaps to that advanced, strong-minded and ever-increasing phalanx, who dare to enter upon all those themes which form the broad domain of social science. This work, then, is for men, and indeed only for that class of my brothers who venture on strong food, and have permitted themselves to look beyond the swaddling bands of youth. My readers must be persons capable of standing some amount of mental and psychological incising, which is absolutely necessary if we are to go to the roots of the hopes and fears and faiths of man. For he was an animal from the beginning, and but here and there, in these later times, has risen to be a spiritual animal. No maudlin sentiment of false delicacy must in this case keep us from calling a spade a spade. The knife of the dissecting surgeon must cut down, *deeply* and *firmly*, and expose the bone and its ailment, and then only can we hope to eradicate the fell disease. Those who cannot read medical works of science, and who would open this with prurient eye, should not read it, for the subject and occasion is grave in the extreme, and some must blame the physician for being bold and clear in speech. If he be correct in his facts, he is bound to tell us these, and the conclusions they point to, and we must not find fault with him for opening up the festering wound, which was none of his making. This Chart then, is to try and place before ordinary reading men the facts of Faiths which learning and scientific criticism have established on good and firm ground, and to bring such up to the present time. I wish to address people who would not dream of opening a work on the Vedas and Tripitaka; who never heard of nor wish to hear of a

Bernouf or a Saint Hilaire, nay, who think the exquisite and intensely interesting lectures of Max Müller extremely heavy, and for many reasons to be avoided. Before such persons I wish also to try and put plainly and in a brief and compact manner, so much and no more of the writings, history, and nature of all Religions, as we at present have data for, and are agreed concerning. In doing this, I do not mean to say that there are not differences of opinions, but merely that science and research have established or are establishing what I shall here treat of and have depicted in this Chart. Even if I be not right in all I urge, I shall have forwarded a very important matter, by pointing out and illustrating many analogies in rites, customs, language, and ideas, which others who have here so oft stumbled at the very threshold, may be better able to follow up than I am; for the tangled skein has never yet, that I have observed, given fully forth its ends to those who in Europe have sought to unravel it, and who, if but once they picked up the ends, could abundantly have led the way. Knowledge, says some one, is in the abstract but the reminiscence or recovery of ideas, and I hope to point out in this volume many a forgotten form and idea.

Writing as I do from the cradles of our race, where religious fanaticism and intolerance still flourish in all their strongest archaic rudeness, I may unwittingly be doing what others have long ago done better than I; it is necessary therefore that I here state, that I have never come across an attempt like this, to show in a plain, historical, and I hope popular way, the origin and streams of man's Faiths as they poured down from the great fountain-head, as the ancient Aryan would tell us, from "The Great Father,"—the Brahm, the AUM, the Ormazd of the east, or as the Jewish Genesis puts it, from the Elohim, or Ruach Elohim, upon the fertile but till then uncultivated soul of his creatures.

I am the more induced to try, though at great risk of error, to render fixed at least within some definite, though it may be wide limits, those rising, ebbing, flowing, strong but sometimes ephemeral thoughts of ancient men regarding their Creator, because we meet on every side, even amongst well educated and tolerably well read persons, the most astonishing ignorance as to the very existence of the great religious Leaders of our race, nay, even total ignorance of the very names of the great, and with some allowance, of the grandest Faiths of man.

Max Müller opens one of his excellent Lectures (Chips, I. 182) with Paul's text, "Prove all things; hold fast that which is good," and asks what number of theologians or laymen have ever taken it to heart. "How many candidates for holy orders," he says, "could give a straightforward answer if asked to enumerate the principal religions of the world, or to state the names of their founders and the titles of the works which are still considered by millions of human beings as the sacred authorities for their religious beliefs?" To study such works would be considered mere waste of time! Let us hope that matters are mending since this was written, in 1867 or thereabouts. There is no doubt that these subjects remain far too much stored in the granaries of

the learned, and many who could not only speak but write regarding them, will not, too often, probably, from the intolerant element in our own little stream of Faith, which looks upon enquiries into the devout thoughts of others as a pulling down of its own cherished groves and altars, and the bringing towards and equality all the nations of the earth. Should it be so?

Can the pious heart not find,
In each new Faith of Human kind,
Some grace that wins, some ties that bind?
For God sees Faith in all.

Lecky is justly strong on this deadness which men feel in the cause of truth: He allows that "Hypocrites, who from interested motives profess opinions which they do not really believe, are probably rarer than is usually supposed," but adds, "it would be difficult to over-estimate the number of those whose genuine convictions are due to the unresisted bias of their interests. By the term interests, I mean not only individual well-being, but also all those mental luxuries, all those grooves or channels of thought, which it is easy and pleasing to follow, and painful and difficult to abandon. Such are the love of ease, the love of certainty, the love of system, the bias of the passions, the associations of the imagination, as well as the counter influence of social position, domestic happiness, professional interest, party-feeling or ambition. In most men the love of truth is so languid, and their reluctance to encounter mental prejudices is so great, that they yield their judgements without an effort to the current, withdraw their minds from all opinions or arguments opposed to their own, and thus speedily convince themselves of the truth of what they wish to believe." He, then, who would write as I am about to do, must expect to incur obloquy and every manner of reproach, and to here applied to himself every usual orthodox opprobrious name; for it is not in Europe, and certainly not amongst Saxon races, that man may yet speak the truth and not suffer for it. Thanks to education, which priests have too commonly tried to thwart, the fate of a Sokrates is not now the European award of him who follows truth, yet Europe has still got a Golgotha for those who expose her fallacies, more especially those of her faiths; and the lover of truth must, even in the midst of the civilisation of this century, take up his cross to follow her.

Come what may, however, let our motto be to "cease to profess what we have ceased to believe. Let there be perfect veracity above all things, more especially in matters of religion. It is not a question of courtesies which deceive no one. To profess what is not believed, is immoral. Immorality and untruth can never lead to morality and virtue; all language which conveys untruth either in substance or in appearance, should be amended to that words can be understood in their recognised meanings without equivocal explanations, or affirmatives. Let historic facts have their true explanations."¹ Yes! if men would but act thus! then, would all the religious

¹ *Westminster Review*, January 1875.

world be at peace, just as the real world of science is, however much its philosophers sift and pull to pieces each other's theories until thoroughly verified by facts.—No virulence or contention, however, startles the votaries of that shrine, save when with jaundiced eyes there steps into the arena some one who longs to hold to his dear old pious myths, as of God's sudden creation of the world "out of nothing in six days," and his destruction of all in forty! This is to weave a link of straw in a chain of iron, and to grumble because the iron links and their mechanists, cannot see its value.—To know the truth, we must, owing to the past faultiness of our education and circumstances, begin, as Descartes said he found himself compelled to do, by unknowing and questioning everything. Yet are there havens for anchorage. "*Truth*," says G. M. Lewes, in his *History of Philosophy* (I. xxxi.), "is the correspondence between the order of ideas and the order of phenomena, so that the one is a reflection of the other—the movement of Thought following the movement of Things." Thus, from the order of our ideas regarding a falling body, and the order of its phenomena which we constantly observe, we obtain a Law of Truth.

The man of business and even the man of ordinary lore will still exclaim that my subject is abstruse, and of no practical interest, just as not many years ago he said the same of the poor chemist manipulating in his laboratory with a magnet and some acids, from which, however, has sprung the girdle which now all but encircles the earth. Why yet should not *one faith* in the *one great* Father of all men and nations "fill the earth"?¹

To bring about this we have only got to look and speak of Him alone, and to put aside our own little national gods, *Fetishes* and *idiosyncrasies*, and not condemn or contemn each other in those things of which we are still so ignorant.—On the one broad basis of the eternal Brahm and of his two eternal moral laws, "to love Him, and to love our neighbour," known long ere inscribed in Christian writ, all men and all nations are theoretically agreed, and it but remains that we educate and persuade each other to love Him and all His creatures. "A *Belief*," especially such as theologians mean by this word, is not ours to control.² It follows laws as fixed as those which govern the world of matter, and as it is not in our power to *will* a belief, far less to *will* a true belief, so no *just* God can punish us for that regarding which we are irresponsible. We can be, however, nay are, held justly responsible for the diligence and care we exercise or fail to exercise in arriving at the truth, reasons, and causes of our beliefs; we are responsible for accepting them simply because of the locality or circumstances of our birth, or because "we feel they are true," or because we *like* the leaders or followers of the Belief. He only then sins, and that heinously, who refuses to use

¹ Colenso truly says:—Let us "receive devoutly" not only the revelations of the past, but also welcome joyfully the revelations of the

present day, "each good and perfect gift coming down from the Father of Light."

² See "*Reign of Law in Mind as in Matter*," by Charles Bray.—Scott's Series, 1874.

all the powers of intellect and reason he is gifted with, or can acquire, to investigate, not once, but always, and every thing against as for “the Faith which is within him.” The late lamented Professor Augustus De Morgan wrote, “Belief is a *state*, not an *act*, of the mind;” “‘I shall believe’ has no existence,” he says, “except in a grammar.”

All Beliefs then must change with every additional light or fact which literature and learning bring before them. Circumstances may be their parents, but education, learning, and travel are their fond preceptors. Beliefs may be silent, but move on they must, as night gives place to dawn, which again will gladly yield to solar light and heat. We must remember that progress is always blasphemy in the eyes of those who don’t like to progress, and the churches have long inscribed on their banners the motto which was applied to the laws of the Medes and Persians—“they change not, neither do they learn.”

We all know, however, of another motto, “the blasphemy of one age is the orthodoxy of the next,” and that Christ, though called a blasphemer, was by no means the first so called. He has been followed by thousands, down to Luther and Voysey—but I am digressing.

I cannot for a moment admit what the unread world may say of my subject—that it is somewhat fanciful, its dates, localities, and decipherings loose and indefinite. To the wide, well read and writing world, I confidently appeal, for it is from them I borrow, and on them I build. I shall also, however, have a class of readers who call themselves religious, and they will probably say the theme is atheistic, for many think, like Israel of old, that disbelief in *their* God is a disbelief in *any* God! Some readers also do not like to know that other faiths are the Parents of their own. History and facts, however, cannot be gainsayed. The “Eternal Father,” called by whatever name, has moved on steadily and progressively, ever manifesting Himself according to man’s abilities to understand Him, and *He is in all Faiths*. Müller says, “as we study, we begin to see what ought never to have been doubted, that there is no religion without God,” or even as the necessarily one-sided Saint Augustine expressed it, “there is no false religion (as if all faiths had not some false elements), which does not contain some elements of truth.”

We now however know, that our Heavenly Father has ever manifested Himself to his children in every clime and age in that precise way which He intended, and knew to be then best for them, because such as their infant minds or intellectual culture enabled them to comprehend. He knew, and so now do we, that no poor untutored follower of an Abraham or a Zoroaster, sprung from amongst the lands of Sun and Fire, of Grove and Serpent worship, and calling his Gods (for the plural is generally used in those days of man’s infancy) Elo, Elohim, Brahm, Vishnoo, Ormazd, or Indra, could have understood the one pure and spiritual Father, whom we now adore, and whom we can demonstrate to be an immutable and unchanging Power, whence sprang not only this globe, but others, far beyond the blue “Firmament” of Genesis, which divided the little Jewish heaven from their little earth, and which, child-like,

they fancied, as do the Polynesians of the present day, was a leaky covering, "dividing the waters from the waters." What could the glazed eye of infancy see of a "Herschel's starry depths," and so comprehend, if even indeed desire to know, of a God ruling those mighty systems, which travel their millions of miles an hour, far out into spaces illimitable; and ever move by mysterious force, as with mathematical precision. God understands his children best, and ever gives milk to babes and meat to strong men, and so it is now and ever will be. "As thy civilisation or culture is, so shall thy gods be," seems written on man's horoscope.

"All things," says a powerful writer, "are the product of their conditions, and all conditions have a right to exist, therefore the products have a right to exist also; and the Maker of the conditions cannot in justice refuse to be satisfied with the products of conditions which he has permitted."¹ The poor soil and the arid sky are as much a part of the universal order, as the rich garden, soft rain, and warm sunshine. It is just that the one should yield a crop which the other would despise. It would be unjust that both should yield alike.²

Look for a moment at the heavens of different faiths. The good Theodore Parker somewhere states, that if the Buffalo imagined a heaven, it would be a rich wet meadow, covered with luxuriant grasses, in which roamed a large fat buffalo-God; and Max Müller tells us that the Greenlander believes that when a man dies his soul travels to Torngarsuk, the land where reigns perpetual summer, all sunshine and no night; where there are good waters and birds, fish, seals and reindeer without end, that are to be caught without trouble, or are even found conveniently cooking alive in a huge kettle! The Greenlander's soul's journey is however difficult—it slides, says Müller, five days down a precipice stained with the blood of those who went before. It is especially grievous for the poor soul when the journey must be made in winter or tempest, for it may then suffer what they call "the other death," when it perishes utterly and nothing is left; so that reaching this heaven is, after all, only a chance, and like the predestination doctrine of the Christian faith, is a matter foreordained by great Jove or Odin, and so beyond the creature's power to control!

The New Hollander's heaven is an abode of two good divinities, a delightful place with plenty of game and food; no excess of heat or cold, rain or droughty, no malignant spirits nor sickness, no death, but plenty of "rioting, singing, and dancing for evermore!" Like Christians, the Australian believes in "an evil spirit dwelling in the nethermost region," though he declines to tell us what sort of place this is, or where: His Satan, however, has, like that at his Antipodes, horns and a tale!

All religions begin with offerings and sacrifices to some great spirit—this in Europe became Mercury, or Bode, or Wode, and to him the Teuton and Gaul, or Celt, offered human victims, had open or uncovered temples, consecrated groves, worshipped oaks and the ash, and performed auspicial rites.

¹ "Cantab," Scott's Series.

² "The Pilgrim and the Shrine."

“Thus,” says an unknown but clever writer, “does religion vary in its development, as the following table, which represents pretty correctly the progress in religion from the lowest to the highest degree of a religious civilisation, abundantly proves.”¹

GRADE OF CIVILISATION.	NATURE OF RELIGION.	HOW IT IS EXHIBITED.	EXAMPLES.
Barbarous	If any, it is Fetish.	The Deification of nature, worship of stones, sticks, rams' heads, &c.	West coast of Africa, &c.
Tripartite or semi-barbarous.	Worship of a spirit with idols.	Ditto, with human sacrifices.	West coast of Africa, Mexico, &c.
Unipartite barbarous	Ditto.	Worship of birds, snakes, and beasts, and of images, half man and half east, &c.	Ancient religions of Mesopotamia, of Egypt and Asia, except Confucians.
Civilised but not scientific, with idol worship.	Idol worship.	Representation of the Deity in the form of man, that is Anthropomorphic religion.	The ancient pagan religions of Greece and Rome. The Mariolatry of Papal Christianity.
Civilised but not scientific, without idol worship.	Fire Worship. Miraculous Monotheism and Trinitarian Christianity.	Anthropomorphic religion; that is, imputing to God human passions.	Parsees, Jews, Mahomedans and Christians.
Civilised and scientific.	No idols.	Belief in an invisible, infinite, self-existing Deity, perfect in goodness, wisdom, and power, without any passion save love, and without any image or competitor.	The scientific Theologies of the nineteenth century.

This writer then goes on to show that, though religions may have different creeds and ceremonies, they have all certain *common fundamental principles*,² such as:—

¹ “Scrutator,” Trübner, 1867.

² Since this was written, I observe that a Roman Catholic, the Canon of St. Genevieve, of Paris, has published a book, “La Catholicisme avant Jesus Christ,” in which the author, “M. l’Abbé P. J. Jállabert, means to prove that the beliefs and traditions common to Pagans, Jews, and Christians draw their origin from what he calls primitive revelation. According to him the same symbols are found by all nations; their worship is identical

in all its essential parts; the traditions conveyed in the Sibylline verses, Hermes Trismegistus, and Zoroaster, include the general expectation of a Redeemer, and show the fundamental unity of dogmatic and moral belief in Asia and Europe.” If the writer means by this word “Redeemer,” a Prophet—Imām—or King, or Messiah, such as the Jews looked for, and which we trace in Boodha, Confucius, Laotsee, Christ, and Mahomed, then he is undoubtedly right, and the fact of the Catholic

SACRIFICES.—In the most barbarous ages everywhere human, *vide* Egypt, and Abraham. The sons of Saul given by David “to the Lord” to appease a famine! See also the story of Jephtha’s daughter, &c.

MASSACRES.—The Mahomedan Sheeas, by the Mahomedan Soonites. The Christian Protestants, by the Christian Romanists, and similarly in every land and age.

PILGRIMAGES.—Alike by Brahman, Boodhists, Jews, Christians, and Mahomedans.

MIRACLES AND IDOLS.—In every religion, save that of the great Chinese philosopher Confucius. With worship in their presence, as the bull-calf of Egypt and of the East, the gorgeous tree, the symbol of creative power, the living energy in Sun and Fire, Isis, Horus, the Virgin and Child, and symbolic cross.

BIBLES AND SACRED BOOKS.—Lastly, all religions have Bibles, before whose words, nay, even in many cases before whose names, not only the voice but the head and the knee of man are bent, and even this would be a small thing, were it not that intellect and reason, God’s highest gifts to man, which alone raise him above the rest of his animal creation, are bent, crippled, nay, broken, and *ordered* to be subservient to the foolish diets, words, and ideas, often found in these books called Bibles, and this for no other reason than *because there written*; thus do nations turn such books into fetishes. It is forgotten or ignored, that though placed there by good and holy, though in our day what would be called ignorant men; who when their spirit was fixed with holy thoughts, wrote—“Thus saith the Lord;” yet *we* know, for our reason and conscience, if not historians tell us, that the words and dogmas we are told to bow before, have been too often written by conquerors and tyrants and bad men, who thus desired to justify their unjust acts.

Who can tell what misery, blood and money a single text¹ in one of those so-called revealed bibles has cost mankind, simply because men thought each text a direct command from God? It is vain to argue or reason with the poor Biblicist, for those who most implicitly follow, are always those who have taken no pains to enquire into or to verify the book and its pretensions. “To doubt is to be damned,” is the Bibliolater’s cry, and it is urged that the more foolish and unreasonable the doctrine, the more certainly has it come from God, “expressly to try our faith!”

Past results and expediency, as well as reason, common sense and morality, have no place in the head or heart of a thorough Bibliolater. An editor of an Indian daily

Church producing such a book (I judge it only by its title and the publisher’s circular note), testifies to the power which a true knowledge of

all other religions as well as our own will yet exercise even on Catholic priests.

¹ Mahomedans will not paint, nor will many engrave or photograph, on account of a single text.

paper lately ventured to write judiciously about missionaries being permitted to annoy Hindoos and Mahomedans, by preaching at their doors against their Faiths; and a missionary in the true spirit of a Bibliolater retorts—"You and I are never likely to come to any agreement as to the utility of street preaching. We practice in obedience to a command which *is quite regardless of all rules of human expediency*, and if it could be demonstrated that we never by this means made one convert, our perverse body would still cling to their authority, and act on it(!); men believing in a Bible do not ordinarily look to results to confirm their belief, but live and die 'faithful unto the end!' we do not value the example of our lives (the editor had said they were good) except as means to an end." This then is the "unreasonable service" of the Christian bigot, and what are its results? After a residence of nearly a third of a century in India, and Barma, and a close and intimate acquaintance with Christian missionaries of all sects, I can only state that I have never yet seen a converted man, *i.e.* one who has been *reasoned* over to Christianity from his own faith. I have seen many who for a time and an object, or owing to certain circum-stances have adopted Christianity, but *no independent reasonable man*: As a rule the Christian "converts" are those reared from childhood in the Faith, or old and weakly men and women, who have lost their relatives from one cause or another, and desire to make friends of "the Mammon of unrighteousness;" or, the converts are wild, ignorant, superstitious Sontāls or other barbarous tribes, ready to adopt anything which respectable-looking people urge upon them.

I read in the "Bombay Statesman" Newspaper of June 1872, in the letter of a *pious* correspondent, most probably a missionary, who is not satisfied with the progress of that large society "for the propagation of the Gospel in foreign parts," that the society has existed "for nearly twelve years in western India, and it has not been able to my knowledge to prepare a single efficient agent from the heathen community its purse is always full, its staff of European workers is not of a mean order, and yet there is not a single convert from heathenism whom they can call their own." Now if for its paid and permanent officers, where it proffers a permanent provision with house and salary, this large missionary body have been unable in Bombay, Poona, &c., with their English speaking communities, to draw a single convert in twelve years, where and when are we to expect converts? The fact is that Christianity, like all faiths resting on miracles and bare assertion that "its truths are direct and miraculous revelations from God," has nothing to recommend itself to man's *reasoning* faculties! For safety's sake it must avoid reasoners and all who are sceptical, and all wise Christians do so. I speak as one who for years preached publicly and privately to natives, until I came to see the weakness and unsoundness of my then foundations. Educated natives, no longer fearing Government influence, are now openly opposing missionaries when preaching publicly, and in Bombay, October 1873, this matter attracted much attention. Opposition preachers were set up, and notices cast widely abroad against the

missionaries and Christianity. One placard was headed, "Leave these fanatics . . . they cannot answer a simple question seriously put in to them connection with what they say; they senselessly abuse you and your faiths without having studied them at all; they are hirelings, working against truth and common sense and against the dictates of conscience for a paltry piece of earthly bread. . . . You know well, and it is a patent fact, that their harangues cannot stand discussion. Do not waste time with impostors; serve the God of the Universe heartily; He alone will save all who so serve Him." This phase will yet much intensify. Christianity will have to try and stand and defend herself which she is ill able to do dialectically and historically. At present she says take me on *trust*, or, as its advocates and those of Mahomedanism and Boodhism say, "by Faith,"—yea, the blindest and most unreasoning faith. None can prove their three prophets to be Gods or even to be miraculously sent from God, nor their Bibles inspired revelations nor even historically correct: No; this and all such statements must be accepted *blindly*, and then of course any other gulp is easy, and the unreasoning convert can speak glibly and freely of "the peace and joy of believing," and the misery of those "hard-hearted unbelievers" whom his new God in his mercy, has foreordained from all eternity "to everlasting misery with the devil and his angels in the fire which will never be quenched." He can set forth all the beautiful traits in Boodha's as in Christ's and Mahomed's life and character, and point to the many good biblical morals which no one denies, but which are perfectly useless so far as the establishment of the faiths go. Let me here quote from Professor Huxley what he has experienced in his scientific researches as to the way in which Priests justify their unjust acts:—"Everywhere have they broken the spirit of wisdom and tried to stop human progress by quotations from their Bibles or books of their saints—In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher, and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted, by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities; whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the strong party? It is true that if philosophers have suffered, their cause has been amply avenged.—Extinguished theologies lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed if not annihilated, scotched if not slain. But orthodoxy learns not, neither can it forget, and though at present bewildered and afraid to move, it is as willing as ever to insist, that the first Chapter of Genesis contained the beginning and the end of sound science, and to visit with such petty thunder-

bolts, as its half-paralysed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism.”¹ “Religion,” he also elsewhere writes, “arising like all other knowledge out of the action and interaction of man’s mind, has taken the intellectual coverings of Fetishism, Polytheism, of Theism or Atheism, of Superstition or Rationalism; and if the religion of the present differs from that of the past, it is because the theology of the present has become more scientific than that of the past, not because it has renounced idols of Woods and idols of Stone, but begins to see the necessity of breaking in pieces the idols built up of *books* and traditions and fine spun ecclesiastical cobwebs, and of cherishing the noblest and most human of man’s emotions, by worship ‘for the most part of the silent sort’ at the altar of the *unknown and unknowable*. . . . If a man asks me, what the politics of the inhabitants of the moon are, and I reply that I know not, that neither I nor any one else have any means of knowing, and that under these circumstances I decline to trouble myself about the subject at all, I do not think he has any right to call me a sceptic.”² Again, “what are among the moral convictions most fondly held by barbarous and semi-barbarous people? They are the convictions that authority is the soundest basis of belief; that merit attaches to a readiness to believe, that the doubting disposition is a bad one, and scepticism a sin, and there are many excellent persons who still hold by these principles;” “Yet we have no reason to believe that it is the improvement of our faith, nor that of our morals which keeps the plague from our city; but it is the improvement of our natural knowledge. We have learned that pestilences will only take up their abode among those who have prepared unswept and ungarnished residences for them. Their cities must have narrow, unwatered streets full of accumulated garbage, their houses must be ill-drained, ill-ventilated; their subjects must be ill-lighted, ill-washed, ill-fed, ill-clothed; the London of 1665 was such a city; the cities of the east, where plague has an enduring dwelling, are such cities; we in later times have learned somewhat of nature, and partly obey her. Because of this partial improvement of our natural knowledge, and of that fractional obedience, we have no plague; but because that knowledge is very imperfect, and that obedience yet incomplete, typhus is our companion and cholera our visitor.” Former generations, and indeed many among us still say, it is the hand of God, let us humble ourselves before his awful judgements, let us have days for prayer and fasting; all this is ignorance and superstition which we are getting ashamed of. But to return to Bibliolatry or the worship of sacred books and prophets.

In my Chart I have denoted this vast phase of faith by a blue band. It will be seen in every stream, commencing with reverence for the Vedas. The books are shut to the people till the days of printing, when I show *one* open Bible. I will here give the dates of these sacred books in the order of the Chart, that is, chronologically, according to the best writers of the present day.

¹ [T.H. Huxley “The Origin of Species” (a review of Darwin’s book; 1860). — T.S.]

² [Huxley, “On the Advisableness of Improving Natural Knowledge” (1866; reprinted in vol I of Huxley’s collected essays). The two quotations following are from the same essay. — T.S.]

APPROXIMATE AGE OF RELIGIONS AND BIBLES.

BRAHMANS—the Vedas, ZOROASTRIANS—Zenda Vesta or Vesta-Zend, JEWS, parts of Talmud and some Psalms. Do. first 14 books Old Testament, LAOTSEES or TAOISTS—Taoteekeng. BOODHISTS—Tripitaka, CONFUCIANS—Lykeng, JAINS—The Sootras JEWS and CHRISTIANS—Part of Old Testament, the LXX.	B.C. 1500 to 2400 1600 800 to 1100 650 560 543 470 450 250-130	JEWS and CHRISTIANS—Old Testament, JEWS—Mishna (Rab. Jordan's) CHRISTIANS—New Test.—Origen's collection, Do. Jerome's Vulgate, JEWS—Gemara—"Babylonian." Do.—Talmud proper.—"Jerusalem," MAHOMEDANS—The Koran SEEKS—The Granth, CHRISTIANS—Printed Bible,	TIME OF CHRIST A.C. 190 250 400 437 470 630 1500 1516
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Of these books I shall have much to say hereafter, but here I must allude to them briefly to bring out clearly what follows. They all contain much that is true and good and lovely. They picture, as in a mirror, the whole growth of our race, more especially when we look closer into the families of man; some are poetic and cultivated, others though noble in parts, are yet elsewhere coarse and grovelling,—all are growths with many features in common.

The "All Father" God stands prominent throughout, as far back as history yet permits us to trace Him.—He becomes somewhat hid by other gods, and especially in all nations by a Trinity of which we have the essence in Vedic days, or about 2200 years B.C., and later by prophets or great men, of whom Zoroaster leads the way in 1600 B.C., and the long list, which many in Hindoostan, Arabia, England and America hope will yet be longer, rests for the present with Mahomed, the Seek Gooroo, and similar leaders.

Through all Faiths these mighty men, the leaders of thought in their age and country, run the same course; first hated and despised, then revered and beloved, they are finally worshipped as Divine, if not by the learned men of Earth, at least by the ignorant masses.

Every Faith is full of incongruities, inconsistencies and anomalies, and to say otherwise, is to say it is unnatural. The Church of England say in one of her "articles of Faith," that the true God is "without body, parts or passion," but in another, for infringing which she has just turned out one of her most devout clergymen, that "we are to worship Christ as God," for does not a writer in the New Testament say that He is "one with the Father" (though he does not mean what the Article here does), created all things, and will return to judge all the nations of the earth. Yet he had parts and passions, and grew in body, mind, and learning; he ascended, says the New Testament, into heaven with his body of flesh and bone, clothed in man's apparel, and the Christian is told that "this same Jesus shall so come in like manner."

The writer in Dr. Smith's *Bible Dictionary* shows us under the head "Septuagint," that in the 3d century B.C. the Jews had become somewhat ashamed of their personal

Jehovah, and that, accordingly, in the translation of the Hebrew text into the Greek (as Christians now have it), “the strong expressions of the Hebrew are softened down, where human parts are ascribed to God.” It would have been as well if Moses’ remarks in Exodus, chapter xxxiii., and elsewhere, had been blotted out or still more softened down. The Jewish faith is a commercial one, and Christians have adopted the same views of rewards and punishments, though their Heaven and Hell are quite foreign to ancient as also to modern Israelites. Both, as a mass, are far behind the great Pythagoras, who more than 500 years B.C., said that “virtue consisted in seeking truth and doing good,” the very same thing that advanced thinkers of this day say is the essence of all religion. Tersely put, true religion now seems to be, “Do good, and be good, and seek diligently after Truth.”

The “Old Testament Law” (“Decalogue”) the Jews believe was written by the finger of their God JHVH or Yhavh (second god, their first being Elohim) on stones, on the top of a mountain. Moses, says the writer of Exodus, vi. 3, *first* knew God as Jhavh, though elsewhere we may observe that Abram also uses this name. The Hebrews described Jhavh as a god who commonly travelled about and talked with their great leaders; they say he had part, “Moses seeing him face to face,” and arguing, and occasionally peevishly finding fault with him; early Greeks called JHVH, IAΩ.

This god appeared to Abraham and others, who however sometimes called him Elohim, El-Elohe-Israel, Adoni, and Adonai-Jhavh (Adonai being the third person in the Phenician Trinity.—Love, or Creation, the offspring of Belus and Uranus) as in Genesis xv. 2; at other times El Shadai, and El-Elohe, as when he sits in the tent door and eats, and makes the great covenant (Genesis xvii. 2) on which Jews, as also Christians, so much build. He is clearly a man-God. He argues with men, and is often turned from his purposes by their arguments and entreaties, and can even be vanquished by “chariots of iron,” for though he went with Judah and commanded the expulsion of the inhabitants of the valley, yet the chariots of iron prevented his will and purpose from being carried out.

The God of the Zendavesta, Ormazd, delivered that Bible to Zoroaster also “on the top of a mountain;” so in the later Jewish tale, we may perhaps see the origin of what the Jews committed to writing (be it remembered), only in the seventh century B.C., if so early, more probably in the later days of Ezra and Nehemiah. There is no just comparison between the grand Ormazd and the Jewish Elohim and Jhavh; Ormazd is ever the Great, the Eternal, the Almighty one, as is the Hindoo Brahm (*not* Brahma) and later, according to many writings concerning him, is not far from our spiritual conception of God.

The Zoroastrians or Parsis see little in common between their Ormazd, and the burning, jealous, and angry anthropomorphic Jewish God. They point to his causelessly “loving Jacob and hating Esau;” to his being a “God of battles” and “of wars,” of whom the Jews write a sacred book called “The battles of the Lord.”

They say justly that he authorized the most horrible massacres and immoralities, which indeed also characterise most of the tales and lives and characters of so many of the various early rulers and writers, whom the Hebrews call "men of God."

The Koran has also its tale as to its origin. A "pencil of light" wrote its sacred words, and the angel Gabriel, whom Hepworth Dixon shows us is almost a fourth person in the Grecian church calendar of their Deities (Father, Son, and Holy Ghost, Gabriel, Virgin, and last, but not least, the powerful Satan-God), revealed God's (Ala's) writing to Mahomed; Al is of course El or AR or RA, the Sun.

The Bible as a whole, says Protestant Christendom, was written by the Holy Ghost, one of the three persons of the Christian Trinity; he only used the pens of various men, and made known to them past and present events, which it was impossible for them otherwise to know. History forms, however, a large portion of the Jewish and Christian Scriptures, and the relations of event sin these do not tally with other histories, or with each other; and the researches of modern criticism, never before scientifically applied to what have been ever held up as "sacred writings," have shown discrepancies, omissions, and insertions, which have led learned and pious writers on the subject to decide against the facts, and to declare the writings unhistorical, as the authors are uncertain, and in many cases quite unknown.

The volume called the Christian Bible was for ages a series of disconnected manuscripts, transcribed, added to and curtailed, again and again, from 630 B.C. to the days of printing 1516 A.C., or say for 2200 years, and this was no doubt done by interested and often not perfectly reliable transcribers. Criticism has now shown that the first portion of the Old Testament only came to light, and that in a very curious and suspicious manner, in the days of Jeremiah, see Robertson, a strong writer on this subject—"the Finding of the Book," in one of Mr. Scott's very excellent series. The establishment of the documents as "the law of the Lord" was done through a noted high priest, Hilkiyah, against whom the prophets wrote somewhat. Hilkiyah was, however, evidently determined to establish priestly rule *and church revenues*; for Solomon's temple, then and for seventy years before, dedicated to Phallic, Sun, and Fire worship, required all the hierarchical paraphernalia, as tithes, offering, vestments, and sacrifices, which that "book of the law" would give to Hilkiyah, if he could but get it accepted as the "law of the Lord." This, the writing called "Chronicles" accordingly states, and on the authority of some woman called "Huldah the prophetess," never heard of before or since, Hilkiyah's book became sacred and his church rich. Many of the Old Testament books contain the writings of generally good men, who denounce the vices of their times, and of their own people in particular, and foretell, in flowery language, what they thought of the rise and fall of the men and nations with which they were acquainted.

The Old Testament, as Christians have it, is, according to Jewish writers, imperfect,

but after some weeding out it was bound up as it is, along with various floating manuscripts, telling of Christ, his life, and sayings, in the fourth century A.C., and called "The Christian Bible."

The Brahmanical Bible, the Vedas or "Books of Truth," are said to be written by God in the person of Brahma, the form in which Brahm executes his purposes of creation and providence. Unlike the Christian Bible, the Vedas do not command proselytism, nor allude to all being damned who do not know and acknowledge it, its gods, dogmas, and ceremonies. There is but one great and Almighty God, Brahm, or AUM, or OM, in the Hindoo faith, whose name is rarely, and then only very reverently whispered, as among the Jews. He is male and female, and the female energy, Maiya, Queen of Heaven, is more heard of than the Almighty. This is probably true of all faiths to the present day. I read in the *Home News* of January 1873, that Dr. Fraser, Bishop of Manchester, rebuked one of his clergy, but very mildly, for carrying a banner, on which was emblazoned the name of "the Queen of Heaven;" he remarked, that "though he was glad to see a revival of reverence, devotion, and piety, it must not be forgotten that there was a limit beyond which they must not go in imitating the practice of the thirteenth century."

In Hindooism, BRAHM manifests himself early in a Trinity.

As a *Creator*, in BRAHMA.

As *Religion and Truth*, in VISHNOO.

As *Matter or Passion*, in Roodra, afterwards called SIVA, who was no doubt Rood or Ra, the Sun or Fertiliser.

There are consorts or wives of these energies of God, having distinct names, though never creating in connection with the male energy. They are often called the Arks or abodes of the male deities.

After them in heavenly order follow Devas—archangel and angels—too often worshipped by the ignorant; even Christians churches invoke Gabriel. They are a long list, emanating from Dyaus, Indra, Sun, Fire, &c. These deities take a deep interest, and are ever interfering in the affairs of men; not from them, however, does man spring, nor, though with female energies, does aught spring. The New Testament writer, borrowing no doubt from the Eastern tale, correctly says of them, "they neither marry nor are given in marriage, but are as the angels of God in heaven."

The Zendavesta and Tripitaka, I may here briefly say, inculcate a good life and a reasonable belief in the One Holy, Eternal and Almighty Spirit, though parts of the latter, relating to metaphysics, speak of Nihilism, which is, however, at utter variance with the life and doctrines of both its priests and people, as I can attest, after seven years' residence and close observation in a land of the purest Boodhism in the world; I look upon such as a serious blot on any faith, though it does not, I think, lead to immoral or careless living, as some Christians fancy. The Old Testament Jews

had no heaven or hell such as later ages describe, and but such faint glimmering of a future life as their Eastern neighbours seem to have given them.

I must enlarge here a little on Boodhism. In a book lately published by Mr. H. Alabaster, Interpreter to Her Majesty's Consulate General in Siam, *Boodhism illustrated by a Modern Boodhist*, he says, "It is a moot point whether the religion does teach Atheism and Annihilation, for it is doubtful what these words mean." He would not venture to apply such terms to Boodhists, as Atheists, &c., for they are terms of reproach, and involve infinite considerations which we are little able to comprehend. So far as his experience goes, he says, "Boodhists do not deny the existence of a God," but many reverently abstain from defining that which it is impossible to comprehend. "Southern Siamese Boodhism," he adds, "does not recognise any personal eternal God, acting interestedly in the world, and it regards as the highest aim of man, a peace resulting from the utter absence of all that we understand to be connected with existence." "Judged, however," says a *Westminster Reviewer*, "by the maxim, 'by their fruits shall ye know them,' Boodhist has a good standpoint. Boodhism and Christianity have many similarities and contrasts, as miraculous gestation and birth, temptation of the destined Deliverer by the fiend, ascension into heaven, and generally speaking, self-devotion for the sake of the redemption of the human race, are features of resemblance in the portraiture of the two Saviours. Above all, the purport of the precepts of the two religions appear to be essentially the same. Bible religions, as expounded even by their intelligent disciples, fail to grasp the principle that virtue is its own reward. Boodha is not the 'Saviour' or Deliverer which Christians hold Christ to be; his saving or delivering consists in his showing mankind the path they are to follow, each one for his own deliverance. . . . but by now means in his (Boodha) becoming a substitute or sacrificial propitiation on behalf of others. The whole sacrificial theory of the reconciliation of the Divine Being to sinful man by means of a bloody offering on his behalf, is utterly and thoroughly repugnant to the Boodhist. There is no common ground of reason whereby such a doctrine could be made acceptable to him; and," concludes the reviewer, "it is an inevitable fact, from Mr. Alabaster's work, that it is perfectly futile ever to expect conversions from Boodhism to Christianity by means of reason and conviction." I can go farther, and add as my experience all over Barma, that the result in regard to Boodhism is precisely the same as I have stated in the case of Hindooism. I have closely watched the working of all missions to Boodhists, and have never seen a single lasting conversion to Christianity *as the result of reason and conviction*, but a good number by what the *Westminster* seems here to term "the artificial and social methods." Old men or women, and boys and girls are persuaded to join the Christian missions, when knowing nothing of their own faiths and incapable of reasoning; and middle-aged persons I have occasionally seen join from interested motives, and remain so long as these lasted, often for life, because their relatives cannot take them back into religious or social fellow-

ship. Now these facts are true to reason; for no missionary attempts to convince by *proofs* of Bible historical authenticity, or he is no true follower of Christ and the apostles, but rather by declamation, invective and excitement of the feelings, through our passions and fears, such as a Knox knew well how to manipulate. There is no calmly sitting down to compare history with history, passage with passage, “fact” (so called) with “fact,” and so to *substantiate* the Bible, and then similarly to pull down the Vedas and Avestas. This is not even the way in which a clergyman addresses ourselves, else would he fast swell the already rapidly increasing band of “seriously religious sceptics.” No, the “gospels were not intended by their writers,” says a learned and orthodox author quoted by the *Westminster*, to be “books of evidence, to convince persons who did not believe, but to supply records of events, to edify and establish in the faith those who did.” Throwing thus the gospels aside as evidence, what has the poor Christian preacher got to rely upon but excitement of the feelings? which should, and, as I have said, does, act only on the old, and those weakly in intellect, or peculiarly and not over-much educated. There is no doubt that Sir P. Perring¹ is right, and that the gospels are rather records of an existing belief which swallowed down anything concerning its object, than records of facts on which a belief was grounded; for, says this same reviewer elsewhere, “The *historical* truth of the (Christian) Creed is not as yet proved to the satisfaction of the modern inquirer,” and in consequence, when a *real historical foundation* is not obtained for *any facts*, on which any dogmas or opinions are based, such must fall to pieces either bit by bit in slow disintegration until the whole structure totters to fall (this, provided the pullers down be mild and reasonable philosophers and scholars), or, it will come down with crashes before the assaults of an ignorant rabble.

Boodhism differs from all early Religions, in being the first missionary faith on earth; and as every true and good man desires to impart to others what he knows is good and true, and so to do his fellow-men good, and as he also recognises as brothers the whole family of man, which Boodhism does, it is a better faith than any of its predecessors, and falls little short of its successors. Even at the present day, when 2500 years old, it stands in numbers at the head of all the faiths of earth. Max Müller tells us that the numbers belong at present to each faith are, taking the world as one hundred, thus:—

Boodhists,	31.2	[$36\frac{1}{2}$]	per cent. ²
Christians,	30.7	[$26\frac{1}{2}$]	But this is a wide word, embracing many who deny the Godhead of Christ, and Bible Inspiration.
Mahomedans,	15.7	[16]	
Brahmens,	13.4	[12]	
Heathens,	8.7	[$6\frac{1}{4}$]	This means Fetish worshippers without a book-faith, not without a god.
Jews	0.3	[$\frac{3}{4}$]	
Zoroastrians.	0.01		

¹ *Churches and their Creeds*. 1871. By the Rev. Sir P. Perring. Bart. Cambridge.

² [Figures in square brackets and smaller type from vol. I errata, sourced to “The Censuses for 1881.” Forlong also there refers the reader to Vol. II. p. 590. — T.S.]

With this short comparative sketch of what I call the Biblical faiths of man, I must now ask my readers to look a little closely into the details of my Chart. It is arranged, it will be seen, in chronological order, every inch in length denoting one hundred years, except at the top, where, to save space and long blanks, I give only the years in which the learned can yet see their way to placing *any* fact or even myth, for myths may be treated as *undeveloped* history. On the left of the coloured bands of Faiths, I have tried to keep the principal characters and events of history more especially of religious history, and on the right of the streams I have noted the Bibles and principal Poems, Hymns, theologies, and dogmas, and also the languages in which these appear.

Among the streams will be seen in prominent red letters the gods and goddesses, *Avatars* or Incarnations of gods, the long list of Trinities in which the Almighty One is shrouded, and the great prophets and mighty men who at various times led their fellow-men. Theirs were the mighty thoughts which stirred mankind to the grandest depths and heights of learning, of happiness and of misery, to turmoil, war and bloodshed for untold times. I have called the Chart, as will be remarked, a student's Chart, for we all are, or should be, learners, ever hoping to know more, and only sure of one thing, that we are always open to correction, and never standing still; nor must we ever refuse to receive light, come from wheresoever it may—from ancient Ind or Iran, from the banks of the Jordan or the Nile.

As a motto at the head, I borrow from Max Müller—"The real history of man is the history of religion," which word religion I consider means, and therefore here add, "his attempts to know, to serve, and to love, his God."

The following is the principal upon which the Chart is coloured. A distinctive colour is given to each of man's first faiths, thus:—

To the Tree— <i>Green.</i>	To Fire— <i>Carmine.</i>
To Phallic— <i>Yellow.</i>	To Sun— <i>Pink.</i>
To Serpent— <i>Grey.</i>	To Ancestral— <i>Sepia.</i> ¹

These colours are maintained throughout, and bring us down safely from chaos or unknown times to the Kándás Vedic era, when we first begin to hear of reverence to, and devotion for, if not worship of, books, first of the Vedas, then shortly after of the Zend-Avesta,—the Bible of the great Zoroaster,—and again, but after a long interval, of the sacred "Law of the Lord," which the Jews say they received from their Jhavh on a mountain of the desert. This is then followed by quite a new phase of man's beliefs, viz. the worship of the writers of those books, who are called Prophets or "Men of God," as Zoroaster the "son of Ormazd," Moses the "servant of Jhavh," Jesus the "Son of the Father," &c., with sacred books in all cases written by prophets or "holy" and "inspired" men, but said to be written by God. I have, therefore, to denote this seventh worship, which is done by a band of blue. Still, however, we

¹ [These have been conformed to the colour key printed on the chart (an erratum for this page reads: "For chart colours as engraved, see chart heading on right."). Names of deities in the chart were printed in black, not red. — T.S.]

require another colour, for with the rise of the Rig Veda sprang up, though crude and dimly, the noblest and purest worship of man—Theism, or the worship of one God, our spiritual Father, without parts, passions, or competitors. It is, therefore, necessary to bring in here an eighth colour, which I do by a band of red. For reasons to be hereafter given, I do not show here *Fetish* and Animal worship, as these more or less prevail throughout all the streams of Faith, and are not distinct streams, with temples and sacred books of their own; but of this I shall have more to say hereafter, especially when speaking of Skandinavian Faiths.

I must now say something as to the rise of these streams of Faith. As facts are at present known to the learned, we might put them any distance back into the blanks of Chaos or Kronos, for the figures seen in my Chart as years before 2800 B.C., or even much later, might, in regard to Faiths, be put down as doubtful blanks, and blanks in general history also, which it would seem we can never fill up, at all events until geology, at present a comparative science, resolves itself into an exact one. A remarkable work, entitled *Pre-Historic Nations*, by J. D. Baldwin, A.M., London, 1869, amasses an enormous amount of evidence to show the vast antiquity of civilisation generally, and to demonstrate the existence of a cultivated race in Hindoostan long before the conquest of that peninsula by the Aryan race. He adduces, says Inman (and in this I fully agree with the learned Doctor), good reasons for believing that the Linga and Yoni worship in India, the veneration of the people for Siva, and the use of Cavern Excavation for religious purposes, preceded both Brahmanism and Boodhism, and was the form of worship found among the Dasyoos and other aborigines of India. This is now well established, and I will confirm it further when speaking of these races. This author clearly demonstrates that a very ancient civilisation existed at a period which the majority of authors describe as one of utter barbarism, in fact that, go where you will, you will find the remains of a once powerful people.

But, beyond this Aryan flight, history and facts are almost silent, and are dim even here; yet the world did not commence then, nor are scientific men, especially philologists, resting here; they are busy now tracing back the Aryans to their earlier homes in upper Asia and Europe, and in searching out the early tongues and faiths of the aborigines of all lands. For the present, however, we must rest content with the dim ages and dark shadowy forms of men and races which existed before those days; and in my Chart I then show all the six streams of colour strongly tending easterly to form the great Hindoo body of faiths, and westerly to Asia Minor and Egypt. Let us leave science and philosophy still to strive alone here, and avoid trying to cramp their cautious, critical, and ever wisely sceptical spirit, concerning ancient as well as modern priests, their tales, and theologies. Where God has not yet granted us light let us wait, though not sit idle; nor yet let us concoct our own crude stories of a genesis “of the heavens and earth,” because we have no light or revelation; for there are many more earths than ours, and He is the one unknown and all-creating Almighty power.

Darwin, then, for our present purpose may range at will, speculating as to what we were some 3000 years B.C.; and the English Dr Hales, writing in 1700 A.C., may assure us that 3500 B.C. was Kronos' birth; his co-religionist, Archbishop Usher, writing a hundred years earlier, with fool-hardiness even for a priest, though all Biblicists here follow him, asserts that "the world was created on Sunday, October 23d, 4004 B.C., and Adam and Eve on Friday the 28th May,"—some say that the time in each case was four o'clock in the afternoon! and he adds, like the unknown old Hebrew writer, "Adam and Eve were in the image or likeness of God," but of what God? The ancient Hebrew, which the Jews were unable to decipher in Nehemiah's days, or fifth century B.C. (so far as we know of that Hebrew, for, as before said, it had only "cuneiform signs," and no vowels), says in the Jewish Genesis, *Elohim* (gods plural, and male and female) "created the heaven and the earth," at some unknown time, called here "the beginning." Now philologists all tell us that El was the sun-god, and my studies place his name as prominent about 3500 B.C. El- and HIM,¹ our early monosyllables, form a natural plural; and as we read on we find El and "Him," the plural gods, called Elohim, which is the androgynous or bi-sexual male and female god, so commonly adored then in Egypt as in India, and undoubtedly then worshipped in Syria by Israelites as well as Canaanites, of which further. Keeping at present to Genesis, we can gather the proof of the double god; for the "Gods" say in the 2^d verse that the Logos (translated the Spirit, or as the more full and learned literature of India says, "his creative spirit"), the "spouse," "the dove," &c. "moved on the face of the waters," which last word should be noted, for Salacia is the goddess of water or lustfulness; and in much that follows, it will be seen that waters and seas are the signs of Isis, Astarte, Mylita, Maiya, Juno, Venus, Ceres,² Eve, Freya, Friga, and many another name, denoting the original female creating source. It is the fertilising stream which God as Brahm move upon: as Mahadeva, in his creative capacity, he shrouds Maya or Sophia the spirit of wisdom.

Genesis, i. 26, is still more explicit; there God speaks to his Spirit (for she or it must be there, as he would not speak to himself), "Let us make man in our image, after our likeness," and accordingly "male and female created he them;" therefore Elohim was either androgynous, or this Spirit was the heavenly goddess, who by "him" created all things. In proof of the bi-sexual gods of ancient peoples, and of the constant identity of one god with another in Vedic days during the reign of Brahmanism in the east, and of Greek and Latin supremacy in Europe, I will here quote from the beautiful and very ancient poem, "De Mundo,"—

"Jove first exists, whose thunders roll above,
Jove first, Jove midmost, all proceeds from Jove;
Female is Jove, Immortal Jove is male;
Jove the broad Earth, the heavens irradiate pale;

¹ Dr Inman, and see my glossary *Elohim* and *God*. The title used in Genesis is **אלהים**, or *πνευμα θεου*.

² This C may be G, but not K, the root being Ge, the earth: She was Ge-Meter. [The identification of Demeter with Gé the Earth goddess was widespread in antiquity but not universal; the *Homeric Hymn to Demeter* for example distinguishes them, making Gé complicit in the abduction of Persephone. — T.S.]

Jove is the boundless Sprit, Jove the Fire.
 That warms the world with feeling and desire.
 The Seas Jove, the Sun, the lunar ball,
 Jove king supreme, the sovereign source of all.
 All power is his, to Him all glory give,
 For his vast form embraces all that live.”¹

To return to the world’s age, and to the impossibility of our getting any religious historical glimmering, beyond the days when the mighty Sanskrit-speaking race swept in a torrent from the west and north into India, I may note here what some authorities say on this subject. The Chinese say that their race is several hundreds of thousands of years old.

Some astrological records of ancient Kaldea say, . . .	474,300	years
Plato, writing 350 years B.C., says (and puts this down as the date of Zoroaster’s birth) “before his time,” . . .	9,000	„
The Septuagint (Greek translation) of the Old Testament, executed in third century B.C., says, before that translation.	5,872	„
The Jewish Talmud says it took place before its time . . .	5,344	„
Josephus writing about the time of Christ says, . . .	4,658	„

and so on guessed the men of old; but what says modern philosophy? which, without implicitly believing or denying we should, as reasonable men, respectfully listen to. Surely the science and research, and earnest love of truth which characterises the philosophy of our times, should be received with much more deference and respect than the old tales, loose and often garbled quotations from old writings, which have come down to us, often we know not from whom, or whence, or from what times—the philosopher only asks us to pause and reflect on his sayings, not to frame a dogma and utter an anathema against those who cannot agree with him.

Professor Agassiz estimates the age of the human skeletons in the coral reef of Florida at 10,000 years, and adds that 135,000 years are needed for the formation of the post-tertiary southern half of that peninsula. Another writer says that the Falls of Niagara have been cut back at least six miles since the Champlain Epoch, for the lake deposits formed by the old extension of Lake Ontario, and containing similar shells to those now lying near the entrance of the lake, are found both at Goat Island and on either side of the gorge near the whirlpool. Six miles then at least of the gorge have been excavated since the formation of these deposits. Dana says, “Taking the rate at one foot a year, the six miles will have required over 34,000 years; if at one inch a year, which is eight feet and one-third in a century, 380,000 years.” The former was Sir Charles Lyell’s estimate, which, if considered too great, is probably outdone in the other extreme of one inch a year; if, however, we take the mean of these two estimations, namely six inches a year, the time would then be 62,000 years since the probably close of the Champlain Epoch. The human skeleton beneath the fourth cypress forest of New Orleans must, it is said, have been buried there 50,000 years

¹ [From an Orphic fragment quoted by Aristotle and Proclus, printed in Cory, *Ancient Fragments*; possibly Forlong’s own verse-rendering, perhaps influenced by Thomas Taylor’s in his *Orphic Hymns*. — T.S.]

ago; works of Egyptian art have been dug from soils which must have been submerged 30,000 years ago; and bricks are found sixty feet deep under layers which it would require 14,000 years to cover; yet, says Mr Lesley, in his *Origins of Man*, these are “mere modern matters in comparison with the diluvisms of Abberville, and this again can bear no comparison in antiquity with the least of the true tertiary strata. My own belief is but the reflection of the growing sentiment of the whole geological world, a conviction strengthening every day, as you may with little trouble see for yourselves by glancing through the magazines of current scientific literature, *that our race has been upon the earth for hundreds of thousands of years.*” Sir Charles Lyell estimates the accumulations of mud and sand at the foot of the celebrated statue of Rameses (the middle of whose reign Lepsius moderately calculates was about 1361 B.C.) at 14,000 years, allowing $3\frac{1}{2}$ inches for a century.

The pottery under the second cypress forest of New Orleans, Mississippi, is estimated at 28,000 years, and the human bones under the fourth are calculated by Dr. Bennet Dowler¹ to have been there for 37,000 years, or a little more than that given by another writer. There are ten distinct cypress forests, overgrown by aquatic plants, and now covered with live oaks, and for the replacement of them Dr. Dowler says we must allow 158,400 years. My Chart gives similar calculations

Look now at the celebrated *Kent cavern*, and, to try and aid the eye and memory, I give in their recurring order the various deposits with their remains. The very greatest labour and thought of all the savants of Europe, representing every diversity of opinion and theology, have been here brought to bear, and the results in years are still subversive of all orthodox ideas, for if we exceed 4,000 B.C., and *therefore Biblical genealogies*, we may put the Jewish story aside altogether.

SURFACE OF CAVE

I. BLACK-MOULD, from one inch to one foot thick.	{ Roman and pre-Roman remains, pottery, bronzes, and bones, but no extinct animals.
II. STALAGMITE FLOOR (depth 12 feet), with the years 1615 and 1618 scratched on it.	{ Flint tools, bones of extinct mammals split for marrow and gnawed by hyenas—a human jawbone at base.
A black band here occurs, which, though three feet thick, cannot be considered a geological stratum; it is only some 100 square feet; in it has been found some of above articles, with a needle, pin, and harpoon.	
III. CAVE EARTH (depth 4 feet).	{ As above, and bones of extinct animals.
IV. 2d STALAGMITE FLOOR (depth 16 feet) very thin layers and highly crystalline	{ Cave bear bones, but none of the later animals, as hyena, &c.
V. FLOOR OF BRECHIA, hard rock—like Concrete, very brown.	{ Cave bear bones, but of no later animals, 3 feet deep, flint flakes, near teeth of cave bear showing human workmanship.
VI. 3d STALAGMITE FLOOR—Granular.	{ No foreign objects yet found here.

¹ *Types of Mankind.*

The water which formed these stalagmite floors was, of course, drippings with lime in solution. The lamina is extremely thin, and though a portion of the stalagmite was removed from under the dripping twenty-two years ago, yet not a vestige of fresh laminæ can be traced, but over the figures 1618 and 1615, well under the drip, a thin flake of less than 1-20th of an inch is apparent, which gives us the period necessary for this upper coat,—720,00 years. By another calculation this goes as high as 900,000 years. Taken by itself we might incline to reject such calculations, but when so much else points to the extreme age of the earth, geologists are justified in here showing us what these floors really mean. What stopped the drip for so many thousands of years and again renewed it? Had not a new, perhaps polar temperature, passed over this portion of the globe at that period? If so, then at the present rate of progression, Mr. T. Lumisden Strange, whose excellent paper on the “Earth’s age”¹ I received when writing the above, tells us that two and a fourth millions of years would be required between the formation of the first floor and beginning of the formation of the second stalagmite base. Mr. Strange also gives us several calculations of man’s astronomical efforts, which go back to the time when the second cypress forest of New Orleans was probably being submerged. We have two very ancient zodiacs; one at Esne on the Nile, above Dendera (where are two somewhat modern ones), and one in India. Sir Wm. Drummond goes minutely into that of Esne, and calculates from its vernal equinox being between Gemini and Taurus, and therefore giving a retrogression of 3 signs or 1 deg. 20 min. from their present places, that the age of this zodiac when he wrote in 1811 was 6450 years, and therefore in 1873 its age would be 6512 years.

Dupuis thinks that Virgo is the zenith of the Indian zodiac, and that its age is therefore nearly 1000 years more, or 7430 years; but by assuming the vernal equinox between Libra and Virgo, the Egyptian zodiacs would date back to 14,955 years, and the Indian one with Capricorn in zenith to 13,083 years. The only other alternation would involve putting the Indian zodiac back to 22,576, and the Egyptian one to 30,100 years, so far as the signs of the zodiac are concerned. The precession of the equinoxes and real astronomical zodiac seems to have come to Europe through Hipparchus, who flourished 150 B.C. The Chinese had discovered the zodiac and various astronomical cycles in the time of their great emperor Hwangti, who flourished 2640 B.C., and a glance down my Chart will show that hosts of busy minds were bent on these subjects all the way down to Hipparchus’ days.

In regard to the theory of men springing from one stock, its advocates should note that Egypt gives us, in the year 3060 B.C., or thereabouts, pictures of Asiatics and negroes, and that a very ample time indeed must be allowed for the conversion of the white man to the negro, or *vice versa*. I must here, however, very briefly call attention to another great class of facts, which every year is bringing more forcibly before us. The great Creator of the Universe does nothing but for some wise purpose, and

¹ In Thomas Scott’s Series, vol. viii, and Strange’s *Development of Creation*, &c.

works always on fixed plans. What means it, then, if ordinary theologies be true, that a cycle of the zodiac requires 25,810 years?—that is, this enormous time to complete one of its revolutions?—that a cycle of oscillation of the angle of the ecliptic requires, says La Place and Herschel, 20,250 years for completion?—that the cycle of eccentricity of the little orb we inhabit round its central, or rather non-central sun, requires for its completion possibly half a million of years, or accurately 515,610 years?—that a polar cycle or the precession of the ecliptic, from equator to pole, which alone explains our palms and mammoths under present eternal snows, may take 2,700,000 years to complete: that though light travel at the rate of 186,000 miles per second, there are stars whose light must have left them 6000 years before it reached us; that the time required for the orbits of comets, whose supposed erratic approach our astronomers will tell us to within *a fraction of a second* of time, varies from about 14,000 years to nearly 123,000 years?—and lastly, what means this, that we, revolving in our own orbit at the rate of 68,000 miles per hour, or 600 millions of miles in one year, are also swung along towards some mysterious point in illimitable space at the awful speed of 150,000,000 of miles per annum? These are figures which we can calculate and write down, but which the mind of man is quite incapable of grasping. We and ours, aye our paltry planet, with its 8000 miles diameter, sink here into utter insignificance, and so surely do all its theologies, which have ever hitherto spoken of the phenomena of the mighty framer of these mysterious worlds and their ways.

Without wandering away from our own little crust, we can, by some study, read off millions of years from its latest fossils to its lifeless ages, by marking those of frozen and tropical zones, and calculating the possible times which each growth required for its rise and fall. From the glacial epoch, at the close of the tertiary period, to the fossils of the carboniferous epoch, now buried in an arctic zone, requires, we are told, nine ecliptic rotations, or 24,300,000 years, and Sir Charles Lyell says 240 millions of years are required for the Cambrian formations. We would like to know what ages he would assign for the upheaval of the great Indian continent or lower Himalayas, which in the Miocene formations of the Sivalik ranges lying at their base, have disclosed to us huge extinct animals, amongst which is a strange four horned deer (the *Siratherium*) and a tortoise some eighteen feet long and seven feet high, with others, as giraffes and the ostrich, denoting vast plains instead of the rugged mountains which now cover all these parts. When were these lofty mountains a sea-bed which nourished the nummulites, testaces, and other salt water creatures, now forming their earths and lime rocks, and how long did it take to cover such lofty up-heavals with their now so prolific vegetable and animal life? Sir Charles would no doubt answer us, as he long since did similar questions, that “we require, when speaking of geological epochs, ‘to get the poverty out of our bones’ before we can take into consideration the eons of time that are required during which primeval people and language existed, and since which dispersion and segregation have been going on.”

With this explanation as to the early days of my Chart, when the gods moved on the waters of life, we shall resume the passage down our Streams of Faith.

Mr Lesley would place Ancestral worship as man's first faith, just as others would place Serpent before Phallic, and others again, strong in Kaldean history, claim the first place for Sun, and the classic scholars of Latin literature say the name of Fire; my own travels and studies in eastern lands have however convinced me, that the order in which I here place these four early symbolic objects of man's adoration is in the order in which they mostly flourish, though the idea of the second is in the first, and abundantly in all that follow.—*1st*, Tree; *2nd*, Phallic; *3rd*, Serpent; *4th*, Fire; *5th*, Sun; *6th*, Ancestral; being the adoration and worship of Ancestors, their tombs and writings: a faith deeply impregnated with all other streams, and with the worship of a representative man, as Amen, Herakles, Brahma, Abram, &c.

To the above, some writers would add worship of Fetishes and Spirits (Demonology) and *Animal worship*, which is said to have flourished in Egypt 3100 years B.C.; but although I admit a sort of worship in all nations of particular birds and animals, yet this is rather confined to the various sects of the main Faiths, and may be here understood to be carried along with, and included in, one or other of these six great streams, just as that of Apis is included in my second stream.

Thus the ancient monkey, our gorilla, is the most intelligent, and called the most powerful of intelligent animals. He has disappeared from India, although his name has attached itself to the great Hanoomān monkey of our denser forests of the East. He was an attendant upon Rām, the 7th Avatār or incarnation of Vishnoo, of sub-Vedic times. He lent all his power to Rām, and is represented as bringing back to him his heavenly spouse, here as elsewhere, the female power of God, Maya or Mary, called in the poems of the Mantra era, "Sita," a "field furrow," or seed vessel, female or Sakti, the names given by Hindoos to each consort of the gods, or to God manifested as Logos, Yoni, Juno, &c. In admiration of Hanoomān's aid and devotion to Rām, he was venerated and then adored, and is at this time an object of worship by some Hindoo sects which are seen embraced in my sub-Vedic stream; just as I do not show separately in the Christian stream those who adore and kiss the toe of Peter, Christ's powerful though not always faithful or very truthful attendant and exponent, so I do not show monkey worship as a Faith. Some followers of Hanoomān worship, when they come into power, are seen to revive the animal symbol of their sect, as in western India, when wealthy nobles, in the days of Siwajee, A.C. 1650, gave great grants of land to be devoted to the maintenance of monkeys: there we find them daily fed at the gates of these villages; all the revenues left after maintaining the estates are devoted to this purpose. This monkey deity is the son of Maroot (see Vedic Devas), the god of storms and wind, and of Anjooṇi, a woman of the mountain, probably some real person.

Rām himself is only a great deified chief, whose true parentage is hid far back in

the myths of time: many great Hindoo chiefs claim descent from him, notably so one of the greatest in this land from which I at present write, the Maha Rana of Oodepore. For the benefit of students of Professor Darwin, I may here state that all the races of Europe are said by the Hindoos to be the descendents of Hanoomān, who is very commonly called after his father's clan, Marooti. He asked a favour of Sita when restoring her to the arms of Rām, and added that "he would beget a very powerful race of men who would eventually conquer most of the world;" thus, says the Hindoo, have we lost in the east the powerful race of monkeys who fought for the gods, and *there*, says the African explorer, stand the few remnants of that race in the Gorilla of Africa; but the Hindoo knows not that he is still there, and says the European is his offspring, and like him of old, more powerful than all men.

Everywhere we find beasts and birds the helpers or opponents of gods as also men; from the eternal snows of the north to the south pole it is the same tale. The story of the ravens who assisted the Hebrew prophet, the "man of God," who could call upon God and all the winds of heaven (the Maroots) to assist him, is but a similar tale to this man of god, Rām, who claimed supernatural aid from the monkeys of ancient India. The eagle of the banners of Persia and Europe is the chariot of Vishnoo (Garooda), "the great God of Gods," and is represented in the sacred bird of Jupiter and in the outspread eagle of Christian churches as the fitting carrier of "the book of life." It is as a charm and as a battle cry that it appeared at the head of every Roman legion, and became the symbol of so many other nations and potentates: in all this we find relics of a sort of bird worship, similar to that of the stork and vulture veneration of Egypt.

The peacock on the banners of so many Asiatic kings and princes is generally a symbol of a past or present faith in the Sun. Barmese mythology exhibits it with a Hare, symbolising the moon; both adore the canopies of great Boodha's temples, although the wise and severe ascetic thought he had blotted out this old cultus. On the Phallic pole beside his temples sits Brahma's vehicle the goose, on which Vishnoo winged his flight to awaken the drowsy Creator.

The sceptre of the Pharaohs had for handle the head of Athor, the bird of love, or Egyptian Venus, resembling the eastern Hoopoo: all other sceptres of our days, and the shields of all earth's nobles hand down to us the Totem adoration of our ancestors: still does the ancient banner of one of the most powerful of our Indian princes, Sindia, display the Cobra de Capello, or holy hooded snake, and over all the walls of his holy places, and the sculptured rocks of his fortresses, have I traced this great old symbol of this wide faith. The serpent sometimes shares a sculpture with the fertile fish and sun as the fecundating Ba-al god, although these two more abound along Sindia's western frontier, amidst the Chiefs of Rajpootana. Even the iconoclastic ruler of Oud, ancient Ayoodya, could not, however he abhorred the Serpent, shake off Maya's

symbolic fish, whilst the whole Mahomedan world still, month by month, watches for respectfully, and salutes with reverence, Isis' new crescent moon, as she first appears as the horns of the cow: nay, they place it boldly on that proud banner which rules so many millions of people from the pillars of Hercules to the sea of Okotsk. This reminds us also of the great people who here flank the Asiatic continent, and whom I shall show further on are not yet ashamed, in their most progressive form of the present day, to denote the old faiths of serpent, tree, and shield, as well as of the sun god, from which springs her very name Japan (Ja or Je, Sun) upon the new coin of the Empire. All, whether the Sun-god, "Sun of Righteousness," Dagon, Isis, the symbolic flaming candle or humble fire-vessel, on the altars of the devout, the Fleur-de-lys, modern or ancient crosses, all and every one of these, tell alike the same story in the eyes of the pious archeologist, seeking for the *roots* of man's faiths.

Totem and fetish worship is indeed a most important portion of the study of all who seek for these roots and straying branches; yet I cannot look upon Totemism as a stream of faith, though *Scrutator* properly puts it first as "man's nature of religion, in his purely barbarous state." We do however find nearly one quarter of the world yet deifying, or at least reverencing, "sticks and stones, Ram horns and charms," and I therefore feel inclined to exhibit this fetishism and demonology by a deep wash, forming a ground colour with my streams of faith. It might then be fined off in colour as the streams become broad and well-defined, but it should in this case be continued to the present time. It is equally Fetishism which adores relics such as the tooth of Boodha, and bits of the cross of Christ, as that which bows at the sound of his name and venerates holy books; many sects bow low in opening their Bibles, and surely it is making fetishes of these books, when men and woman bend the knee and head to these, or touch them with the forehead as Hindoos, Mahomedans, and others do, and call upon their God to enable them to receive as direct from Him everything they may there hear or read, no matter how perverse or shocking to intellect and moral sense.

We see a strong phase of Fetish worship in the little charms of Urim and Thumim; in the Eduth (a lingam) or "the Testament;" and in the Ark of present synagogues; and we know now that this Urim and Thumim were only parts of the paraphernalia used in the arts of divination and sorcery, although the origin I believe to be strictly Egyptian and Phallic. The root *Thum* we learn is the Hebrew and Arabic for *Thmei*, the Egyptian for "Truth," corresponding to (θέμις) Themis, the Greek for Justice. The Alexandrian translators of the LXX give us as the Greek translation (Δέλωσις) Delosis, manifestation, and (Ἀλήθεια), Aletheia, Truth, and the Alexandrian Jew Philo tells us that the sacred breastplate of the Hebrews contained images of the two virtues or powers. (See Francis Newman's *Hebrew Monarchy*, p. 34.) I therefore see Maiya in "Truth," and the reason why the mirror was her symbol, and thus why "Truth" become the "manifestation" of the generative or great creative power in the Thumim or Delosis. The ideas were enigmatically shown in

the two Ds, Delosis and Delta, as usually put in ancient days, Δ ∇ , or \star . See Inman for details (I. 187) of these two forms. The Jewish ark itself was only a larger charm, fetish, or talisman, which brought good or bad luck prosperity or death and destruction, to those who possessed it, nay, to those who even touched it. In all ages and faiths, we have such fetishism starting up and running side by side with, but not I consider forming a distinct stream of, one of man's faiths.

It is with reluctance that I have even allowed into the stream of Faiths the worship of Ancestors, as it is found in every Faith, and near its very source. As naturally as the child loves and the man often adores his parents, so have nations adored their ancestors, their tombs, and writings. As however we clearly follow up this ancestral adoration, we find it go through all the usually phases of a Faith, viz. it attaches miracles to its object, raises the parent into an idol, causes sacrifices and even massacres and wars for the land or places where he lived, or which were loved by him; and makes pilgrimages to his shrines, as the East and West exhibit daily. Travellers on the Euphrates still find hundreds of Jews going to the Tomb of Ezra in ancient Kaldea. Ancestral worship usually frames a Bible out of the revered ancestor's sayings or writings, as the Hebrew has in the case of Moses, and the Mahomedan of those of his "Peers." It is, then, because I find all these in Ancestral worship that I include it is a stream of Faith, else would I class it as a sect or phase of a Faith, or a partial heresy, and liken it to animal and fetish worship.

Bible or Book Fetishism, I am compelled to show as a prominent part of every stream of Faith, from the days of the Vedas and Zendavesta to the present hour. I shall also hereafter have much to say of reverence for, if not partial adoration of animals, and fetishes, and of Demonology; meantime, I think what I have to say will come better after I have devoted a little time to each of my six early and direct sources of man's Faiths.



Fig 1.—THE FICUS INDICA or BANYAN, with Idols sketched from Nature.

CHAPTER II.

TREE WORSHIP

THERE is no doubt in my mind that the first breathings of the human soul were manifested naturally, not I think on a desert hill-side, the trackless ocean, or amid the dark monsters and creeping things in caves and caverns, but under the sweet shade and shelter of one of nature's most lovely objects—the Sacred Tree or Grove; especially do we here in the East understand how loved its refreshing shades are; when escaping from the furious rage of another but a later god, the weary pilgrim, labourer, or traveller throws himself down for rest to body, eye, and soul, amidst the cool green darkness of the grove.

Are not sacred groves, the grand old gnarled oak, the wide-spreading beech of Europe, the holy elm of Korásán, or far grander Banian of India, the theme of much of present and of ancient poetry and history? The grove is call the “retreat beloved by gods and men,”—on the tree also hangs the, to us, mere refreshing “fruit of the gods,” but in the times I am speaking of, there hung the principal part of the food on which the infant race depended, for they knew nought of the stored laid up in soils and seas for a higher stage of their growth.

The tree was “a thing of knowledge, and of good and evil,” and later, in “the loved god Homa” of Vedic times, long ere Jewish fathers could have recorded Jewish myths, was perhaps as often the source of evil as of good; though doubtless as Homa's fumes ascended into the human brain, it was thought by the infant race to be not only the *tree of knowledge* but of *life*. As the great Spirit-God Homa, God under various names, created many of the might gods seen in the early stages of my Stream, so from the loves of Bacchus and of Jupiter sprang many mighty ones in the later ages of Grecian faith and poetry. From the most ancient times, as Æneas tells us, “the

most delightful green retreats and blessed abodes in groves," were what the gods loved, and "the first bright sight he saw" when coming "from the nether world."

What place, indeed, especially in intertropical lands, could be more grateful to the man bent on pious thought than the secluded woodland retreat, or the dark recesses of a forest, or of some ancient grove, hallowed by many pious memories of the past, in connection with Fathers whom he and his now worshipped as gods, or at least revered as demi-gods? What so favourable to the devotional spirit, and so inspiring to prayer and praise, as whispering winds on the rustling leaves of half-idolised old moss-grown monarchs of the woods, sweetened perchance by the soft cadence of that dear murmuring brook, whose winding stream recalls so many sad as well as joyful reminiscences, and all quickened into a "dream-land" by the melodious songs of the woodland choristers, as these rise ever and again into wild pathos, or sink into a sweetness grateful to the thoughtful soul? Alas! for poor emotional man *if the spirit be bold and brave*, and the soul fired beyond the guidance of reason; for the pietist has then too often madly sprung forth and declared that he has been in the presence of his God. In all ages there have been men who have felt this in more fulness than I can describe it, and have rushed forth to the world from their retreats, be they the groves of Bood-gaya or the wildernesses of Western Asia, determined to declare what they have deluded themselves into believing—that God has spoken to them. In his excellent little book on Symbolism, under the head *Sacred Trees*, Mr. Barlow has expressed what I have long felt. He says, "the most *generally received symbol of life* is a tree—as also the most appropriate. . . . There might be an innate appreciation of the beautiful and grand in this impression, conjoined with the conception of a more sublime truth, and *the first principles of a natural theology*, but in most instances it would appear rather to have been the result of an ancient and primitive *symbolical* worship, *at one time universally prevalent*." (The italics are mine.) As men came to recognise in themselves two natures—the physical and the spiritual, the life of the body and life of the soul—"so these came to be represented either by two trees, as sometimes found, or in reference to universal life, by one tree only." (Barlow, p. 85.) Some thousands of years before even the age *imputed* to Genesis, there were sculptures on the Zodiac of Dendera—Egypt—two sacred trees, the Western and Eastern; the first was *truth and religion*—the sacred palm surmounted by the ostrich feather—the latter, the *vital or generative forces of nature*, beyond which Egypt *thought* she had risen, therein surpassing her Eastern parent; at least so I feel inclined to class them chronologically. "Besides the monumental evidence furnished," says Barlow, "of a sacred tree, a Tree of Life, there is an historical and traditional evidence of the same thing found in the early literature of various nations, in their customs and popular useages." All grand, extraordinary, beautiful, or highly useful trees, have in every land at some time been associated with the noble, wonderful, lovely, and beneficent ideas, which man has attributed to his God or to nature.

We can recognise the early worship of trees in the reverence of thought which attaches to the two in the centre of man's first small world, or garden of fruits and shade. All unhistorical though the tales may be, there is a deep poetry underlying the story of the sacred garden. We naturally picture it as a "grove," for man was not yet a cultivator of the ground; amidst the deep shades of Eden, we are told, walked the great Elohim, with the man and woman—naked—as created by Him through his Logos, *Ruach*, Spirit or Spouse, but yet "without the knowledge," which "the sacred tree of knowledge" was soon to impart. Here, as in all Eastern faiths, this last is accomplished under the instigation of the serpent—*symbol of male virility*. The Hebrew writer makes him address himself to the Virgin Mother of man, called Eva, Yuna, or Yoni; but other Eastern legends perhaps more correctly put it, as *the serpent in man*, tempting him to forget his Creator and all that he had been taught of purity and holiness. We must remember that the very names, Adam and Eve, or A-dām and A-dāma, are *purely terms denoting gender*, and to this hour, one at least is so retained by the Mohamedan races around me, who know no other name for the symbol of Siva and Mahādeva, in the temples of India, but "*the A-dām*," for ancient words denoted purposes.¹

These gender-ic names, if I may coin a useful word, pass through every faith, as with

JEWS.	HINDOOS.	ASYRIANS.
Adam. Eve.	Mahādeva. Pārvati.	Asher, the "red digger." Beltes, "the field."

These are details, however, for which I must refer the inquiring reader to special books like Dr Inman's valuable volumes, "Ancient Faiths embodied in Ancient Names."² From it, by his kind permission, I here give what is called "the Temptation," with the tree and serpent, and dogs of passion, all in lustrous symbolism, as we shall hereafter more fully understand. The idea is the Eastern one, and the original is by Colonel Coombe, from a cave in South India. It reverses the Jewish idea of



FIG. 2—THE TEMPTATION, AS UNDERSTOOD IN THE EAST

¹ As Penates and such words from pen-penetro, a penetrator. The representative gods are called *Penates*. We have also the Hinostāni word, Chināl, an harlot, from China—perforata, root, ched (a cave). See also the Vedic name for the wife of the gods, Sita—symbol, a field furrow;

her sister in the Ramāyan is Urmila, "the waving seed field," and their father's banner is a plough.

² Trübner, London, second edition, 1872.

³ [Forlong mis-sources the figure; Inman (*Symbolism*, p. 55 ed. 1874) thinks it is Greek origin and refers in part to 'the story of Hercules. — T.S.]

the temptation, but is in my experience the one most generally accepted in the East.

The numerous tales of holy trees, groves, and gardens repeated everywhere and in every possible form, fortify me in my belief, that Tree worship was *first* known, and after it came Lingam or Phallic, with, of course, its female form A-dāma. The Serpent being *Passion*, and symbolic of the second faith, followed, we may say, almost simultaneously; thus we find the sacred garden-groves of all Edens first mentioned, then the instructor, the serpent, and latterly creative powers in Adām and Adāma, or in Asher and Ashera, which last female worship the Old Testament translators call the "Grove." We are told it was always set up with Asher, Baal, &c., under "every green tree," by ancient Israel, and up to a few hundred years before Christ, and not seldom even after Christ. Many writers who are thought to be authorities have not given this question of priority all the attention it deserves, and place Serpent worship, I think wrongly, as the first of man's faiths.

All Eastern literature teems with the stories told of and under the sacred fig-tree, *Ficus Religiosa*, Gooler, or *Ficus Indica*. Under its holy shade, gods, goddesses, men, and animals disport themselves, and talk with each other on sacred and profane themes. From it, as from many another holy tree, ascended gods and holy men to Heaven, and it and many others are to be yet the crades of coming Avatārs. To the present hour we find thousands of barren women still worshipping and giving offerings



Fig. 3—THE FIGUS LEAF AND FRUIT.

throughout the year to this Peepāl, or male fig-tree of India, to obtain offspring; nor is the female tree—the *Ficus Indica*—neglected; at stated periods this Bār, or true Bānian, must be also worshipped with offerings by all who wish such boons. Under this sacred tree did the pious *Sākyamooni* become a *Boodh*, or enlightened one; and it is from the rubbing together of the wood of trees, notably of the three Banian figs—Peepal, Bār. and Gooler (*Ficus Syca-*

mores), the favourite woods for Phallic images, that holy fire is drawn from Heaven, and before all these species do women crave their desires from God.

On the fifth day after a young Hindoo's birth, the female members of the family assemble in the mother's room at night, and there are brought three branches of different trees, chosen very much according to locality. The three probably represent the Triune; one is the plum-tree, and the others, generally any species with elongated leaves.

At the feast of the Dāsera which follows the rains, and is looked upon as an auspicious time for any expedition, the worshippers, accompanied by a Priest, go in procession to the foot of the Apta tree, which is on that day called "gold." It is then consecrated by the Priest, after which all take branches and distribute to their friends.

Others besides Jews have seen divers reasons why the Ficus is said to have been used to cover the nakedness of the early race. The Symbolic trefoil or

fleur de lys with its seed springing from its stems, is still used as a Phallic ornament, and the leaf, especially of the Bo, is very like the old form of ϕ Ph: It has a long attenuated point, and is ever quivering on the stillest days.

The tree has many peculiarities, not only in its leaves and mode of leafing, but in its fruit and modes of multiplying, which could not fail to make of it a very holy and important character, in the pious, poetical, and imaginative mind of the East. Among others the fruit or seed hangs direct from its limbs, yet it is commonly said to be germinated by seed from heaven; birds carry off the seed and deposit it on all high places, and in the trunks of other trees; these this Ficus splits asunder and entwines itself all around, descending by the parent trunk as well as aerially, by dropping suckers until it reaches *Mother-Earth*, by which time it has most likely killed the parent tree, which has up to that point nourished it. Thus the Ficus tribe is often hollow in the centre, and if the hollow exist near the base, it is always a very holy spot where will usually be found a Lingam or Yoni stone, or both, or a temple of *Mahā-Deva* or Siva—the Great God of Creation.

Not only throughout India, but in all the Polynesian Islands, the Ficus Indicus and the Ficus Sycamores are most holy, and a “basket of Figs” was one of the most sacred objects in the procession of *Bacchus*, whose symbol was always made of the wood of the Ficus. Its boughs and leaves were an important accompaniment of the procession of the god in Egypt, and the whole genus Ficus was most holy to him. The fruit was looked upon as the virgin uterus, in contradistinction to “the deity of *Damascus*,” or Pomegranate, or gravid uterus. The fig and stem was the Sistrum of the temples, the harp of the gods, and the fig was as exhilarating as the vine, and to “sit under one’s fig and vine” was the greatest of joys. We must remember the purpose for which not only Jews but many Easterns, long before the story of Eden was heard of, or at least penned, wore the trefoil leaves. This leaf is always a triad, and the fruit a monad, and Jews who held it sacred above all Western Asiatics, called the fruit תאנה *taanah*, or *connection*, the root of which is still more forcible—for the mystical Arba is here (See *Ancient Faiths*, II. 462.) Hebrews usually say that it was a fig, and not, as generally thought, an apple or citron, that Eve coveted and “fell by,” a fact which if substantiated would make the fall a natural sequence in the eye of those holding the above signification of the fruit.

I will now briefly state some details in regard to the celebrated Bo tree or Ficus Religiosa of Ceylon: It is the *Peepal*, and has long, fleshy, heart-shaped leaves on a slender stalk. That of Ceylon is attached to the ruined shrines known as the Brazen Monastery, and is one of the holiest vestiges of the past in the eyes of every Buddhist. Though now amidst ruins and wild forests, and though having stood thus in solitary desolation for some 1500 years, yet there it still grows, and is worshipped and deeply revered by more millions of our race than any other god, prophet, or idol, which the world has ever seen, could have or at least has commanded. Let us realize the fact,

that there it has stood for over 2200 years, the oldest and best worshipped idol of man, and after all, what is it? Only a beautiful tree; yet in its sweet shade, says tradition, were matured by the good young Prophet, those high principles, generous and pious resolves, which overthrew all the great faiths of India in the short space of a generation or two, and indeed of all the East in a very few centuries, and which have stamped more or less on every succeeding faith the highest ideas of an exalted virtue and self-abnegation, of good works, and noble-mindedness.

This wonderful Idol has furnished shoots to half Asia, and every shoot is trained as much as possible like the parent and like it also enclosed and tended. Men watch and listen for signs and sounds from this holy tree just as the Priests of Dodona did beneath their rustling oaks, and as many peoples even of these somewhat sceptical days still do, beneath the pulpits of their Pope, Priest, or other oracle.

The worship of this Tree was as complete in all its parts as even the organised theocracies of our day. Where the Roman Catholic Bishop put a cross (tree of Life) before his signature, the High Priests of Ceylon affixed the image of one of the trefoil leaves, and that sign constituted every document or other object on which it was affixed at once holy,¹ set apart or consecrated, and so "royal" like our "broad arrow." It has been customary to attribute the worship of this, and indeed from it of all trees to Gotama Boodha, and to say that this celebrated tree sprang from the parent branch which the Prophet carried under at Gaya, and that "it planted itself in a golden vase;" that it is "always green, never growing; and never decaying; none of which traditions we care to dispute, yet this I must *in toto* dissent from, that it is the parent of Tree Worship. On the contrary I hold that its birth and worship is but a thing of yesterday in comparison with the adoration of Trees. Tree worship was, I think, very old and all over the world, long before Gotama Boodha's day; sixth century B.C., and I cannot think that in this isle of lovely trees, the "Eden of the Eastern Wave," and of every kind of spirit, and demon, and elemental worship, that the Bo tree was anything more than the worship of a tree which the holy ascetics of Boodha Gaya, as persons

¹ I very much incline to think that this word *holy* comes from a physical base in connection with passion. The virgin is the one specially set apart, or the *Holy One*, and *ἅγιος* is that which is holy or chaste as Diana, or goddess Ana (Dia-ana) to whom the *Agnus-castus* is sacred, because it does not permit of the "bite of the serpent." The *Agnus-castus* is also a *fish*, that is a *nun*, and *woman* generally, as well as "a chaste tree." The word requires probing down to the root, as to *Ag*, fire in Sanskrit and its analogues; love, goodness, and compassion are all the *most holy of passions*, whether in male or female. Thus we have the *Serpent god of love*, *Agatho Daimon*, *ἀγαθοδαίμων*, whom Easterns occasionally call the demon or

fierce god of love. We have the female in Latin as *Bona-dea*; and elsewhere *Agatha Belus* &c. In Hebrew we have the important word *Kadesh*, *קֹדֶשׁ*, to which Inman gives full attention at II. 168, and as a not uncommon Indian word, *Kadeem*, that which is *sacred* as from custom, also "revered." The result appears to be virginity and sacred or *hot-fire*. *Sanskrit* quite bears out all Dr. Inman says as to *Kadesh*, and shows in *Katāksha* and its roots *Kati* and *As*, from whence *Asher*, more than I can here mention. Fürst's Heb. Dict. shows us that the *Kadesh* might be a temple-male as well as female, also that *Kadesh* means a *place or seat of holiness and a well or font*. The original meaning of *Holy Ghost* was thus only *Hot air or Breath*.

who ever loved dark woods and lonely places, sent to this island because an object which they were certain would be there gladly accepted.

It is a matter of history, that the three Boodhas who preceded Sākya Mooni knew Ceylon and by separate names;¹ and also that all had, like Gotama, specific sacred trees; his being known as the Bo of Bood Gaya, long before the days of Asoka, or the third century B.C. The *Mahāvānso* says that the Ceylon Ficus was a slip from it received about the middle of the third century B.C. and planted in the centre of the then great and royal city of Ano-rāda-poorā, a curious name, the ancient signification of which we would like to know; Anoo is an elephant in Tamil, and Barman Boodhists worship the white elephant. In the eyes of all the millions who, as I have said, have here worshipped for twenty-two centuries, the tree represents their great prophet, and is the type of a faith which they consider is "ever young," for like the serpent of Apollo, the Banian ever "renews its youth." Colonel Forbes Leslie, in his *Early Races of Scotland* gives us a beautiful drawing of it as spreading in wild and graceful profusion over raised and prettily built terraces, and not looking by any means an old tree. The local traditions are that Dharma-Soka, king of India, sent the original slip to the King of Ceylon by the hand of the priest Sangha Mita in 307 B.C.

Sakya is said to have reposed under the parent tree on his becoming Boodha after his long sojourn and fast in the wilderness for forty-nine days. He had then mastered all deadly sins and every fear, having overcome death and entered upon the joys of perfect quiet and peace; then it was he saw his way to enter upon the duties of his mission.

Boodhists often have a sacred shrub in a pot to represent this tree, or to remind them of it, at least so they say, but the fact I believe to be, just as in the case of the Hindoos with their sacred *Toolsi* and some other shrubs, that the potted shrub or tree is an emblem of the old and first worship of man, of which many traditions have departed and the very memory of them passed away.

Colonel F. Leslie tells us in a note at foot of page 174, vol. I, of *Early Races*, that Vance describes a sculpture of a tree in a flower-pot, as dug out of the ruins of *Hagar-Kim* in Malta, which is considered "an emblem of Phenician worship, such as that *still practised in Sardinia*, where the vase and the plant of corn growing in it represent a part of the worship of Hermes, in ancient times called the garden of Adonis;"² for which we are referred to *Forrester's Sardinia*, p. 334. This is exactly what might be expected. Adonis is the Sun of fertility, the god of Love; Hermes is the pillar or Lingam god, and the *stems* of all trees represent him, and are very commonly called the *Lāt* or pole, or sacred Toth of Boodhism; from *Lāt* we still have the common words *Lātti*, a walking stick, and *Lakree*, any stick or piece of wood. The

¹ It was called *Oja*, *Warad*, and *Mada*, in the times of the three Boodhas Kakoosanda, Konagama, and Kasyapa respectively.

² [Cf. Frazer, *Adonis Attis Osiris*, I. 236-259. — T.S.]

“*garden*” signifies merely “a place of pleasure” or of love, so that I cannot accord to either Gotama Boodha, or even the previous Boodhas, the origin of this very old Phallo-tree cult. We have many traces of it in and about the cradle of the Aryan races not confined to the Bo or Ficus Religiosa, though in most cases Boodhism has so very early appropriated all such trees and shrines, that it is difficult to separate the faiths. Cunningham, in his *Ancient Geography of India*, p. 79, tells us of a celebrated Ficus (Peepāl) which Sang-Yang the Chinese pilgrim of 500 A.C., there calls the *Bodi* tree. He says it was always held in the highest veneration, if not worshipped. Kanishka, the great king of North West India, built here his magnificent Stoopā, and, report says, planted it about 30 B.C.; but another tradition says that Sakya Mooni sat under it and predicted the rise of this great king to propagate Boodhism. The Emperor Baber in 1505 A.C. says he “immediately rode out to see this stupendous tree of Begram” which is one and a half miles to the south-east of Peshawar. The Stoopā of Kanishka beside it, is described by two different pilgrims as 400 feet high, and a quarter of a mile in circumference, and as adorned with all sorts of precious things. The tree is said to be 1500 years old, and the Stoopā to have been a celebrated place of pilgrimage for a century or two later. Boodha, it is said, prayed and meditated for seven weeks under four different kinds of trees before starting on his mission, which I fancy rather refers to his seven years of meditation and prayer; it is a somewhat mythical and rather too solar-looking a number to be accepted as a fact.

At Alahabad—ancient Prayāga—there exists the celebrated “undying Banian tree,” or *Akshaybat*, which to this hour is an object of worship, as it probably was in Asoka’s day—235 B.C.—when he there erected his stone pillar. Was he, the Boodhist-King, then still pandering to tree and phallic worships? Further on I shall have occasion to show how this Prayaga tree “renews its youth” according to the manner of priests. A very holy Brahmanical temple is built facing the tree which the Chinese Priest Hweng Tsang (7th century A.C.) says “was surrounded by human bones, the remains of pilgrims who had sacrificed their lives before the temple, a practice which had been observed from time immemorial. The tree was said to be the abode of a man-eating demon.” This tree is now situated under ground, apparently at one side of a pillared court where the temple must have stood. A flight of steps leads down to the tree; the court was probably open to the sky, but is now closed over head to secure darkness and mystery, priestly favourites. In Akbar’s time the historian Abdool Khādir says that from this “*tree of Prāg*” people cast themselves into the river. Now this undoubtedly tells us that the temple was Siva’s, for he loves human sacrifice. The fruitful tree faced the Phallic emblem as we so constantly see to this hour.

To aid my readers in following me in these Eastern details, I here give a Sivaic (Hindoo) temple, with all the usual accessories, as *Linga-in-Yoni*, below and above ground, Pole and Serpent Streamers, Well, and Holy Tree, and Devotees. The Prayāg Pillar was possibly there long before Asoka’s day, indeed he may have

engraved his mandates thereon, as was his wont, and placed it in the middle of his capital.

The cosmical Genesis of Boodhism confirms what I hope to establish in the course of this work—that the Tree and Serpent are the oldest of symbolic faiths, and as these embrace my second, we have thus the three first streams.

The Ficus, say Hindoos and Boodhists and all Easterns, is more peculiarly sacred when entwining the palm, and hence they are constantly sown together; when thus embracing they say *Kālpa* is

developed, for the Ficus is here the female energy, and the embrace causes the revolutions of Time, and the whole is “the Tree of Life.” I have heard very modest young Boodhist priests explain this extraordinary marriage and dilate on the importance of *Kālpa*. in a way I shall not attempt here.

Far back in mythic ages, says Boodhism, sprang up the *Kālpa Raksha*, which produced all that early man, then immortal, required; even sun, moon, and the five planets succeeded this *Kalpa*, which we may translate with Colonel Forbes Leslie as “an immensely extended period of time;” whilst *Raksha*, (or, as some spell it, without corresponding advantage to the philologist, and great perplexity to the reader who desires to remember what he reads, *Wruksha*), “the tree producing all things desirable,” a highly *Kal-Ionic* meaning, of which more hereafter. This *Kālpa Raksha* exists, says the Cosmogony, “at the foundations of the world, beside the great original *Nāgas*”—those expanding Cobras *di Capellos* “possessing human intellects.” It appears that with this “tree of knowledge,” which “produced all things,” man, as usual in such cases, “waxed wicked,” when all things were for the *fourth time* pronounced by the Creator a failure, and as the Greeks said, “Zeus made Pandora,” which the poet Burns expresses in a similarly brief way. It appears that then great varieties of plant sprang up, when men “eat of them, became mortal, and found themselves in darkness,” and discovered that they were male and female, and that they were “liable to mental passions, such as envy, covetousness, and ambition, and in addition to corporeal passionsm” which is as discreet a way of putting before us strong subjects as possible; it is added, “the race which now inhabits the earth became subject to all the evils that afflict humanity;” and “after their

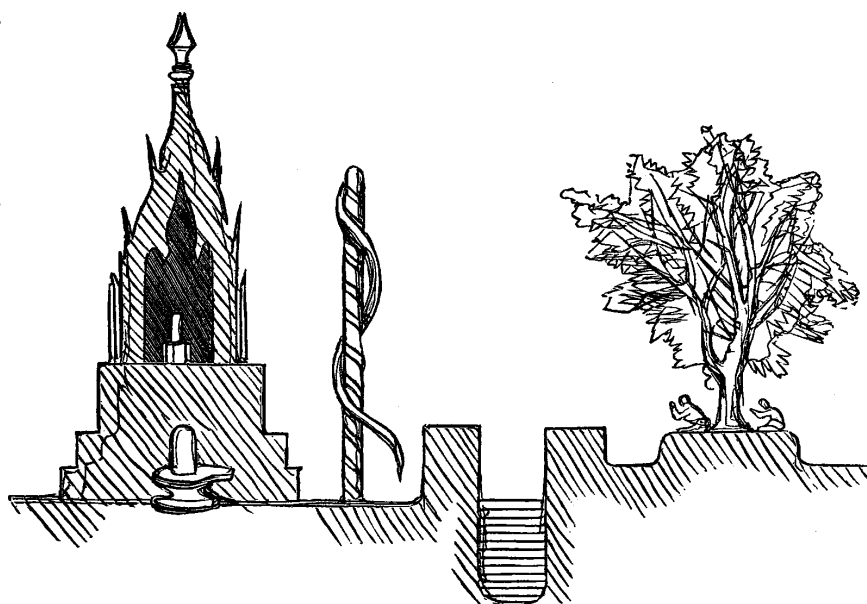


Fig 4.—A SIVAİK TEMPLE, SACRED WELL, AND TREE AND SERPENT POLE.

fall all was darkness," that so common manner of ending an occult or difficult subject.

To show the worship of Tree, Serpent, and Sun, and therefore also of Phallic forms of faith, I give here, enlarged from Mr Fergusson's drawings, part of the sculptures of the fine Boodhist ruin known as the *Amravati Tope*, as seen in R. Asiatic Society's vol. III. It is only given as *distinct* as the state of the stone



Fig. 5—TREE AND FIRE WORSHIP—AMRAVATI BOODHIST TOPE.

seems to authorise, but enlarged to shew what it is thought to be, and no doubt is intended to be, *to the uninitiated*, a tree; *the initiated*, however, were supposed, I believe, to see more than this, viz., the fertilization of this Ark—a floating sort of vessel—for Creation is here evidently the object of worship; and the artists have most successfully laboured to show the Tree idea or the conjunction of *Ge and Ouranos*.

In the original, the *Sun*, "chakra or wheel" (superfluous words I think), are overhead, and over the Sun the Dagoba-like shrine, and serpent-crowned altar which I here give as Fig. 6, from another part of the same holy shrine. In this second sculpture we see on the right and left the solar disk and tree, with altars to themselves outside, but on either side of the main altar, on which sits wreathed passion as upreared snakes. To show that there is no mistake in the idea of this fable, I give a drawing of another portion of the sculpturings of the

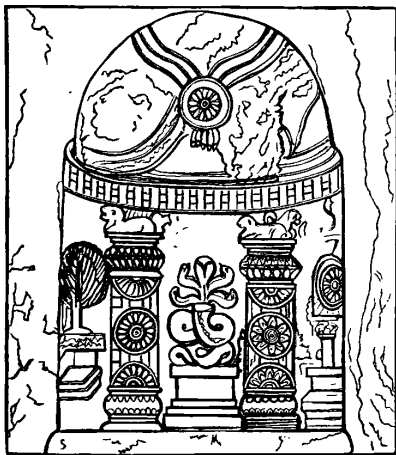


Fig. 6—DAGOBA, WITH THREE EMBLEMS.



Fig. 7—NAGAS WORSHIPPING SERPENT AND CIST.

same holy Tope, also from Fergusson, where we see the ubiquitous Trisool, and ark or cist, with Queens of Passion rearing proudly their wreaths of hooded anakes, whilst others, as usual, fan the flames. The ark is unusually quiet in this case; no snakes coiling in and out, as in the Phenician coins, but the Toth or Mercury is rendered like the Ashtaroth a flaming column, of which we have many examples.

It has been remarked by British archeologists that they do not find trees or tree worship in company with the stone circles usually known as "Druid" in Great Britain, but here we have it very clearly in India; for adjoining the great shrine of Amravati is a stone circle on an adjoining mound; of this Mr Fergusson gives us a plan, beside the account and illustrations from. which I borrow the previous figures. In Armorika (Bretany), the tree occurs with the harp and horse-shoe of Ionic proclivities, and with the concentric circle, which is either Ionic or Solar. Amidst "the sculptured stones of Scotland the tree appears twice, in both cases raised on a terrace, and in one the tree has a serpent on each side," so that this stands for the stones which in Phenicia are on each side of the tree; my plate IV. gives some samples of similar ideas.

There is a striking resemblance betwixt the Carthaginian and Keltic trees, as I here give these from "Early Races" (Pl. vi., I. 47), as well as those sculpturings we see on Assyrian monuments; as every nation. worshipped trees, this was to be expected, so the Kelts had a *tree-god*, similar to the Scottish *Duukeli*, or "hidden god," whom the Irish, Welsh, and Cornish call "him of the groves or thickets," or shades—sha-des—or Ades, or the West. The above trees are most peculiar in their bud formations. These are all triads of very decidedly Phallic forms, reminding us of the acorn-bearing trees of Phenician caves and sculpturings, as well as of many Assyrian "trees of life," of which numerous examples will be hereafter adduced. Were they alone we might

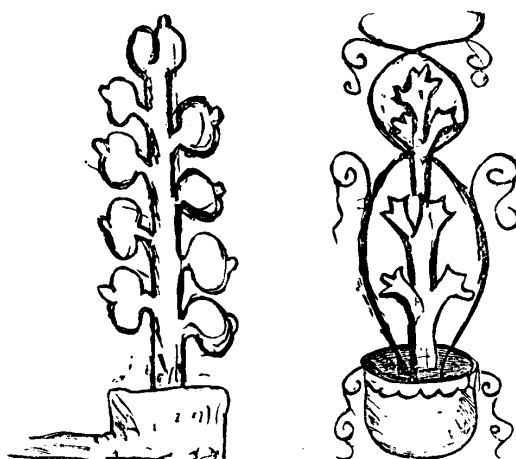


Fig. 8.—KELTIC AND CARTHAGENIAN TREE IDEAS.

hesitate to draw any conclusions from their structure, but they swell a long list, all pointing to the same ideas. It is curious to find that the Gaelic and Cingalese for a *grove* are nearly identical in sound. Of the spelling I am ignorant. The Gaelic *Koile* is the Cingalese *Kelai* and the Cornish *Keli*. The Gaelic *Keli-duw* becomes in Ceylon *Aboodho-Deyio*; and *Keli*¹ or *Gele* is a youth and guide among Kelts, whilst this Cingalese *Kelai* is "the god of secrecy and patron of thieves" and a close connection to, if not *Aboodho-Deyio* himself. Col F. Leslie, author of "Eleven Years in Ceylon," tells us "that all whom he questioned there were afraid to even name this god otherwise than the unknown one" (Early Races, I, 179). Now Hermes was a guide, and the god of numerous little and many great evils and thefts, and he was also the *stem or standard of the groves*.

The vine, sacred to Bacchus, another god whom we may call Jove under the

¹ In Sanskrit, *Keli* is "amorous sport."—(Benfey).

influence of the spirituous god, is but an old Aryan story of the great god Homa, enriched by the sculptures of a Phidias or the glowing pen of Olympic poetry.

Homa or Soma is *Oushādes*, Heb. עץ קדש *etz kadesh*, holy tree, or king of trees, shrub, and vegetables, and also of medicines, for all the vegetable kingdom is said to be medicinal. The plant containing the nectar of the gods is called after him Soma or *Somaval*: it is said not to be a vine, but a creeper or runner which some say is now lost to man. It is represented as always the first thing used at all sacrifices. Fire was at once rendered sacred by a few drops of Soma being thrown on it, and the priest, after doing this, divided the balance amongst his fellows "to quicken their memories" in repeating their Vedic hymns (see Haug on this subject). The juice of the Soma is constantly mentioned with reference to giving great gifts of memory and intelligence; and spirituality, or spirit may be derived from this *vinous* foundation of the god Homa. Jollity is *heavenly*, and inspiration is from *on high*; and its reverse is the dull dead level of ordinary mortals, requiring for its reception reason or common sense and other mundane qualities. The Zoroastrians looked upon their Homa rite with the same solemnity as the Hindoo on his Soma sacrifices; and it is probably the Homa, and not the Vine, which European writers on Assyrian remains tell us is there everywhere shown in company with holy palms and firs. Layard says that "the Zoroastrian Homa, or sacred tree, was preserved by the Persians almost as represented on the Assyrian monuments until the Arab invasion." (*Nin.* II., 472, *note*). The plant, or its product, was called the mystical body of God, the living water or food of eternal life, when duly consecrated and administered according to Zoroastrian rites; thus we observe the probable origin of the celebrations of Jewish "holy" or paschal suppers, and other Eucharistic rites. There is some confusion betwixt the Ficus and Homa, as I have read of its juice, and even the *wood* of the Homa, fulfilling many of the offices usually said to belong to the Ficus alone; but the fact is, from both trees or fruits, an exhilarating and delightful beverage was made, much relished by gods and priests, who, like our medieval abbots, had their quiet convivialities, and relished good cheer.

I may here note that though both flesh and spirits are denied to all Brahmans, yet, as with the Jewish Levites, the remnants of those used in sacrifices to the gods might be taken; and as the priest directs the proper oblation, so he can get whatever he desires in this way; especially do the worshippers of Bhavani exceed in the use of flesh and spirits.

M. Reynaud thinks that Hom was, among the Aryans of Bactria, a great god who preceded Ormazd, just as *El* or *Elohim* preceded *Jhahv*, "Ego dominus qui apparui Abraham, Isaac et Jacob, in Deo Omnipotente; et nomen meum Adonai non indicavi eis" (Ex. vi. 3). Thus Homa was, about 5000 years ago, the *Word*, the *Tree* and the *Water of Life, the Mystical Body of God*,—to partake of it was a "sacrament," and if rightly, it was the veritable food of eternal life, just as the bread and wine of

Europe is today. See, in confirmation of this, the conclusions of Barlow in his "Symbolism." Borlase sees much similarity between the Magi and our Druids, and Strabo did the same; both carried in their hands during the celebration of their rites a bunch of plants, that of the Magi was of course the *Hom*, called Barsom; Assyrian and Persepolis sculptures substantiate this. The *Hom* looks very like the mistletoe, and the learned Dr Stukely thinks that this parnaite is meant as being on the tree mentioned in Isaiah vi. 13. It is generally agreed that *the Tiel tree* of the translators should be rendered an *oak*, or a species of holy lime which has purple "flowers, like those of the vine, growing in bunches, with a fruit of ruddy purple, the size of a juniper berry."¹ It will be noticed that it is winter time with this tree, and the Doctor says we should translate the passage, "As an oak, whose plant is alive upon it," which, says Isaiah, "shall be eaten," so that here we have the same idea in regard to the *All heal*, or mistletoe, as in the case of the *Homa*. No doubt from the *Homa*, or sacred wine, arose the practices of consecrating or offering an oblation to a god, a tree, a ship; pouring wine over holy stones and hills, pledging oaths in drinking and over a bottle, a bowl, or a glass of wine. Madame Genlis says that in her day the *Maypole*, the Summer *Holly-tree* of our children, but formerly of very manly men, was commonly sprinkled with wine, and the same idea which so abundantly decorates it with triangles or *seva*, arks or *teeba*, is still seen in the rags and potsherds which rustics throw to solitary and mystic-looking trees.

Canute, in the eleventh century, was induced to forbid Tree worship, but the councils of the churches may be seen inveighing against it down to the fifteenth century. "As late as the latter part of the eighteenth century it existed in Livonia, and traces of it may still be found in the British isles" (Barlow, p. 118).

Fergusson, in his beautiful work on "Tree and Serpent Worship," puts the Tree as the first of faiths, although not very clearly so. He says that "long before the Theban gods existed, Tree and Serpent faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe and the Persea to Athor, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxi. 33). His Oak or "Terebinth" on the plains of Mamre, was commonly worshipped till the *fourth century* A.C., and it is revered by Jews to the present hour. Jacob did nought without erecting his pillars nor could Adonijah, the rebellious son of David's old age, make war without sacrificing by the stone of Zohemoth (1 Kings i. 9). When speaking of the caves of Westem India (Arch. II. 33), Fergusson writes to the effect that long ere Boodha or his saints were represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, *the first actual symbol-worship he*

¹ Marginal reading of Isaiah vi. 13.—*Bagster's Comprehensive Bible.*

can trace, is that of the *Bo tree*. which he describes as upon a bas-relief in a cave called the Jodea-Gopa (Katak, Bengal), "proving," he says, "how early that worship was introduced, and how pre-eminent it was among Boodhists of those days," and I would add before Vedic days. In comparison with it, the faith of the princeling ascetic of Oud was young. and could not, any more than its predecessors, clear or purify itself of the old loves of mankind. Not only did the holy tree find an early place in Boodha's pure faith, if indeed he ever entirely cast it off, but almost every temple and cave showed also its (the Tree's) allied Phallic faith; see Fergusson's own drawings, which very distinctly embrace Tree, Fire, Phallic, and Serpent worship. The latter must of course follow Phallic worship, even as the shadow can only follow the substance.

Within certain limits the further a Faith is removed from the time of a Founder's era, the stronger is often the rush back to old paths. One has only got to glance through the beautiful pictures of temples and caves in Fergusson's volumes, to see this truth in Boodhism. Everywhere will be observed the long cist or vagina, with its "holy of holies," the womb or mundane Egg of eternity,—and likewise, ever standing at the entrance, of these "Houses of God," the Phallic pillar or pillars. It is *the old story*, whether we turn to Solomon's temple, 1000 B.C., where some writers seem to have missed the pillars of which I shall presently speak, or to the Karli Boodhist temples which gaze down upon us as we sweep on the Iron-way up the Western Ghata from Bombay to Poona, and which date from about the Christian era. Fergusson is here a safe and unbiassed writer, and let us pause for a moment to see how he describes this holy shrine. The subject is not strictly *Arboreal*, yet it leads to *Sylvan*. decoration without which architects could not get on, and neither archeologists.

The *Kārli temple as a Boodhist shrine*, is supposed, by those who ought to know, to have been elaborated as we now have it, in the first century C.E. Fergusson in his *Architecture*, vol. I. 24, says:—"The building resembles to a very great extent an early Christian church in its arrangements, consisting of a Nave (navis, boat, or ark of life), and side aisles, terminating in an apse or semi-dome, round which the aisle is carried; its arrangements and dimensions are very similar to those of the choir of Norwich cathedral."

Now listen to its Phallic decorations, which, were they not so very costly to engrave, and to be found in many special works on the subject, I should very much like to give, and remark upon in some detail; for *pillars, elephants*, males and females are here very serious matters and always full of meaning. "The aisle pillars have a tall base octagonal shaft and richly ornamented capital, on which kneel two elephants, each bearing two figures, generally a man and woman but sometimes two females," all strictly Phallic representations of Power and Creation!

"Under the semi-dome of the apse and nearly where the altar stands in Christian churches, is placed the shrine," in this instance "*a plain dome slightly stilted on a*

circular drum." As my readers advance they will find many similar examples of "plain domes," and "circular drums," and, even now, will doubtless be reminded of curious articles of the kind in Vesta's shrine on Tiber's banks, which I shall hereafter enlarge upon.

Fergusson says that "the great window which lights all this temple is arched in the form of a horse shoe" which is the Isian head-dress, and Maiya's holy sign, and after which the Roman church adopts one of Mary's favourite head dresses. I give here the Solo-phallic idea from Dr Inman; he calls it the "*crown of Venus Urania.*" Of the Phallic pillars in front, placed precisely as Solomon placed his Jakin and Roaz (1 Kings vii.), Fergusson says only one now exists at Karli, but he thinks that a small temple has replaced the other. He calls the column "a lion pillar, shaft plain with a capital carrying four lions," it representing Power and cat-like salaciousness. The general plan is unmistakably Phallic.

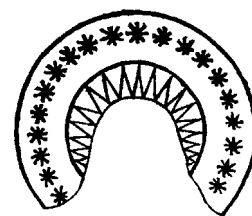


Fig. 9.
CROWN OF MARY OR MAYA.

These pillars are a prominent feature of Boodhist sacred buildings, and are classed under the name of *Topes*, which also signifies towers and tumuli, and is a corruption of the Sanskrit word, *Stoopa* meaning mounds, heaps, karns, or kairns. When the pillar is of a single stone it is called a *Lat*. It is common to find the pillar with the beautiful honey-suckle ornament of the Assyrian, which, says Fergusson, the Greeks borrowed from them with the Ionic order. This Ornament is very suggestive, see Fergusson's drawing of it (I. p. 7-2), he says the "oldest monument hitherto discovered in India, is a group of these monoliths set up by Asoka (the Constantine of Boodhism) in the middle of third century B.C. They were all alike in form, and all have the same inscription, being four short edicts containing the creed and principal doctrines of Boodbism." They all had the honey-suckle ornament which he calls "the earliest known monument of Boodhist art." There was also the Head and Reel ornament so familiar to us from Persian-Greek Architecture, and they are otherwise so similar to those at Persepolis as to leave no doubt of their common origin. It is almost certain that these pillars of Asoka stood originally in front of some sacred buildings which have perished.

Cunningham in his "*Bilsa Topes*" tells us, that all the pillars were set up about the year 236 B.C., and the rock inscriptions cut 250 B.C., of which the oldest are at *Dānti* in Kutak, at *Gernār* in Goojarat, and at Kapoordigiri near Peshawar. The pillars are polished, always forty-five feet high, and are generally surmounted by a lion, symbolizing power and salaciousness, and thus making the pillar in eastern eyes strictly Phallic. The Chinese pilgrim Fabian, writing 400 A.C. says that Asoka erected such a lion pillar behind the "Boodhist Chapel" which he built at Samkiem, and as Egyptian fleets used to anchor in his great sea-port; *Barygāsa*, which we call *Braroch* or Broach, we easily perceive where Europe, and especially Venetian

sailors borrowed their lion pillars. We know that the great Tope of Sanchi had one or two such monuments in front of each of its gate-ways.

As time rolled on, the pillar ornament became still more prominent, and the pillars much more numerous. Fergusson gives a pretty picture (vol. I. 42) of the *Thuparamya tope in Ceylon*, which one writer states "has 184 handsome monoliths twenty-six feet in height round the *centre holy mound*."

Evidently, mound, pillars, domes, drums, lions, elephants, dagobas or sacred arks; with relics, were all of the utmost importance in this faith, which in the sixth century B.C. had determined to reform India. It vigorously, purely, and successfully set about to do this; but not so easily was our first faith to be here wiped out, and more than it was firmly located in this "Eden of the eastern wave," before Boodha's day. Ceylon was not only *par excellence* the land of tree worshippers, but possibly even then of all our earlier streams. We know from many sources that the Cingalese specially believed in spirits good and bad of the woods, and of *particular trees*, as the Barmese and most races do to this day, reverencing, fearing, and making offering to these Spirits or Nats. Fergusson says that "Serpent and Devil worship harmoniously blended," but this was rather an after falling away from the Faith of the great Ascetic, for Boodhism ever tried to abolish not only Serpent but Ancestral worships, substituting Sepulchral Tumuli as depositaries for saintly relics, and elevating as the faith degenerated, the sanctity if not worship of groves of trees, amidst the deepest and most beautiful of which Boodhists love to pass their days "on holy thoughts intent."

It has been said that the great impetus which Boodhism gave to Relic worship was owing to the careful distribution of Godama's remains. This was no doubt a politic movement on the part of the new missionaries, and one which all after-proselytisers adopted, for man is naturally a worshipper of relics, hair, clothes, crosses, pictures, book, images, and such like. Eight great cities had this Prophet's most valued remains distributed to them, and went mad with excitement over them, just as Europe would do to this hour, if any good authority could show to it a bit of a robe or shoe, &c., which Christ or Mary, or even an apostle wore. The most celebrated relic of Godama is his Tooth which, till within the last few years the British government guarded as the Palladium of Sovereignty over the Island of Ceylon.

It is of importance to note, in regard to the original purity of Boodha's faith, that Mr. Fergusson, as an architect, affirms that "on no Boodhist architecture of Asoka's days can he discover either Tree or Serpent worship, nor even the worship of Boodh himself." In the Prophet's teachings he sees the very highest purity, morals, and goodness such as had never before been heard of, and which has never been surpassed though mixed with many errors—three comparatively venial, one of which is that "asceticism was the path to salvation." This primal purity has been common to most faiths, and so also humility to Prophets, although never as severely so as in the case of Godama-Boodha. I cannot find that any prophets said they were gods, or

“one with the Father,” except in the same sense as that they were one with their brethren, and desired that they, the brethren, also might be one with God. To return to our immediate subject.

Some trees, as we have shown, were, it was thought, productive of passion or offspring; and we read of others, as the *Lugos*, called by the Romans *Vitex agnus castus*, a sort of willow shrub, inimical to this. Under it the female devotees at the Athenian festival of “Thesmophoria” slept, when “desirous to avoid the bite of the serpent”—thus showing clearly the true meaning of serpent-worship in the mystic language of that period.

The *Bael tree*, as a representative of the triad and monad, is always offered at Lingam worship, after washing the lingam with water and anointing it with sandal-wood. The god is supposed to specially like all white flowers and cooling embrocations, which last sandal-wood is held to be; and he is very commonly to be found under an umbrageous Bael, more especially if there be no fine *Ficus* near; failing both, the poor god is often reduced to the stump of a tree; and if that is also scarce, his votaries raise to him a karn

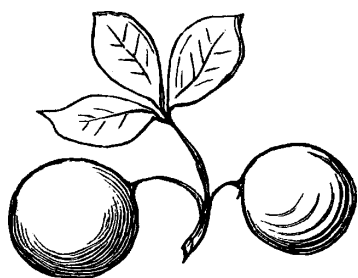


Fig. 10.—THE BAEI.

or kairn of stones, with one prominent one in the centre, and plant a pomegranate, bit of toolsi, &c., near; and if water is available, a little garden of flowers, of which marygolts are a favorite. My readers must not fancy that this worship is indecent, or even productive of licentiousness. It is conducted by men, women, and children of modest mien, and pure and spotless lives, though at certain seasons, as in all faiths and lands, the passions are roused and the people proceed to excesses,¹ yet Sivaism is peculiarly free from this with reference to others, not excluding Eastern Christianity. Vishnooism, which we may call the worship of “*the left hand*,” or female energies, is perhaps the greatest sinner in this respect; Sivaism is for the most part *harshly ascetic*, as regards its office-bearers and orthodox followers; yet *all faiths give way at certain solar periods*, and all Hindoo sects are as bad as Romans at the spring “*hilaria or carnival*,” the more so if Ceres or Kybele is propitious, and more *apparently so*, in countries where writings have not yet supplanted pictures. Amongst all the rudest tribes of India, and even throughout Rajpootana, and with the strict Jain sects, who abhor Lingam worship, these still show their parent root by devoting some fifteen days annually, after the harvests are gathered in, to the most gross form of Lingam worship, in which a complete naked image of man, called “*Elajee*” is built of clay and decorated with wreaths of flowers &c., and placed in prominent situations. In most parts of Rajpootna, this male image exists at every city and village gate, but is not rendered conspicuously indecent until the holy or harvest enjoyment; and low and degrading as these are,

¹ See the naked festival of the Israelites when they got their golden calf, and of modern *Shakers*, &c.

reminding us of our purely animal frame, yet no Hindoo practices of harvest times (in all countries the principal marrying season) are so gross, as I have seen practised at the harvest homes or midnight harvest revelries of our own country.

As I have said, Hindooism looks upon Siva worship from a *purely spiritual standpoint*, and this anthropomorphising of the god is peculiarly hateful to all good holders of the Vedic creed. Oriental scholars will remember how strongly Sir William Jones writes in support of what I here say:—"Sivaik rites or services do not seem in the eyes of the people in any way immodest or connected with the passions;" in fact, "the congregations" take no more notice of what is said and goes on in their "churches" than those of Europe do when the indecent parts of the Bible are read out, or the purposes of marriage proclaimed to large adult assemblies, who one might think could dispense with the information as much as the Sivaite with some of his pictures and ceremonies.

Of Shrub or Flower worship, the most important in the East and South has been that of the Lily species. The lily of October—the saffron—was very sacred to the *Karnean, or horned Apollo*—that is, the sun—for horns usually stand for *rays of glory*, as in the case of the horned Moses of our poets, artists, and ecclesiastics, who make him like an Apis of Egypt, because of the text which says "his face shone" when he came down from the mountain. All lilies have more or less to do with the female or fecundating energics, and so even in Europe we have many stories of the crocus species, because it is said "of their irradiating light, having peculiar-looking bells, three-headed and crested capillaments, three cells, and reddish seeds," &c. The Jews placed such flowers on the vestments of their priests; see Josephus, here very full; 2 Chron. iv. 5; Ex. xxv. 31; and some parts of Canticles and elsewhere. I shall hereafter enlarge on this feature of faiths. A study of fire worship and *Apollo-Ionic* rites is absolutely necessary to the understanding of these matters, as well as

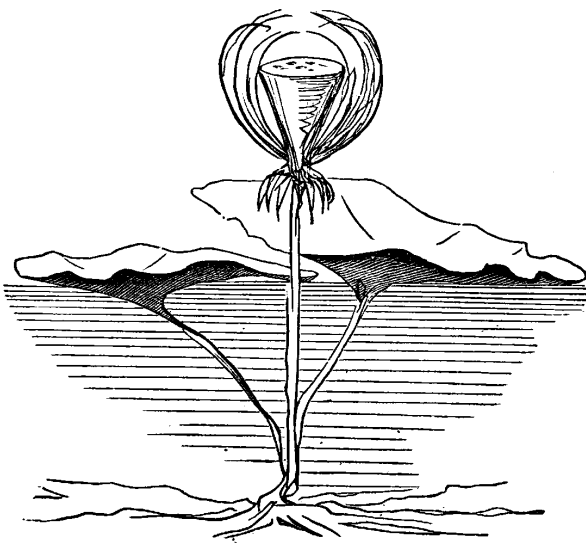


Fig 11.—SINGLE LOTUS.

the mysteries of candlestick, lavers, &c.—not to mention that of the never-dying fires, of all nations, and of Lev. vi. 13, and elsewhere; but I must pass on to the queen of flowers, the sacred Lotus and loved Kamal—god of love and fertility. The Lotus is the seat of most deities, but notably so of the creator Brahma, who, thus enthroned, is called the *Kamāl-a-yoni*, or the great androgynous god. The Lotus is the womb of all creation. It is said to originate from the great fertiliser, water, alone; and dropping its great leaves on this fertiliser as on a bed, it springs upwards with a

slender, elegant stalk, and spreads forth in a lovely flower. Even the grave and mighty

Vishnoo delights in the lotus, which is one of the four emblems he holds in his fourfold arms. It is Venus' sacred flower.

The flower is shaped like a boat, is a representation of divinity, and is shown as springing from the navel of the great god resting on his "milky sea." It always signifies fecundation. Inman, under the head *Nabhi*, navel, says, "The germ is 'Meroo' (the highest pinnacle of the earth), the petals and filaments are the mountains which encircle Meroo, a type of the Yoni," and Sanskrit for *mons veneris*. Amongst fourteen kinds of food and flowers which must be presented to "Ananta" (Sanskrit, eternity), the lotus is the only *indispensable one* as he (Ananta) is then worshipped in the form of a mighty serpent with seven heads. For the force of the restriction, see Glossary under this head.

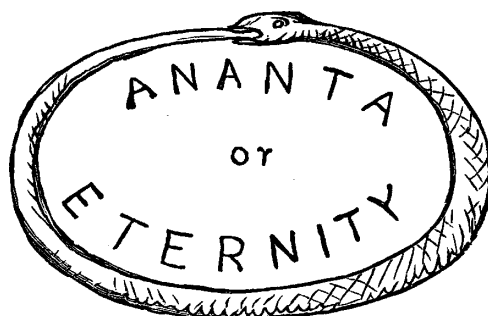


Fig 12.

Hindoo and other writers often tell us that the lotus originated the idea of the triangle, which is "the first of perfect figures, for two linea are an imperfection;" and the lotus also gives us a *circle on a triangle* which is full of cells and seed, and so is more perfect still. Siva is, as Orientalists know, "*the god of the triangle;*" and hence, in his palace in *Kailāsa*, we are told the most precious object on "his table of nine precious stones is the padma (lotus), carrying in its bosom. the triangle, as origin and source of all things;" and that from "this triangle issues the lingam, the eternal god who makes in it his eternal dwelling;" which, however, is not quite correct on the part of M. Guigniant, whom Mr Barlow quotes (p. 11). The lotus is an inverted triangle, and is therefore the female sign; the pyramid, or triangle on base, is Siva, or the *Ray of Light*, the sun-god. I cannot see what some authors urge as to pyramid, or pura-mid, or fire-tower, being a combined lingam and yoni, unless, as often represented, it has a circle or dot in it. The ordinary idea of its being a ray of Sol's fire piercing the earth seems the more likely one, for Asiatics are very strong on the subject of the sun being a *Darter* with piercing rays.

Another reason why the lotus is in all lands so sacred is its androgynous or hermaphrodite character, a feature *imperative* in the case of all the great gods of man, though this is not very clear if we dive deeply below the surface, either in the case of the Jewish Elohim or the lotus; however, "*Holy Writ*" says that this lily is produced without the aid of male pollen, and a truce at present to that "dry hard light" which always spoils the stories of our childhood. Brahma., the creator, whilst sitting on the lotus, as all great gods do, desired, says the "Hindoo Inspired Word," to create the universe, and for this purpose, became androgynous, or a *Breathing-spirit (Ruach?)*—prakriti or nature; when creation at once commenced and progressed, much as we have it in the genesis of most faiths. The details of this mystic plant have much exercised all

Asiatic and Egyptian minds. In its circular stamina it shows two equilateral triangles placed across each other, which Sanskritists call the *shristi-chakra*, also sixteen petals called the *shoodāsa*; and this, it is held is a Revelation from the deity as to the proper age for the representative woman or prakriti, in the Sakti ceremonies. These triangles, with apex upwards and downwards, are *the chapel* or magic diagram which the pious are told to ponder over, for it has many significations and possesses numerous *spells*; and hence we see it venerated in all early ages, and still as an important article of Freemasonry. The *spells* go by the name of the *devi-chakrams*, or goddesses of circles, no doubt having a solar significatlon. This will be made clearer when I treat of Hindooism. The *Padma* and *Kāmālata* or Granter-of-desire, or “*Consummator-of-our-wishes*,” are all terms applied to the lotus. It is the symbol of Venus or Lakshmi, or of her incarnation—Kriahna’s wife, Rādha, who is commonly a nude Venus or Sakti. It is also called “love’s creeper,” the throne and ark of the gods, and the *water-born* one. One author writes, that from far Tibet to Ceylon, and over every Eastern land and islet, the holy Padma is only a little less sacred than the Queen of Heaven—Juno (IOni) herself. It is as mysterious as the Yoni—is, like it, the flower of concealment, of night and of silence and that mysteriousness of generation and reproduction; it is described as a sort of incomprehensible dualism which veils the



Fig 13.—THE LOTUS OR NELUMBIUM SPECIOSUM—THE SACRED BEAN OF EGYPT AND JAPAN.

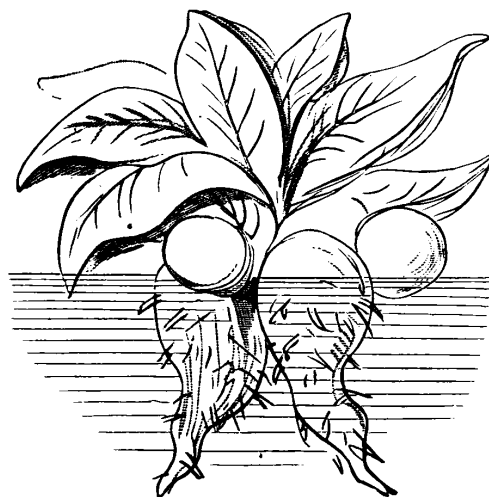
Almighty One and his mysteries from our finite minds. Linnæus tells us it is the *Nelumbo*, but R. Payne Knight is clearer when he writes to this effect. The flowers of

the lotus contain a seed vessel shaped like an inverted cone or bell which are very holy symbols with all peoples, and representative male and female. This inverted bell is punctuated on the top with little cavities or cells, in which the seeds grow as in a matrix, fed by the parent plant till they arrive at such a site as to break open “the ark-boat of life.” They then emerge and float away, taking root wherever they find ground, and throwing down long tentacles or tendrills in quest of it. This idea is expressed by Brahma in his address to the angels as given in the *Linga-Poorān*, beginning: “When I sprang into existence, I beheld the mighty Narāyana *reposing on the abyss of waters;*” which reminds us of the Jewish Elohim-god who it is said generated all things by “brooding o’er the deep.” Of their *Jhauh*, also, it is said, “He sitteth on the flood,” and is “enthroned on the. deluge” (ps. xxix. 10).

The drawings and holy books of China and Japan are full of such groups of the sacred plant—the *Nelumbium Speciosum*, as I here give, although it has been usual there to call it “the Holy Bean of Egypt and Japan.” This group is the same plant as the single stem shown in figure No. 10. I wish my readers to thoroughly know the Lotus, and to endeavour to understand its symbolism, for regarding it much will occur in this work, and does occur in all ancient faiths.

Among plants denoting fertility, we must not overlook the “*Tappuach*,” or Apple of Proverbs and Canticles, which is now commonly held to be the *Citron*, an elongated fruit, which, with the Palm tree, is borne in procession by all Jews at “the Feast of Tabernacles,” or their harvest festival—fitting symbols indeed, of Phallic lore.

In connection with Jacob and his idol-worshipping wife Rachel whose “idols” by the bye were “*Lingams*” according to the original,¹ we have a very curious story in Gen. xxx. regarding *Mandrakes* or *Dudai* (“*baskets*,” or fertilizing love “*apples*”), which Kitto and others tell us are the fruit of a plant called the *Atropa Mandragora*,² of which I give here a drawing. Its root, we are told, is generally forked, and closely resembles the lower part of a man; its fruit is about the size of an apple, very ruddy, of an agreeable odour, and is still often eaten, as exhilarating to the spirits and provocative to venery.³ Any plant or animal whose colour or appearances, and sometimes even whose hair resembled that of any part of the human body, was in olden times considered to be useful in affections of those parts, like the *Orchis Masculina*, which resembles the scrotum or dudai and is probably the basket we see the priest always presenting in Phallic temples. Fig. 15 is a drawing of the *Orchis Masculina*

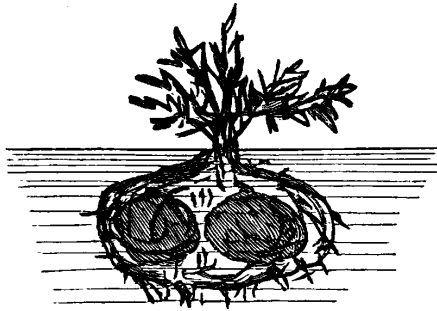


THE ATROPA MANDRAGORA—Fig 14.

¹ [Unlikely since *Lingam* is not a Hebrew word. — T.S.] ² [Now *Mandragora officianarum*.]

³ Kitto and Smith's Bible Dictionary.

idea, in section. "Love apples" are a well-known offering to Venus; and we see a loving couple presenting these to the goddess in a picture on the walls of Pompeii. A temple was dedicated to



ORCHIS MASCULA-IDEA—Fig 15.

"apples," and Love was "comforted with" them says Solomon in chapter ii. 5 of his Song. Canticles chapter viii. 5 is still stronger. Properly translated, it reads: "I awakened you under the apple tree, when your mother lost her innocence." I hesitate to mention this matter, but such "inspiration" must be put down. In Smith's Dictionary we are told that the Mandrake is intoxicating, of a very fetid odour; and

that its apples are always ripe after harvest is over—when it would appear the two sister-wives of the patriarch had their highly indelicate quarrel.

It has always been the custom amongst rude races to imagine that likes cured or induced likes. No doubt, where they observed such effects, these must have arisen from the sympathy of the organs on the brain by sight or feeling; still it is difficult to imagine how looking at a serpent on a pole could cure a serpent's bite, or how the Emerod images could have cured this disease in the Philistines. My own opinion is that these tales of the desert wanderers, and what they relate of their enemies the Philistines and Bet-shemites, are a form of pictorial writing, depicting Phallic beliefs which could not be put more broadly. The serpent and pole we know; the emerods have, it is believed, been purposely made obscure; but we can see that they are "protruberances" of or on "the secret parts," and that the injury was caused by the Ark—the female symbol. So has the word "*Feet*" been used as a euphemism in Isa. vii 20, and elsewhere. The Athenians, we may remember, had to offer Phalli for neglecting the Phallic god Bacchus; and for a male to look into an Ark, there was but one punishment, and that masculine.

It was not only plants which produced mysterious procreative propensities on the females of man and beast; for we are told of the genital organs of many creatures doing this, especially when in any respect peculiar; nay, a creature in close resemblance to a man merely in the face, has, we are assured—and this is believed by thousands—often produced fertility. The Turtle, Beaver, and Otter have always been allied to these occult powers; and Herodotus, in IV. 109, speaks of others. The Skythians used the Beaver for all diseases connected with the womb; and a friend of mine had to give up a Turtle, *nolens volens*, which he caught in the holy river Sārjoo, off the ruins of ancient Ayoodia, to the Hindoo ladies of the place, who at once took out the genitals, which are in this creature of an extraordinary size, fried them to ashes, and then ground them to powder for aphrodisical and other supposed properties in connection with generation and gestation. But to return to holy trees and shrubs.

I believe that in many cases we can discern in the prevalence of worship or veneration, for the same tree or plant in different, and sometimes quite hostile faiths,

where no distinct evidence is forthcoming as to how the veneration first arose, a proof that the hostile faiths have drawn their inspiration from the same source—that is, from an older faith. This is, I think, the case with the veneration of the Bo tree, Toolsi, and a dozen others.

All Indians, Hindoos, and Boodhists carefully plant and tend the sweet-scented Basil, or Black *Ocymum Sanctum*, which both call *Toolsi*: this Sivaites particularly honour, saying that Krishna, the Indian Apollo, turned his sky-nymph into it, as the Grecian god turned his into a laurel. The Toolsi is specially worshipped by women after bathing, and more particularly at the full moon of Kartika, if the bathing be in the Ganges. In 1873, this festival fell on the 4th of November, which nearly corresponds to the “*Holy Well Day*” of Christians, and the “*Neptunalia*” of Ancient Romans, see my tables of Festivals in chapter on Solar Faiths. All black, or blue-black shrubs and animals are sacred to the Indian Apollo, whose name signifies blackness, and whose lingam is always black, as Siva’s is white, and the Etruscan’s red. Siva’s faith may have thus come from the north, but Krishna’s is thoroughly indigenous to the Indian continent. These colours are very important towards the tracing of emigrant races and faiths; and Dr Inman properly devotes much attention to the subject, see his Vol. II., 265, and elsewhere. Krishna’s first great war was with a mighty serpent—*Kalya* (suspiciously *Kalaik* or *Sivaik*)—that is, with a faith which this serpent represented; from this cause he was changed to Krishna, or the Dark One. We are told that the great Lingam which the Roman Emperor and his court worshipped in the third century of Christianity was black; and if so, we may be pretty certain that it came from the Solo-phallic worshippers of India—Krishnaites. The symbol was called *Helio-ga-belus*, which may be a shortening of the words Helio-agatha-belus, or the Stone of the Sun and Love, as we have the same idea in the *Agatha Demon*, or Lingam God of Egypt. The Roman Emperor married his “Black Stone” to the Moon Goddess of Carthage, Astarte, and of course both were Phenician or Syrian. Krishna is a great favourite with Vishnootes, because he is the Sun or fertilizer, so that in Siva or Krishna we have a sort of light and dark sect—an Osiris and Nox. I fancy Krishna was a sort of heretic like Abram, as when the patriarch forsook Ur, or the Fire Worship of Kaldia, and came into Syria apparently desiring to worship only trees, wells, and his Phallic God, El, Elohim. or Al-Shadai, the Tsur, or Rock; and sun stone, or Pillar.

It has been urged that certain shrubs become sacred to certain deities, because the name of the shrub is similar to some other sacred object: as the *Phalares*, to Venus, because of the similarity to a *Phallus*; the *Kisos*, or Ivy, to Bacchus, because of *Kittos*; and *Myrrh* to *Mary* or *Miriam*; but we are scarcely yet sufficiently informed on ancient rites and myths to decide this positively. Such words as have their roots in Phal, Pal, or Pul, and in Ma, Mee, Mwe, &c., have yet to be much investigated. Undoubtedly they all point generally to the male and female energies.

We have still abundance of worship of trees and shrubs all over the world, especially in India, and more especially among the aboriginal races. In a paper by Mr Dawant, B.C.S., in the *Indian Antiquary* of November 1872, upon the Koch and Palias tribes of Dinajpore, Bengal—who; it appears, are descended from a virgin mother overshadowed by Siva—he says, that at all their holiest ceremonies they always turn reverently to the rising Sun-God, as Christians do to their Eastern or altar window. At marriages they plant four plantain trees, on which to erect their bridal house roof, and have as their choicest gifts Mango branches and water. As soon as a mother is purified, she takes her babe, places it on a winnowing fan, and presents it to the Toolai shrub. She places it before this, and then reverently salutes the “holy basil” herself. A well is then rendered sacred by having a Mango branch placed in it, and the child is carried towards it by women, who proceed to draw the holy water, and pour it forth, “invoking the god to whom it is offered;” which god Mr D. does not name, but who I doubt not is the Divine Mother, whose symbol water is; it may be poured forth to the procreating Father God, personified in the Sun, regarding which see details under Aboriginal Tribes; here we probably see the origin of Baptism.

Mango branches are a prominent feature in all ceremonies. The Mango is the “apple tree” of India, which Man in Indian tale tempted Eve with.

The leaves of the Margosa tree are thought by Brahmans to drive away devils, and are always placed over the pyre of Sanyāsis, or men under a vow of affliction; salt is generally also placed with the leaves. It is said that salt was also used upon corpses in England: it is still used in parts of the Highlands of Scotland, and at Roman Catholic baptisms, as an exorciser.

The stories of Keltic and Skandinavian peoples are full of the worship and reverence of trees, shrubs, and parasites. Many of the Highlanders of Scotland to the present time plant the Mountain Ash, or Rowan tree, near their dwellings and fields, to keep away devils. If heath and flowers be added to Rowan wands, the most important services may be anticipated, and especially if all be thrice carried round fires kindled at *Bel-tine*, or the May solar festival.¹

The Rowan, or Mountain Ash, will be always found near holy places and *circles* or *klāchans*. It was absolutely necessary that on Beltane, or May-Day, all sheep and lambs should pass through a hoop of the Rowan tree, and that on all occasions Scotch shepherds be careful to drive their flocks to the hills with a Rowan wand. In all our isles, where malign influences are feared, it was necessary to put one of these over our doorposts (the *Delta*, *Iona*, or *Yoni*). No churchyard should be without the tree; and pious persons were in the habit of wearing a cross of Rowan, or Mountain Ash, on a certain day of every year.

The Ash proper is the Skandinavian “*Tree of Life*,” the “greatest, the best, the inscrutable,” “*the life of all things*”—the “*ygdrasil*.” It has a triple root one of

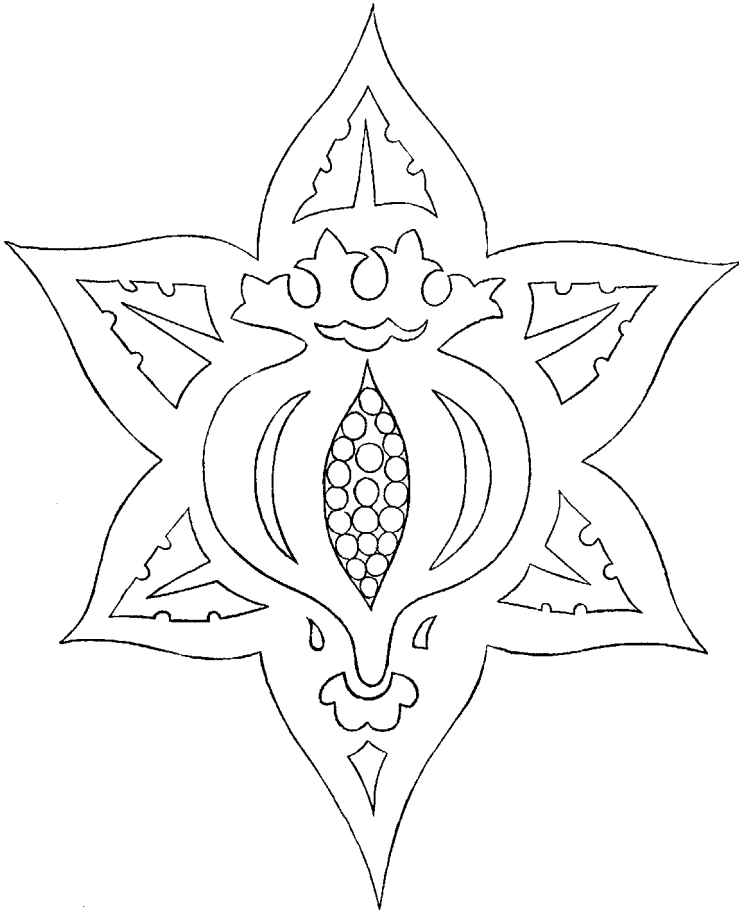
¹ Col. Forbes Leslie’s “Early Races,” i. 101.

which enters the cloudy *nifl-heim*; the 2d, *Esir*; and the 3d, the “abode of the giants.” The Fates, or *Norns*, sit at its base near the “fount of *Undar*,” and there relate the awful things, past, present, and to come, and enact the laws, and establish the religions of mankind. The mighty tree dwells not on the highest summits of earth, but its going forth is over all the heavens, and its branches un to the ends of the world, and its sweet moisture gladdens and revivifies all living things. It is “an inscrutable power,”—male and female,—a sort of Logos or Wisdom, and therefore a Parvati, Isis and Diana, and yet a “trinity in unity.” Its fall was looked upon as something very serious, and to cut it down was death. When such language is used, we require to be reminded that the most sober philosophers acquiesced generally in all this. Even Pliny wrote, about the time of Christ, that “trees are the temples of the gods; we delight to worship the same god in the silent groves as we do in our stately temples. The fairest trees are consecrated to certain gods;”—and not the trees only, but any parts of them which seemed to amplify or symbolise certain natural features of our frame.

If the Kelt or Skand attached peculiar powers to, and saw certain occult matters in, many of his trees and shrubs, the South did the same. Many fruits, such as the apricot, quince, almond, pomegranate, &c., &c., represented great females or great female attributes, as I have pointed out in the case of this last fruit, the fig, and the lotus. The Pomegranate has long been revered alike by Pagans, Jews, and Christians; its fruit was embroidered on the Ephod, and carved all over Solomon’s Temple; Bacchus metamorphosed the girl who died from love of him into a pomegranate tree. It is everywhere a prominent Church ornament; and Empress Ann of Austria used the fruit, doubtless very ignorant of its Phallic meaning, her device, writing underneath, “My worth is not in my crown.”

Dr. Inman gives me this illustration (fig 16), of the fruit as it appears *with bells*, on ecclesiastical ornaments; taking it from “Pugin’s Glossary” (Lond. 1868), and sees in it the shield of David, double triangle, and *Vesica piscis* (Yoni), a favourite form for church windows, Pagan and Christian. The name would doubtless repay careful investigation, for the Rimmon (רִמּוֹן) was the great goddess of the most sacred temple in Damascus, and all roots like *Ri*, *Re*, *Ra*, &c., are connected with the Sun, Heat, Fertility, and such like; *Ra* is the Sun, and *Ri* “she who sees,” and therefore, “the eye,” as at page 72, in my figure for Ishtār. *Ram* in Sanskrit is “coition,” and “delight” in respect to the act, and *Ra* is the root of all words like *Rameses*, *Rama*, &c.—(See Benfey’s Sanskrit Dict.) *Rama* is “beautiful,” “delightful,” and I am told “the diligent one,” a name very often applied to the Fertilizer and Sol. In old Pali the symbol for R was a simple stroke or pillar |,—the Egyptian *Toth*. In Phenician and Old Hebrew, R is a circle or oval with a pillar, and almost the same in Greek, Etruscan, and Umbrian; in Oscan and Samnite, the triangle of similar signification seems the favourite form.—(*Ancient Faiths*, ii. 546). In Assyrian *Ra* is any god, such as *Il*, *Ilu*, *El*, or *Al*, *Alla*, &c., the root

signification being the Light, *Sun-God*; or he of the *Rock* or *Stone*, צור *Tsur*, (allied in this faith to אור *Ur*, *light*) *the Rock*, “who begot us,” and whose work is perfect” (see Deut. xxxii 4-18, &c., and



THE POMEGRANATE AS AN ECCLESIASTIAL OBJECT.—Fig. 16.

Appendix V. to *Dr Oort's Worship of Baalim*, annotated by Bishop Colenso). The Egyptian Mahādeva is called Amon Ra, or the hot or heated Sun, and our Indian word *Ra-Ja* means the Illuminated and Illuminator and Ruler, hence Ra, Rex, Re-gina, &c. Jah, according to Fürst's Heb. Lex., is an *increaser*, so that here; as is so common with Easterns, the meaning is repeated, probably to strengthen what is meant, as in El-Elohe, &c. Every Hindoo temple has the pomegranate or Rimmon tree planted within, if not around the sacred precincts, and in company, if possible, with the ficus, almond, custard, and apricot; and the priests of this faith never place such objects, nor put a *scratch* upon the stones of their sacred buildings without

strong and well considered reasons. There is but little chance or hap-hazard in a line of Hindoo sculpture or painting, and whether we look at the face or prominent ornament of a god or the number of beads or curves of his footstool, we must invariably bear this fact in mind. Volumes have been written on the volutes and convolutes of the pediment of the most ordinary Mahādeva, though erected as an every-day matter of course, in the moat rustic village retreat; and how much more so, on temples to which multitudes of men, well versed in all these mysteries of their faith, annually resort!

All nations, and perhaps Aryans in particular, have considered tree planting a sacred duty; and we still see the noble amongst us fond of planting a tree to their memory, or to mark great events. Thus Abram planted his “grove” at Beersheba. to commemorate his “covenant” or agreement; and every Eastern to the present hour loves to do the Same. These grand old trees became centres of life and of great traditions, and the very character of their foliage had meanings attached to it. Vienna seems to hve been built round its sacred tree. Abram seems to have chosen *Mamre* because of its grand oak or pine (Gen. xii. 6, and xiv. 13), for the word usually rendered “*Plain*,” is *Terebinth*, which Bagsters “*Comprehensive Bible*” tells us was

an oak or “turpentine tree,” possibly of “stupendous height and bulk.” The pine usually denotes a great living male, as does the cyprus a dead male, and the rounded elm and sycamore a matron or maid. German agriculturists usually signalize a marriage by planting a walnut tree (all nut trees are holy in these matters), and give a name or motto to every tree they plant. This nation solemnly planted a lime tree over the grave of their poet Schiller, and revolutionary France commemorated that era, so far as revolutionary people can, by planting “trees of liberty,” which remind us of a name sacred at once to liberty, books, and Bacchus. Strange, but true, that the word “book” or bok is derived from the name of this god, which I have seen spelt in Keltic Myths, “Bakas.” The Latin word *liber*, which signifies a book, whence our word library or collection of books, was also one of the names of this god Bacchus. From *liber* is also derived our word “liberty,” signifying in its higher sense, the freedom which knowledge confers,—the freedom which was given to slaves and the general liberty or license, which was allowed at the festival or orgies of Bacchus, and when the youth became a man. Taken in connection with the other meaning that the name *liber* bears, we may see the origin of the custom formerly observed in this country of conferring liberty, or securing freedom or exemption from punishment to the learned, under the title “benefit of the clergy.” But *liber* signifies also the bark or inner rind of a tree, on which books were originally written. It is owing to this connection of a tree with a book, that we speak of the *leaves of a book*, as we do of the *leaves of a tree*, and the similarity is preserved in the Latin when we speak of the *folios* of a book and of the foliage of a tree. Again, the word “edition,” used with reference to books, derived, says M. Littré in his great French work, from the Sanskrit, to eat,¹ allies the idea of books with the fruit of trees; thus the tree of knowledge becomes the “book of wisdom;” and we have a “tree of life” so we have also the conception of a “book of life,” and the tree spoken of in the Revelations, whose leaves were to be “the healing of the nations,” is simply a symbol of the “Book of Life.”

All Deities had representative trees or plants, of which we may note the following:—

Jupiter	was the Oak, Pine, Palm, Ash, Poplar, and such like.	Diana	was the Orange Flower ³ (the maid and Agnus Castus, which prevented “ser- pent bites.”
Venus	„ Rose, Myrtle, ² Poppy, Anemone, &c.	Vesta	„ White Violet.
Ceres	„ Poppy, Pomegranate, Wheat, and all Corn.	Alcestis	„ Daisy.
Minerva	„ Olive, Mulberry, &c.	Crocus	„ Saffron Flower.
Proserpine	„ Pomegranate.	All the Muses	„ Wild Thyme.
Cupid	„ Periwinkle, &c.	Pomona	by Fruit and Gardens.
Artemis	„ Souternwood or Arte- misia.	Sylnanus	„ Forests.
Adonis	„ Adonium, Anomone, &c.	Vertumnus	„ Hay.
Helen	„ Helenium, &c.	Apollo	„ The Laurel.
Kybele or Cybele	„ PineApple—“Cybele Pomum.”	Hercules	„ The Poplar.
		Pan	„ The Alder.

¹ In Latin *ēdo* is *I give out*, but *ēdo* is *I eat*.

² Because its leaves resemble the Vesica Piscis.

³ This bridal flower is highly phallic in its details, having long white or Sivaik cones and open flowers.

All the goddesses loved that which was sacred to the "superior" gods, thus Cybele loved the pine, and Diana the poplar; all goddess also at times are, or assume to be water, for this has divers significations which I dare not fully enter upon. Neither Al, El, Al-shaddai, Yahve, or Jove could create without this. Occasionally *Atmosphere* seems to fill the place of *Salacia*, as in the case of Juno (IOna or IO), but usually "The Thunderer" acts by rain and storms, as the Jupiter Pluvius of Greece, and as did Indra, the first of Vedic gods, long ere Jove was heard of.

In Skandinavia the Hazel tree represents Tor, the Vulcan of the North, who creates or fashions with his hammer, and hazel nuts still represent lovers, and are thrown to Vulcan or Ool-Kan in pairs, at Scottish festivals. Bohemians say that "wherever hazel abounds there will illegitimate children abound," and Scotland certainly excels in both. Hazel groves were favourite spots with our forefathers for their temples, and hazel rods were diviners of mysteries, and still work miraculous cures, it is said, but only in school-rooms. In Bavaria the *baton of office* must be of hazel. Should a snake breathe upon a hazel rod, the rod at once turns into a stone of blueish colour, which, if then thrown into water, will cure any animal of snake bite—a true priestly allegory, when we remember that water is the feminine energy and Siva, the bluish snake god, the *Neel Kanta*. The Bohemians tell us that Herodias' daughter who sought to please Herod, in the ancient story, hovers between heaven and earth till all the world sleeps, and then descends upon oak and hazels till cock-crow, when she disappears; also that "wherever there are nuts, there are wasps, and the women are fruitful;" so that Herodias and these trees evidently meant in Bohemia, more than mere matters arboreal. Bohemians could not have looked upon this story from the same point of view as Jews and Englishmen.

Much very emotional poetry is everywhere mixed up with such innocent-looking things as "our modest crimson-tipped daisy," "forget-me-nots," the homely flax, the ferns which were of old plucked at a certain season for their seeds, the sweet "lily of the valley," which represents the Virgin Mother, her by whose aid we can ascend, says the Roman Catholic, to "a heaven of bliss," for is not its flower called "the ladder of heaven." Curiously, all Maries have had the lily or fertile iris as their symbol, whether it is that called the Lotus, Nelumbium, our garden Liliun Candidum, or the Gallic Fleur-de-lis, of mos masculine section. The Rose, ever a lady and our national favourite, where others have preferred a male symbol, has thousands of tales of love and passion told regarding it, which I cannot here dwell upon, or I should have to wade through the mythologies of every nation on earth. The most precious gift from the Pope is a golden rose, and it is only given to Sovereigns. Dante calls "The Virgin Queen of Heaven the Rose, or word divine, which in her became incarnated." It is a favourite emblem of nations. Persians hold annually a great feast in its honour; their sacred writings say that when Abram was cast into a fire by his persecutors, God made the flames a bed of roses for him. Cupid bestowed a rose on the god of Silence and secret counsellings were marked by suspended roses.

In Scottish clan symbols we see veneration for special trees, as the Cameron's Oak, and the Macgregor's Pine, &c. The Scotch and Irish, who fear what they call *Water kelpies*, or spirits of ocean, lake, or stream, particularly value as a protection from these the *Elder* or *Bour* tree, which is, it appears, valuable also for some other matters, of which I cannot at present remember the details.

Mahomedans attach much importance to the *Lote* or *Tooba*, which seems to be looked upon as a "tree of life." Mahomed, in the 53d chapter of the Koran, says that he saw Gabriel standing by the *Lote* tree, which is in the seventh heaven, and at the right hand of the Eternal One. It is everlasting beatitude, and Moore says of it (*Art Journal* of March 1873),

"My feast is now of the Toba tree.
Whose scent is the breath of eternity."

THE PINE.

The Pine, as particularly sacred to Zeus, was beloved by Virgins. Chloe, in the pastorals of Longus, is adorned with a *Pinea Coruna* as an emblem of Virginité, which Daphne takes from her, and puts on her own head. So in Virgil we read, "Pronuba nec Castos accendit Pinus odores;" Ovid calls the Pine *pura Arbor*.¹ Diana or maids mix its chaplets with the mastic, as a tree of all others most fruitful, but not with the myrtle, which, as sacred to Venus, may not appear in a *professed* virgin's wreath. The pine appears to have been the most sacred tree in Asyria, for all over her palaces Mr Layard shows us what he calls the "*corner stone and sacred tree*," and the corner stone is usually considered the principal stone of a building; hence the *Principle* in each religion is called its principal or corner stone, and the fruit of this most sacred tree is the commonest and best gift to the gods. This is probably why we find this tree everywhere, and why Asyrian priests are usually shown as presenting a pine cone to their gods and altars. The seed cone seems, however, to be at times the cone of Indian corn, but M. Layard thinks that the pine or cypress cone is most used in the '*Cult de Venus*.' The Thyrsus of Bacchus, we may remember, has a fir cone, and the Bacchic Pole is usually held to be of pine, as very inflammable and odoriferous—it is remarkably like the insignia of Boodhism and of most other faiths, as the *Tri-Sool* or three Thorns of Siva the tridents of Neptune and other deities. The Pine was called the Kybele or "Cybele Pomum" because sacred to Rhea and daughter.

THE PALM.

No class of trees yields more to man than the Palm, and none has therefore been more prized and sculptured. Nineveh shows the Palm surrounded by "winged deities or ministers holding the pine cone—symbol of life, which there takes the place of the *Crux Ansata*." Greeks and Etruscans copied Asyrians or Egyptians or Phenicians, and Christian Jews, and Latins copied these. Christians and Jews say that their righteous ones will "flourish as the Palm-tree" and that "by the pure water

¹Fasti. 2, 25-8.

of the River of Life there will grow the tree of Life, which yieldeth her fruit every month, for the Palm was held to be Solar in respect to marking every month, by putting forth a new shoot, and at the Winter Solstice *fêtes*, it was shown with twelve shoots.

At the Jewish Feast of Tabernacles, which is in consequence of the Autumnal Equinox and harvest, Jews are ordered to hang boughs of trees laden with fruit—as oranges and lemons, round the borders of their tents or booths, not over them; also boughs of barren trees, and when the worshippers go to the synagogue, they are told to carry in their right hand one palm branch, three myrtle, and two willows, all tied up together; and in the left hand a citron branch with fruit on it; the palms and citrons are severely Phallic and are here indispensable. These they make to touch each other, and wave to the east, then south, then west and north: this was termed Hosana. On the seventh day of the Feast of Tabernacles, all save the willow bough must be laid aside. Of course the same fetes would be observed at Pentecost, in the end of Yiar—the second month, as in Niasan the first month, for this last was merely the end, as the other was the beginning of the harvest, which lasted over the fifty days as Pentecost implies. Plutarch says that the Jews also carried about javelins wrapped round with Ivy—*θύσσος*—as at the worship of Bacchus, usually shouting “*Hoz-anoth.*” Great libations of wine and water from the Shiloah river, were then brought and poured over the altar of the temple. Of the shouting we shall have much to say hereafter; Germany, ever fond of its old Tree-worship, is said to have introduced this into the Jewish synagogues of Germany, but this I doubt. Buxtorf says that there are two very sacred sticks attached to ‘*the book of the Law*’ called “*the Wood of Life,*” and after the reading is over all press forward to touch, with but the tips of two fingers, these two “Sacred sticks,” with which they then touch their eyes; for this touch cures sore eyes and bad vision, and “is of singular service to all women labouring with child.” These matters recall to memory sundry rites in Sivaik lore which this is not the place to dwell on.

Many early Christian writers, as well as the Koran, tell us that the weary persecuted Virgin mother-to-be of “the Almighty God of all worlds,” sat down faint and perishing *under the root of a withered Palm-tree*, without head or verdure, and in the wintry season, where at the command of the foetal child, she shook the tree (a difficult task for the strongest man in the case of a a “*withered Palm,*” and unnecessary, one would think, in this case) when down fell ripe dates in abundance, for Gabriel “re-vived the dry trunk, and it shot forth green leaves and a head laden with ripe fruit.” (Koran, i. 63, ii. 130). The so-called spurious gospels have many similar tales, and those of the canonical writings have wonders no less strange in their, “incarnation,” &c.

The Palm of Delos (“*Palladis Arbore Palmæ*”) was sacred to the second person of the Trinity, and all the Jewish temple was adorned alternately with cherubim and Palms; Christian writers make Christ be ushered in to the sacred Akropolis with

branches of Palm-trees. *Toth* wrote upon Palm leaves, as we still do all over Asia and thus in a measure, like his obelisk symbol, the straight Palm stem, and leaf, because also linked with all the learning and civilisation of the country. *Toth* and the Pillar were synonymous with learning.

It is not known whether the mythic Phenix gave the name to the Palm or the tree to the bird, but the bird is often seen on the tree with a glory, symbolizing "Resurrection to eternal life;" for the Phenix, was a beautiful bird which ever as the cycle swept round, came and died upon the altar of the sun; but from its ashes a worm was developed, which in its season, became again a beautiful bird and so was astronomy taught in the language of pictures and allegory.

The four evangelists are shown in "an evangelium" in the library of the British Museum as all looking up to the Palm-tree,¹ and hence no doubt did Christians similarly try to instruct their illiterate masses, and so put a cross and Alpha and Omega on it. These Palms have curiously enough got two *incisions* on their stems such as we in the East would call IONIS; it is a *Chué*, חוה; an Eve; and an Assyrian Goddess. On the top of the tree is a cross having suspended from its two arms the Greek Alpha and Omega, as I show in figure 17 of the Eastern Christian Palm.

There is a strange resemblance betwixt some of the Skandinavian Tau, or Tor trees,² and the Egyptian Phenix-dactylifera; for on the two arms were commonly suspended all the fruits of the seasons—a sort of "Christmas-tree" idea. The *incisions* above-mentioned, as on the stems of Palms, were almost invariably made on all holy *Ficus-Sycamores*, for without them, says Barlow, "the inhabitants believed the trees could not bear fruit. . . . On the upper part also of the tree was a bust of Netpe," who, in the tree of life, "is surrounded by a triple row of leaves somewhat of an oval form, and suggestive of the glory around . . . the Virgin Mary." Thus *Netpe* markedly personified the principle "of maternal nourishment" (Bar. p. 66). Dr Lepsius says, "from the upper part of the stem proceeded two arms, one of which presents to the kneeling figure of a deceased person a tray of fruits; the other pours from a vase a stream of water, which the deceased receives in his hand and thus conveys to his mouth. . . . Beneath the tree are two herons feeding from triangles"—a very suggestive apparatus. Dr L. thinks that this *Stele* is anterior to the 15th century B.C.; and mark, that this tree, which first fed the living is now feeding the dead, and *was then*, and is *now a cross*; and this symbol with its streams of "living water" became Christian, and the symbol of a dead Saviour.

Mr Barlow states that from the "equi-lateral triangle, the Lingam and Yoni, and the Crux Ansata, is derived the Tau and the cross—the present received symbol of eternal life and, one of the most ancient;"³ so that if "sexual or universal life" as he calls it, is the root of this religious life; it is a sad fact, but there is no use in disguis-

¹ Barlow's Symbolism, p. 73.

² The Hindostāny for a *Palm* is still *Tār*.

³ Essays on Symbolism. Lond. 1866. H. C. Barlow, F.G.S. Preface vi.

ing facts, especially when put before us by a “learned, critical, historical, and philosophical writer;” it is but “kicking against the pricks,” as the old saying of “the Pagans” put it, long before the age of Paul of Tarsus.

The TAU so common in the times ascribed to Abram, whether as the looped Lingam-in-Yoni, or the plain Bacchic Cross, of my Pl. v. 5, was, said Jews, that which checked the march of the angel of death—it was in fact a sign *everywhere*, of salvation or health (Ezek. ix. 4). The Greek said it was life, and that the Θ was death, nox, or immature life, or the silence of darkness; but we are forgetting our Palms.

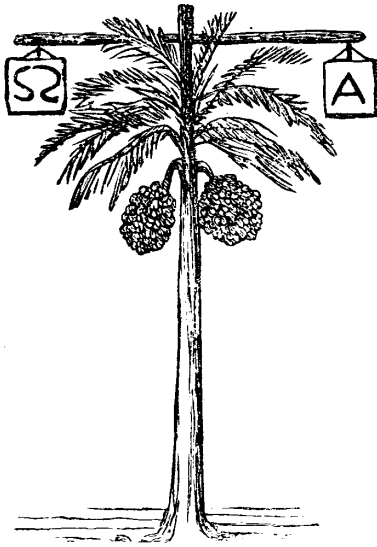


Fig. 17—PALM TREE, WITH CROSS.

At Najran in Yemen, Arabia, Sir William Ousley describes the most perfect tree worship as still existing close to the city. The tree is a Palm or *Sacred date*, which it appears has its regular priests, festivals, rites, and services, as punctiliously as have any of the prophets or deities of earth. He writes on the authority of a MS. of the 9th century after Christ, and adds this note from a writer on Indian and Japanesc symbols of divinity; “Arboris truncum in cujus summitate sedet supremus Creator Deus. Aliud quiddam esset observatione dignum: sed *ego truncum arboris* meditor, &c. At sive Japonenses, sive Indos, sive Tibetanos adeas, ubique tibi occurret, *virentis arboris* religio, ob symbola forsan creationis, et conservationis rerum recepta, atque retenta;”¹ a passage which shows us clearly the Lingam signification

of ‘the trunk’ as this will hereafter be abundantly more clear. It is the high bare stem of the palm which added to the great usefulness of the tree, made it so sacred. It was the first offspring of Mother Ge, says the Odyssey (lib. VI.), and against it did fair Latona rest at the moment she gave birth to Apollo—hence the Christian gospel tale. The Koreish tribe, from which the Arabian prophet sprang, were from earliest known times worshippers of the Palm tree, and here as in other lands, had it been succeeded by the Lingam and latterly by solar and ancestral worship. The Arabs used to hang on the Palm not only garments or pieces of garments, but arms or portions of their warrior gear, thereby showing that they saw in the Palm, virility—a Herakles or Mercury. They must long have heard from across the water—Sea of Soof, of Toth—the *pillar god*—or the obelisk; and they saw in this *natural* pillar and fruit, the same idea as in Toth and Osris. Another Arabian god, sometimes called goddess, was named *Asa*, usually written *Uzzah*, and she or he was worshipped under the form of a tree called

¹ Georg. Alfab. Tibetan., p. 142, quoted from Barlow, p. 108. Translation—“The trunk of a tree whereon sits Deus, the supreme Creator. Some other object might be worthy of observation; but I fix my attention on the *trunk*

of the tree. Moreover, whether you go to the Japanese, or to the Tibetan, everywhere will meet you *green tree worship* (which has been) transmitted and preserved as symbolic perhaps of the creation and preservation of the world.

Samurch. Her sanctuary was denominated a *Boss*, but beyond this I cannot learn any particulars of him or, I suspect, rather *her*; the *Boss* is an umbo, see fig. 81.

The Palm has always borne a most important part in all the faiths of the world down to the present hour and even amongst our European centres of civilisation. In the Eleusinian mysteries, as we may see in the Hamiltonian collection of Greek vases in the British museum, the woman who is a candidate for what we in India would call the office of a *Sakti*, or one who desired to dedicate herself to God or to the worshippers at the temple of her God, is seen brought forward naked to a sacred font in which her right hand is placed. She has been washed apparently there, or as we would say baptised, and now the priest raises his *Palm* branch, symbol of the power over her of the *Maha-deva*, and pray, declaring her pure or *Kadash* קדש and dedicated to him, and able now to assist in the mysteries of Bacchus. It is clear that the Palm has here the same signification as the Rod of the Egyptian priest, and hence of the Jewish and Tibetan or Shaman Sorcerer, all of which will be shown presently to be merely the representatives of Ashur, the Obelisk or "pillar god" or *Toth*, and of his Greek idea, Mercury, with his Kaduceus or serpent rod. The Palm is a necessary accompaniment in all Phallic and Solar festivals, and the tree must have a prominent place on all temple sites, as well as in temple ornamentation. It was with branches of Palm that Jews went forth to meet their Messiah, which by-the-by is an old word for the *Sun-Stone* as "the Anointed One." Women shared the name of a Palm, perhaps from its grace and beauty as *Tamar* (Heb. Palm), the wife of Judah (Gen xxxviii. 6), and the fair sister of the erring Absalom and others. The Palm is also one of the ensigns which the glorified spirits in heaven go about with in their hands (Rev. vii. 9). There is great justice in the laudation which all eastems bestow upon this tree; every part, almost every atom of it, is of the greatest use to man—from its juice he makes spirits, wine, sugar, and a kind of honey, and drugs of all kinds; fruits are meat and drink, the shells form vessels, dyes, paper, cloth, mats, &c. &c., and so also is the wood and foliage applied to a score of purposes. We have seen that the Jews gave the Palm a distinguished place at their festivals, so also in architecture. The tree and its

lotus top says Kitto (Pic. Bible. II. Chro. III.) took the place of the Egyptian column on Solomon's famous phalli, the *Jakin* and *Boaz*. Dr Inman gives me this very clear drawing of the meaning of of the palm tree As-sheer." I shall have to speak hereafter of the meaning of the arrow-head which is shown as piercing its centre. The figure is from a Babylonian gem, figured by Lajard, and tells us how clearly the Assyrian understood Phallic lore, and this symbolism; for here we see man and animals gazing and frolicking round "the tree of



Fig. 18—THE MYSTIC PALM WITH ALL ORGANS AND PASSION.

of

Life." We have also here symbols of the Yoni and Isis, as well as of the fleur de Lis and spotted goat or faun, regarding which much interesting matter will be found at pages 356-7 and 532-3 of Dr Inman's first volume of *Ancient Faiths*. He tells us here also of the usual confusing sexual facts, that "the palm tree Sarah is (also) an emblem of the celestial goddess," and that the male Tamaz becomes Tamar the palm—See Vol. II., p., p. 449. I show in figure 4 of a most interesting plate, No. IV., the Palm tree associated with the Phallus, around which is coiled the serpent, and on the other side of which stands the upright konch veneris; all the coins here seen are borrowed by me from Dr Inman, and by him from various sources; I shall have often to refer to the plate in this work. Of course religious iconography is a very difficult and somewhat confusing subject; vines, pines, cones, heads of Indian corn, branches of dates, and even cocoanuts, all come tumbling across our path in a most bewildering manner, still the *general result* which the races strove to depict admits of no doubt whatever in the eyes of any one who has studied eastern religions amongst, and in a free and kindly way, with its priests. We may hesitate to say with Barlow that Apollo drawn by Griffins is "properly the symbol of Christ" (p. 76), though very much to strengthen this will appear by-and-by; but we need not hesitate in declaring that the Crux Ansata followed the pine cone and the Palm, and led to the Christian cross, and all these quaint guises in which we find Christ, even to that of the *Argha-Nat* or Lord of the Vase, which we often see him placed in! It would seem indeed as if from Bacchus' thyrsus and vine, men took to calling Christ their vine and themselves the branches (Bar. 77). The true cross they said was "a slip cut from 'the tree of Life,' which by the favour of the angel who guarded it, Seth was privileged to take and plant in the world" (M. Didron); this Seth was a far more important person than even Genesis makes him out, as we shall see in sketching Egyptian and Jewish Faiths. Of course he *planted* all the world in Hebrew estimation, for he was their Adam, and Moses is often called his prototype. Let us now speak of the Oaks of the Druids, and Oracle of Dodoma, which sent forth its decrees on its leaves.

THE OAK.

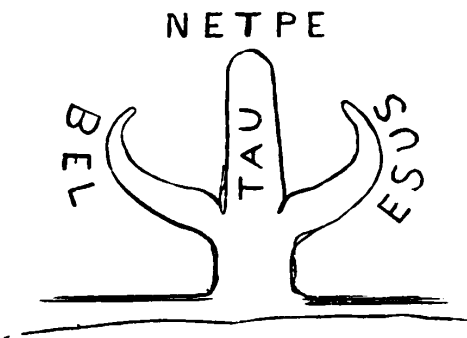


Fig. 19—TREE IDEA, SKANDINAVIAN.

The Oak was Israel's ancient "tree of the Covenant;" the word actually means this, but at present I wish to draw attention to the Skandinavian idea of the tree which we see, in this illustration. It was in this form that the Druids cut their cross out of the live tree, and called it their Thao, or Tau, Tor or Thor, the *Thunderer*, or Fashioner, in fact Jupiter Tonans, though with these northems, Odin and Balder more became them than Mars or Apollo. I do

not know if their symbolism reached to a Crux Ansata, but this Tau was no doubt that holy sign of life which rendered, or aided in rendering, the Egyptian Scarabeus so sacred, and what the Jewish Seer alluded to as "stamped upon the foreheads of the faithful." The Samaritan cross which they stamped on their coins was No. 1. but the Norseman preferred. No. 2—the circle and four stout arms. of equal size and weight, and called it Tor's hammer. It is somewhat like No. 3, which the Greek Christians early adopted, though this is more decidedly phallic, and shows clearly the meaning so much insisted on by some writers as to all meeting in the centre. The later Greeks do not seem to have thought of these *early* crosses, as having any connection with their new faith—the Christian, and it is now generally acknowledged that they had a solar origin. So far as I know, the cutting of a *live* tree into a T—tau or Deity, is unique on the part of the Druids. Borlase in his Cornwall thus describes the operation. "The Druids all consenting, pitched on the most beautiful Oak tree, cut off its side branches, and then joined two of them to the highest part of the trunk, so that they extended themselves on either side like the arms of a man" (p. 108); the whole of this they called "Thau or God, that on the right Hesus, that on the left Belenus, and he the middle, Tharanis," which we may grant our valiant author of the *History of Thorn Worship*, meant the thorn, or upright divider.¹

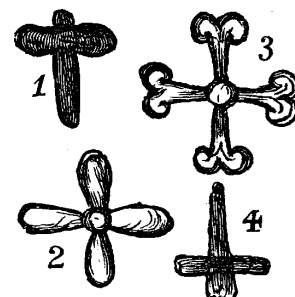


Fig. 20—TOR'S HAMMER AND ANCIENT CROSSES.

Maximus Lyrius tells us that amongst the Kelti, a tall Oak was considered not only an *idol*, but the very image of Jupiter. Pliny, in his *Natural History*, says that there were worshippers of the Oak throughout France, whom the Greeks called Drus. He calls them *French Magi* and *Dryade*, that is priests of the Oaks, and sorcerers. The Oak was esteemed by Greeks and Romans the *arbor Jovi sacra*, the tree devoted to God, and so was it amongst the Hebrews, who called it *El-on*, as much as to say the Tree of God.² Turner shows that Deukalion, the Greek Noah, "preached or prophesied *by or under* an Oak or tree, not after, but before the Flood," as Abraham did under the Oaks of Mamre. Both Noah and Deukalion were instructed by a *IOne* or Dove—the latter, I should say, for all evidence is converging to prove to us, that Deu-kal-ion was Siva or *Deva-Kala*, or incarnation of this Lingam God. Deu-kal-ion and his were the beloved of God—Dod-Donai, or Do Adonai; and the Greeks, as is here well shown, had "*corrupted the traditions of the East.*" They called Dodona *μία τῶν Ωκιανίδων*, a sea-nymph, or goddess who had come to them by the sea or way of the Sea. Sphanheim derives Dodona from (דודא יונה) *Duda Iona* or *Amabilis Columba*, which is, I suspect, *Kali*, or the *Yoni*, and hence the myths about Arks, Jonahs, Ionaha, and Doves; in the mythology of "the ark and the Ionah," *Holwell and Bryant's Mythology* says, that there is a *continual reference* to the Moon: The Ark

¹ London: Nisbet & Co., 1872.

² Dodd's translation of Callimachus' Hymn to Delos. Note, p. 126.

was Luna, Laris, Bœotus, Naus, Men, and the mother of all beings. *Meno Taurus* and *Tauris Lunaris* signified the same, and both were the Deus Arkitis; hence the deity, *Meen* and *Manes*, which later became *Magnes*, and was so applied to great people. Noah was called the *Deus Lunus*, because the Moon, or Lunette, was his Ark, as it was that of all gods.

Deborah the prophetess preferred dwelling under a Palm-tree, and Rebeka's nurse, Deborah, was buried under an Oak; first a Beth-el, or altar, probably a Lingam stone, such as Jacob was partial to anointing (Gen. xxxv. 8, 14), being erected, and of course under the Oak. On this occasion it was denominated a "place of weeping." All connected with these holy trees was deeply venerated, so much so as to have left their impress even immortally in language, as in (Sancta) Quercus, ἄλλος, and *lucus*, which still recall to us ideas of something sacred, just as our Bible "Testimony" and Testament does this, quite irrespective of the strange origin of such words. Every grand and noble tree was a god-like object; and the abode of deities, and where they might always be asked to make their presence manifest. No ancient races would start at being told that sprites or fairies had been seen dancing under a fine or quaint-looking tree, or that the voice of Jove had spoken to anyone from amidst its branches. Xerxes, at the head of his army on his way to Sardis, paused respectfully before a huge Plane tree, and offered golden ornaments to the deity, and left a guard to protect it; and an earlier, and perhaps as great a king as he, may be seen on a bas-relief of Koyoonjik (Nineveh), stopping in his chariot and devoutly saluting a tall Palm tree (Barlow, 99). Nor have Persians yet forgotten such ways, although for eleven centuries they have been strict Islāmees; it is still common in Persia to see grave men addressing *Darakti-fāsels*, or sacred trees, and many of these are still said, as in the days of Moses, to show fires gleaming in their midst. Jeremiah, in ii. 20, alludes to the tree adoration of his people, and Mr. Bruce tells us that the Abyssinians worshipped the Wany tree "avowedly as God." "In Arabia, Africa, India, China and Japan," says Barlow, the same stories *still* reach us, and still the deity sits "on the summit of the trunk, sufficiently near for the attendant spirits below to transmit to him readily (*he* used in Egypt to be generally *she*, the goddess Netpe) the prayers offered up by the faithful. We see the same idea in this deity on the Lingam stump, as we do in the Pythoness sitting on the serpent-column over Delphi's thermal fountain; and Mr Fergusson tells us he sees the same on the panels of the gateway of the Sanchi-tope. He considers also that it is only Tree Worship he sees in the altar with angels depicted by me in fig. No. 5; but I see a good deal more than this. Captain Wilford, in 10th vol "Asiatic Researches" says that the tree of life and knowledge is a Manicheian cross on a Calvary, and as such it is called the "Divine tree" or "tree of the gods." If it is a trunk without branches (which is a simple lingam), it is said to be "the seat of the Supreme One"—Mahā Deva. When two arms are added, it becomes "the Tri-moorti," or Brahma, Vishnoo, and Siva, who are then said to be seated there; regarding which, says M. Guiniaut, in his *Religions de l'Antiquité*, p. 147: "Quand

se furent formés les quatorze mondes, avec l'axe qui le traverse et au-dessous le mont Calaya, alors parut sur le sommet de ce dernier le *triangle*, Yoni, et dans l'Yoni le Lingam, ou *Siva Lingam*. Ce Lingam (*arbre de vie*) avait trois écorces: la première et la plus extérieure était *Bramhma*, elle du milieu *Vishnou*, la troisième et la plus tendre *Siva*; et, quand les trois dieux se furent détachés, il ne resta plus *dans le triangle* que la tige nue, désormais sous la garde de Siva."

"Wisdom," says the Jewish Proverb, "is a tree of life to them that lay hold on her," and the serpent is often this symbol of wisdom, as Sophia is in the Greek Church. The Kelt had his *Tri-Sool*, or the *three-thorned One*, or *Trimoorti*, or *Bel* in his *Tharamis*, which the Skandinavian denoted by Odin, Balder, and Tor. Theramis was Tor or Jove or Indra. Esus was Mars, the irresistible torrent, which some say is derived from the Roman *Eas*; or *Es*. Belenus, Balder, or Bel is the good and the beneficent, who shines on all alike; but Odin is the Jewish "God of Battles,"—a Tor, who, as Jeremiah says, was "a hammer that breaketh the rock in pieces" (xxiii. 29); he is "the mighty One," the "bruiser," the *very Oak himself*; "the Covenant God"—Pillar or Terebinth-stem, *before* whom (Gen. xvii. 1-3; xviii 1) this God swore and the Patriarch agreed; thus in connection with an Oak (Gen. xii. 6, 7) Jews and Christians received their glad promise from Jhavh-Elohim, and on Mahādeva the two patriarchs executed their most solemn oaths (Gen. xxiv. 2, 3; xlvii. 29), and beside him the pious Josiah had to stand still making his new covenant (2 Kings xxiii. 1-3). His very name is an oath and "a strong one" (אֱלֹהִים)¹ and a "testimony" as that for which the Ark was built, viz., an *Eduth* (Ex. xxv. 16, 21), which I shall have occasion hereafter to dwell upon. No place is so holy, no shrine or grove so sacred as Deru's sanctum, said Sklavonians and Kelts, and so also thought Jacob, Joshua, and great Jhavh himself.² (See Gen. xxxv. 4; Joshua xxiv. 26; and Judges vi. 11-21.)

"In Palestine," says Barlow, to whom I am indebted for reminding me of some of the above, "the Oak is the semblance of a divine covenant, and its shadow indicated the religious appropriation of any stone monument erected beneath it; it was symbolical of the Divine presence."³ Many a decree or covenant besides those of the Jewish Patriarchs have been ratified and sealed throughout Europe "*sub Quercibus*," or "*sub annousa Quercus*." Not only was the *Quercus*, and so the *Quercetum* or grove of Oaks, the "*Sancta Quercus*," but the "Holy Oak" of pre-Christian times became the gospel *tree* of Christian days, as I hope to make clear in the course of this work.

It was the Drusus or Oak that sheltered Zeus on Mount Lyæus, and there, in consequence, was erected its univereal female accompaniment—a holy well or a fountain, and afterwards a temple. The oak was the patron, nay teacher of hospitality, for its shade was as sacred. as the medieval church *navis*, which indeed rook its place. The wisest men, no less than the ignorant masses, saw in it a god; Jews, Pagans, and Christians, nay the enlightened Sokrates, all swore their most solemn oaths under

¹ Heb. *Alah*; Arabic *Alat* = Phallus. ² The Vulgate prefers to read here "God." ³ "Symbolism," p. 36

this monarch of the woods, and the martial Roman coveted a wreath of it as the highest of all rewards. In these respects it was even more to the West, than the *Ficus*, et hoc genus omne was to the East; like these species, its wood alone must call down fire from heaven, and gladden in the yule (Suiel or Seul) log of Christmas-tide even Christian fires, as well as annually renew with fire direct from Ba-al, on *Bel-tine* day; the sacred flame on every public and private hearth, and this from the temples of Meroe on the Nile, to the furthest icy forests and mountains of the Sklavonian. The Tree was called “the Healer of the Nations,” to gaze down its “elfish looking holes,” or torture oneself on its quaint gnarled stem, was sure to bring about some happy result, if not an immediate and direct answer from Jove, Tor, or Toth. The tree-god was more peculiarly efficacious as a *Healer* at Yule-tide, just as all sects still hold their sacraments and prayers to be, at their great festivals, more specially beneficial; if a ruptured person was stripped naked and passed three times betwixt two slips of oak at Yule-tide, he was almost immediately healed, and the god latterly conceded the same privilege to similar good deeds on “Good Friday,” and naturally so, as this is the most hallowed day of the Vernal Equinox.

The passing naked through Odin’s arms reminds us of many strange rites, and has an evident connection with Phallic lore. Osiris allowed no clothed ones to approach, and carry him in his Isinian car, as will be made abundantly clear hereafter. The superstition of passing through natural or even artificial, clefts in trees and rocks, or, failing them, caves and holes, has scarcely yet left the most civilized parts of Europe, and is firmly maintained throughout the rest of the world, and in India takes the thoroughly literal aspect of the question, viz., of being really “born again”—the person to be so regenerated being actually passed through the mouth. and organ of a properly constructed cow—if the sinner be very rich, of a gold or silver cow, which is then broken up and divided among the purifying priests. A wooden or lithic perforation, that is an Ioni, is, for ordinary men, however, a sufficient “baptism of grace,” and in these islands, the holy Ash or Ygdrasil, is the proper tree to regenerate one. Major Moore describes his gardener in Suffolk as splitting a young Ash longitudinally (the Oak is its equivalent) and passing a naked child through it three times, “always head foremost, for Rickets and Rupture.” The tree is bound up again, and if it heals, all goes well with the child.¹ The operation is called “*drawing*” in Suffolk, and in 1834 seems to have gone beyond the spiritual, and passed into the sphere of a medical luxury—a sort of Turkish-bath, though called *Regeneration* but a few years previously. In England the Ash is for *drawing*, preferred to the Oak; it should be split for about five feet, as closely as possible *East and West*, and in the Spring or fertilizing season of the year, before vegetation has set in, and *just as the sun is rising*; the child must then be stripped quite naked, and, say some, passed *feet*, and not *head foremost* through the tree three times; it should then be carefully turned round, as the Kelts say, *Deasil-ways*—that is

¹ “Oriental Frags.” 505, author of “Hindoo Pantheon.”

with the sun, after which the cleft of the tree must be bound up carefully. Here we see the Tree as a *thing of life* and forming the very *IONi-ish*, door of life, and in the presence of Siva or the Sun, without whom regeneration of old, or giving of new life, is known by all to be impossible.

I attach a good deal of significance to the following remarks of the author of the *Hindoo Pantheon*, for rude races I have always found to be very keen observers of such peculiarities. He says, "a longitudinal wound in the bark of a tree will primarily assume the Sivaik form—the erect, obeliscal—like the tree itself, symbolic of the Linga; expanded for a mysterious purpose—and it is curious what a number of mysterious purposes seem to have occurred to prurient eyes—it is IONic. Duplicated, when healed, and healed, we find it still of like allusion." All the forms which this learned Orientalist alludes to, are *spells*, and highly mystical, and are worn on the foreheads of *millions* as charms; just as Europe puts a cross or Tau—equally Phallic, on her churches, tombs, and all sacred things. Now the Cross or Tau was the ancient *clavis* or key, by which it was said trees were propagated, especially the holy Ash and Sycamore; the cutting or graft was in fact a *clavis*, and in Christian times our ancestors transferred their love for Tau or Thor to *the church door key*, for this was the "portal of bliss," the "*gate of heaven*," their church key and Bible (of this they knew little) became fetish charms, which together could unfold matters, especially matrimonial. The key was in this case laid in the fetish volume and certain words were then repeated, as to the wish of the searchers, and the verse on or over which it was found, was the god's answer; witches much feared this fetish, and no wonder, for they poor ill-used wretches, were weighed against the church Bible! The "thread-needle fetes," elsewhere mentioned in Cornwall, are of the same significance as passing through tree or rock clefts, indeed passing through the Killarney tree cleft is called "threading the needle" and as Cicerones there tell one, are specially fertilizing and "saving of pains your honor, to your lady, if in a certain way." Oxford exhibits the same phase in her "*groaning cheeses*," the cut of which in a circular or oval form, must be kept ready at a birth to pass the new-born babe through; afterwards, like wedding cakes, it is cut up and given to maidens to sleep upon, "to excite pleasant and expressive dreams."

The Dodona of history was not *purely* grove or tree worship; that faith had, I think much faded before these days; a close scrutiny of all the most ancient records I can get regarding this celebrated oracle, seems to place the matter, to be brief, somewhat thus: The Peliades, of whom much will be hereafter said, were, says Pausanias, "the most ancient prophetesses of Dodona in Ka-onia. (query Kal-IONia?) even antecedent to the celebrated Pemonoe;"¹ their first oracle was *Zeuth-Zeus*, the Lingam god, who stands through mythology variously as Prometheus, Noah, or Deukalion—Deva Kala or Devi Kali, for sexes are here of no account, Jupiter being frequently styled the mother of

¹ Holwell's Myth. Dic., *Dodona*.

the gods,¹ here. meaning merely the Parental source, or the Peliadian idea of the cause of generation, see volume cited, under numerous articles, as to *Zeuth*. The worship here, that is, at Dodonn, was evidently IOnish or Dove-ish²—a name the Greeks appear to have punned much upon. saying however that it came from Theba or Thebes, *the Ark*. Thebais of Egypt was founded by Koothites, variously styled *El-o-pians*, *Pier-ians*, and *Kad-mians*, regarding whom we shall speak a good deal etymologically and otherwise further on. The worship at Dodona appears to me, from my experience in the study of Eastern Sivaik shrines, to have gone through such changes as: first, a sacred tree, no doubt an oak; then a Lingam under the oak; then a sacred grove whose leaves rustled and whose priests interpreted; then a fountain whose murmuring improved on these; then tinkling cymbals on the oak; then the Lingam pillars on which the brazen kettles hung and the boys played; then Fire and statuary gods, ending in Jove. The grove was undoubtedly man's first temple, and became a sanctuary, asylum, or place of refuge, and as time passed on, temples came to be built in the sacred groves. There is no doubt but that where the holy Al-Ka-aba³ of Meka stood was *but a grove and a well*, and round all the "holy circles" of England, and Klachans or Kirks (circles) of Scotland, stood, say my best authorities, "sacred woods," and the same holds good wherever I have been able to investigate the origin of a shrine. Let me repeat, for the matter is most important,—First and prominently comes the tree; then the grove and well; then the little column or Phallus; then the altar of unhewn stone, and an Ark or adytum, then poles, gongs, or bells, streamers or serpents, &c. The early gods liked not walls, said Pliny very truly, and that the Jews well knew this we see in Gen. xii. 6, 7; xiii. 18, and elsewhere, though our translators too freely use the word "*altar*" or מִזְבֵּחַ, instead of tree.

We have in the story of the origin of the great temple of Ephesus another case like that of Dodona, but showing the worship of the elm or beech, or both as the substitute for the Sancta Quercus. Callimachua, in his beautiful hymn to Diana, is thought to ascribe the origin of the shrine of Ephesus to the *Beech* tree, whilst Dionysius thinks that the first holy tree there, was the *Elm*. Both these trees were much revered by the Amazon who fervently worshipped Diana, to whom. they were sacred. Callimachus wrote,—

" Beneath a Beech the war affecting race
Of Amazons to Thee a statue raised,
Where Ephesus' proud towers o'erlook the main

And it appears that the beginning of this celebrated oracle was the placing here of a little statue of the goddess in the niche of an *Elm*; some say it was a figure in ebony made by one *Kanitia*, but others more orthodox declare that it fell down from *Jove*—and why not? All good and great things, nay all earth's great ones came direct from heaven, and so also do all the Bibles of the human race.

¹ Holwell's Myth. Dic., *Jupiter*.

² The priestesses of Dodona were called by Greeks *Peliades*, and by Latins *Columba*.

³ At *Kabi*, "the Front," "Place of Plenty," the "Pudendum viri vel foeminae."

The Jewish temple had, it is said, an enclosure planted with a Palm, Cedar, and Olive, as the mosque which stands on its site now has. We know that the fruitful olive was Maiya's or Asherah's or Mylita's symbol, as the cedar and the palm are Mahadeva's and Asher's. The last act of Joshua's life—1427 B.C., says English orthodoxy—and be it remembered he was the great circumciser ¹ of all the tribes, was, "to set up a great stone under an oak that was by the Sactuary of the Jhavh at Shechem (Jos. xxi. 26) as a witness," lest the tribes should afterwards deny their Elohim; under this oak with its sacred pillar stone—which stone could hear and no doubt speak—was Abimelech crowned king of Israel 228 years later (Jud. ix. 6). In Smith's Bible Dictionary we read that "this veneration throughout Old Testament history of particular trees was amongst the heathen extended to a regular worship of them." Surely by this it is not meant that these Jewish tribes were other than heathens; but I doubt the applicability of this word to any peoples. Eusebius writes that the tree under which God sat and talked with Abram, and arranged the great Covenant on the plains of Mamre, was worshipped down to the days of Constantine, but that "he cut it down to build a temple to St George!"

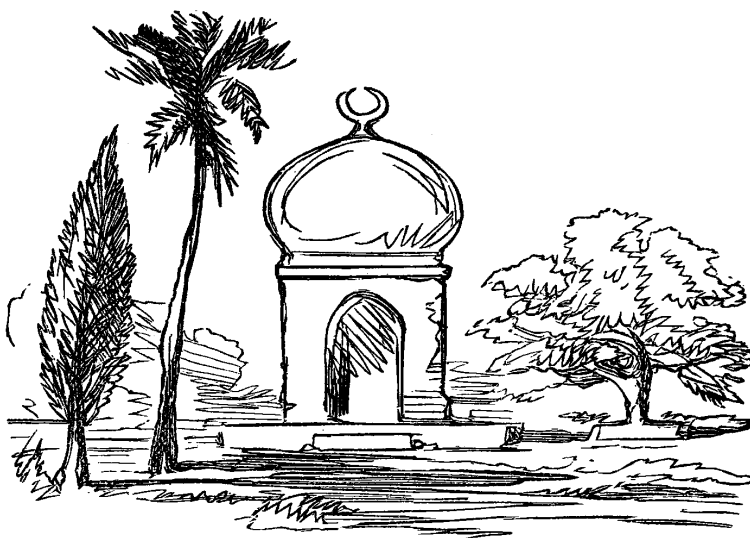


Fig. 21—AN ORTHODOX MOSQUE, WITH FICUS, PALM, AND CEDAR.

As the early Indian and Israelite worshipped under what they each thought most beautiful and good—so do the pious of our own day; and so we in India find Asher and Asherah, Baal and the Grove, and the sacred fire-ark-altar, set up under lovely and sacred trees; it was in later time that man built temples with domes and minarets, and herein still symbolized his old faiths; and so do we still enshrine all we hold sacred, in altars and cathedrals with spires and towers pointing to heaven and marked by that symbolic cross which carries us back to the origin of Faiths in many lands. If it was not the "Asyrian Grove"—(Asherah) or Asher, I believe we see the *Jewish* idea of "grove" worship to the present hour all over India in the worship of *Mâmojee*; numerous grotesque but very symbolical figures so commonly seen seated under a holy banyan tree in the outskirts of many villages, which are worshipped monthly throughout the year by all classes. The picture at the head of this chapter is meant to represent this worship. The usual figure is an elephant with a curiously shaped horse's head; it is always hollow, with a large orifice behind. The elephant represents power, and

¹ A religious rite ordered by the tribal god.

the horse's head intelligence, as also the Sun-god Baal or Asher. It is more phallic than Hippo-like, but my sketch both here and in No. 1 is from nature: Clearly the large hollow inside denotes the mighty womb of Maiya, Mama, or Mâmojee, that is *mother-jee*, the affix signifying respect, "great," or "universal."



Fig. 22—MAMOJEE.

to the Sivaites; we may grant that both worshipped "*the Tree of Life*" for it is male and female. I give here a precise sculpture of the Assyrian and Jewish *Grove* from Dr. Inman, I. 161, where full particulars as to the sistrum-looking object and its thirteen flowers will be found. The Israelites, as all old nations did, worshipped the "grove" and lingam separately or together "under every green tree," and our English version, as before said, translates the Hebrew, Asherah, wrongly into "the grove." Smith's *Biblical Dictionary* says, that *Ashtoreth* is the proper name of the Phenician goddess called by the Greeks *Astarte*, whilst her worship, or name of her symbol or image, was *Asherah*. The general notion, says the learned writer, *here symbolised alike by Jews and Gentiles, is that of productive powers, as Asher or Baal symbolised generative power; Asherah*

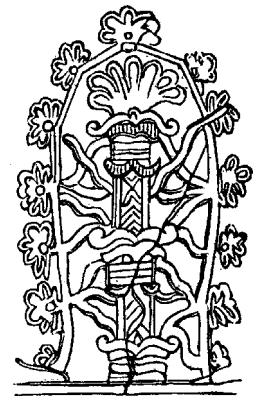
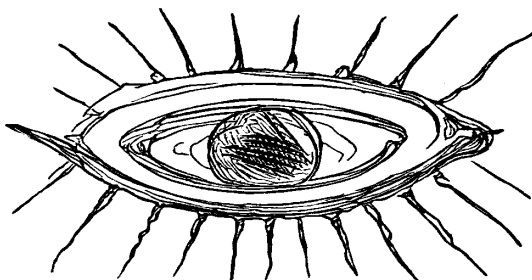
Fig. 23
THE GROVE OR ASHERAH.

Fig. 24—ISH-TAR OR STAR OF LOVE.

was the Assyrian *Ishtar* or *Star of love*, very often represented thus, as an eye, so that we are left in no doubt as to the purity of the faith of this "holy Jewish people."

The male "tree of life" is quite differently delineated to this "burning bush"—the symbol of the ark goddess, and is probably most clearly represented in this next Assyrian sculpture, where the man with knife and cone in hand is seen approaching the "door of life," embattled, to denote "*dominion*," as Isis is very usually shown; the seeding tree stands in the midst of the picture, and beside it the Bull, or Power with "Passion" as the serpent round his neck; more will appear on this subject in my chapter on the Faiths of Kaldia and Asyria.

The tree and serpent, says Fergusson, are symbolised in every religious system

which the world has known, not excepting the Hebrew and Christian; the two together are typical of the reproductive powers of vegetable and animal life. It is uncertain whether the Jewish "tree of life" was borrowed from an Egyptian or Kaldean source, but the meaning was in both cases the same, and we know that the Assyrian tree was a life-giving divinity, and Moses, or the writer of Genesis has represented very much the same in his coiled serpent and love-apple or citrons of the "tree of life."

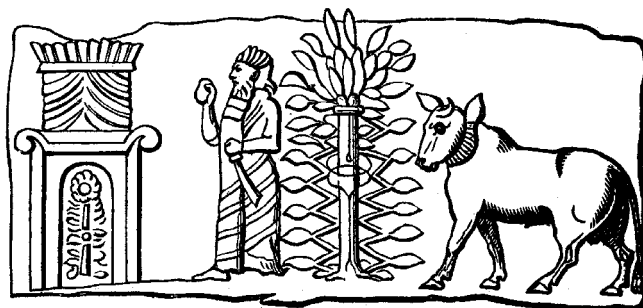


Fig. 25—THE ASSYRIAN TREE OF LIFE AND ARK.

Let us now try and probe this phallo-tree worship to its root; for very many years it was to me inexplicable, and I made it a constant source of inquiry among all races in India. At the time of the earliest tree worship, I look upon it that man was but a little removed from the state of the animals amongst which he roamed, and, like them, was wild and homeless. Though the soul was here with its germ which was yet to teach the heart to aspire to the spiritual and beautiful; nevertheless above all, were within man, at this infantine period of his growth, chiefly those potent sensual passions which caused him to feel the law of his continuance, and the preservation of his species, as the one great and controlling object of his life. He was thus in entire unison and sympathy with every animal, nay, every animate object of creation, which seemed to partake of or to symbolise that which his own sensual nature most dwelt upon; and the more dwelt on, the more impetuous and imaginative would his nature become, especially when not hindered here by those higher cerebral developments which refine, and in a manner curtail the brutal. As we study rude peoples we can see that in a thousand forms they observe generating nature where our higher cultivation sees only natural phenomenon. It is quite evident that in the shrouded circular covering of the tree, with its abundant fruits and flowers, and its earth piercing stem, ancient wild races saw distinctly portrayed what we can scarcely imagine, and hesitate to announce even when the facts force themselves upon us, exclaiming, "this is too far-fetched;" yet long and intimate acquaintance with men of every Indian sect, has assured me of the truth of such matter as I have already, and desire further here to treat of.

I have in figure 19 given "the Skandinavian idea" of the tree, and I now give that which, after much study, I have come to the conclusion, is the *Asiatic idea*—viz., that it is the Toth or Pillar, in the Earth. or Isis. We must not expect to find a clear and logical sequence in things mythical, any more than in our ecclesiastical or theological "mys-



Fig. 26—THE TREE IDEA—ASIA.

teries"—we see how the most learned Christians fight about *transubstantiation* and *consubstantiation*, and openly aver that neither their words nor arguments are to be taken according to the reasonable and grammatical meaning which the outside and unregenerate world affixes to these; they assert that "*the real presence*" is in the bread and wine, and yet is not, and that no one knows how or when it got there; in fact there is a considerable muddle, which yet we are to receive, and try and swallow with what faith "the Lord only can grant to us;" and so it is with Hindoo mysteries, as the orthodox have often told me, when hard pressed to dry and logical conclusions. Some say that the tree pierces the skies, of which Juno (IO*ni*) is the representative, and that hence its flowers and fruits, which it culls from the rich abundance of the heavens; others, that the dew which nightly suffuse its leaves and branches are the "overshadowings" of great *Dius* or *Indra* who thus becomes the Greek Ouranos, and the earth the *Ge* or female energy; this is, I think, the real Asiatic idea, for the Greeks learned their lore in Asia and they are never tired of their *Ge* and Ouranos idea, and this is the most usual Indian notion by those few priests who know anything of the subject. Perhaps a compromise is possible by saying that the Pillar or Stem is Jove, whilst *Ge* and Juno is mundane matter and moisture, acting and reacting on the fruit-yielding mass; anyhow the whole is "a thing of beauty," and was for long long ages a veritable god. The Cross Idea probably followed at a very remote interval the Phallic and Serpent symbolism, but rapidly on the Cross, came semi-spiritual notions, which crystallised themselves eventually, and then concreted with other matter into such forms or names as the Kaldian "*Memra*," the Greek "*Logos*"—the "*Divine Wisdom*" or "*Word*," which existed, it was averred "from the beginning with the Father." This *wisdom* was heard no less amidst the thunderings on desert mountains and the oaks of Dodona than "among the branches of the Tree of Life in the Paradise of Osiris," for Egyptians held, that from her seat on her sylvan throne, Netpe, "*the goddess of divine life*," there proclaimed the will of Heaven. It was she of Saïs and she of "a thousand lights" who sat there, and it is her lights which Jews and Christians have carried down to the present day and set up in their altar candlesticks; and it is her "tree of lights" and good gifts which they still symbolise in Christmas-trees at the winter solstice: True, we here have it from Germany, but it originally came from the Nile or from the furthest east, where it is now, though in a somewhat different way, vigorously maintained.

The identity of the Tree and Cross is often to be observed in Christian literature—sometimes the terms are interchangeable. Thus in the tenth chapter of the Acts of the Apostles, Peter, speaking of Jesus, says, "whom they slew and hanged on a tree." The tree of knowledge represents the life of the soul or spiritual life. The "tree of life," or he who gives life and supplies food, which is the true old meaning of the word *Lord*, represents the physical life, or the life of the body. It is said that in Egypt the Pyramid has the same mythological meaning as the tree, but I rather think

we ought to look at the two as forming the sacred double triangle of Phallic meaning, which signifies Fire and Water, of which I will speak by and by.

The Cross, of course, my learned readers all know, is a pre-Christian symbol. It was not employed as a symbol in Christian worship till 300 A.C., nor till 600 A.C. was the crucifix, or "cross of the crucifixion" employed. The cross after 300 A.C. began to be looked upon as an exorciser, possessing great efficacy against all sorts of devils and evil spirits, and had thus again become the charm which the old Pagan faith attached to it. *It was still the tree symbol in another form*, though after 600 A.C. it merged into "the Cross of Calvary." To the present time the cross retains its old significance. On Good Friday, Christians regard it as the symbol of death, whilst on Easter, or resurrection day, it becomes the emblem of eternal life, therein inheriting all the pleasing associations that belonged to its Pagan prototype. Easter, of course, is the well-known Solar and favorite Phenician festival of Astarte or Ashtaroth, the Female Energy, and to Sol we owe all such festivals, and moot of the rites and symbolism they develop.

The writer of *Genesis* probably drew his idea of the two trees—that of *Life* and that of *Knowledge*—from Egyptian and Zoroastrian story, for criticism now assigns a comparatively late date to the penning of the first Pentateuchal book. After *Genesis* no further notice is taken in the Bible of the "*Tree of Knowledge*," but that of *Life*, or the *Tree which gives life* seems several times alluded to, especially in Apocalypse ii. 7. The Lingam, or pillar, is the Eastern name for "the Tree which gives Life," but when this Tree became covered with the inscriptions of all the wisdom of past ages as in Egypt, then Toth—"the Pillar" came to be called the *Tree of Knowledge*, for it imparted life to the body secular and spiritual. Mr Barlow writes thus:—¹ "Rosellini, in his great work on Egypt, has a scene in Paradise taken from a tomb at Thebes, in which several generations of an Egyptian family, which flourished under the eighteenth dynasty, up to the age of Rameses III., or from *sixteenth to thirteenth century B.C.* (this is now thrown farther back) are represented partaking of this immortal nourishment—the fruit of '*the Tree of Life*.' . . . The head of this family was named Poer (here clearly a worshipper of Peor the Phallus). . . . Each is receiving from the Tree of Life, or rather from the divine influence residing in the Tree . . . a stream of the *life-giving water*, and at the same time an *offering of its fruit*. . . . *The tree is the Ficus Sycamorus*, the sycamore tree of the Bible, and it stands on a sort of aquarium, symbolical of the sacred *Nile*, the life-supporting agent in the land of Egypt . . . the lotus is seen on its banks, and a heron, the symbol of the first transformation of the soul in the Paradise of Osiris stands on each side." Now Osiris is the sun and the Lingam, and Osiris is the Nile, and so here we have our "Asyrian tree of life," and our fig-tree, so sacred to Siva, and so worshipped by women in India,

¹ Barlow's "Symbolism," pp. 59, 60.

and which so sorely tempted poor Eve to her "fall." Under it did the Egyptian receive his baptism of "life-giving water," poured upon him by Netpe, she who sits amidst the branches, with trays of fruit, and vases of the water of life, and it is the flow of these waters says Mr. Barlow, that our early Norman Christian temples show as falling in parallel zig-zag lines over doors and fonts, figurative of the initiatory sacrament of the Church, its gate or door, the *janua ecclesiæ*. This baptismal rite was no new thing to the Egyptian, as numerous sculptures show, but occasionally the "water of life" is represented by "*cruces ansatæ, joined together in a zig-zag manner*" (p. 61), as if this water was like that mentioned in John iv, 13, 14, different from all ordinary water, because drawn from "a well of water springing up into everlasting life."

Now the first Egyptian Tree of Life was, says Barlow. quoting his authorities, the sacred Date-Palm, or *Phenix-dactylifera*, of which Dr Lepsius shows us so much worship 1600 years ago, and of which "the Spouse of the Church" says, "I will go and take hold of the boughs thereof" (Canticles vii. 8), possibly being unaware of the meaning of the Skandinavian tree. The second sacred tree of Egypt, the writer thinks, was the Ficus, and we need not dispute the chronological order, but any how, *the cross* was the grand idea, as Tree worship faded; and we possibly see a good picture of the transition in that celebrated one which Barlow so well describes as in the Apsis of St John (Ion) Lateran at Rome—a fitting place, reminding us of the holy name IOna or Columba, which so prominently figures here. Mr Barlow says that the holy tree is there fenced off from all mankind, on the sacred mount of the four holy streams—the gospels of living waters. At the entrance of the enclosure an angel with drawn sword bars the way; "behind him, in the centre of the enclosure, is, a palm tree and on it is perched a *Phenix* with a glory of rays. On one side of the tree stands a venerable old man, on the other side a younger one—

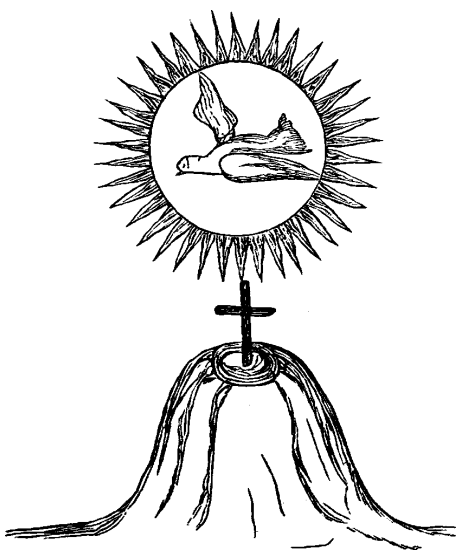


Fig. 27—TREE AND SOLAR IDEA AS DEVELOPED AT ROME

each has a glory; these figures are intended for the Father and the Son, and the palm-tree between them is 'the Tree of Life in the midst of the Garden.' *On the top of the mound and planted in the fountain of water from whence the four streams gush forth (understood to be nations), is a lofty, articulated, and gemmed cross, bathed in beams of light from the radiant body of a dove—the Holy Ghost—hovering over it*" (Barlow, p. 72). Let us here try to get a very distinct idea as to what we have arrived at, for the change of faith is now clear and sharp, and meant to be so,—a drawn sword bars the old way, that towards the tree, and behold the new one! I have

but drawn from the words of the describer of the picture, what appears from a

thousand other illustrations, and not only from this one, in the celebrated temple to IOna, the new banner, which the young faith has selected. I too have stood and studied this remarkable picture, and wondered if its circumambient Jordan would ever increase its bounds to embrace all the family of man, and wash away the Phallic mound, and release the dove from its ark; for we have here indeed a very Phallic-looking picture, which if we but twined a serpent on that tree in the fountain, we might suspect had originated in Benares or Kashmere.

The Palm and Ficus have, it is true, gone, but only so in their natural forms; the *substance*, or "real presence," is all here. Here also is the Caput-Oline or Olympus, with a fountain of water, from which flow the waters of the life of mankind, and in this has been placed the old, old cross and the fount seems to suit it, *as the ring of the Egyptian Crux-Ansata*; but there is no place now for the sweet goddess who settled amidst the branches of the old Tree of Life. So she has disappeared, but by no means altogether; for she has left her symbol, the mystic Dove, illuminating it from above. There does not here seem much for the old and new faiths to quarrel about, and certainly not for the adherents of each to hate and loathe one another; not to say to slaughter each other for, by thousands and tens of thousands, and for long centuries. A wise umpire might, one would think, from a mere glance at the leading features of each, have reconciled them; but it is not so with faiths; a shred of an old vestment is quite sufficient to draw the sword, and to light the fires of a hundred Smithfields. And surely a descent from Osiris to the Palm tree, then to the Ficus Sycamora, an ignoring of Netpe, though the substitution be the IOni, then the quarrel as to whom the Cross belonged, a denial of fair Netpe's baptism and office as *the Lady*, or "bread distributor," now claimed for the virgin mother of Bethlehem, though both words signify the same, was enough to arouse the ire of even saints. Whether it should have been so or not, it was so; and the new God, and new Virgin, and Cross, were boldly declared as having no connection by idea or otherwise with the old; yet wise philoophers, in secret nooks (for they were too discreet to speak their minds) no doubt smiled and thought otherwise. They had learned that though faiths may be held by their votaries to have started at times with a *tabula rasa*, yet none ever remain so; for God moves not, so far as historians and critics have been able to investigate, by new creations, or by fits and starts. He ever weaves the new threads of progressive ideas into the old ones, for the bottles are too fragile to bear an entirely new wine. The discreet old philosophers probably said among themselves, "This Virgin and Prophet of Nazareth, whether historical or mythical, must have sprung from the old, old virgins and prophets, and in times the ideas will again entwine themselves about our old ones, altering, and mayhap improving on them, but never, as time progresses, able to ignore them."

Netpe, the Holy Spirit of the Egyptian Tree of Life, was female, as was Jehovah, but after ages changed her sex, from casual circumstances noticed elsewhere. "She was,"

says Rosellini, “a form of the Egyptian Rhea, the sister and wife of Sev (Siva) or Saturn. . . . Her hieroglyphic name is the ‘Abyss of Heaven.’” (Barlow, p. 63). Of course, for “Heaven” here is Siva, and the consort of all gods is called in Sanskrit an “Abyss,” “Cave,” and such like, which I would rather not illustrate, equivalent to the Syrian Chiun, Kiun, or Kevan. Osiris was the Son of Time (Kronus of later days), who was *Sev* of Egyptian cosmogony, and his mother was *Netpe*, the vault of heaven; and thus in a sense *Netpe* was Mary, for Osiris was “he alone of all the Egyptian gods who was born and died on earth; his birthplace was Mount Sinai, called by the Egyptians *Nysa*, hence his Greek name Dio-nysius—“the same,” says Mr. Sharpe, “as the Hebrew ‘*Jehovah Nissi*,’ which Moses gave to the Almighty when he set up an altar to Him at the foot of the holy mountain (Ex. xvii. 15). Philæ, or the holy island, is the more accredited place of his burial,” for islands are always holy to Siva. Osiris came to earth for the benefit of mankind, was put to death and rose again to judge the quick and the dead, “which,” says Barlow, “was the great mystery.” All were to appear before him, to give an account of every deed done in the body, an amount of labor (for all is to be *recorded* we are told), clerical, and argumentative, of the *audi alteram partem* kind, which entered not into the minds of these poor writers to conceive of. I may mention that all great plains, and even continents, have very feminine names, thus Isis or Isha (woman) is often applied to the plains of the Nile and other fertile pastures, and so we have *Berti-Koonti* as a name of India.

The Hebrew prophet Ezekiel shows, in xxxi. 3, 6, 9, that he and his tribes understood trees to stand for great nations and great men, and Eden for a garden of gods or of god-like men, or for the rich land ruled over by great and powerful nations. “Asyria was a cedar in Lebanon with fair branches, the cedars *in the garden of God* could not hide him, the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; *nor any tree in the garden of God* was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all *the trees of Eden* that were in the garden of God envied him.” Thus then neither the “*Tree of Life*,” or “*Tree of Knowledge*,” which the angel was get to guard, was like unto what man had developed into. Isaiah says that the blessed are to have “beauty for ashes, the oil of joy for mourning, the garment of praise for the skirt of heaviness, that they may be called *trees of righteousness*, the planting of the Jhavh.” (lxi. 3): another, of numberless sayings, which we may glean from all the sacred writings of earth, to show how glorious a thing a tree was ever looked upon by men in their early infancy. If Nebukadnezer likened himself to the central tree of the whole earth, whose height reached unto heaven, which was fair to look upon, and whose fruits and protection all the birds and beasts of earth sought, but which was, he foresaw, reduced to a mere Lingam—a stump sunk into the tender grass of the earth, and bound with brass and iron;—so did Christ ask that his followers should look upon Him as the vine-tree, and themselves as the branches; and so has Europe, like more ancient

peoples, connected the ideas of the Cross and the Tree. The poor, who could not get a metal representation or image—(query, Lingam?) to worship, usually, even in Isaiah's days, got "a tree that will not rot," and prepared from it "a graven image that could not be moved" (xl. 20). Mr Barlow, who notices this, says, that "most nations, if not all, would *appear at some time or other to have had a sacred tree, and from the worship of sacred trees to have proceeded to the adoration of idols formed from their wood.* This was the opinion of Winckemann and Caylus; it was also held by Pausanias" ("Symbolism," p. 97). Now this is a very clear and powerful support to my views, and to the order in which I place the Tree and the early roots of faiths. See also what were the *first* "idols formed from their wood;" why *Phalli*, all over Asia and Egypt. The Ficus wood was absolutely necessary for this purpose, and for the production of *sacred fire* (that is, *generative fire*), far down in the annals of Rome's religious history. Dr Stukely called Abraham "the first Druid," in reference to his Oak groves, at Beersheba; and although the one had in point of time and locality possibly no direct contact with the other, yet our progressiveness will be often found to exhibit itself in the same forms and features, merely varied according to our climate and other circumstances; and nothing travels faster, or takes a stronger grip, than the rites and wonderful stories of a faith. However purely a new prophet or new idea may arise, yet so firm is the old grip, that the listening ear is pulled by the old heart and hand, and so long and stoutly, that finally a compromise has always to be made before the words of the ear be allowed to take the place in the old heart of the man or the nation. Now all nations seem to have adopted a "*Tree of Life*," and generally "in the midst of a garden." "It is sometimes a symbol, sometimes an idol; *but there it is*, in Europe, in Asia, and in Africa, *a perpetual testimony to the fitness of the original idea, and a confirmation of its truth.* . . . The Divinity-Homa of the Zendavesta, is identical with the Divinity-Soma of the Vedas;"¹ and both Soma and Homa still live in the fertile and religious minds of millions.

In Europe the worship of Trees is said to have taken a firmer hold than that of the second and third of my streams; but then we must remember that it is much more difficult to trace these last than the first; and that the search of all three has only lately been begun in a *proper way*.

All mythical ladies are serpents, if not indeed all women! and Horace assures us that "you (Europa) are the wife of Jove, and a division of the world shall bear your name" (Odes n.vi.i); and she is even called "the great or chief serpent" in a manner which must have pleased the Reverend Dr. Stukely. Serpent-mounds indeed abound; and it may be granted that *Abury*, is *Europe* transposed, and that this remarkable shrine gives cause for very much that has been written concerning it in regard to its circle, its wavy avenues, columns, and conical hill in front, of which more anon.

Fetes or festivals give us, in their rites, accessories, and recurrences, so many

¹ Barlow, "Symbolism," 114, 5.

important aids towards understanding faiths, that I have searched, though, I am sorry to say, without any great results, to get some details of Tree fetes. This stream is, however, evidently hid away beyond our grasp, for although we have many fetes in groves, yet they are all connected with phallic, serpent, or solar worship, and beyond prayers and meditations in the shades of the tree god, I have had little aid from this source. In Asam we have a fete called the Jaintia, because held on the first day of the Jaintia year, which seems to bear a closer connection. to the old tree faith, though with a dash of phallic and solar in it, than most. It takes place at the midsummer solstice, or about the new moon of July, when rival villages meet in the midst of a stream, and contend for the possession of *long straight trees* which they have previously barked, and tied tufts of feathers to the ends of. The youths and maids here try to excel in skill and grace; they dance and sing, and vociferate loudly, like the Bacchantes of old, whilst all endeavour to show who can break up *the largest and strongest poles*. Scenic effect is given by a great display of figures of elephants, giants, animals, and hobgoblins; but the prominent feature of the whole is this large boat with its Sivaik-looking shrine, made of bamboo and blue cloth (Siva's favourite colour), and rising like a mast from the centre.

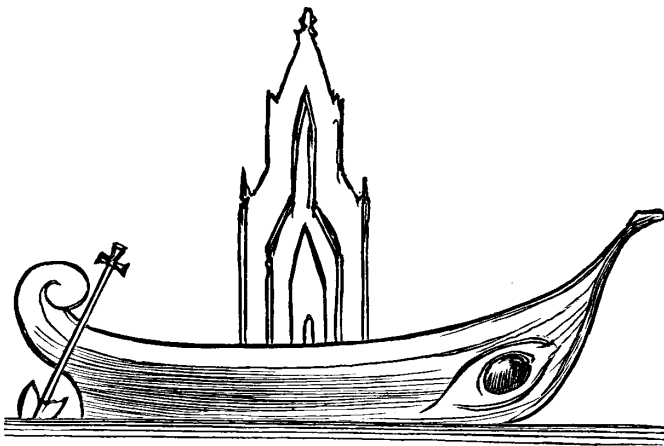


Fig. 28—BOAT AND IDOL

like a mast from the centre. In this pagoda, gorgeous with gold and silver tinsel and bright colours, is enshrined some sacred figure, regarding which I cannot get any reliable information. The boat is accompanied by a huge bird intended for a peacock, in whose body is concealed the upper part of a man, his legs acting for the bird's. There is a procession of giants and giantesses, also huge figures of bamboo covered with white cloth; the leader, who is a

man, has a crown, and eleven supplementary heads growing out of his shoulders—evidently a solar idea.

The locale is where a stream is *divided by a village*, and just above a fall, and where the ground becomes highish and open, but where the stream narrows—all of which is very Sivaik in character. The peacock is par excellence the bird of Sol, and even among early Christians divided their affections with the dove; some held that his flesh was incorruptible. The force of much of the above will only become clear to readers, who have not studied these subjects, as they advance further through these volumes.

THE MISLETOE.

This parasite, wherever found, was most sacred, but that which came to perfection on the oak at Yuletide was surpassingly so; our Teuton, Saxon, and Gallic forefathers

were enthusiastic about it, but fear was very much mixed up with their reverence; they called their priests and assembled all their neighbouring clans-folk, and with a golden sickle the high-Druid or "man of God" cut the precious shrub, and dropped it without defilement of hand into a pure white cloak. Then two pure white bulls (Siva's representatives) were if possible procured, and sacrificed, and all partook of a solemn banquet—so wrote Pliny. The mistletoe was the dread means by which Odin's wise son Balder or Apollo was killed; it baffled the wisdom of fair Friga, who had exacted from all creation an oath never to injure her child Balder, but she overlooked this little floweret, and Loki discovered it, and contrived to have it fired towards Balder. The great god was thus killed, and carried away to Ades or the far west, there to live with the *Nefl-heim* and great ones of the earth in *Sheol*, a serious and suggestive word, regarding which we shall have much to say hereafter. Now, what means this quaint story? It is like most such—a Solar picture. All creation loved Balder or Apollo, but creation is fitful, and the mistletoe marks the approach of winter, and its flowering that period when man begins to rejoice, be he Pagan or Christian, for it marks the birth of "the Sun of Righteousness," as Europe still calls him, though with another meaning. Likes cure likes—serpent bites must have serpent poles; those who neglected Dionysus must offer to him his gross images; and so the Kelts here offer their white bulls to him whose emblem this animal is.

Christian priests forbade the mistletoe to enter their churches; but yet it not only got in, but found a place over the altars, and was held to betoken goodwill to all mankind. It is posted in the four quarters of all cities, and bedecks every good Christian mansion from Christmas to "twelfth day," or Candlemas eve, and with some till the 2d of February, "the purification of our Lady." The season has many Phallic significations. The mistletoe wreath marks in one sense Venus' temple, for any girl may be kissed if caught under its sprays, a practice though modified which recalls to us that horrid one mentioned by Herodotus, where all women were for once at least the property of the man who sought them in Mylita's temple. In England farmers used to decorate or give a sprig of mistletoe to the first cow which calved in the new year, for "she has first fulfilled Venus' purpose; but the plant is one of world-wide fame. Masagetæ Skythians, and most ancient Persians called it "the Healer," or "Salvator," and Virgil calls it a branch of gold, whilst Charon was dumb in presence of such an augur of coming bliss; it was "the expectancy of all nations—longo post tempore visum," as betokening Sol's return to earth.

LAUREL.

The Laurel, or Bay, has ever been the victor's crown, the wreath of Mars, as well as of our "Poet-Laureate," and of most great ones whom their fellows wish to honour. It was sacred to Apollo, whose first temple on the female Delphic chasm was built, we are told, of the branches of the Bay. The Laurel could preserve the wearer against

thunder and lightning, which has a double meaning in regard to the gods these powers represent. Virgil's motto, *Mais* gave birth to a Laurel, and from Virgil's ashes sprang another, which still grows over his tomb. The Bay signifies the revivification of life, for the Sun, when the Bay is bright and green, is then breaking through the portals of his wintry tomb, and the Laurel, like him, revives from its own roots when thought to be dead; at least, so it was said. Whoever chewed its leaves could prophesy, and Greece called a class of diviners Daphnephagi, for did not loved Daphne—the daughter of Perseus—of whose suggestive name I shall have much to say hereafter, fly from Apollo's embraces, and calling on her parent stream to save her, the River answered her plaint, and turned her into a laurel, as we see in that exquisite marble group now in Rome.

Apollo, as the vernal Sun, is ushered in wreathed in the Laurel, and his birth like that of all gods and men, is from a Cave, or "garden," said our nurses. This description of his re-entrance to glory, in Dodd's Callimachus,¹ is very beautiful, and gives us much concerning trees, and also, probably, the origin of the idea of Christ visiting Hades, or rather Ades, or the West, and knocking at "the brazen gates," of which the Gospel of Nicodemus (so called Apocryphal, but scarcely more so than other canonical ones) gives us full details.

" See how the *laurel's* hallowed branches wave,
Hark, sounds tumultuous shake the trembling Cave !
Far, ye profane, be off! with beauteous feet
Bright Phebus comes, and thunders at the gate;
See the glad sign the *Delian palm* hath given;
Sudden it bends; and hovering in the heav'n,
Soft sings the Swan with melody divine;
Burst ope, ye bars, ye gates, your heads decline;
Decline your heads, ye sacred doors, expand:
He comes, the God of Light, the God's at hand!"

The Swan is, as most classical readers are aware, a sign of coming day—brightness, or whiteness, often also of snow, as some say; because, as it melts away, nature begins to live, and the poet here seems to mean this in saying, "it sings," or awakens melody in the groves. As this poem belongs to the third century B.C., the pious author seems to have been at one with Isaiah, when he speaks of "the beautiful feet of him who brings the good tidings" (lii. 7); with Malachi, where he says, "Unto you shall the Sun of Righteousness arise with healing in his wings" (iv. 2), and with the writer of Ps. xix., who says the sun cometh "as a bridegroom out of his chamber, and rejoiceth as a strong man to run a race." None of these writers had the faintest conception of the meaning which the Christian Church has put on such passages; and all had alike the same conception of "the Sun," "the Lord of Hosts," of Palms, Caves, and the portals which "the Thunderer" was to open at his vernal appearing, on a lost or winter-stricken earth.

¹W. Dodd's Trans., Lond. 1755.

HOLLY.

We have still very prominent stories, and no little reverence throughout Europe for the Holly, or *Holy-tree* of our very ancient priests, as well as for the Box, the white and coloured Hawthorn or May, for the Sloe or Black Thorn. and for Ivy. The Holly was ever the prominent token of joy and good-will, sent from friend to friend during our still well known winter saturnalia, or that festive season we now call Christmas.¹ It typified the Sun, Osiris. or life, preserved in spite of Typhon or the wintry desolation; and Holly was like the Sun, male and female; the prickly Holly being male, and the non-prickly female. He who plucked the leaves of the female, and slept, upon them, got reliable dreams, provided he maintained strict silence till dawn. Whichever kind of Holly first entered a house at Christmas, determined whether the husband or wife should dominate that year. The Holly could protect the wearer from lightning and from poison. It decked the house of the awaking Sun-god, and now decks that of those who call him the "Sun of Righteousness." The maiden who seeks to see her future husband pins the Holly to her night-dress over her heart, and goes to sleep with three pails of water in her room; and if further prophesying is desired, the leaves of the female Holly must, on Venus' night, Friday, be tied up in a handkerchief of *three corners* (a very Ionic symbol), and be slept upon, and perfect silence observed till the next Saturn's-day morn; all of which tales point to the old, old story of both Solar and Phallic proclivities.

THE IVY

Was always sacred to Bacchus and to wild revelry; and, like the Holly and Laurel, should be used with its berries. The bride and bridegroom in Greece used to get Ivy wreaths given them, possibly to signify the way in which they should cling to one another, and so increase and pass on. The "Bush" which used to adorn tavern doors was Ivy, and with it was associated Maiya's sacred "bird of night," the owl.

THE BOX

Is one of the four woods which form the Phallic and now Christian Cross, the other woods being the Cedar, Pine, and Cypress—all sufficiently suggestive. Northern England and far south Turkey alike bring the box to the tombs of their loved ones. Of vernal trees peculiarly holy, we hear of the *flowering White Thorn*, and Elm, both of which. must be plucked and worn in May, and are together called "*May*." In olden days persons then found without these. about them, ran some risk of being drowned, and in most parts of Europe were certain. to be well ducked. Some think Christ's thomy crown was made of "May" and that it brings bad luck; others say the *Black Thorn*, or Krishnite, which is the enemy of the white or Sivaik, formed the crown. Poor little Jewish boys are severely maltreated in Austria on May Day with the *Black Thorn*.

¹ [Though we know it is older than Bethlehem and Babylon, older than Memphis and mankind . . . — T.S.]

The English "May pole," decked with coloured rags, tinsel, and serpentine streamers, and "the merry morrice dancers," of whom I shall speak by-and-by, with the mysterious and now nearly defunct personage "Jack in the Green," are all but the worn-out remnants of Tree, Phallic, and Serpent worship. These faiths, history tells us, were prevalent both in France and England until forbidden in the middle ages by the ecclesiastical councils in France, and by Laws of Canute—1020 A.C. in England; but they are by no means yet extinct.

From an article in *Fraser* of November 1871, by M. D. C., describing his pilgrimage to the Ammer in Bavaria on St John's Day, and the theatrical performances called *Passion-Spiel* at Ober-Ammer-gau, I gather various traces of the old faiths of Tree, Phallic, and Isis worship; and we see how deftly Christianity has welded itself on to these, without too rudely breaking down the dear old ties of an ignorant but very human and affectionate people. M. D. C. finds, he says, strange drawings over the Tyrolese churches and house doors—figures of women, circles, and inscriptions much less suggestive of Christian subjects, than of those *Charms* and *Runes* which Maunhardt shows to have been placed on the gables of German houses. before the introduction of Christianity as a protection from demons.

There is no mistake as to our old Tree and Serpent faiths. Each hamlet, says

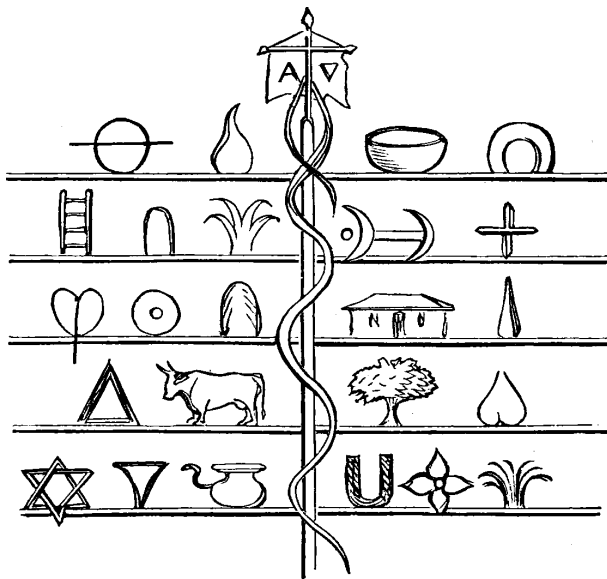


Fig. 29—MAYPOLE COVERED WITH RELIGIOUS EMBLEMS

and wheel on one side; a hammer crossed by a pair of pincers on the other—as I here for clearness separately depict, for without drawings we lose the force of these occult symbols)—a broom, perhaps Ceres, as a sheaf of corn; below this was seen the Lingam, with Maya's symbols, the cup and cock or the bird of desire sacred to her. Elsewhere we see a heart, fire, pyramid, and inverted pyramid, anchor and water as in Egypt and a circle pierced by a

this writer, has its Maienbaum—a long pole 100 feet or more in height (this is surely exaggerated) with alternate blue and white stripes coiling round it, and mark the details of what rests upon this Tyrolese-phallic pole; to make it clearer I give a drawing from this and other narrators' descriptions. The May-pole is intersected by seven, or sometimes nine bars, beginning at about ten feet from the ground, and running to the top, which is adorned with streamers. On these bars are various emblematic figures. The one at Murau had on lower limb, a small tree and a nail with circular nob; on next, a small houses, a horse shoe

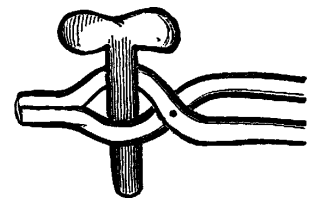


Fig. 28—TOR AND PINCEES

circle pierced by a

line, &c. On upper bar we observe a ladder, cross, milk jug, and bee hive, &c. Can any Phallic tale be more complete? "We must," says the writer, "be here content with our general knowledge that the Maienbaum was a Pagan object, and that its decorations were originally symbols of the gods and goddesses." Christian significance is given to all these; for as the priest could not efface the old faiths, he told his credulous herd that this hammer is that which nailed Christ to the cross, that the tree is the conventional olive of church pictures, and that the cross, the cock, the cup, and sacred heart are all connected with "the Passion of Christ." The broom represents witches, and the horse shoe the corona or Mary's head-dress; it is also Maiya's sign. and is there as a charm to hold witches at bay like the Ephod of old. The whole may, I fancy, be taken as one great "tree of life." On May Day, says M. D. C., "it is festooned with green branches, for the Bavarian peasants keep up in many ways the ancient reverence for sacred trees." When a house is finished, it is consecrated by having a birch sapling stuck into the roof, and in a thousand tales the poor and ignorant are still taught to fear trees. One story says that before a large fir tree, King Ludwig's horse fell three times forward on its knees, and here he built a celebrated church, taking care that the fir tree should be in its very centre; read for church, ark or boat, and the signification and old faith is still clearer. "The most interesting feature of the Passion Play to me," says M. D. C., "was that nine young *birch trees*, reaching from floor to ceiling, had been set along the walls inside, at intervals of ten to fifteen feet." That the sacred tree of ancient Germany, and even of ancient Greece, which has so long been held as a charm against witches, against lightning and other evils, should be here overshadowing Christian worshippers, was curious enough. "The enclosure was also surrounded by birch trees regularly planted. Like our remote ancestors who worshipped Odin, we sat amidst the sacred grove."

"There are some remote corners of these mountains, it is said, where one who has a fever still goes to a *birch tree*, and shakes it, with the words, '*Birch*, a fever plagues me, God grant it pass from me to thee.' " If this be so, then we have genuine worship of trees this very century in the centre of civilised Europe as truly as we find Christ and Mary worship.

"When one is subject to cramp," says M. D. C. "he takes a broom made of birch-switches into his bed."

The Ammergau play is traced back far into Pagan times. It appears to have been always the custom to represent here the deeds of the gods and heroes of the people theatrically, and hence we see the old signs of the tree, the upright pole streaming with serpents, and all the symbols of fecundity still on the living scenes of this canvas. The Christian priest used as his own what he could not remove, or he was perhaps himself too ignorant or bigoted towards the old faiths to wish to see them entirely effaced. "It is probable," says this writer, "that the sacred birches, which

surround these scenes of Christian story, once witnessed the drama of the life and death of Balder, or that later still, the branches of palm which the children strew in the path of Christ as he enters Jerusalem, were once cast before the chariot of the Sun-god, to symbolise the fresh foliage with which his warm beams invested the earth. Such dramas were, in every ancient religion, the only Bible of the poor." Need we then wonder at the corruptions which follow every introduction of a new faith, and that we find faiths twine in and out of one another in endless maze; that the feats and virtues and wise sayings of a Boodha, crystallize round a Krishna, and again encrust the life of a Christ? On the curtain of the open theatre where M. D. C. witnessed the *Passion Spiel* was "pictured Jerusalem, with the sacred olive responding to our sacred birches. Over the front of the stage was a fresco representing three beautiful female figures." One was a mother with a babe, another held a book and a chalice, the third was in a green robe with luminous yellow fringe, a fillet around her golden hair, and a rose in her hand. It was as easy, says, this spectator, to recognize in this third figure as in the first, the ancient *Maternal Goddess of Germany*—her Maiya, whom, however, she called her *Madonna*. It was she who had replaced her Bertha, the shining one, the *Frau Rose*; sometimes she was dressed in green to denote the earth, and in gold to denote the warm sun-shine. The figure in the centre recalled the traditional vesture and look of Freyja, goddess of love, but here she appeared "with book and chalice, as the genius of Christianity, uniting the tender and earthly womanhood embodied in Bertha, with the more spiritual idea; typified in the Madonna. The figures were seated on clouds, and surrounded by stars."

"With the birch-trees waving around," continues M. D. C., "and these old symbols of once great religions before me, I felt thrilled by an impression of having reached a spot where the pre-historic religion could be traced, visibly blending with Christianity, and the blending was not violent. When the curtain rose, the same maternal principle which gave birth to Bertha with her rose, was exalted in Mary, and the bird of the myth hovered over one who fed mankind with life-blood freely rendered from his own breast"—the writer alluding here to the fabled pelican, which fed its young with its own blood, and which was carved and painted in the groinings of the roof. The old myth was perhaps more kind and paternal than that of an angry Father, requiring the violent death of an innocent son to satisfy wrath or even offended justice.

This age has, it appears, abolished the devil from this drama. "Its aim is to bring before the listener, in one scope of thought, the career of man and his redemption, these being symbolised in two trees, that of the forbidden fruit and the tree of the Cross;" for tradition says the Cross is made out of the wood of this tree of Eden. It is Mary and her joys and sorrows, not Christ, who excites the feelings and pious emotions of the audience, says M. D. C. She enters first crowned and adorned, singing the Song of Solomon, and bewailing the absence of the Bridegroom. She then

appears as the lowly peasant mother kneeling at the feet of her son, as he parts from her "to go into Bethany." This touch of human feeling moistened every eye, the spectators were as the weeping daughters of Jerusalem standing with bowed heads around the kneeling mother. "We felt then," says M. D. C., "that the play was not for us: it was acted by peasants for peasants; I found also in their tears and radiant faces, that they were getting from their love of the Holy Mother all that conception of a Divine tenderness throned in this universe, which a Channing sought, in dwelling on the fatherly relation of God to man." M. D. C. "doubts if Protestantism has sufficiently pondered the fact that the religions which have signally reached and conquered the hearts of the poor, have been those which have apotheosized the feminine element. The human heart must pass from the adoration of Isis, Minerva, Ceres, Bertha, and Mary, but the *love* principle has not perished with the forms which represented this or that phase of its evolution—and the great faith which in the future shall unite all hearts, must reveal in all fulness, that divine love, with which the Bavarian peasant has invested the Heavenly Woman whom he adores, far more than the majestic Jehovah, or even the official and princely Christ. The Play draws the heart to Mary rather than to Christ. He is the Imperial Being, with no touch of humanity but the fleshly form. His voice has the monotony of a clock, ticking through its hour. The air of the High Priest attends him, even when he washes his disciples' feet, and with a tone of superiority says 'If I, your Lord and Master, have washed your feet,' &c. Sympathy for him in his persecutions and sufferings is even chilled by sustaining angels stepping forth to help him, and voices from heaven encouraging him. At no time did Jesus cause so much feeling as poor Judas, when he approached the tree to hang himself. The air of Omniscience is offensive in anyone bearing the human form." I have dwelt at greater length on this religious festival, and in this place, than it seems to merit, but I desire to show not only the old faiths, but that strong feeling of the human breast towards the worship of Maiya, or the Celestial Mother, whose earliest home we find in Vedic races.

I may note here that this writer, M. D. C., afterwards describes witnessing "a St. John's fire," this last surviving symbol of Loki—god of all earthly fires; as his name Loki or Leucch indicate—but who has passed to feed nether flames, leaving the supernatural torch to the prophet of the wilderness.

This reminds us of the important "*burning bush*" of Exodus iii. 2—which, by the bye, Josephus tells us was holy before the flame appeared in it. He says, "because of its holy character" it became the vehicle of the burning, fiery, or jealous God of the Jews.

Fergusson says that the "Ashera," or grove worship of the Hebrews, was also *Tree Worship*—to which, of course, I demur, as a mixing up of *distinct* faiths, though faiths held by the same people, to which I cannot quite find a parallel in our present religions. No doubt Hebrews saw in the Tree the most beautiful and most ancient temple under which man found it easiest to lift up his thoughts to God.

It then became naturally the spot under which his images of Baal, Asher, and Ashera (Bible, *grove*) were placed, for we read that at first the people placed these “*under every green tree,*” and afterwards in the holiest parts of their temples; yet this was no *actual Tree worship*, but I think an after-development of that faith. The sacred groves of Dodona, we now know, were fast falling into disuse when the various writers of the Old Testament were penning the traditionary story regarding the creation of this world and of their ancestors. Fergusson says truly that “both Trees and Serpents were worshipped in Judea;” but I think I am right in showing that these faiths had *certain dominant eras*, precisely as certain doctrines and dogmas have had in all churches. Tree Worship was on the decline in Syria in the 7th century B.C., though, according to Jeremiah, it was common in 600 B.C.

Fergusson says that he cannot discover any Tree worship in Syria after Christ; I find it among Mahomedans up to the present time, and Serpent Worship down to the 7th century A.C. Indeed., this last was only swept away by that great purifier of Idol Worship—Mahomedanism.

The Mahomedan, as already stated, no less than the Christian, will be found down to the present hour bowing constantly before his sacred trees—*Dārakt-i-Fazl*. The *Arbre Sec*, or *Dārakt-i-Kooshk*—“the dry tree,” is a very holy object, and said by Chardin to be a thousand years old: it still attracts the crowds of Ispahān into the suburbs of that capital. Another, in a garden of Shirās, is hung with amulets, rags, and tapers, the offerings of the pious, whilst precisely the same will be found going on in far-off China. In Shansi there is an inscription urging the holy to prayer before a sacred tree, saying, “If you pray you will certainly be heard.” (See on this, and the *Arbre Sec*, Yule’s Marco Polo, Vol I., chap. xxii.) Alexander, says the legend, ascended a lofty hill by 2500 steps to a temple of the Sun, to see for himself “the Tree of the Sun” (the male), and that “of the Moon” (the female), and they prophesied his fortunes and his death. Firdusi described in the “Shah-Namah,” Alexander’s interview with this “speaking tree.” Marco Polo came upon the *Arbre Sol* of the Persians, or *Arbre Sec* of Christians, in the high plains N. E. of Persia, and Colonel Yule states that it was a very large *Chinar*, or Oriental plane-tree. The natives occasionally seem to have clothed the male “Chinar” with male, and the female, or Lunar one, with female skins of wild beasts. “The trees of the Sun and Moon are repreaented on several extant ancient medals; e.g. on two struck at Perga in Pamphylia in the time of Auxelius. Eastern story tells us of two vast cypress trees, sacred among the Magians, which grew in Korasam; one in Kashmeer near Turshiz, and the other at Farmad near Tuz; these are said to have risen from shoots that Zoroaster brought from Paradise.” A Kalif is said to have sacrilegiously cut down one in the ninth century A.C., which was fourteen and a half centuries old, and about fifty feet in girth. Of course, the hewer-down came to an untimely end, for the Palm and the Cypress are dwellers in the Magian Paradise.

Abraham's "Oak of Mamre" was known and long revered by the Saracens as the "*Dirpe*," and by the heathen as "*Kuroo Threck*," or *the dry tree*. They say that it existed from the beginning of the world, and used to be green and bear leaves till Christ died, when it and all trees then existing dried up: that a great Prophet will yet arise in the West who will miraculously cause this tree to bud and blossom, and Saracens and Jews to embrace Christianity; of course we have such oracular sayings denied elsewhere. A certain Friar Anselmo gravely tells us in 1509, that "Abram's oak of Hebron was then a tree of dense and verdant foliage. and has been so ever since Abram's days, *i.e.* for 3500 years; that the Saracens hold it in great veneration and offer prayers to it, and adorn it with scraps of writing and cloths;" another Friar, however, writes in 1283, that it dried up, but that a representative has sprung up from its base. Now, though such is not after the manner of Oaks yet it is very much after the way of Priests, not to let profitable shrines extinguish themselves. I lately read in an "Indian Daily," that some priests were specially admitted by the British sentry over the Alahabad Fort gate one early murky morning, carrying a large green Banian (*ficus religiosa*) bough, and that shortly after, it was announced to the faithful that the sacred underground tree of Pra-Yag's most ancient shrine had revived, and was waiting to be worshipped. It is said that the dry trunk of Abram's oak existed up to the end of the seventh century A.C., under the roof of the church which Constantine caused to be built over it. The sacred Mahommedan. city of Tabreez had also its holy tree built over; so that both the "peoples of the book" vied in offering adoration to man's first faith, down to the fourteenth and fifteenth century A.C. One set of stories tell us that a certain holy tree was the staff or pole of Mahomed, and another that of Adam. Adam is said to have "got his staff on Saturday at twilight," after God had completed creation and was going to rest; this was just after telling Adam to "be fruitful;" he handed it down to Enoch, and hence to all. the patriarchs, but others say he gave it to Seth, and that "it was a branch of the Tree of Life," *i.e.* of the tree which gives life or generates. It was doubtless the "budding rod" of Aaron, and later no doubt became our Glastonbury *Thorn*, which British Christian legend says was *the staff of Joseph of Arimathea!* In the centre of the city of Vienna still exists the sacred tree, to which the now mighty city owes its site, if not its very existence. It is said of the Viennese that whether about to travel or in trouble, they still go to record a vow, or offer a prayer, or bit of tinsel to the mysterious shrine.

Burton and others tell us of Tree veneration all over Africa. It is death, there, to injure holy tree, but nails may be driven in and votive offerings hung thereon.

The beautiful elm tree of Korasan is proverbially a barren tree,¹ which seems to militate against the idea of its being the Decian Oak of Ceres, which the Serpent Deity Eretheus cut down (Ovid's *Met.* VIII 760.) Ceres' representative daughter Proserpine was called after her, Deois, and was seduced, says Ovid, by Jupiter in the form

¹ Schiltberger, quoted by Yule.

of a speckled serpent. (Ovid's *Met.* VI. 114.) Deo was Ceres, and we have in *The* or *De* the root from whence comes *Delphos*, our female oracle of the Kastalian spring, in which was erected the Serpent oracle, but whose Guardian was ever a woman. Ovid mentions the tree of Pallas in connection with a palm as causing Latona to bring forth twins (*Met.* VI. 335), which I am induced to think merely means the Lingam, or "tree of life," in connection with the Palm, as a very fruitful and upright tree; we may read ρ for π .

I will here condense what Fergusson tells us in his beautiful book on "Tree and Serpent Worship," regarding the worship of "*the Tree of Life*." Adam, says a poet, had three seeds put into his mouth (very allegorical poetry indeed), and they produced a cedar, a cypress, and a pine, all trees sacred in phallic lore: these three united and formed one tree, which then possessed the power of multiplying itself. Solomon (gravely say these pious writers) cut it down to support his house, but to this it disdained to confine its powers, so he cast it into the brook Kedron, in which the Queen of Sheba discovered it, owing to its many virtues; these she was no doubt a competent judge of, having come to Solomon to learn of his wisdom, and having gone back, say the Abyssinians, to give to them a race of stalwart Solomons.¹ This Queen it appears buried the tree of life in the pool of Bethesda, and here the very christian Empress Helena "recognised it owing to its miraculous powers." She, we know, was then divorced from her husband; but after her return with this "tree of life" (the fourth century A.C.) owing to a new and dominant faith, it turned into "the true cross," and the pious Empress was restored to her husband. The history is here, as elsewhere, rather disconnected, like all religious tales, but we learn that one Chosroes took the true cross into Persia, and one Heraclius brought it back, when it appears to have got cut up into the numerous fragments, which pious Christian kings, priest, and laities, fought and wrangled over for many centuries. It evidently had then great powers of multiplying itself, though it does not seem to have exercised these from Adam to the time of the first Christian Empress; we find the "pious king" Philip Augustus building a Sainte Chapelle over one of its fragments—a temple, to use Fergusson's words. "probably among the moot beautiful ever erected to Tree worship."

Fergusson thinks Tree worship the most common in Asyrian history; and adds, that although the Serpent was the Father oracle, yet Aryans, as a rule, destroyed. Serpents and Serpent-worshipping races. In Greece he sees abundance of both Tree and Serpent Faiths, though both became less prominent as Grecian civilization advanced. How could such stand amidst the Abundance of learning and plain good moral sense, which was starting up in the fifth century B.C., and daily increasing in vigor, till it probably gave birth to Christianity?

¹ Early Arabian tales of Islam tell us that the Queen of Sheba worshipped the Sun, and that Solomon was an Islamite! and married her after her conversion. (See Mrs. Godfrey Clerk's "His. Tales of Early Kalifas.")

Pausanias, in 133 A.C., tells us that serpents were then worshipped in the sacred groves of Epidaurus; and in the Erechtheum at Athens, says Fergusson, "we still find a temple dedicated to Tree and Serpent worship," for, "it was to the serpent Erekhthonius that Minerva handed over her sacred olive." The tree under which Agamemnon sacrificed, was mounted by a serpent, whom Zeus turned into a stone (query Linga?); for the trunk became stone, and every particle of it sacred, like the "true Cross."

In the Epirus grove of the Dodona Jove, the Virgins had to go naked and present food to the serpent; if it received it, then was prosperity for the year insured. This tree and serpent shrine flourished 600 B.C., and was then a voice which no kings or nations could set aside, and down even to the time of Constantine it was a holy place, and *a power in the land*. These tree and serpent shrines abounded everywhere. Thus, about fifteen miles out of Rome, Fergusson tells us, was a deep cave where virgins went to prove their chaatity; if the god accepted their offerings, all people knew them to be pure, and also that they would be fertile. The Serpent here was in a dark and sacred grove adjoining a temple of Argiva, the Argonian Juno.

In travelling about amongst aboriginal tribes, I have often been struck with the position of a holy tree curiously marked with a serpent or quaint creeper on its trunk, or on a stone leaning against it, and with two great stones on either side just peering above the turf, and from which the aborigines do their best to keep unbelievers, although these are commonly used by themselves for sacrificial and other apparently festal purposes. Writings regarding Petrea Ambrosia, or the stones of the gods, and Syrian carirns and sculptures such as are seen in my plates IV. and V., pages 98 and 102. awoke me to study the cause and frequent recurrence of these two earth-bound stones, and the result of careful and prolonged inquiry assured me that where the testes are not thought to be here symbolised, then these side stone are looked upon as half-hidden lingams, and therefore very specially sacred. Every reader of these subjects knows what an important part "*Earth-fast stones*" play in the faith of the earliest races, and of our own fathers, as Colonel Forbes Leslie's "*Early Races*" makes very clear. The stem with the serpent twisted round it is a common form of *Maha-Deva*, and so also is the

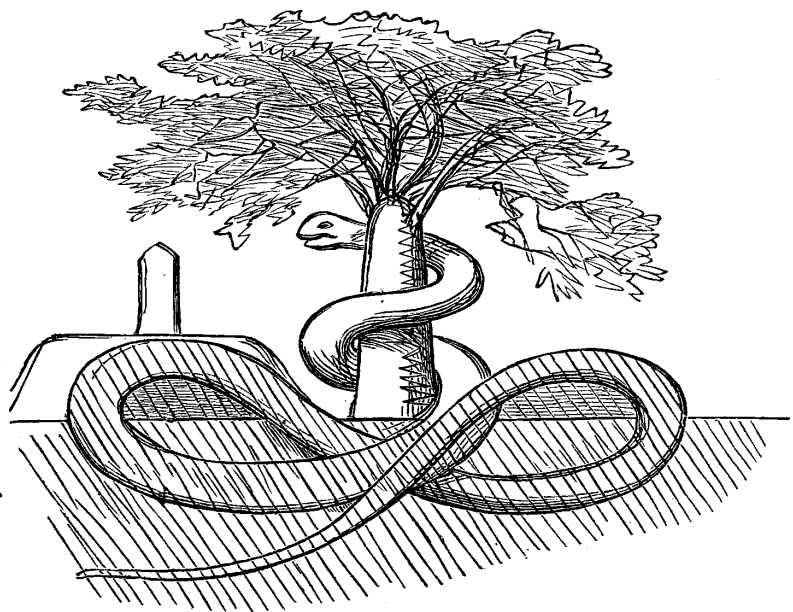


Fig. 31—A COMMON SNAKE AND LINGAM TREE OF ABORIGINAL TRIBES

notion of his supporting the world; and hence that the peering out *earth-fast rocks* are his folds and thus appearing show the foundations of his power and prolificness. My sketch shows what is also usual under these trees—viz., the ordinary Linga on a platform. The common Syrian coins in the Plates are clearly meant to convey the same idea, and, in addition, that of Pandora's Box, or Woman. Ossian seems to have been cognisant of the occult lore of half-hidden stones, for in *Hermes Britannicus*, p. 70, we read from Ossian:—

“ A tale of the times of old, the deeds of the days of other years,
 The murmur of thy streams, oh Lora,
 Brings back the memory of the past;
 Dost thou not *behold a rock with its head of heath?*
 There the flower of the mountain grows, the thistle is there alone,
Two stones, half sunk in the ground, show their heads of moss;
 The deer of the mountain avoids the place,
 For he beholds the grey ghost that guards it,
 For the *mighty lie in the narrow place of the Rock.*”

And “the mighty one,” “our Rock,” is a very common Old Testament phrase.

CHAPTER III.

SERPENT AND PHALLIC WORSHIP.

THE second great deity, and to us in this civilised and wholly changed state of existence, strange and ever horrible deity, is one still most prominent—the *anguis in herba* or mysterious “stranger in the grass,” who overcame with honied words the fabled mother of us all, and who, to the astonished gaze of the primitive race, overcame by god-like power, man, as well as the strongest beast of the field. That as a mere reptile he was “subtler,” as the story says, than every other creature, has not since appeared, but his subtle mode of approach, his daring and upright dash, was pictured as god-like, and in nearly all Eastern countries he is still not only feared but worshipped as “the God of our Fathers” and the symbol of desire and creative energy.

He is the special Phallic symbol which veils the actual God, and therefore do we find him the constant early attendant upon Priapus or the Lingam, which I regard as *the second religion of the world*. I take the liberty for many reasons of not devoting a specific chapter to Phallic faiths. I have tried on several occasions to do so, but find that I shall be quite as able, and more agreeably, to treat of these, if I can veil, like the priests and priestesses of its many mysteries, some of its grossest parts; it enters also so closely into union with *all* faiths, *to the present hour*, that it is impossible to keep it out of any chapter.

On a bed of serpents, in a milky sea, Bramanic story tells us, sits the mighty Vishnoo or Narāyen and his spouse Lakshmee. The Hindoo calls Him, Vishnoo, so seated, “The Mighty,” the “Infinite One,” “The Abode of Life.” He it is who manifests Himself from time to time as man, in the richly woven tales of Vedic Avatārs.¹ He is the preserver of the gods, Dēvās, and of men on the earth. He is “God in eternity,” the many coils of the snake representing Infiniteness and Eternity, especially so, as represented by Egyptians, with tail in mouth; or by Boodhists, as two fish, male and female, kissing each other under the *fleur de lis*, as seen in fig. 6 of my plate V.

The Poorāās call the snake four thousand hooded and four armed—“the bed, on which Chaos rested before creation, and must again rest after creation,” and identify the serpent with the great Narāyen, sometimes calling it his Incarnation. There is no mythology or ancient sculpture in which the serpent does not bear a part.

¹ In Sanskrit, *Avatāra*, signifies “Descent of a deity from heaven.”

Egypt, nay Mexico in the Far West, vied with China. and Japan in the Far East, and

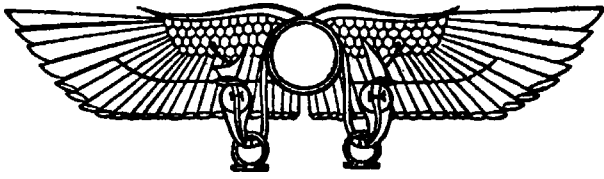


Fig. 32—SUN OF THEBES

from unknown ages, to do him honour. They called him the Spirit of the Sun—the holy Osiris—OB or AB, the FATHER OF ALL, and surrounded him with winged glories, and to him, say the Chinese to the present hour, do their mighty dead go.¹ He was as sacred

as fue and water, in almost every nation, when we first hear of it; save with Zoroastrians, the teachers of the Jewish cosmogony, and they called him in their early writings the first creation of their Satan, Ahriman, but this was, I suspect, a heresy from an older faith which loved him. The wildest as well as most civilised nations alike revere this symbolic reptile: the Dahomeys of this day have a grand palace for their holy serpent, as Egypt had for Apis, which is a later god than Op-is, the serpent deity; he who kills a snake in Dahomey can only be purified through fire and water.

The universality of Serpent Worship has long been acknowledged by the learned, though rarely of late in Europe has the real cause or symbolism been understood. It is called Ophiolatry, or Ophiolatrea, and thereupon put aside as quite understood, but “a mere superstition,” not even so good as Mary-olatry, and nothing to compare to Bibli-olatry, or Christ-olatry, &c. I suspect we might count upon our fingers the number even of learned men who in Europe see through the real meaning of the Serpent. Even the Bible story so familiar to all Europe regarding woman bruising its head, and it her “heel,” or rather *Akab* אקב, which Dr Donaldson tells us “is the pudenda muliebria,” is a matter which is quite dark to Europe though when repeated to an intelligent Sivaite makes him merely smile. It is fraught with meaning and truth, and, properly viewed, is history. It is not all Asiatics who comprehend the Serpent; the far back writer of mythic Sankoniathon failed to do so, or else he satirized mankind, for he makes Sankoninthon speak as if both he and the Egyptian Obelisk-God-King, Toth or Tauthus, did not see the significance of their faith. In Cory’s *Ancient Fragments*, it is said that Sankoniathon attributed to Toth the first adoration of the Serpent, and taught this to the Egyptians, “because the Serpent is the most inspirited of all reptiles, and of a fiery nature, swift, moving without hand, assumes a variety of forms, and darts with swiftness, is long-lived, renews its youth, and enlarges its size and strength.” Yet the writer knew, and so do we know, that mankind do not worship strange creatures, *per se*, but only as bringing before them god-like attributes or features, mysterious and divine. It is not as the insignificant though death-dealing little reptile, that man has worshipped him, as we shall see before I have rehearsed even the little I know of his ways and of this faith; this would never have crowned him the *Basileus* of so many great nations and made so many monarchs,

¹ The official edict of this year, announcing the death of their late young king, says “he has gone to the great Dragon.”

noblest and priests proud to wear his up-reared form on their brows or frontlets. Let us glance somewhat generally at him.

Archeological research, until within the last two generations, showed him as a sort of sporadic superstition, though often divine, yet ever closely associated with trees and fetishes, and only revered and occasionally worshipped in the lowest strata of civilization; for it overlooked that "as our civilization so shall our gods be;" and that sensual and warring people, love "a god of battles," him who accepts their barbarous sacrifices and neglects not their passions. The Serpent was Siva in an his creature energies and being so, loved human and bloody sacrifices, though he can dwell with races who have passed into a higher stage than this. In Greece as well as in India, he survived human sacrifices, though it is probable he would demand and have these again in the East, were the British power withdrawn from India. In Egypt, we see the Serpent under a multitude of symbols and connected with nearly all the animal kingdom, and often disguised as an animal or bird, as the hawk for vivacity and wisdom, the bull for power, &c. In Asyria he is often Nishrok, the "eagle-headed-one," as in India he is sometimes Vishnoo, the "eagle-borne one." We meet him, says Fergusson, everywhere "in the wilderness of Sinai, the groves of Epidaurus, and in Samothracian huts." Yet it is incorrectly held that he sprang from the land of the lower Euphrates and is peculiar to the Turanian rather than to the Aryan or Shemitic races. My own investigations oblige me to confess that he is a bold man who can fix the place of his birth and death. Lucan in Phars. lib. ix. 727, says:—"Vos quoque qui cunctis innoxia numina terris Serpitis aurato nitidi fulgore Dracones."¹ Rome says she got him from the outlying parts of Italy, and Fergusson, following Herodotus and others, shows us his habitation nearly everywhere. We know that he was accepted into the bosom of the Christian Church amongst comparatively learned Nicolaitans and Gnostics, and even when not worshipped, was held by all Christians as of vast importance in Gentile faiths. Christ confessed his "wisdom," which he must have learned from the traditional story connected with the Eden myth, for of the reptile's actual wisdom we know nothing; yet many of Christ's followers treasured Serpents, and called themselves Ophites, and the reptile, their Saviour's representation if not more. Was not the Serpent "the healer of the nations" of Israel from the days of Moses to Hezekiah; occupying the most prominent spot in their holy places for 700 years and probably much longer. Wandering Arabs or Edumean outcasts from Egypt were, however, but an insignificant part of the mighty crowds which followed Python, or Ops, and called him incarnate power and wisdom; he was the power of the Lawgiver's *Rod*, *Banner*, or *Caduceus*, for this is a true Phallic emblem, and one which in the case of Israel "the Jhavh" became incarnate in, by turning it into that "holy thing," which Moses was desired in his troubles to hold up in his hand, and to rear up on a pole for the salvation of the

¹ *Trans.*—You also Serpents which creep gleaming in golden splendour, harmless deities in all lands.

tribes. Then and there also was said of this deity what we still hear said of him in India that "if he stings or even kills, he is also the healer of all evils."

His was the first faith of man which produced broadly announced Incarnations, for those of my second Stream of Faith were veiled in bodily gods and came naturally. Hundreds north and south, east and west, have worshipped Serpent incarnations, and thousands have claimed him as their father, and vowed that they have been overshadowed by him; and in true historic times—the second century A.C., Lucian, the Syrian Greek, asserts that he was born of a Serpent. The emperor Augustus, a century previous, said the same of his god-like origin, and the great and pious Scipio Africanus, who daily worshipped the gods in the Capitol before beginning the duties of the day, tells us that, in the third century B.C., his young life was nursed by a Serpent. See also the good and learned Emperor Hadrian, in the second century A.C., sending away to the furthest East for a Serpent to place in the temple of Jupiter Olympus at Athens. Philip of Macedon believed that his wife Olympia (fitting name) conceived Alexander the Great by a Serpent, which, says the historian, "was found in her bed!" She, if not her husband, believed she was to produce an incarnate god, which had probably something to do with their "initiating" themselves, and becoming adepts in the Samothracian mysteries. Olympia traversed all the wilds of Mount Hemus a Bacchante, having attendants garlanded with Serpents and ivy, and holding Thyrsi, and was evidently a poor hysterical fanatic, who would readily give out that she had a child from the Lord.

In the Jewish Genesis, written, some fancy, about 1000 B.C., but which, as will be seen by-and-by, was, as we have it, only old legends furbished up by Ezra in the 5th C.B.C., or even later, the Serpent is pictured as the *real preserver of the human race*, for it is acknowledged that he was the giver of wisdom to our early parents, and taught Eve, a form of himself, that she was naked, and the purposes of woman. Now, it is as this imparter of sexual wisdom, that Easterns and Westerns, not excepting early Christians, worshipped the symbolic reptile. The wisdom of Egypt and Kaldia bowed before him, and the learned Esculapius, because the greatest benefactor of his time, was likened to him; and a rod and serpents exhibit his fame down even to our day. All nations have sought him in their troubles, and imperial Rome meekly craved that he would come, though but for a day, and stay her pestilence. The sacrifices made to him were numerous and great, but the most favoured and that which high and low could best yield him and his votaries, seemed to be the cock, the announcer of his prototype the sun, and for other reasons appropriate. I show here the popular Hygia, the virgin goddess of health, and usually called the daughter of Esculapius, feeding from a cup—her own emblem, the loved god encircling the Phallic pole; the consequence of such love and care stands by her side, proclaiming the emblematic deity to be in ancient days, as well as now, *the great creator*, as well as the SOTER KOSMOU, and *Health-giver of nations*, names of Siva, and the Sun, bestowed by all who consider population the great strength and

salvation of a nation. This picture held to represent health. and the healthy actions of nature, is abundantly varied in classic statuary and pictures. In the Napoleonic Museum of the Louvre used to be a group, of which the centre was an upright column, on which stood a *man with raised staff*—that self-same idea which caused the Edumean tribes to say when they warred to the death with the Amalekites, that their leader must stand with raised rod, as the symbol of an imperishable people. Round the Louvre staff was a coiled serpent, and at the base the Boodhist wheel of life, or probably the Sun. Respectfully adoring this symbol of life, there stood on one side a winged female figure, who with one hand was presenting her cup to the Serpent, who lovingly reaches down its head towards her; in the other hand was a flambeau. On the opposite side stood a warrior touching the snake in a quaint manner, as if urging it on to do something.

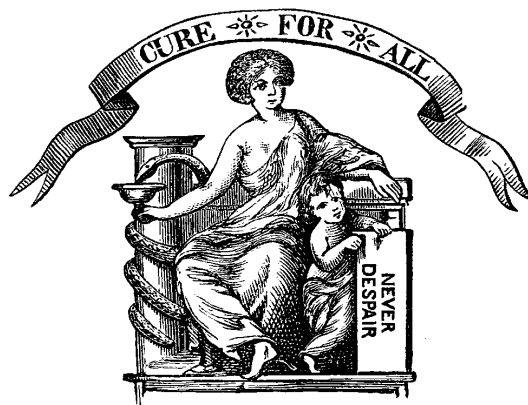


Fig. 33—HYGIA, OR "CURE FOR ALL"

A Serpent twisted round the stem of a tree—in which case it is "the Tree of Life," or "Life-giving Tree"—is very common. In the adjoining Plate IV. he is seen in Fig. 11, as on the stem between symbolic rocks, with the Ark, the feminine emblem below; and in Fig. 10 he is twisted round what is usually termed "the Yule Log"—that is, the Sun, *Huil* or *Seul* stone, a name for the Lingam; whilst the date-palm symbol of Adām, stands on the one gide, and a common form of the konch shell, or Adāmā, on the other. Figure 3 of the plate is another sort of pictorial pun, which I have elsewhere alluded to, where man himself forms the Phallic Cross, and the Serpents the other emblems of this lore.

There are several highly significant forms in my Plates IV. and V., showing how mankind loved to represent their Serpent king, and we might fill dozens of sheets with such drawings. In Fig. 1, Plate V., he is seen on an Esculapius rod, of which the meaning is made more unmistakable than usual by its issuing from a vaginal sheath, such as that of the Crozier of Cashel which is seen further on. I give here a drawing of what is called a Tyrean cistopharos coin, in which we observe two upreared serpents fighting or kissing over what is usually called a quiver sheath, in which are other serpentinish objects. This "quiver" is only so in Solomon's sense of *quivers*, for it is precisely what we see beside Apollo as he stands in Fig. 44, page 127, "passing through the door of life," and is in my opinion the ark, argo or womb of nature, *but here the nest of the Serpents*, for they are male and female. The one on the left is a large male, and still more clearly indicated as the male

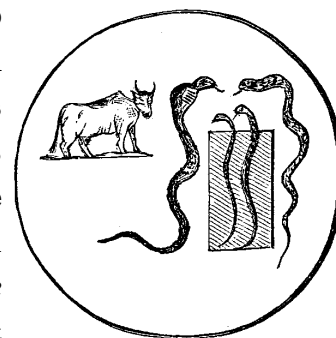


Fig. 34—TYRIAN COIN

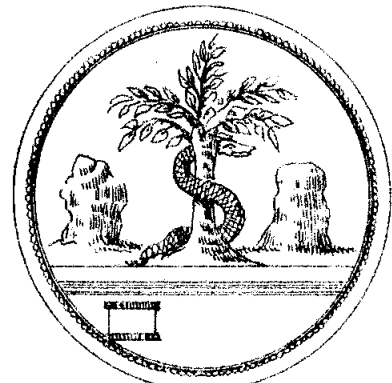
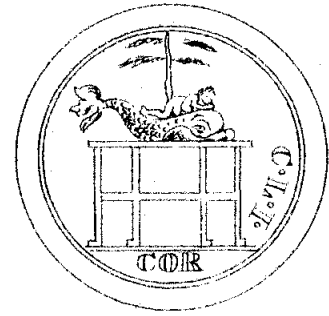
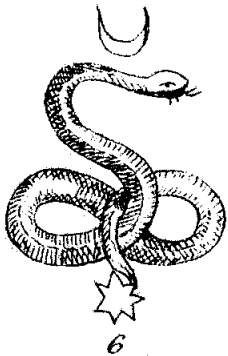
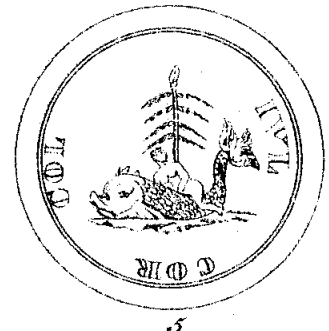
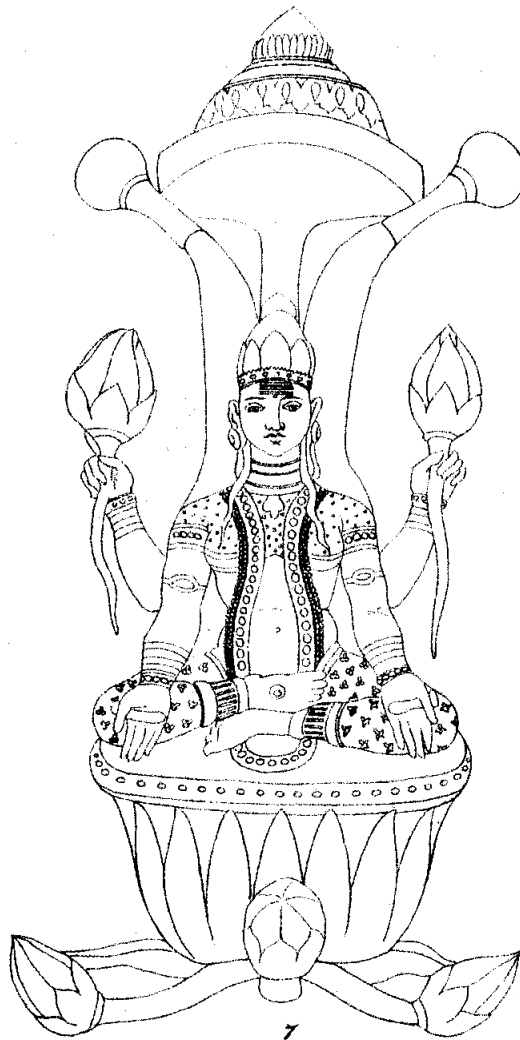
element, by having his Egyptian type, the *Apis* (Op-is), behind him—a position quite similar to that of the Sivaik Nanda in front of the Yoni. On the reverse of the coin is generally the well-known *Cista Mystica*, half open, and from which a Serpent is seen issuing; and around which are Bacchic-looking objects, grapes, vine-leaves formed like Phalli, &c.; this will be seen further on.

The cist is often shown below the other figures, as in the coin, Fig. 11, Plate IV.; sometimes it is the ark or the altar, now *altar-table* with Christians, but still the ark with our Jewish friends; the shank shell, or *koncha veneris*, represents it with our Indian brethren, as this is seen in coins 1 and 10 of this same plate. This altar feature is very varied, and always *very holy* even to the touch; that is equally a holy altar or ark on which the holy fire is burning, and from the base of which spring two Serpents, and that conical-like cist believed to represent the Paphian Venus, whose symbol was ovate, such as is seen in Fig. 3, Plate V., which is taken from one of Lajard's drawings of a bronze coin of Vespasian struck in Cyprus: Here two lighted candles (highly Phallic symbols) are seen burning by the sides of this altar of Love, and passion is springing from the two altar-pillars and wreathing over the altar itself, which here serves to cover the scene supposed to be enacted below, as in the case of a remarkable Pompeian painting which follows.

In Fig. 4, Plate IV., we have a great gem originally also from Lajard's *Recherches sur le Culte de Venus*, which embraces more ideas than most. "It is a *white* agate stone shaped like a cone (therefore Sivaic), and this cutting is on the lower face," so that the shape of the whole is either a Lingam or the Paphian cone. The central rudder-like column is highly mystic, and may represent either the general idea of all great gods being bi-sexual, or, as Dr. Inman thinks, "the Androgyne deity, as Balaam, Ashtaroth, Elohim, Jupiter Genitor, or the bearded Venus Mylitta;"¹ for on the right we have a bare female face, and on the left a bearded face, an inverted triangle, and radiating solar corona connecting the two heads. Female symbols preponderate on the right; even the Serpent on that side seems to be denoted as feminine, having a large round head and very prominent eye, and Isis' crescent moon over-head and cup below, and a six-rayed star in the centre; whilst on the left we have a bearded man, the usual pointed serpent-head, and this in the solar aureol, which is generally a male sign; but on the other hand, we have a *Yoni* here; below is shown a cup over a phallic-shaped vase, such as is still the favourite form for all oil and water vessels in Sivaic temples; over the whole are three stars. The grand embodied idea is no doubt passion, or creation. The Caduceus idea of Fig. 11, Plate V., is again given as usually worn by men of authority in Fig. 9, Plate IV., or else it is here to denote that this Serpent on the right is the male, a fact often thus emphasized in Phallic lore.

It is only, I think, the shores of the Mediterranean, about India and the banks of

¹ *Ancient Faiths embodied in Ancient Names*, I. this bold and earnest writer for all the figures in Descriptive Plates, xiii. I am greatly indebted to Plates IV. and V., and very much else.



the Tigris, Euphrates, and Nile, that have yielded to us these Serpent coins and seals, though it is agreed on all hands that "Serpent worshippers swarmed up the great rivers of Europe" also: In the dark Teuton forests, the Tree and the Grove sufficed the rude fierce tribes, but even here we read of plenty of Serpent worship on high hill tops, in caves and watery caverns; it is probably only our want of records and remains which prevents our tracing more fully this third great faith of man through all our European states; for Ophiolatry is abundantly clear amidst Skands and Kelts, as we shall by-and-by see.

Fergusson says that in Sarmatia the worship of both tree and serpent was common, but the Samlagitæ considered the serpent to be *the* God. In Lithuania the veneration for the serpent was extreme. Prague offered sacrifices and oblations to numerous and much revered serpents, and Livonia sacrificed the most beautiful captives of her wars to her serpent gods, and this down to "the middle ages." Olaus Magnus writes, that the Poles worshipped Fire, Serpents, and Trees *in deep woods*, even in 1386 A.C. when, the prince and his brethren, having been won over to Christianity, the truculent herd followed.

The ease with which real Serpent Worshippers embrace Christianity, and all faiths dealing, like it, with mysteries and miracles, is seen in the Christian success amidst the Serpent and Devil worshipping lower classes of Dravidian India; a striking contrast to its utter want of success amidst the Aryans of Upper India, or any cultivated races in India or elsewhere; to this much attention will be hereafter given.

Tree, Serpent, and Fire worship existed in Norway and Wermalandia down to 1555, and in Esthonia and Finland, *down to the limits of this century*, so far as veneration for some of the characteristics of these old faiths go. In the *Ammergau* Passion-play of a few years ago, I have shown the symbols of the old faiths very unmistakably played out before great potentates of Europe. Fergusson gives us some of the *Te Deum* which was offered as praise and prayer to Trees, but which litany is now transferred to the Virgin and Christ—rarely to God.

The great route, he says, by which these old faiths passed back and forward, is a line connecting the north border of the Caspian Sea with the mouth of the Vistula in the Baltic, but I give, by red pencillings across my plate II.—"The World according to Strabo," the more detailed general lines by which all the great faiths and heroes of pre-historic days travelled.

Woden, as the Serpent, may have come from the sunny south, and been perhaps of Boodhist offspring, but as a *Serpent Deity*, we must relegate him to a still mightier past. Perhaps we had a sunny north, with its own Woden, of which Boodha was the southern type: Hercules met the Serpent maiden Ekidna, and from her sprang the Skythian hordes with their early hero Eponymoa. Here also we must not forget our Northern Furies, the Amazones, whose institutions and myths are so closely mixed up with Serpent faiths. From the supposed cradles of our Caucasian race, the slopes

and vales of the mountain range which divides the Caspian, the Euxine, and Sea of Asoph, these women-warriors passed along the southern shores of the Euxine, and occupied the ancient land and important province of Asia Minor, known as Pontus. From the bold promontory of Sinope to the rugged shores of Iberia, from the Taurus ranges of Capadocia in the south to the Amisus Sinus in the north, many a town long bore witness to their name and prowess. Later Greece probably drew from them the myths of her "Furies," with their garlands and crowns of serpents, their flaming torch, serpent-streamer, and phallic javeline, in throwing which the Amazones were so famous, and cut off, says legend, the right breast in childhood to be adepts in it. This extraordinary race, who reversed the laws of nature, took for their battle cry, fury, vengeance, and blood, and combined with the strength and vigour of the male sex, the worst features of depraved womanhood. The myth is rather a tangled mass, but in their conquest by Hercules (manly vigour) and Bellerophon, we probably see the violence of woman's passion for offspring satiated by the Hercules and blessed by fertility in Bellerophon the Sun God.

In ancient Teutonic mythic story, the Hercules who destroys the Dragon race is Sigurd or Siegfried, which tells us of early serpent worshipping races, everywhere giving place to others. Owing to the very early settlement of Zoroastrianism in the countries we now call Persia, it is not easy to show here the prevalence of serpent worship, and still less, the older faith in holy trees. No doubt the Ahriman or Fiend whom Ormazd overthrew was the serpent; he was the Rāwana of Ceylon and the Loki of Scandinavia.

Media and Arabia, which I take to be Ethiopia, were the obstinate seats of serpent worship; and sculpturings, as well as ancient writings assure us, that Afghanistan was until the ascendancy of Mohamemedism, almost wholly devoted to serpent worship. Possibly the Median Court was somewhat cleared of its proclivities towards *pure* Ophiolatry by the sixth century B.C., or at all events before Cyrus' time, but our knowledge is far too scanty to say this of the mass of the people. That there was some great move of the serpent loving races in the sixth century B.C. we know from the vast wave which, under the name of Tāk-shooks, swept down from Media, Aria, and Bactria, &c., through the mountain passes of India—"a teeming hive of Skythia," says Marshman in his "History of India," across the Indus and down upon the plains of India. Another swarm is then also said to "have moved on the north of Europe," so we can understand that some clearing out was about this sixth century B.C. being effected in Asia Minor and eastward as far as Kabol. Fergusson thinks we have "the last material trace of serpent worship in Persia in a bas relief at Nakshi Roostem, near Persepolis," the capital of what is known as Hollow-Persis—south and far east of Babylon; the very name "Nak," suggests that the city belonged to serpent worship. The relief shows the first Sasinian king seated on a horse, which is trampling under foot Ardeva the last of the hated Parthian or serpent kings, who, like the famous

Zohak, has a wreath of two serpents round his head. The great Ormazd is seen crowning the new dynasty of Fire-worshippers, which probably then—226 A.C. was after long centuries of war and bloodshed, established in these wilds of ancient Karmania.

The Greeks knew all ancient Persia for several centuries before Christ, and we have abundant notices by them of serpent, Phallic, and Zoroastrian faiths as there existing. In the well known ancient name, called differently Zohak Or Azhi-dahatka, (the destructive serpent of Zend literature, who was conquered by the Zoroastrian hero Thrætona) or short, *Ajdahak*—pronounced by the Persian Dehak (ten evils), the Arabian Dechak, or “the laugher,” or Azdehak, he with a. shoulder disease (thought to be serpents which destroy men, we can see much that points to a more ancient faith than even archaic Magianism. Müller says, that “possibly Dehak was an ancestor of that Median dynasty which came to an end in Astyages” the reptuted grandfather of Cyrus, and if so, then the serpent dynasty probably fell when Boodha was rising in India and Lao-tsee in China. Burnouf makes it clear that Thrætona was the Firidoon of Firdusi’s *Shah-nāme*, and that Firidoon slew Zohak a King of Persia—“the biting serpent,” and this accords with what the Avesta says of Thrætona slaying the serpent Azhi-dahaka. *The demon who opposes the gods of the Zend-Avesta is always Ahi, the serpent*, and the particular reigning King of the serpent worshippers has here only his own name appended to Ahi or Azh: Zohak, say most writers, came from Arabia or Ethiopia of ancient days, or even further S.W. as from the serpent lands of Africa where the Faith ever flourished, nor has yet ceased to do so; he was called Bivarsp, “because always accompanied by a bodyguard of 10,000 men,” and was said to have been descended from Tazi or Taj and to have been the son of a herdsman. He conquered all central Asia, and fixed his own residence at Babel, and his dynaaty lasted 1000 years, so that if we plaee Thrætona or Firidoon, as I do in my Chart, about the time of Christ, then Zohak’s convulsion in western Asia corresponds with a similar great convulsion which was being effected by Rāma from Oud through all central and southern India, also with the foundation of the Hindoo capital of Indraprestha, and the consolidation of the little Jewish kingdom under David. We see in Zohak’s faith the usual accompaniment of all Phallic faiths; every day, say Mahomedan writers, two young men had to be sacrificed to satisfy the two snakes, and these were fed upon their brains. The Zendavesta speaks of Zohak having three snakes, meaning possibly his head as the Solar Python between two snakes. All Naga women in the east are repreanted as with one snake between their shoulders, and men with three, five, or seven. The throne of Kābol long after Firidoon, was filled by a descendant of Zohak’s, and a descendant of the Zoroastrian married Koodabeh, the lovely daughter of this serpent dynasty, and from the union sprang Roostum, about whom cling the most thrilling romances of the east. This Kābol dynasty only gave way apparently to Boodhism so eaily grafted on Serpent worship. In Kashmere we have this last worship everywhere, and the records

of the country point to its beautiful lake and mountain fastnesses as the earliest historic seats which we have of the faith. Hweng Sang—travelling in the first half of the 7th century A.C., tells us of serpent temples and Nāga chiefs all over Kashmeer, as well as the country which we now call Afgānistān. He says that fifty years after the Nirvāna, (493 A.C.) a Buddhist converted the Kashmeer Nāga king, who quitted “his tank” or lake (for serpents live in water), built 500 Monasteries, and invited sages and saints to come and dwell in them (II. 180); nevertheless the good priest was not well satisfied with the then reigning king, for he says he frequented the temples of the Kashmeeres and despised Buddhism; so we see that although this faith had prevailed for 1000 years over almost the whole of India, yet it was still despised by this small remote dependency, notwithstanding that its princes had been converted to Buddhism, and that the people knew that vast empires had bent before the princely Ascetic’s faith. This is a point to be remembered in regard to other countries around us; thus although the sword of a Clovis or a Charlemagne commanded Europe a thousand years ago, to bow before the cross of the holy Nazarene, yet, as I have elsewhere shown, even some of this great Emperor’s converts were at that very time likening him to the serpent, and nearly 1000 years after he had passed away, there are people, nay tribes, even in Europe, who, if they do not revere it, fear it as a mystic animal, and will on no considerations injure it.

There is a curious connection between this water-loving reptile and rain and the weather generally, which always crops up in Aryan story, as well as among aboriginal tribes. The Aryan India, ascribed to Ahi—the Vedic Serpent God, power over the weather, and the *Jains* following Brahmans tell us that their 23d Tirtakāra¹—Parasvā, who died about 777 B.C., was protected from the severest rains by a hooded make when engaged in earnest prayer and meditation. The place where this good man sat became a great town under the appropriate name of Chatra, or the umbrella or hood. Now, of course, serpent hoods, however grand and perfectly put together, could afford no protection from rain, so, we must look for symbolism in all such tales as well as in the creature itself.

It is strange how even the most learned of Europe, who have not studied the faith in India, fail here, as well as in Fire and Sun faiths, to grasp the abstract symbolism. A first class *Review*, put into my hands just as this was going to press says, that “the chief object of the worship of the Ancients” was a serpent, not a curved symbol, but the living beast, *not as typifying anything beyond itself*, but as actually divine!! implying that the Wise men of all these times, and nations, aye, and millions of present worshippers, were not only very ignorant, but children, playing with dolls! So it is thought that stones or “Betyls” (Baituli) were mere stones, and fire mere fire!! Their symbolism as procreative mediums never seems to have occurred to this writer, although the procreative passion is as strong perhaps, and far more

¹ Usually called “Incarnations; lit. Pure-doer.”

violent in its working now than formerly. This reviewer, who is a type of a large number of people, says: "Arnobius, a Christian convert of the 4th century, relates that in Africa where he resided, he never before his conversion saw a stone upon which oil had been poured without paying it homage."¹ Why? Not surely if it did "not typify something beyond itself." Arnobius would have answered very differently: This writer can only fancy that these stones were held to be "Aerolites" or at least to have come down from heaven in some mysterious manner, for in no other way can he account for the otherwise unaccountable fact, that "stones smeared with oil and called Betyls were amongst the earliest objects of devotion," that Jacob made his pillow-stone into such a Betyl, and that even according to Acts xix. 3, 5 "the world-famed temple of Diana at Ephesus commemorated one of these meteoric stones," and he adds "the black stone of Meka is such another." On what authority however either this last or the Diana image is a meteoric stone I know not. The Greek writer in calling it a Dio-Petes *διο-πετήης*, seems only to have meant that it had come from God in the same manner as most holy gods and images and even Bibles are said to have come, and this is very commonly said of Lingam stones.

It is here, perhaps, necessary to inform my readers that all conical or erect stones, and all quaint or rude masses of Rock usually denote the male sex, unless ovate or *well-rounded* when they are feminine: Thus, great virility is intended by the rocks seen in figures 1 and 11 of plate IV., and so also in most places where we see a Hercules or Apollo leaning against a rock, more especially if a serpent is seen entwined or crawling near to this. It should not be, but I fear it is, necessary to explain to mere English readers of the Old Testament, that the *Stone or Rock—Tsur—צור—* was *the real old God of all Arabs, Jews, and Phenicians*, and this would be clear to Christians were the Jewish writings translated according to the first ideas of the people, and *Rock* used, as it ought to be, instead of "God," "Theos," "Lord," &c. being written, where *Tsur* occurs. In Appendix V. to *Dr Oort's Worship of Baalim in Israel, translated, with Notes, by Bishop Colenso*, we are given no less than twenty-one instances in a few lines, of addresses to, or adoration of "the Rock," whose "work is perfect," Deut. xxxii. 4, "which begat thee and thou neglectest" (18), of "the Rock in whom they trusted," of "Jehovah, my Rock," "my Elohim, my Rock," &c. &c.,² all of which have been gilded or slurred over by the translators, just as these were softened down, as Dr. Smith's Bible Dictionary informs us under the head LXX, where ever bodily parts and passions were ascribed to "the Jhavah."

This is the case in all nations, Bibles, and Faiths: *Names have ever been true to one God*, else could not humanity have advanced. *Tsurs*, which at first were no

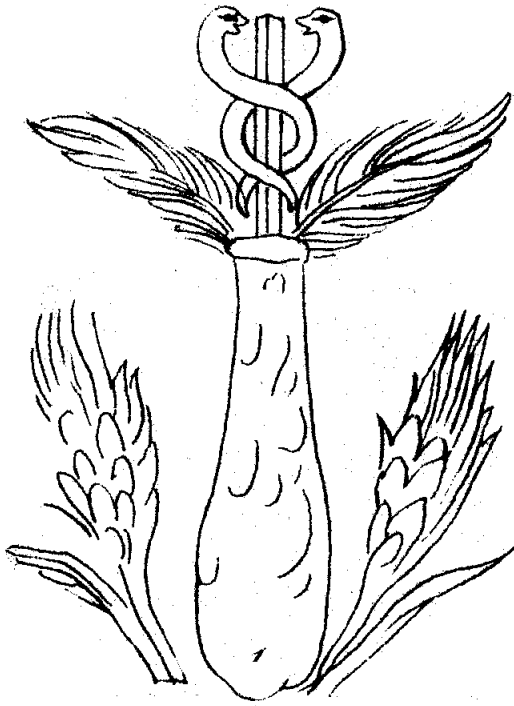
¹ Adversus Gentes I. 39.

² A few texts as to Rock Gods:—Deut. xxxii. lxxviii. 35; xxii. 15; Is. xxvi. 4; xxx. 29; xlv. 4, 18, 30, 31, to 37; 1 Sam. ii. 2; 2 Sam. xxii. 8; Hab. i. 12; in all of which *the Rock* is the name of Israel's deity, and as we shall see by and by, the *Unhewn Rock*.

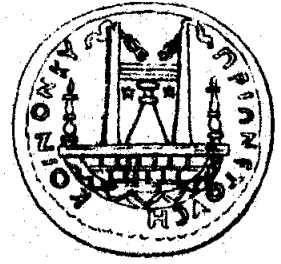
doubt unhewn stones (Lingams), gave way to Altars made of earth without steps, then altars on which “no tool has been waved,” then graven or fashioned stones or *Betyls*, or, as the Greeks said, *Baituli* or superior Lingams; then to *built* altars, with and without steps, then to covered ones, as Arks, with Betyls or Eduths (Exod. xvi. 34) inside of them, and hence called *Beth-Els*; then to glorious “*Rays of Light*,” or Obelisks within and without these; and lastly, to shorten a long story, came Cathedrals, with grand spires, pillars, and domes, representing all the above ideas, and a great many more which it could not enter into the mind of Elohist or Jhavhist to conceive of; and so it was with Tree, Lingam and Serpent Faith, as I trust to yet make clear.

Kaldia has always been called the cradle and greatest stronghold of Ophiolatry (although I am unable to acquiesce in this opinion), yet, even in the time of Herodotus, we gather from his complete silence regarding Serpent Worship, that Python had then—5th century B.C., evidently paled before advancing civilisation, principally, no doubt, owing to the culture of Astronomy, before which stronger ideas than the Draconian have gone down. Of course, however, ophiolatry had not disappeared, for we know from Diodorus, that in his day (1st century B.C.), in the temple of Belus, Rhea sat on a *golden throne* with two lions at her knees, and near her two *silver* serpents, whilst the great image of Juno had in its right hand the head of a serpent. A careful observer may note here some serious elements of destruction, from which the gorgeous shrines around us now are not altogether free, in fact, are waging an unequal war. Better for the serpent that he had been near that altar on “which no tool had waved,” for the lions, the gold and the silver marked rising Sol and Luna, and the trappings denoted an advancing and new faith, as fatal to ophiolatry as the art and culture which enshrine the ritualist follies of England, are to her old faith; for who smiles so much at these, as the cultivated minds who dress out the pageant, the engraver, the architect, and all their staff; they are men devoted to science and historic art, and in ninety-nine cases out of a hundred are, of all men, those who have ceased to worship among these figments of the past.

In reformed Kaldia then, *Bel* became the chief deity, though, as the learned knew, but they only, his name sprang from the older faith, *Ob-el*, the *Serpent God*. By and by he got such names as *Sar*, *Sir*, and *Lord*, or the Bread-maker, or Bread-giver, which carries back the memory to the still older faith of Maha-Deva or Toth, him before whom the Jewish leader placed the pot of manna in thankfulness for the bread which had been rained from heaven. It was not unnatural to confuse the organ of fertility with the Source—the Sun, and thia is what occurs in changing *Ob-el* to *Bel* or *Sar*, and then combining them into *Bel-i-ar* and *Bel-i-al*, whom Bryant and others call the *Light God*. It matters not for our present purpose if *Beliar* be from *Bel*, and *Aur*, and both from golden *Ob-el* or from the Hebrew אור *Aur*, light; enough that a light waa here fatal to *OB*, and that it was daily waxing



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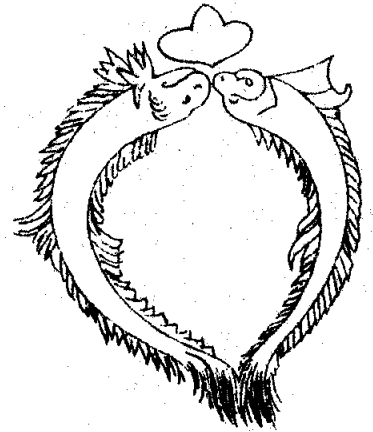
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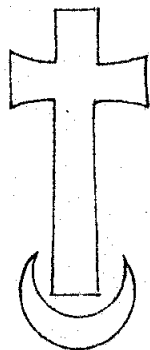
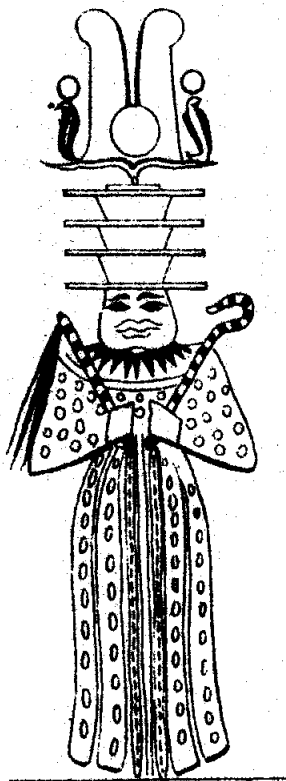
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brighter, as in AR, Al, Lāl, Laul,¹ and under many another name, and in every land from India to Armorika.

If Kaldiac Astronomy was fatal to ophiolatry, no less was the more advanced solar worship of Egypt and the general culture of art and literature to every form of superstition in Greece and Rome. Had these nations but educated the masses with a hundredth part of the learning of the writers whose works have come down to us, every old faith, fable, and superstition would have been blotted out, and even Christianity would have been impossible to man; but it was not so, and we may be content to think that it would not have been good that it should be so. By tracing these faiths in a general way through all the nations of the earth, which I trust to do in this chapter, we shall see not only the rise of the Serpent to its zenith power, but its gradual decline, and make clear a great number of points which will be stepping-stones to very important after-results. I will here, therefore, merely continue as I have begun, to throw together such facts or salient observations as will help to develop Ophite history.

In the early Orphic hymns, Kronos—Time, the first of all things, was a Serpent, and from Time sprang Kaos (Chaos), Ether, and dark Erebus, the Mundane Egg in the cloud, which produced Phanes, whom the Greeks called Pan, the Koptics, Phenix or Light, and the English or Kelts, Fanny. In Greek, the serpent child was Eretheus,² the prodnce of Fire, or Voolkan upon *Ge* or *Attica*, for its soil was their world, and Attica was the representative daughter of Kekrops, the representative king. The Koptics said, the serpent was the generator of all things, and they viewed him as a sort of Logos or attendant on the creator from the foundation of the world, and had very many and solemn festivals in his honour at the same solar periods as Christians celebrate theirs. They say he walked forth from a tomb or cave as winter began to break up, and Eggs, Palms, and Phallic-looking objects were then offered to him as to Venus in the North., and Astarte in Southern Europe and Asia Minor; his spring festival was called Eostre or Easter.

It is very remarkable to find all over Africa, even at this hour, the same Trinity of gods as flourished, we know from records, some forty centuries ago, and how much longer, we know not; Kaldia, Asyria, and the temple of Eretheus, on the Akropolia of Athens, honoured and sacrificed to *Zeus* (the Sun, Hercules, or Phallic idea), the *Serpent* and *Ocean*; and all Africa still does so to the Tree-Stem or Pole, the Serpent, and the sea or Water; and this Trinity is one God, and yet serves to divide all gods into three classes, of which these are types. Whida and Dahomey are particularly clear on these matters, and our increasing knowledge of other parts of Africa is but showing the developments of the same faith, though as these are in the lowest stage of such Trinities, they are interminably mixed up with charms and fetishes. The earthly serpent, says Western Africa, represents, "*Supreme bliss*," "is the Supreme god," and

¹ The Serpent was once called Lāl or Laul, and Hu and Hui, in Armorika and with Kelts.

² Eretheus or Arek, the Ark. Sanskrit Arka, "the Sun" and Tudor or Torthy, the "Striker" or "Stinger."

“source of all goodness and prosperity,” and is called *Dangbue*. As the *oiled stone*, it was he whom the Christian convert Arnobius confessed he never passed without bowing to, in the fourth century A.C. The ocean is always inferior to *Dangbue*, and the Tree also very generally so, but the want of knowledge of real Phallie faiths on the part of many writers on Africa., precludes us from as yet being able to judge correctly of the degrees, or even properties, of African gods. I glean the following from *Skertchley on Dahomey*, as to deities there observed by him.

LEGBA is the *Dahomey Priapus*, and special patron of all who desire large families.

ZOO is the God of Fire, reminding us of Zoe, Life.

DEMEN—He who presides over chastity, if not thought a god, then a demon.

AKWASH—He who presides over childbirth.

GEWEJEH—He or she who presides over hunting (Diana)?

AJARAMA—The tutelary god of foreigners, symbolised by a *white-washed stump* under a shed, apparently a *Sivaic or white Lingam*, no doubt called foreign, because Ashar came from Assyria, and Esir from the still older Ethiopians. Is it possible that this is the solar Arjoona of the Indian classics?

HOHO—He who presides over twins.

AFA is the name of the dual God of Wisdom, to whom as to the Jewish God, must be offered a pigeon or fowl.

AIZAN is the god who presides over roads, and travellers, and bad characters, and can be seen on all roads as a *heap of clay surmounted by a round pot*, containing kanki, palm oil, and such like.”

So that we have *Legba*, the pure and simple Phallus; *Ajar-ama*, “the whitened stump, so well known to us in India amidst rude aboriginal tribes; and *Ai-zan*, the Hermes or Harmonia, marking the ways of life, and symbolized by a mound and “round pot,” and considering that this is the univocal form of tattooing shown “on every female’s stomach,”—Mr. S. says, “a series of arches,” the meaning is clearly the omphi. Mr Skertchley says that *Afa*, our African Androgynous Minerva “is very much respected by mothers,” and has certain days “sacred to mothers,” when she or he is specially consulted on their special subjects, as well as on all matters “relating to marrying, building a house, sowing corn,” and such like. He of the “stump” seems an Androgyne god, as Ashar and Parvati, for *Ama* is her name, and our Eastern generic one for a mother, whilst *Ajar* is evidently the widely-known Ashar. We are told that *Dansi*, the snake, has a thousand wives, married and single, and that prayers must be offered continually to him, which if they please the god, he will answer through his priestesses, for *he prefers women to men*, just as the Python of Delph did. In Africa, as in India, young females are dedicated from their birth to the temple, or, perhaps I should say to “the service of the gods,” and by this dedication, says *Skertchley*, both mother and child are considered highly honoured, so that the priests here as in Syria¹ and elsewhere, have managed well for the gods and themselves, but still better in the following case. They teach that all women “*touched*” by the African serpent are “*possessed*,” “bereft of reason,” are unsafe for ordinary persons and “liable to extraordinary hysteria.” They therefore attach at once, and for as long as they like, all who have been so

¹ Jehovah exacted thirty-two females for himself out of the captives of Media.—NUM. xxxi. 40.

“touched by the god,” and these are then initiated into “the mysteries” of the Church, and taught how to devote themselves to the god and his ministering servants, and may be seen continually dancing and singing around these, as we see in the case of certain temple-women in India. The Deity is said to “mark them with blue” which is Siva’s special colour, and is the mark which Augustus received, says Suetonius, in the temple of Apollo. Siva is the *Neel-a-kanta* or *blue-throated one*, the cause, idea, and details of which I may not here enter upon.

Everything in Africa that goes wrong in the sexual way is ascribed, says Mr. Skertchley, to forgetfulness of *Legba*, and the childless especially are “under his ban.” For him all youths are circumcised on coming of age, so that Legba is Jehovah. Most tribes are tattooed with religious hieroglyphics, consisting of “tortoises, lizards, stars, and concentric circles.” The male children of the great are distinguished by “a great gash across the forehead from which the skin is drawn up in a ridge,” reminding us of the IOni figures which the Sakties and some left-handed sects in India place upon their foreheads; and here also we may be quite certain the mark is a *religious symbol*. The heavenly serpent of Africa is represented by the rainbow which, curiously enough, is another sign of the Jewish and Christian God, and signifies that man shall not again be effaced from the earth, which all ancients were taught could not be, so long as they remembers Python. Burton calls the Tree the second great god of Africa, and says that he is represented chiefly in the great Cotton Tree, which has a straight white stem, and an enormous spreading root, beginning to branch out some feet above ground; also in the Loco, or Poison Tree, which again represents Siva, who is a poisoning god, as I elsewhere show. The Ocean, or third god, is *Hu*, and his priest *Huno* is one of the highest officials. The same offerings are made to the African Hu, as are on the Indian coast, viz., cloth, rice, oil, &c., with the addition of a human being who is taken out occasionally and thrown to the sharks. In Africa all the gods still insist on human sacrifice. I have nothing before me as to Ophiolatry in the most southern parts of Africa, but everywhere we hear of respect, if not worship offered to serpents, though some writers aver it is only because the African fancies his ancestors are in them, We know of the strong belief all these races have in immortality, and probably of a continued state of transmigration.

It is easy to see in all these wild and barbarous peoples the genesis of Phallic faiths, for though the “missing link” may not have been found by our Darwins and Huxleys, common discernment shows us how little many millions of Africa are removed from this monarch of the woods., which I here show climbing up, stick in hand. into his sylvan home to protect his offspring. If not like him *anatomically*, our early man was most certainly, like him, a mere child of sensual passions, whose supreme bliss and misery we can easily gauge, if we will but try to carry our mind’s eye back through the dark vistas of time and so realise the feeble and comparatively helpless condition of our own infant race in its primordial stage. In those early

days, all that is noblest in our nature lay dormant, and the creature, a mere animal, and not much removed from him of our illustration, roamed naked through primeval

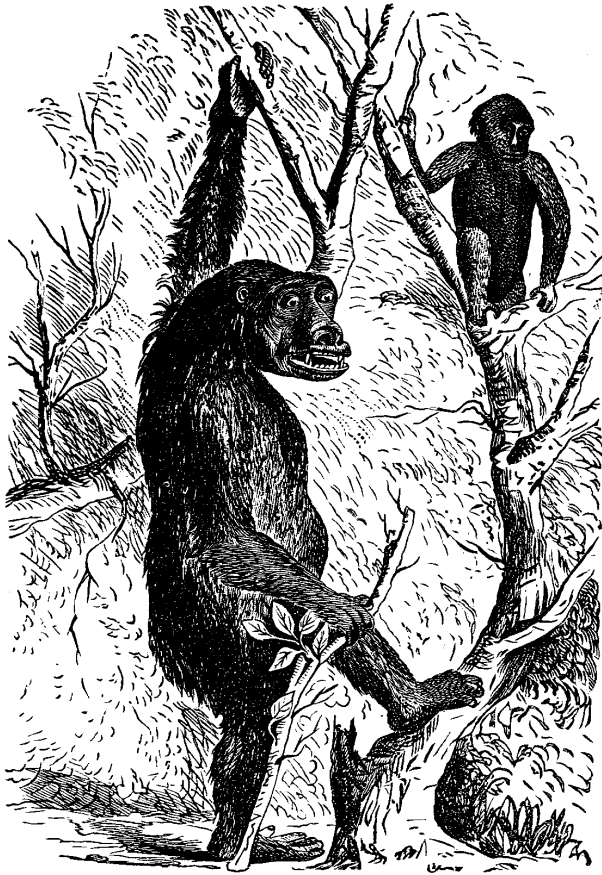


Fig. 35—THE GORILLA

forests, with no food save fruits and roots, no shelter from storms and cold, save rocks and caves, and a prey to all those fierce animals which geology proves then traversed all earth, terrible in size, number, and ferocity. We may reasonably conceive that the progenitors of man were dwarfed in body, as well as in mind, very inferior beings to the highly nurtured civilised men of these days. We find that as a rule all the aboriginal races of India, and I believe throughout the world, are still diminutive, generally very dark and of feeble appearance, though often wiry and enduring.

This is the true idea of early man as accepted by all ancients, except where priestly or tribal pride led them to say they were “descended from the gods,” and were once pure as their father El, or the solar orb. One set of very ancient and learned men said that “before Prometheus mankind lived like monkeys, naked, needy

and bestial, in woods and caves and trunks of trees, scarcely sustaining themselves on herbage, acorns, and other fruits, fed upon by wild beasts,” and altogether an unprotected piteous race. “Prometheus, the son of Iapetus and Themis—*Foresight* and *Justice*, some say *Desire* (a common name for the serpent), and *Destiny*, sought out Pallas, the Goddess of Wisdom, Mechanism, and Invention, and by her aid ascended to heaven, held his reed to the chariot of the sun and so brought down fire, which raised all humanity; the bowels of the earth and trees of the forest, and treasures of all kinds were then made available, and animals were killed or trained for man’s service. Wisdom grew, for man learned arts and modes of instructing himself and others; thus fire, heat, or friction produced all things.” So life was thought in this higher stage to be produced by the sun, and so it became a god, and ever and again men sought it, and believed they received it from divine light, as well as actual Incarnations of the Elohim, and thus it is men have continued to light their fires annually from Sol—ay, *even till the other day in our own island*, on Beltine or May-day, when the summer sun appears.

In these early, and if, without being accused of Darwinism, on which this is not

the place to enter, I may call them monkeyish days, we may imagine that in numbers only, could the young wild race hope to win their way amidst all the terrors of nature, by land and sea, the fierce strife of the elements seeming to them that of demons, who took no thought of man, but to destroy. Storms and droughts, scorching heats, and frozen zones, all seemed to defy their efforts to obtain a footing on the new globe—new at least to them, one of Nature's last and greatest progenies. After a time, in the solitude of their groves, they seem to have felt with trembling spirit that they were in the presence of an invisible power, for whom their language had no name, and regarding whom they feared even to whisper. Is it to be wondered at, then, that such rude animal men cared most for Nature's creative energies, gazing now with astonishment, now with awe and reverence amounting to worship, at all her astounding developments; has our wonder ceased even in this nineteenth century? Is it not true that even scientific research the most acute and ingenious, aided by the microscope, has left us in such occult matters only to wonder more? The wild man symbolised the one organ, and then the other; and although he had not yet called his female deities by the after familiar names of Mithra or Mylita, Maiya, Isis, or Eva; nor the male by Brahma, Siva, El, Ashar, Baal, and Thamus; yet we see clearly his infant thoughts, and that, lost on the severe seas of life, he bethought him of the Ark, the Boat, the fertile sea, and in later ages gave to these the female epithets which still cling to them. In the old myth of Noah's ark, unhistorical and impossible as we now see the painfully minute story to be, we can yet easily read its suggestive poetry as the tale has come down to us; and the histories of other nations being unfolded, we can see that it is but a travesty, by rude and illiterate tribes, of the higher thoughts of the older and cultivated nations around them, who thus symbolised by an ark on the waters the preservation and recreation of all life. Maya was she of the ark-boat, and Isis—the womb of all animated nature, no less than of the plains of the Nile, in whose productive bosom the seed must be buried to rise again to fresh life; Egypt and others had spoken of god-men and great ancestors entering an ark, and so passing safely over great floods and troubles; and so, repeated the Jews, did theirs also. Their Elohim himself implanted in a veritable box, hermetically sealed apparently, all the germs of animal life, and destroyed all beyond it! and, say the ignorant narrators, floated it into regions over the summits of the highest mountain, that is of eternal ice, where no such animals could breathe for an hour, nor any waters exist, except in the intensest state of congelment; so do the ignorant stumble and fall when leaving the regions of simple verity; the Jew misunderstood an ancient poetic figure for a veritable fact.

In this figure 36 from "Ancient Faiths"¹ we see clearly the whole idea; the Rainbow as El's sign "overshadows" the Ark—the sign of Ishtar; and the Holy Ghost, Ruach or Breath, which is the fecundating principle or medium, hovers betwixt Bow and Ark. The Jewish writings say that Elohe's Spirit built this navis, and placed in it the Noh—נֹחַ, and all life, and afterwards closed its one small window, and then rained upon it for

¹ [Originally from Jacob Bryant's *A New System, or an Analysis of Ancient Mythology*. — T.S.]

forty days the fertilising waters of heaven. It contained, we are told, all the elements of Elohim's creative power, and in due time, about nine months and three days from

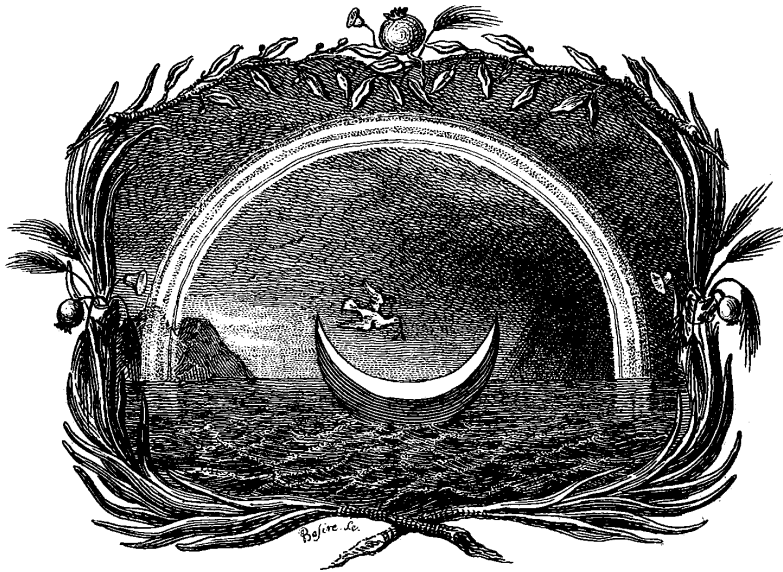


Fig. 36—SEA, ARK, AND DELUGE

the ceasing of the rains, "Noah removed the covering of the ark," and then came forth the pent-up energies of Maiya; her symbol the dove, with the mystic olive sacred to her, marshalled the way, and pointed to Nature's first birth—the mountain peaks. We see many resemblances here to Vedic tales. The top of mighty Himālaya, called Hima-chāl, is "the first born," and represents a race of gods, from whom sprang Pārvati, great Siva's spouse, but of this more

hereafter, for we must return to the probable growth of religion among our primeval races. They began to see in life, and all nature, a God, a Force, a Spirit; or, I should rather say, some nameless thing which, no language of those early days, if indeed of present, can describe. They gave to the outward creative organs those devotional thoughts, time, and praise, which belonged to the Creator; they figured the living spirit in the cold bodily forms of stone and tree, and so worshipped it. As we read in early Jewish writings, their tribes, like all other early races, bowed before Ashar and Ashera, as others had long before that period worshipped Belus and Uranus, Orus and Isis, Mahadeva, Siva, Sakti, and Pārvati. Jupiter and Yuno or Juno, or rather the first ideas of these, must have arisen in days long subsequent to this. All such steps in civilisation are very slow indeed, and here they had to penetrate the hearts of millions who could neither read nor write, nor yet follow the reader or the preacher; so centuries would fleet past over such rude infantile populations, acting no more on the inert pulpy mass, than years or even months now do; and if this were so after they began to realise the ideas of a Bel and Ouranos, how much slower, *before* that far back stage was won? Their first symbolisation seems clearly to have been the simple *Line*, pillar, or a stroke, as their male god; and a cup or circle as their female; and lo! the dual and mystic IO which early became a trinity, and has stood before the world from that unknown time to this: In this mystic male and female we have the first great androgynous god. Still the idea was felt to be imperfect, and creation still impossible; for Passion, that holy or "Heated Spirit" or "Breath," was wanting in the simple IUO, and this felt want was, I think, the origin of various representative forms, on which I will not here say more, than that the serpent

became the favourite, and was termed the "Irritator," the "Passionate One," Fire, Heat, &c. To their male idea they erected stones, pillars, cones, staffs, or banners, crosses, &c., and called these the *Fire-God*, *Brightness*, and *Light*, and in course of time the "Sun-stone," or Sun pillar;—to the other god was dedicated the rounded vessel, bowl, ark, and all ovate stones, and these were termed goddesses, and held to be seen in all the fertile powers of nature, and more especially in the fertile earth, prolific fish, and in all water.

Let us now trace this third god in Asia and eastward. The histories of the tribes in the mountainous portions of northern India abound with stories, denoting long and devoted serpent worship. Hweng Sang tells us of a Boodhist missionary, and descendant of Boodha's, marrying the princess royal of a serpent country north of Peshāwar; he won over the father-in-law, but killed him, and smote down the worshippers who are pictured as excrescences which he could only remove when the queen slept. The first result was blindness, meaning no doubt that, although power smote down the nation's faith, yet it could not make it adopt the new one. The same author tells us of the still much revered spring well and sacred tree at the Husan Abdāl, near Taxila, which shows us how closely connected Boodhism and serpent faiths were with trees. A Boodhist priest—Bikshoo, was it is said, here turned into a snake and thrown into this well or "lake," or perhaps a well in a lake, which is common, because he killed the holy Elapa tree. This Bikshoo was always appealed to in the Pilgrim's day by the people, when they wished a change in the weather (another instance of the climatic properties attributed to the serpent); they then called up the dragon by snapping their finger, just as snake charmers do to the present day.

It appears that immediately after the third Boodhist Council, 253 B.C., missionaries went forth to all the serpent-worshipping principalities in the Himalāyas, including Kashmeer, and all eastward to Kandahār, possibly the Gandhāra of the Mahā-Vāsno. And although we have flourishing accounts of the numbers added to the faith, yet we have seen what the Chinese Pilgrims, in the seventh century A.C., thought of the worship of him-of-Kashmeer, and this a thousand years nearly after the days of the great Boodhist missionary-king Asoka. Strabo tells us, that in Alexander's time, the Kashmeer king prided himself on two extraordinarily large snakes, and another writer says that the king of Taxila, whose rule extended almost to Delhi, showed Alexander an enormous serpent which he nourished and worshipped as the symbol of the god Dionysus; which Greek remark may perhaps assure the sceptic, that there is no mistake here as to the meaning of the serpent as a symbol, for Dionysus' symbol was the Phallus. In Akbār's time—last half of the sixteenth century—a census of the faiths of Kashmeer showed temples to Siva 45, to Vishnoo 64, to Brahma 3, to Doorga 22 (Siva's snaky consort), but to the serpent, pure and simple, 700 *shrines*, which does not say much for Hindoo or Boodhist propagandism for the previous twenty-two centuries! The sanctuary of a serpent temple is usually void. In Kashmeer, says Fergusson, "the architecture of the valley, with very few exceptions, shows that

all the ancient temples were for serpent worship. The temples stand in square courts, capable of being flooded, and are crossed by light bridges of atone. Almost all can be flooded, and many can only now be reached by wading; the architecture is of the simplest description, generally very small, and somewhat like this. It seems as if the

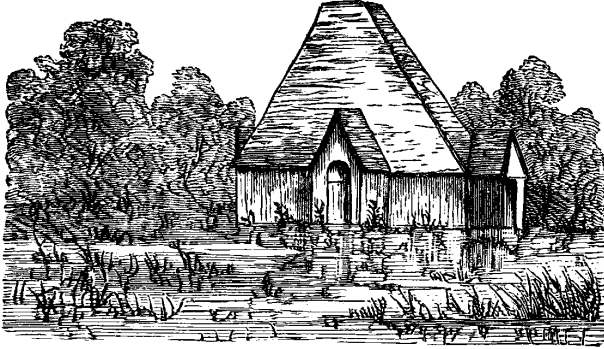


Fig. 37—SERPENT HOUSE OR TEMPLE.

early race had simply tried to build a plain box or home for their symbolic god to live in, secure from the enemies which his present fleshy tenement exposed him to. He was a real *living* god, and required to be left very much to his own devices, and until they got another symbol, architects must have been sorely puzzled by his aqueous, or rather sub- and super-terraqueous ways.

Under the head Boodhism, and the supposed great serpent temple of Kambodia, I have stated that I believe its architecture to be the offspring of a later faith, grafting itself on serpent-worshipping races, who, I think, must have been the builders of the magnificent shrine which Fergusson, following Dr. Bastian and Mr. Thomson, calls *Nak-non-vat*, a name which seems to denote its serpent origin.¹ Look at the character of the ornamentations: We are told that every angle of every roof is adorned with a grim seven-headed serpent having a magnificent crest; every cornice, entablature; every balustrade and every ridge has continuous rows of seven-headed snakes, yet there is no image in the sanctuary, no worship on the walls, but every court contains a tank for water. Nevertheless, seeing that no *such* shrine has, so far as I know, been erected in the East to this faith, I must think that Boodhists planned and carried out all, save perhaps the serpent ornaments and tanks, which, when they were expelled in turn, the aborigines completed in their own way; but we must all speak, like Fergusson, very diffidently regarding this fine temple-palace. It was visited in 1860 by the French naturalist, M. Henrie Monhot, and later by Mr J. Thomson, to whom we owe some splendid photos of it. He took a month to travel from Bankok to the Kambodian frontier, and found what is believed to be the ancient capital of Kambodia, enveloped in a dense forest. The site is called Angkor, and is situated on the lake Touli or Tali—Indian for a lake, near its head. “The principal ruins embrace a circle of fifty miles in diameter” around lake Tali, and are mostly in *Siam-Kambodia*—not in that part which was made independent under the French treaty with Siam of 1863: “Within this fifty-mile circle there are larger walled cities, and temples more curious and extensive than those of Central America.” Fergusson says, that nothing, since the Assyrian discoveries, has been more startling in architecture, than these cities: So here we have a great capital-city, with palaces, temples, and cathedrals or *basilicas* devoted to our third faith. There are writings on the ruins, in characters resembling Pali or Sanakrit, which

¹ Sanskrit Nāga-nātha-Vaut = “Having a Serpent protector.”

have yet to be read. Dr Bastian calls a city here *Iutha para pari*, or *Nakon-Thom*,¹ and. says it was founded in 957 A.C., which, it would appear is a date twice given of the accession of its founder-king *Pathuma suri vong* of tenth century, who one tradition states was a *stranger who revered trees*. It is believed that the cities were ruined and deserted during the war with Siam, which began in 1351, and ended by the subjugation of Kambodia in 1374; and Fergusson thinks that this was Boodhism finally driving out serpent worship. I believe that Boodhiam permeated all these parts during its reign in India, as I show in my historical sketch of the violent propagandism of the energetic Magadoo empire; of course the faith would not be so pure a Boodhism, as Siam would be able to give to Kambodia in the fifteenth century A.C. I have shown, in the case of Kashmeer and adjacent states, that the king was only nominally a Boodhist, even in Hweng Tsang's time, and that eight centuries after him, Akbar's census showed that Hindooism was to serpent worship something like 1 to 7, and Boodhism "nowhere."

The early legends of Kambodia present two striking features. First, a HOLY TREE, which the kingly race, who came to this serpent country, reposed under, or *descended from heaven by*; secondly, that this tree-loving race are captivated by the dragon princess of the land. *It is the serpent king, however, who builds the city of Nakon-Thom* for his daughter and her stranger husband, which may or may not mean the serpent palaces or temples.

The husband was no doubt of some superior race, or he could not have gained access to the king and won his daughter. As such, he would *guide* the builders, though he *could not constrain them* to neglect their Dragons on their grandest national building; and so we find to this day in China the Boodhist temples are most profusely adorned with Dragons and hideous monsters, yet none would say that these Chinese temples are serpent shrines. In reality "the Serpent is there," say Boodhists, "to frighten sceptics," as some British pietists try to do by preaching of devils, hell, and its horrors.

One legend says that. the stranger of Kambodia was a banished prince called Phra-thon, and that in time, he won over the people of the city which his father-in-law built for him—so much so, that his subjects complained of his, their king's, presence, and finally got rid of the king by placing an image of four faces (which is Brahma) over the city gates. This RAJA NAGA, or *Serpent-King-Father*, was a *Sabbatarian*, or Sabean, and a very pious one; he every seventh day went forth from his palace, and, ascending a lofty mountain, "poured forth his soul in ardent devotion."—(*Fergusson* quoting Colonel Low.) The four-faced god was evidently to him a horror—so much so, that at last he yielded up his kingdom. One legend says that Indra, or Hindooism, finding himself lonely in this Serpent land, married the Dragon's daughter, and had a son, Ketumālia, who was father of the founder of the city, *Pathuma-Suri-Vong*. The

¹ *Naga Tumb* in Sanskrit signifies "The Invisible Serpent."

result of this seems to be that either Hindooism or Boodhism. though both very corrupt, thus founded a city here. The wonderful character of the temple's structure points to Grecian or Roman models; the architecture, says Fergusson, is a sort of Roman Doric, the ornaments (*bassi-relevi*) are borrowed from the Ramāyana and Mahābhārata, and fade into Hindoo myths. The people are Indian, and the aborigines are an abject race. Dr. Bastian says that local tradition "makes their ancestors come from MYAN-ROM, or ROMA-VISEI, not far from TAX-CASILA, which Fergusson thinks may be TAXILA, the first Aryan capital of Northern India, and about which Alexander and his hosts long hung. Taxila, as already shown, was a Nāga capital for ages; and Fergusson, quoting Wilford, says that the ancient people of Taxila came from a country called Kamboja; their capital was Indra-prastha (Inthapata-poori) and Siam became their Ayoodhia or Ayoodhya, or Oud. Kashmeer Hindoo-Naga temples, were of Grecian Doric; and here in far East Kambodia, we see the later Roman Doric. The rectangular walled enclosure of *Nakon-Vat* is 3240 feet by 3300 feet, and beyond this is a "moat" said to be 690 feet wide, so that we have here a temple covering about a mile of ground. The western moat is crossed by a causeway having pillars all along the sides, and it leads up to a gateway with a façade of 600 feet, and five stories high. Neither Kaldian nor Babylon, with their rude sun-dried materials, can compare with this.

The second causeway is 1110 feet long, leading straight up to the temple platform; of which the outer enclosure is 1950 feet by 1710 feet; and within this are two other enclosures, one 15 and the other 20 feet higher. Each face has three portals with double open verandas or peri-styles, each 10 feet wide. The pillars of these peri-styles have elegant capitals, but no base. There are 400 to 500 pillars in the outer enclosure alone, and the walls of this colonnade are sculptured from top to bottom for some 2000 feet in length. The men and animals here represented are probably 20,000. On the pilasters there are numerous female, but no male statues. The pillars are correctly proportioned with architrave, and frieze, and cornice—the *ornament here is most cases being the SEVEN-HEADED Serpent*. A colossal statue of a lion lies close half buried in sand, so that our artists must have seen these in Cingalese temples in Western India, as no lions have, so far as we know, ever existed in these parts. The stone blocks are enormous and exquisitely fitted and carved, and come from mountains some forty miles distant. Older temples are said to be all around, so we have much yet to learn from this sacred spot. Many battle-pieces on the walls are, as I have said believed to be from the Mahābhārata, which possibly reached these parts in its present form in the 4th and 5th centuries A.C., but may have done so in an older form a thousand years sooner.

In some places a sage, supposed to be Boodha, is *seen adorning the Serpent*, so we may be sure the workmen were Serpent-worshippers. There are war-chariots, such as the Epic speaks of and the pillar ornaments like those of Rome. Now, turning to my Chart, and remembering that Fetish-worship was the *first* worship, and to a great extent is still the real faith of the great mass of the ignorant, especially about

these parts; that after it came Tree, Phallic, Serpent-worship, &c., we may, I think, say that this great building marks a transition of faith as from Serpent to Brahmanism or to Boodhism, or perhaps Boodhism conquered for a time by Serpent-worshippers. Thus we find in the:

3d	Century B.C.		Boodhist missionaries in China.
2d and 3d	„	„	Chinese armies to Oxua—Yoonan annexed.
2d	„	„	Bactrain kingdom overthrown by Skythians, and Naga races trying for domination.
			China-Dragon-worshippers, try to reach India from the south, but fail.
1st	„	„	China embracing Boodhism.
2d	„	A.C.	(166.) Marcus Aurelius sends embassy to China.
3d	„	„	(227.) Rome sends embassy to Cochin-China, and to all these parts.
4 th	„	„	(386.) Boodhagosa establishing Boodhism in Ceylon and Barma.
			„ Amravati and Afgan Topes built.
5 th	„	„	Tatars, Turanians, and Skythians becoming Boodhists, but Brahmanism re-asserting itself in India.
			Chinese vessels numerous in all eastern parts, and to the Persian Gulf.

Thus our Boodhist-Chinese missionaries of the 3d century B.C. most probably preached their faith then in Kambodia, and five or six centuries later, Roman or Greek artists, aided the Boodhists to build these shrines or monasteries, which a reaction to the old faiths caused to be adorned with Serpent symbols. In China, Boodhism closely allied itself with the ancient Serpent faith, and I incline, therefore, to think that *Nakon-vat* was a *Boodhist-serpent* temple.

We saw that the pious Kambodian Raja-Naga, worshipped his “deity on high places;” as did Israel his “Grove” and Baal; and we find “high places”—the summit of lofty or curiously shaped hills—the abode of Chinese temples to Dragons, as well as to the philosophers Confucius and Boodha, and to Christ and Mohamed, just as these were chosen for the worship of Lingam, Serpent, Fire and Sun. A Jesuit father, quoted by Fergusson, writes that “the Chinese delight in mountains and high places, because there lives the Dragon, the father of happiness (for no childless man, says the barbarian, is happy), on whom their good fortune depends. To this Dragon they erect temples shaded with groves.”

The Rev. S. Beal, a Chinese scholar, unearths from the imperial collection of Boodhist standard works printed under the auspices of *Keen-Lung* in 1783 A.C., a writing which he supposes to be an address of Boodha “in the great *Cloud Circle-Hall* of the Naga Rajah, in which Boodha. told the Dragons (*i.e.* the worshippers of Serpents) how to pray for rain.” In a plate in this book we have a Snake-temple, which in its arrangement very closely resembles the Jewish tabernacle. The shrine is like a tent standing in a rectangular enclosure. There is an altar with four lighted candles; seven tables of cakes, and seven of fruits and seven lamps, and on the four aides four woodcuts representing the deities, of which Fergusson gives one (T. and S. page 53) very much to the purpose, and showing in unmistakable language that a greater and older even

than Boodha is here. This is unmistakably, Maiya, Queen of Heaven, surrounded by Serpents. the symbols of fiery seraphs of passion, as Moses is said to have called the biting Serpents of the desert; her sea teems with seraphic life, and two Serpent-princesses, with Serpent-wreaths like her own, though smaller; stand by adoring this

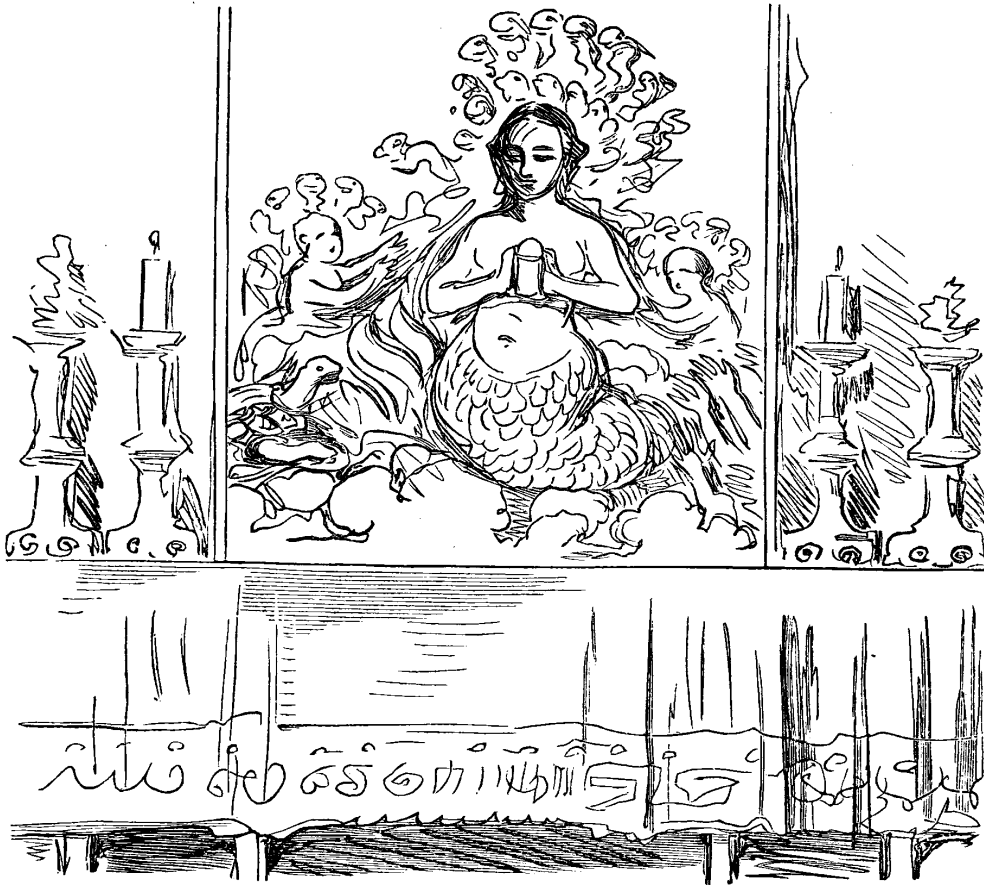


Fig. 38—CHINESE MAIYA IN A SEA OF SERPENTS

queen-mother of all mankind. Mark, however, the prominent feature of the picture; she herself is engrossed in worship; and apparently between her two uplifted hands is a cone, column, or Lingam. The Fecundatrix herself has the body of a fish from the waist downwards, and from the sea of fecundity in which she sits rises on one side the too symbolic TORTOISE, and on the other SIVA'S HANDS, both in evident adoration. Fergusson thinks that this picture is only of the 13th century B.C., and adds in regard to the Chinese pictures in this work—which are shown as having three, five seven, and nine Serpent-hoods, that in India, from the 3d to the 13th century A.C., it was usual to have three, five, and seven, but never till the 13th century A.C. to have a Serpent terminus to the human body. The pictures or sculptures of such may, indeed, be of only the 13th century A.C., but the original idea. must go very *far back into pre-historic* times, say to 4000 B.C. at least, when woman, fish, and Serpent, were continually associated together, and indeed are identical as they still often are so. I am not prepared to dispute the correctness of the number of hoods to

form a wreath, as this like the folds of the Serpent, the stars, or yoni dots on Indra's robe (Pl. v., 5), or a priest's garment seem to have followed certain knowledge of the times and the mandates of leaders in religion, astronomy and art. As a rule, they are purely of solar significance, but in regard to the terminus in a Serpent body, my own studies do not admit of my acquiescing in any post-Christian era. The fish and serpent terminus was, in many lands, a favourite idea, and drawings and sculptures of such abound, and if not to be found in India in the centuries named, this could only arise from a temporary feeling on the part of the people or their rulers, of which we have numerous instances in all faiths. Thus at *Sanchi*, in the 1st Century A.C., it is thought that Boodhism had purged itself both of Tree and Serpent Faiths, at least, nearly so; yet Mr. Fergusson shows us that at Amravati, in the 4th Century A.C., the pendulum had swung back again; for here we find not only the Dagoba, or Womb with its Pandora's box of relics, but our *oldest* friend, the Holy Tree, the Chakra or Wheel or Sun of Life and Eternity; and once again the persistent Nāga, but this time as Boodha's co-equal, just as the Nicolaitans said he was Christ's, some seven centuries after Jesus is supposed to have lived; for in the case of Sanchi and Boodha, seven centuries had here also intervened since the pious man had died, and become deified. Fergusson calls the Sanchi remains "*the Boodhist Illustrated Bible of the Hinayana period*," and considers it to be 500 years prior to the writing of any Boodhist book which we possess. This opinion, I suspect, is now very much modified. The Amravati ruin is the pictorial illustration of the Mahāyāna, three centuries after its promulgation.

On the great bas-relief cut in the well-known Rock, crowned with seven Pagodas, at Maha-Vilepoor, South of Madras, we have Siva embracing a Serpent Queen, who is human from the waist, and this too is placed by Fergusson, as belonging to the 13th Century A.C., although we are assured on all hands that Hindooism here succeeded Ophiolatry. No doubt Sankar-Achārya did ask his countrymen to go back to Lingam Worship, pure and simple, and so we may say to rise above its symbol the Serpent, in the 8th Century A.C., just as Mahomed then also asked Jews and Christians to adopt the undivided worship of the real "*All-Father*;" but this practice of peoples does not, in any way detract from the statement that pure Phallic Worship was the second if not the first of man's faiths, and that the Serpent terminus in question, if not as yet, found by us as aculptured before the 13th Century A.C., did then occur in such places, only in resuscitation of what long ages before had been well known to mankind. Although Sivaism may not be clear to us in the unwritten pre-vedic ages, and dimly so only, in the Vedic Roodra, yet I have no doubt the masses were then and long ere that, bowing down to their genital gods, far more fervently than they are even now doing.

I may mention the following as an instance of how little we observe the practice and dogmas of the faiths which surround us, unless our attention, nay studies, are directed thereto, and it happened the very evening of the day on which I wrote the

foregoing, and was such a scene as I had not noticed for some dozen or more years back. I witnessed the roads crowded with earnest, pious souls who, with fatigued, and in many cases lacerated bodies, were gradually nearing one of Maha Deva's shrines, by measuring every inch of the weary way, from their far distant homes, by the length of their bodies stretched on the dry, scorching, and dusty way. Affectionate relatives or friends were kindly washing the devoted pilgrims, some of whom seemed half dead with fatigue and excitement of mind and body, whilst pious strangers were also cheering them on their way, and pouring water into their parched mouths as they rolled along in the dust and heat. When coming across the devotees we were taking our usual evening drive in the European portion of one of the largest cities in Hindoostan, and some of the company, though ten years in the East, gazed in astonishment at the road-side scene, as what they had never before witnessed! So apt are the daily occurrences of even, as in this case, the *most fervid faith*, to escape those who live in its midst, ay, and have carefully thought of all around them all that time.

Fergusson seems to think that Lingam Worship may be new, because he does not find it so early and as distinctly as Serpent Worship; but he should remember what he himself says of this great faith of China (T. and S., 52)—“If this be so, that the Serpent is the Chinaman's great god of happiness,” why has not everybody seen it and told us of it? Yes, why? Things strike different people differently, and some walk about with eyes and ears closed. If we read only the works of our great writers or philosophers, whether Plato or Aristotle, Demosthenes or Cicero, we would scarcely evolve the *gross faiths* which we now know to have existed in their midst. Do we indeed realise those in our midst in England or even in London! When we read the treasures which have been poured into our laps from all the mighty minds that have blessed the world during the last two hundred years, ending in the *Revelations* of our still living philosophers, can we imagine that the great mass of our thoughtful ones, and many thousands of leamed men, still look upon such rude Syrian Sheks as Abram and Moses as demi-gods, not to say such weak and immoral characters as a Jacob, Samuel, David, and Solomon? ay, and who woship as gods, a Jewish matron and her babe, and consider as special supernatural acts of the great and immutable ruler of the universe, all those writings, miracles, prodigies, and myths which have come down to us unverified by a particle of extraneous evidence that would bear a moment's cross-questioning or sifting in any court of law in our land. There are times when we *must speak out*, and I here only speak, though slightly, yet seriously and solemnly, of those characters and tales which Europe holds sacred, as Europeans speak, and as I shall by-and-by also mention the sacred characters and writings of all other nations; with what measure we mete, let it be meted to us again.

Brahmanism, no doubt, at times disliked the Serpent, and drove it, *as a veritable Snake*, though *never as a symbol*, out from the midst of her more civilised parts towards the northern. mountains, or, at least to the ophite cradle of Taxila, and to its

Dravidian strongholds in the south: Brahmanism did not, as a *cultivated* faith, favour more than the *symbolism*, although even near its headquarter shrines, were to be found by those who sought, the actual living reptile; yet ignorant fanatics abundantly kept and regularly worshipped the god, both real and symbolically. Numerous stories reach us of how the King of Manipoor used to worship a great *Raj-naga*, called *Pak-ang-ba*,¹ from whom he considered he was directly descended. This Snake had Priestesses to attend upon it, who daily sat in the temple watching its every move, and ministering carefully to its wants. In Central India, near Sambalpore, there are races who say they worship a great snake, which "has received in a cave ever since the world began." It reverses the Sabbatarian doctrine and sleeps six days, and on the seventh comes forth from its house; and for a very good reason too; as it is then regaled on a whole goat, when, after a plunge into a canal, cut for its recreations around its dwelling, it retires to its weekley slumbers. A Mr Mott saw this monster in 1766, and says "it was some 2 feet in diameter;"² and Major Kitto confirms this when he saw it seventy years later, in 1836; this officer says he has no doubt that many such exist, and could be found if we set about properly to look for them.

Especially has the Serpent had a most enduring and happy lot in that gem of the ocean—Ceylon; he is there still, no scotched faith, although many a faith and sect has swept tumultuously over this isle's impenetrable woods and mountain fastnesses. It is 2100 years since Boodhism claimed the island as her own special paradise, and this it has been ever since, if not so always in the eyes of its immediate rulers, yet always so in those of distant Boodhists; these, for at least 1800 years, have ever looked upon the island with filial love and reverence; yet, to this hour, the Serpent is, with the great mass of the lower claas, an object of much more real adoration than Boodha himself.

Many Eastern potentates have claimed direct descent from the Serpent, and curiously enough he seems more in favour with the Vishnoo sects than Sivaite, and is more abundantly sculptured on Vishnoova shrines than on the other, though he has nothing in common with the softer emotions of love which Vishnoovas affect above that of their brethren. As devoted to the feminine energy, and often putting aside the Lingam with abhorrence, of course the Vishnooite can plead that the Serpent more particularly belongs to him, because to Luna, Isis, Eva, or the Yoni; and indeed mankind will be generally on his side; in this respect, rather than on that of the professedly severe and ascetic Sivaite. Wherever we look we find this symbol of Passion, the moat loved, or at all events, the most prominent object in the world of old faiths. I believe he ought to be shown in broader and more intense colours in this chart, but I have endeavoured in these points to rather understate the facts and never anywhere to press doubtful evidence.

¹ *Tak, Pak, hence Hag, &c.*, are all terms applied to the Serpent from China to Armorika and Scotland.

² More probably "*circumference*."

The Vishnoovas undoubtedly show a greater attention to the decorations, or if I may say so, the amenities of the faith, and make more of the Tree element and of all the softer emotions than Sivaites. Fig trees, Toolsi and floral decoration are more prominent with them, but their festivals display a more sexual element, although there is not much to choose between them and other religions during the chief solar phases; or the festivals corresponding to our Christmas and Easter. Several great Serpent dynasties of ancient India called themselves Serpents or Nāgas. Their "holy scriptures" say they were a race of demi-gods who lived in the realms below, and who at will assumed man's form and came on earth, but always retained the serpent's tail. Nagas are to be distinguished from the Sārpas or true snake, who according to the Poorānas never act or speak as men, and are never worshipped by Brahmans. The Sārpas is not therefore our early Eden demi-god—the instructor of youthful Eve.

All coiling roots and fantastic shrubs represent the serpent and are recognised as such all over India. In Bengal we find at the present day the fantastically growing *Euphorbia Antiquorum* regularly worshipped, as the representative of the Serpent God. The sacred thread worn alike by Hindoo and Zoroastrian, is the symbol of that old faith; the Brahman twines it round his body and occasionally around the neck of the sacred bull, the Lingam, and its altar. The serpent dances with Pentecostal tongue of fire, in and about the Argha, or that "boat of Life" in which the Argha-Nāt (Eshwāra) stands. (See Fig. 42) With the orthodox, the serpent thread should reach down to its closely allied faith, although this Ophite thread idea is now no more known to Hindoos than the origin of arks, altars, candles, spires, and our Church fleur-de-lis is to Jews and Christians. I give here an ordinary Maha Deva or Lingam-in-Yoni stone, such

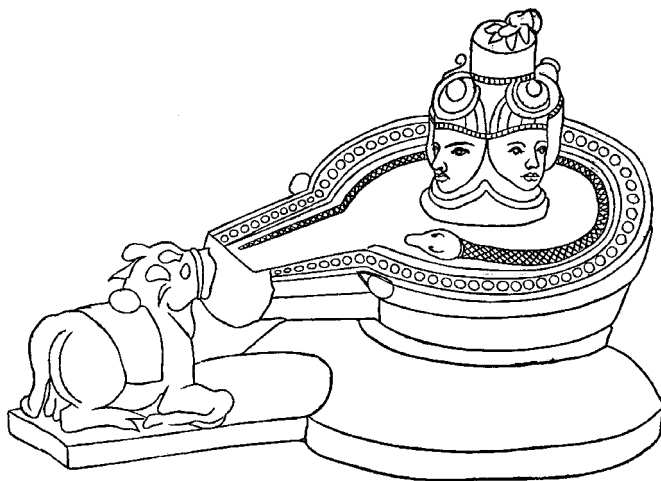


Fig. 39—MAHA DEVA OR STRI-LINGA, WITH NANDA OR BULL

as we meet with every day in Indian temples, but which I take, by Dr Inman's kindness, from his 2d vol. at p. 220. Here the symbolic God lies resting in the fiery circle of Eternity, and I suspect also is the band which we see round "the column of Life," or Lingam; and that it is the Pythic head which reaches up and kisses the Lotus or Fertility on the crown. I have often so seen the Maha Deva (Lingam) adorned. The heads embrace the whole world

of man as Truth or Religion, Matter and Passion. Taurus or the Bull (here called Nanda) kneeling at the entrance of the door of life is intensified passion, power, and fertility, just as are Aries and Taurus, the young Ram, and the Bull of the vernal Equinox. I beg my readers will remember here,

what Orientalists have so often said in regard. to the *full* significance of every *line* or *even dot* in these great national religious figures. Here every line and curve and dot has a name and a distinct meaning, all of which are recorded in countless holy writings, and not the least is the kneeling attitude of the Nanda, a position not common to bulls, and which for a long time I could not discover and cannot here speak of.

In the drawing of "the Assyrian Tree of Life," page 73, Fig. 25, which some 4000 years ago was sculptured on Assyria's buried palaces, we have the same idea. The Assyrian Ark is shut, and the Bull stands erect with the reptile encircling his neck, as we occasionally still see in India. A veritable "budding rod" or tree of the High Priest, separates him from the door of the fire ark; which he is seen approaching with fruit and knife. All these sculpturings, however, betoken a, time far in advance of that which aboriginal tribes have even now attained to, or to which Romans reached till about the third century B.C., for statuary was slow in appearing in Europe. The more usual Eastern Maha Deva takes the form of a simple "conical stone on a mound of earth," such as we see the African calls his *Legba*; or the "whitened tree stump" which he denominates *Ajar-ama*, and quaintly considers a fit representative of the white foreigner. The ordinary Maha Deva of Northern India is, however, this very simple but complete arrangement in which we see what was, I suspect, the first Delphic Tripod supporting a vase of water over the Linga-in-Yoni. Such may be counted by scores, in a day's march over Northern India, and especially at ghats or river ferries, or crossings of any streams, or roads; for are they not *Hermae*? The vessel of water is pierced at foot, and into the little holes straws are thrust so as to direct a constant trickle of water on to the symbol. It is a pious act to constantly renew this water from the most holy springs, or better from the Ganges. It is not necessary to have a carved *Argha* and polished Maha Deva; the poor can equally please the Creator by clearing a little spot under any holy tree, or if none holy enough exist, by planting a slip from a holy one; or if this even is not possible, by merely setting up a stone of almost any un-hewn shape, describing a circle around it, and then cleaning and keeping tidy all about it; for the great Creator loves as much the widow's mite as the magnificent shrine and priestly rites which the rich establish in his name.

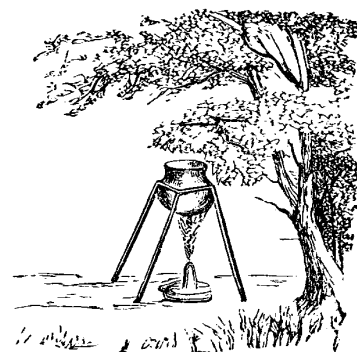


Fig. 40.
RURAL LINGAM AND VASE.

Probably no religion is more persistent than all forms of Phallic faith in again and again repeating every hidden meaning in its symbolism. This is so by design, in order to impress them thoroughly on the mind of the most illiterate. Thus the aid of the architect, the sculptor, and the painter, are all brought to bear on the eye and feeling. Hindoo temples, therefore, as a whole, as well as in every part, must depict the Deity in all his forms or ideas, and this is variously accomplished, sometimes in ornamentation, wild, extravagant, and profuse; and elsewhere only conspicuous by its

absence. Generally, however, the features or ideas of the cult are fully and generally depicted, and without as well as within; for the vessels of the inner sanctuary—the lights, the lavers, the spoons, &c. &c., must all be constructed with a view to the symbolism, as well as the gilt spires, poles; and trappings of the outer tabernacle. In many temples the actual public emblem of the Deity is only an emblem of an emblem; the real “God” being secreted deep away down in the foundations of the vast structure, in a crypt or cave (see p. 39, Fig. 4) where only the most devoted of *initiated worshippers* may occasionally see him. His presence there is to signify that he is the centre strong foundations of the world, and its navel also, as was Delphi. All faiths have more or less acted thus: Priests in constructing their shrines, whether temple, cathedral, or mosk, have aimed also at elaborating the ideas of their god or gods, and their sacred books and lore; thus most Christians insist on a church which is cruciform in plan, a spire “reaching into the heavens,” a *navis* or Ark, and a risen or dying Saviour in the eastern window; so the Moslem must have his vast dome or globe borrowed from the older solar fable, and with Luna's crescent over all, and Minarets or Phallic-looking candlesticks, such as the Christian puts on his altar: Of course, both deny the symbolism which we impute to them.

I give here a simple little Maha Deva which embraces in itself many of these features I am endeavouring to describe. It is a drawing of a copperplate which I discovered very many years ago deep under grounds when engaged in an engineering operation in southern India: The natives were so enthusiastic about it, saying that it was so ineffably holy by reason of its long interment in mother earth, and assembled

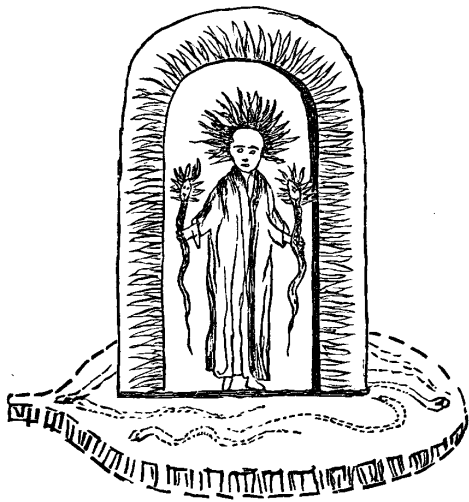


Fig. 41.—SIVA AS GOD OF FIRE—AGNI.

in such numbers from all the neighbouring country, that I was compelled, in face of the multitudes, and in case of an assault upon my small camp of workmen, to give it up; and I heard a few years afterwards, that a fine temple had been built for this object and others which we had disinterred. The Brahmans informed me that the object I here illustrate, was a very peculiar Lingam, “in whole as well as in part,” and in much else besides, and that there should have been an *Argha* as I here show by dotted lines; but although we searched diligently for this, we never discovered it. We found, however, many other images which had led the priests to consider, that it had been in

a temple dedicated to Siva, under the form of the god Agni who is here entering “the door of Life” holding two writhing Cobras, whose heads like Agni's, are emitting sparks of fire; so that here we have an Apollo with his bow and arrows passing the portal of creation, an exactly similar idea to that which the artistic Greek gives us in my illustration, Fig. 44, p. 127. The porch itself irradiates Fire as we see in the Assyrian

Arks and Jewish "Groves," whilst by the large-headed snakes on each side of the god, I suspect we are to understand a *double entendre*, always so common in Hindooism. As Passion, Heat, Fire, Air, and Water are held to irritate into action the energies of animal and vegetable life, so the serpent was anciently made to figure universally as this irritator or irritant; and, says Kercher, to represent in Egypt these, *Element* themselves. Thus the *Earth* or *Soil* because animated by the igneous power of Oph was shown by a *two-horned snake lying prostrate*; *Water* is shown as an undulating snake; *Air*, an erect hissing snake; *Zeuta* or *Toth*, being *Fire*, was shown by the Asp standing on his tail with a globe on his head, as we see in many Egyptian figures, of which more hereafter. Toth was also Passion, as "*Aurei Simplicis Ignis*"—the reptile bisecting the circle, as in Theta, and this was *the bisector's sign*, (*Toth's*), the symbol of life and death, which Eusebius called the "*character Mundi*;" it was "the *vis ignea* emblem and allotted particularly to Cneph, the Agatho-demon, and Egyptian Demiurge." (Deane. p. 129).

Thus we must remember always that we see in Pytho the "Heated Air" (Holy Spirit) though often also the unholy, and so we find him far more diligently worshipped and loved by women than men, and feted geneally on separate days, so that the sexes may think the faith out by themselves. At the Benares Serpent Festival, the first day is thronged by women, and the second by men; and on a floor adjoining the god's well, is Maha Deva's symbol in stone, with a Serpent as Passion crawling over it. The idea and form are common, and such as we meet with daily in and about most villages: This Fig. 42, is a Maha Deva which I sketched one morning in a perfectly new Sivaik temple adjoining a large missionary establishment which had been teaching and preaching on the spot for one or more generations. Here we see the Snake as supporter of the world—Creator and Creatrix, but especially of the Argha or Yoni, within which play several other Serpents as wreathing tongues of fire. All this may seem coarse to us in these days of education and refinement, but ancient peoples knew not of any such fancies—what was natural was considered presentable—nor were the promptings of nature to be always hidden. In this mankind were also too like monkeys, and even inferior to some animals, inasmuch as the wisest amongst them often hide sexual matters from the broad light of day, and from the gaze of their fellows: Many exhibit shame and modesty when discovered, yet I am sorry to say there are races in the East, if

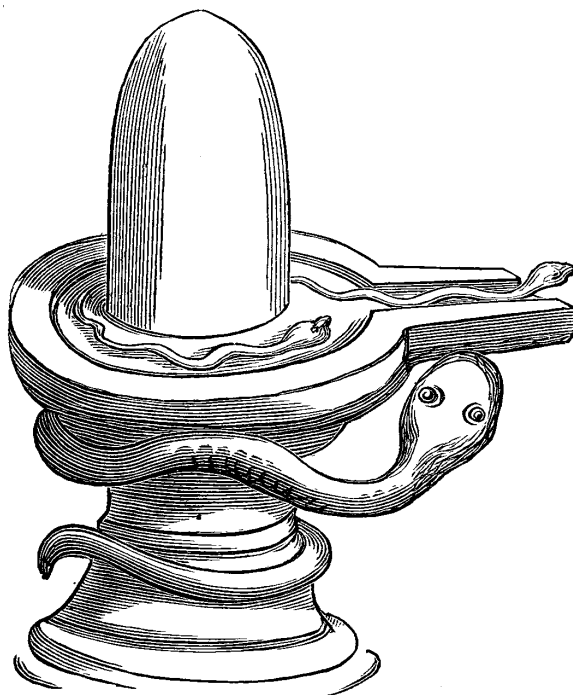


Fig. 42.—A LINGA-IN-YONI.

not communities or persons not in the East, who have not always so acted. "*Honour and Virtue*" have indeed been properly raised into qualities which we have been taught to

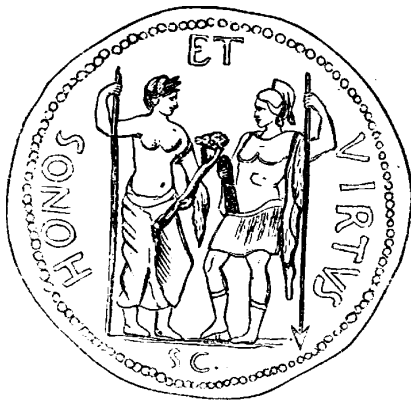


Fig. 43.—HONOUR AND VIRTUE.

aspire to, however powerfully our passions may assert themselves; and temples have been raised and coins struck in commemoration of these high qualities: Here is one which will be found in our ordinary school books, and which we learn from Smith's classical Dictionary was struck by Rome in the days of *Galba*—1st C.A.C. and of which the best we can say is, that Egypt had many figures of a similar character. If this was *then* the perfection of "*Virtue and Honour*," it staggers our belief of the possibility of refined feeling in an age which could stamp such a coin of the empire. If schoolmasters were better instructed they would

not give to our youths any representations of the female cornucopia and male baton.¹

From India and Kambodia we naturally look across to the immense island of Soomatra, long thought to be inhabited by cannibals, and of course expect to find in it a Nakon (-vat) as in the adjoining continent, and as a matter of fact we do find the same idea, for we find a Serpent God called *Naga Padhoa*,² which supports the world, and who is therefore another *Soter Kosmou* and, curiously enough, with horns like Isis, Apollo and Moses. Horns reveal to us, as a rule, a mixed solar faith, telling us that the Serpent is here Apollyon, or one touched by solar fires: *Naga Padhoa* is therefore not our very early Ob or Aub, but *O-Bel*, but I cannot say that this idea is confirmed when we go further into the matter. Oaths generally show us the objects most revered by a people, and here I can only find phallic objects in use. The most holy oath with the Balab of Soomatra is taken on the figure of a man made of wood or stone, which, as the people are able to carve this into something less indecent than a Lingam, shows us that they have risen a stage or two higher than a Jaeob or Laban, which is not saying too much for them, or that their faith has passed beyond the Pytho-phallic.

I would like much to step across to that grand continent still further south, and tell what its people know of an these matters; but records fail me here, as I fear they fail most. We have however heard, that it is the belief of the Australian Bushman, that the *Serpent* created, and ever continues to *excite all the world*. The class of Europeans who have hitherto devoted attention to the Bushman, has apparently never been able to fathom, and some say has never been able even to see, the awful rites and ceremonies with which his snaky majesty is there worshipped. I can imagine these rites from what I have seen of many equally wild aborigines, for we have still some in India who fly on the approach of the European, and can only be persuaded to accept a gaudy kerchief or other gewgaw by our laying it down on the rood and retiring. Still travelling East, we find the Fijian owning as his principal deity the great Serpent-Digei. He

¹ [But *virtus* has nothing to do with the notions that passed for 'virtue' in the nineteenth century. — T.S.]

² In Sansk., *Naga-pataya* = "The surrounding Serpent."

is "soft in the head and upper portion"—the savage quaintly says, but below "hard like a petrified stone," and, like all civilised Greek, Indian, or Egyptian Serpents, he lives in a cave on Mount *Nava-ta*, a suspicious sound like unto *navis*, *nabhi* or *argha*.

Let us now return to better known lands. In many Grecian and Egyptian stories I have always felt a confusion in the relative positions of our Eastern idea of the Serpent as Passion, and the Egyptian one of the dog Cerberus, which is frequently painted as the three-headed dog of Passion. It was the dog of the Egyptian tombs, and held to be the guardian of their loved dead; but it appears from Ovid's "Met." vii. (Bohn's Ed., Riley's Trans., p. 246), that this was the positive and special duty of the guardian Serpent, which Cerberus, says Ovid, robbed of his birthright, or place at the cave's mouth. Now the Yoni was the cave's mouth which the Serpent specially guarded (see figs. 39, 42) and this also was the Nanda's, and a Herculean position; and the dog of three heads is shown as this strong man's companion, and Herakles is said by some to be *Heera Kala* (Siva); so the myth is deep, and looks very phallic, and as if the dead had also the signification of a new life. Mr Riley's commentator says that the Serpent guarded the cavern of *Tenarus* in Laconia, one of the avenues to the kingdom of Fire or Pluto, through a temple of Neptune, from which issued nauseous vapours. He was "a devourer of flesh" and of poisoned herbs (again Sivaik), which grow about Thessaly. Women used these herbs, and became witches, and could call down the moon to earth, whom at night they invoked with their enchantments: all this is clear, and sufficiently suggestive! None before this, however, says Pausanias, ever called this guardian Serpent a dog.

Dr. Smith's classical dictionary gives under the head "Peleus," a very graphic phallic sculpturing, showing what the Greeks understood in delineations of serpents and dogs. Thetis is there seen overburdened with serpents which are biting her too ardent lover Peleus and upon whom a dog also springs from under her garments; but we must remember what kind of creature poor Thetis is here painted, with her dog and serpent. Cupid is seen gaily following up the lovers, and the result is the birth of the mighty Achilles! Eris, the goddess of strife was, we are told, the one deity who gladdened not this marriage rite with her presence; yet the offspring had strife enough in his day.

Python is destroyed by Apollo, who then becomes the oracle, yet the Virgin remains the deliverer of that oracle, ever sitting on or under the Drako's tripod; Drako being the Greek word used for a large serpent in distinction to Python, applied to a small one. Kadmus is said "to have slain the Drako which devoured his men," as passion still does our people, at all events our armies; but from the dragon's teeth, says the old myth, arose abler Warriors. The trinitarian idea descended from the Phallic to the Serpent faith. Thus we see the Trinity in Unity in the triple Serpent of Constantinople, and so also in the three-headed Serpent of Agamemnon's shield. Babylon seems to have been content with two serpents, though Sir H. Rawlinson puts *Hea*, as "the head of the Trinity;" and we know from the writing *Bel and the Dragon*

(which Protestant Christians—but they only—call apocryphal, though it is not clear why it is so any more than the other Jewish sacred writings), how enraged the people were at the destruction of their deity. Fergusson says, “in the Serpents of Metele we see the Serpents of Babylon;” and Diodoros states that in Belus’ temple, Rhea is accompanied by two enormous Serpents, and that she—Queen of Heaven—stands leaning with her right hand on a Serpent’s head, a very graphic and important confirmation of the faith and its true signification. India says, Bali-Rahoo, the Dragon causes Eclipses.

All Western Asiatics were from the earliest ages known as peculiarly and sincerely devoted to serpent worship. The most ancient Greeks nick-named all who went to the coasts of Asia Minor as “Serpents,” their own faith at that time being more purely Phallic: Thus classic tale gravely asserts that poor Kadmus and his wife were metamorphosed into serpents as soon as they touched IO’s land; and Mr. Riley, with reference to this strange miracle, says in his notes to Ovid’s “Met.” iv. 603, that Kadmos became a serpent on reaching Illyria, because all Phenicians were anciently called *Akivi*, which signifies serpent. We may remember that the Hebrew word חוה, *chavah*, is a serpent, also Eve (Gen. iii. 20); חוה *Havah* and *Hauah*, is to breathe, also burn with passion; חוה, *chucha*, is a thorn or piercing object; חוה, *chavach*, a cleft or fissure; and as ה and ח are interchangeable, we have *Havah* for Eve or Eva, the Yoni, or Mystic Mother, of which we have abundant sculptures and drawings in all countries evidencing the direct worship of this Evic-serpent. See a well known sample of this in Layard’s “Nineveh and Babylon,” p. 156, which I give further on; he copies it from an Egyptian seal. The worshipper is Bacchus, though called “the silent deity” Harpokrates, sitting on the lotus as fertility; that Harpokrates is Bacchus, I will hereafter show. The words used for male and female in Gen. i 27 are only a little more gross than the Adam and Eve of the Hebrews, being זכר, *Zakar*, and נקבה, *Nikeba*: The signification of *desire* in Gen. iii. 16 is the serpent as emblem of desire; see “Ancient Faiths,” i. 497.

The Pythie god is by no means yet dead in Western Asia, nor even in Asia Minor, although the faith suffered an undoubted and severe blow from the education and enlightenment which the philosophers of Greece and Rome brought in, and especially the latter, whose Pro-consuls were sources of light through which her stoicism and learning, were brought home to the very doors of all her most distant provinces. Christianity was for a time a damper to this progress, for she believed in a coming millennium, and in all the miracles and superstitions of the day; at least ninety-nine Christians in every hundred did so, where these did not set at nought her own. The first Christian churches—says Fergusson, quoting M. Pindar—Ephesus, Smyrna, &c., were notorious for their old serpent worship, and this he states in support of his theory, that Turanian races are generally serpent worshippers, and therefore more susceptible of Christianity than Aryans, which is equivalent to saying that Christianity is mostly suitable for the lower stages of our growth.

A small *brochure* by the Earl of Carnarvon shows us, that neither the serpent nor his usually accompanying deity—Fire, is yet dead in these old seats of empire; both, he states, are considered necessary to give light and beauty, and were thought to inspire awe and veneration for the holy dead. The Earl visited in 1860 the very holy shrine of *Shek-Adi Ayezide* of Mesopotamia, about 25 miles from Mosul on the spurs of the Nestorian Mountains, overlooking the plains of Nineveh, and speaks thus of his approach to it through wooded gorges:—"Its most marked features were conical spires, fashioned in the form of a wavy and pointed flame. . . . marking the old fire worship which is more truly, if not more openly professed amongst the Yezidis, than any other nation west of mount Elbruz," the holy Hermon of the Caucasians. He found the serpent "prominently sculptured *on the side posts of the inner sanctuary*," for it is the commonest emblem of these parts, not only internally but externally, and on all churches, monasteries, and convents; so much so, that taken in connection with the October Saturnalia, and the water ducts and water appliances to all these shrines, we are thus assured. that they have always been more or less serpent temples: Perhaps on this account the old Shek selected this Pytho-Fire shrine as his final resting-place. The lamps and all the appurtenances, says the Earl, were too sacred to be defiled by an unbeliever's touch, and the fire was never permitted to go out in the adytum, or holy of holies.

Let us now glance briefly at some of the most highly esteemed specimens of Grecian art, and remove if possible some of the gloss and pretty painting with which the poet and artist have draped their figures; for, as I have long ago urged, they have but worked up the cold harsh outlines and ideas into lovely forms and enchanting pictures, which we, going to the root of matters, must try to dissipate. Given a Christ-like idea, it is easy to enshroud the babe in swaddling bands and lay him romantically in a manger and bring the star and wise men from the East to do homage at the shrine; to kill all the babes in Judea, and stir up the anxious, nervous minds, of conquerors and conquered, and bring statesmen and monarchs to the foot of a cross; but we must be here real, and neither accept Boodha of the grove of *Lubina*, Christ of Bethlehem, nor the Prophet of the Desert; without sifting all.

As man learned to sculpture freely, the representation of male and female took the most beautiful forms of man and woman, and when Poetry and Music became arts, common and appreciated, the two were personified by the sexes; Music became Woman and Love; and Apollo and others played upon such lyres to enraptured nature; and it is here, as with the lyre, that he is shown to us as passing through the Door of Life. He is in the state which Solomon calls blessed, because his quiver is shown full of arrows, and his bow is ever with him, or he is supposed to be holding his bow after shooting forth his arrow. At other times he is found sculp-



Fig. 44.—APOLLO WITH LYRE.

tured as a Hercules or representation of manly vigour, in which his uprightness is meant to be a special characteristic. The pillar or column on which he sometimes

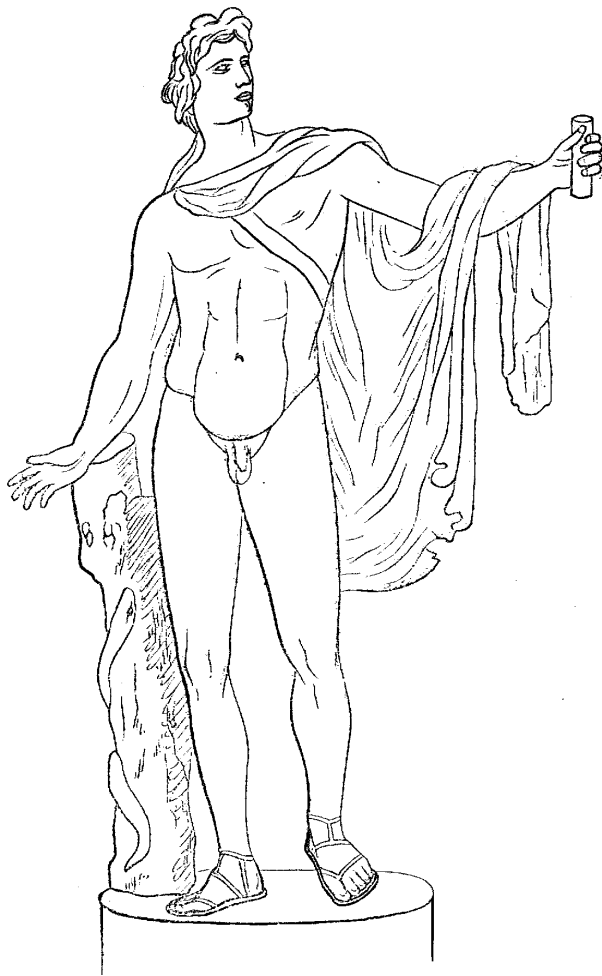


Fig. 45.—THE PYTHIAN APOLLO.

leans is Phallic, and especially so when the serpent is entwined round it as here. Sometimes the whole figure is Phallic, and in this case is usually ornamented with bunches of grapes and clinging ivy, as emblems of Dionysus, whose symbol is the Phallus, and whose attendants are Bacchantes wreathed in ivy. At other times Apollo stands as here usually sculptured, the symbol of manly power and vigour, and with his quiver full of arrows, from which one has just issued. Mark here that the Lingam column around which the Serpent twines, is the highly emblematic tree stem, and that in this case he is known as the Pythian-Apollo, *Darter*, or Sun, for the *Oak Stem* is Jove or Jehovah. I should perhaps state that it is very often only by studying this support or accompniment to a god, that we can discern the full meaning and characteristics of the god-idea and tale, thus pictorially meant to be told us. If not told in the accompniments, we can generally discern it in

the garments and ornaments of the figure itself, but when this is nude, we learn that the painters or sculptors meant us to fall back on the surroundings, and so we discover (as Erasmo Pistolesi tells us in his beautiful work on "The Antiquities of Herculaneum and Pompeii) in the case of Bacchus, first, from his Nebride, tiger's or lion's or ram's skin, and, secondly and thirdly, from his side column entwined with the vine and serpent (love or passion), *the three characteristic symbols* of the worship of Bacchus." So, in the case of the clothed Minerva, we understand the meaning she represents by observing wreaths of serpents around her neck and bosom and a gorgon's or child's head in the centre of the breast, and we natually exclaim: "Passion and the bewilderment of disordered pnsion, and love for offspring," more especially if she stands with a globe, or child, or both in hand. Now in the case of this last Apollo the side column is often much higher than here, and the snake larger and more prominent, and shown as looking upward with head erect, and reaching nearly to the Apollo's chest, and folded about his arm; the column is also

often shaped snake-like in graceful curves, and surmounted with a bunch of grapes or seed. See a figure in the valuable German drawings entitled *Denkmaler der Alten Kunst*, by C. O. Müller. The fellow to this Apollo would be the beautiful *Venus de Medici*, who leans (see figure 224 of same work) against her representative, the fish, here a dolphin, on and about which young cupids are seen riding and gambolling. The same idea, but softer and more matronly, is portrayed in the Ephesian Artemis, with arms open, displaying her multitude of full breasts, whilst clothed in an armour of passion, see figure further on.

The *Bilder Atlas* (Leipzig 1860) is full of fine illustrations showing similar and other strange ideas of Phallo-Solar Faiths. The Dolphin may be often heading the phallic pole, as in plate viii., where stands beside it a representative man as Neptune, who holds the fish by the tail, probably to restrain its energies.

One sculpture (fig. 15) shows Man flying over the earth, bearing aloft the *Concha Veneris*, and a figure representing Woman is seen pouring from her vase all that earth counts blessings. Elsewhere we see Satyrs kneeling before a woman, and filling the vase she holds out in her hand—the meaning being the same. Seeing I have already had so often to mention the Concha or Shank of the East, I think I had better pause to give my European readers a sketch of this most important symbol, for we shall never get on well unless we thoroughly comprehend these objects; and the details to which Orientalists attach so much importance.

I give here from among the ornaments of the highest deities, and from the most learned of bygone Orientalists, at least in these details, the Concha, as seen in the hands of Vishnoo and his consort. (Plate vi. of Moore's Hindoo Pantheon). The god holds the larger shell in one hand, and in the other, opposite to it (not shewn here), the great orb of day. In Moore's picture, also, Vishnoo is seen to be standing in the very symbolic arched doorway, like Apollo in my fig. 44, and adorned with a gorgeous head-dress of serpents, whilst overhead is a Baldakeno of hooded snakes; the down left hand is reversed, betokening that he here holds virginity on this side as well as his goddess, whilst the down right hand is turned boldly to the front. The reader will not fail to mark the prominence of the diamond form in the centre of the god's hand, which, when open, is always the symbol of the Creator, Siva, and that the finger points markedly to the centre of the diamond. See also that the shell emblem is oval, and winded like the Osirian hat, and has a conical or phallic top, such as most women in Egypt have on their heads when engaged in worship, or fully dressed.—See *Wilkinson's Anc. Egyp.* I., 318. Of course the god has four hands in Moore's illustration, as all solar deities have.

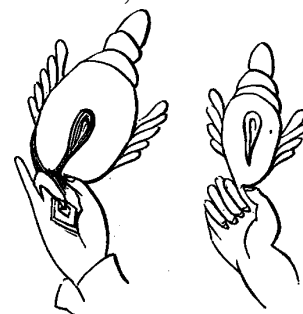


Fig. 46.—SHELLS.

The smaller shell is in the goddess's hand, for she presides over the wombs of all females as the mother of all mothers. It is possible that the Osirian head-dress sprang from this very old Eastern Shell-idea, for this shell was the *first Priestly Bell*, or

music of the gods; it can frighten away all evil demons and sceptics, and therefore was an article very early and very persistently used as well for sacerdotal garments as church oration; and from it combined with other causes, did all bell-like plants or flowers, and fruits, as pomegranates &c., become the favourites of ecclesiastics.

The Concha or Shank is still the Hindoo Church bell, though gongs and trumpets are likewise used; it is however, still the principal bell with the strictly orthodox, and at some very solemn rites is as indispensable as the Christian Church bell, of which it is the prototype. What good Christian's marriage or death would be complete without the church bell? The Shank is more especially blown when the Sivaik priest goes through his genuflexions before the Lingam and anoints it, which corresponds to the act of the Catholic priest elevating the symbolic wafer—"the victim"—emblem of the "God of Bethlehem." Then, too, in addition to the blasts of the Shank, which uniquely correspond to the Jewish trumpetings, the inner small bell of the Sivaik temple boldly clangs, as does the altar bell of the Roman Catholic meekly tinkle; only the ideas in these rites have changed, not so the customs and forms, for with the ignorant masses these are not so easily moved. The emblem in the left hand is also the common mark, or *Nishān*, which we almost always see on the foreheads of every goddeas of the Hindoo Pantheon, as a glance at Moore's plates shews; it is, in fact, the orifice of the shell.

The Concha is not the same shape in all countries, and is represented in Southern Europe by the *Buccina*, called in Greece the *Bukani*, which was there also blown at great *fêtes*. The Greek word is *κόγγη* Kongke. I give in figure 47, a Greek drawing of the ordinary



Fig. 47.—THE PHALLIC GOD AND SHANK

Indian shaped Bukana, where we see the unmistakable phallic figure of a Deity blowing through the shell, which English schoolboys are ignorantly taught to call "a Triton sounding his buccina." Smith's Dictionary of Antiquities unwittingly but appropriately shews the Bukani under the head of *Navis*, for it is Maya's boat, and the Concha her emblem; yet a male in connection with it is far too *prononcé* an ornament even for our school-books, and the editor has given this figure as the outer gold stamp of his most valuable and popular "*Dictionary of Antiquities*"! The shell is also seen among my other figures, and always in Indian pictures beside the other sexual energies. The Triton, or man in this position, is a sort of pictorial pun for the phallus; and he carries with him his rudder, or consort, for the rudder as well as the stern of every vessel usually denotes woman as the great carrier, and hence ships as carriers have the feminine affix. Unintentionally the learned gentleman who writes the article "*Navis*" in Smith's *Dict. of Antiquities*, gives us two very rudder like and feminine cuts below the phallic Buccina. Of the one he says the rudder, "helm or tiller is *crossed by a cornucopia*;" and in regard to the other, that "Venus leans with her left arm on the rudder to indicate her origin from the sea." This is not of course correct; according to oriental phallic lore

the winged arrow is the male, and carries a *flear de lis head* with, I suspect, the heel wings of that "old thief" Mercury, so that the piercing of the rudder is highly emblematic. I give the two gems seen in the Dictionary article for facility of references, also a rudder and shield, regarding which I must say a few words more.

In the celebrated Irish *Tāra brooch*, which Mr. Waring gives us in plate 92 of his handsome volume,¹ the serpent is the cross-pin of the feminine emblem, as the arrow here is of the rudder, yet we should have fancied that the Irish brooch-maker would, for the *circular* parts of his work, have preferred the serpent from its curling coiling propensities, and had the javelin or spear—equally symbolical—for the pin of the jewel;

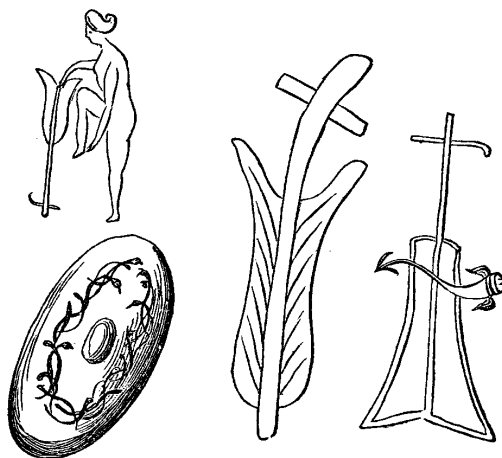


Fig. 48.—RUDDER, SHIELD, &c.

yet it is not so, shewing us that for this crown jewel, the Irish people preferred Python male to Python female. We see what importance the sensual monarch of the Jews attached to shields by his making no less than three hundred, and of pure gold, and hanging them up in his amatory palace of Lebanon (1 Kings x. 17); of which the value, we are gravely asked to believe, was something like a quarter million sterling.

David captured similar "shields of gold" on the servants of a king of Arabia-Deserta (2 Sam. viii.), and also dedicated them, like Great Cesar, to his gods. Such shields we find were either sacred to the sun, as Turner and others tell well us the shield of Pallas was, or to the Genetrix, and may be classed with the Roman ancilia, keys, rudders, and such sexual simulacra. The serpent was the steersman who guided the arks or boats of this faith, see Fig. 73, page 191, and Pallas-Athena, Ceres, and other Saktis often had such emblems as these. Feathers or wings attached to gods or goddesses, I have elsewhere shewn, had always some sexual signification, and this feathering of the rudder; so precisely like that attached to the Phallic cap of the gods, is suspicious. Ceres had usually a cross at the head of her shaft, which completes the symbolism; the shields had serpents and such like, with a centre boss. Jehovah, who was once a female. god, called himself the shield of Abram on the occasion of his asking for offspring (Gen. xv. 1). The Romans preserved with great religious care and reverence twelve. ancilia in the temple of Mars on the hill of Pallas, for which there were regular priests, called the *Salii Palatini*. In connection with them also were sacred cups—*Patera*, *Patella* or *Patina*, which in Sivaik temples are called *Arghas*; these appear also in Grecian rites, and in the sacramental chalice of Christianity. The arghas are occasionally used for incense, and the distinction between them and the cups and the censer of the Christian churches is very fine. All have been in use from unknown times, for as Dryden says,—

"The *Salii* sing and cense their altars round
With Sabine smoke."

¹ Monuments and Ornaments, &c., by J. B. Waring. J. Day & Co., London, 1878.

The goddess of the Concha or vase is shewn in a very striking way in Plate vii. fig. 20, of the *Bilder Atlas*, as rising vigorously out of the ocean, riding the vernal bull; it has a fish's tail, in the folds of which children are gambolling, whilst winged cherubim are urging the hull upwards in his fiery path, in a way which reminds us of that whipping of the altar of Apollo by impetuous creation; the riding deity here representing woman. Elsewhere may be seen the same goddess riding a fiery horse, which has a fish's tail but no legs; it carries with it a picture of all animate creation, shewing us that the worship is intensely solo-phallic, and that these phases of faith must never be entirely separated if we would understand aright the ideas of the Greeks and Romans, even up to the last century or so.

Where could we find a fitter queen of these faiths than she, Sophia, Wisdom and Power, portrayed in that magnificent statue of the Akropolis, the Athena-Parthenon, Athena, Minerva, Pallas-Athena, or Athena-Polias? for all of which grand titles my eastern friends would be inclined to substitute *Sri-linga-Jee*, *Adāma*, or *Yeva*, according as they were expressing themselves from a Hindoo or Mahomedan point of view. She was no doubt Palla or Phalla the great father, and Athena the great mother, an androgynous deity, such as Zeus and Wisdom always were. Pallas Athena commonly bore the shaft of Zeus, the trident of Neptune, or the Tri-Sool of India—the three-thorned “Enlivener” of Gē in one hand, a globe in the other, on which a new world arises, and so on *ad infinitum*.

The wild and impetuous paaions of the goddess are usually indicated by writhing snakes over her head and breasts, and issuing from her garments at foot, here only partially shown. Sometimes she seems to rise above passion and trample it under foot, as we observe in an illustration of the *Denkmaler der Alten Kunst* collection; whilst elsewhere she is the patroness of passion, herself unmoved, but moving all creation, as in the *Bilder Atlas* (Leipsic, 1860), where she leans against her representation the shield (not the rudder here), at the foot of which is coiled a serpent looking up to her, and a winged lioness with very full breasts, as if imploring her to exercise her potent energies.

In Latona's story we have a similar idea; and in this sculpture of her, where we see a serpent tempting a coy or backward woman, we have a a sort of pictorial pun in the upright column which she and her young ones are made to form between two rocks or cliffs—always male symbols.



Fig. 49.—PALLAS-ATHENA, OR WISDOM AND POWER



Fig. 50.—LATONA.

This drawing is one of a class common on vases. Latona, the mother of Apollo and Artemis, and Queen of Delos, is here flying from the serpent—Jupiter, with some amount of dear, but neither in anger nor altogether willingly, whilst her children seek to cling to the pursuer. The idea, I fancy, is both phallic and solar as connected with Zeus; the very name of the goddess, *Λήθη*¹—Latin, *lateo*, seems to tell us of hidden powers of fecundity, which Zeus the Sun developed; so that the flight, if from the gods, represents the seasons, similar to the diurnal idea of Daphne or Aurora.

Our Serpent-god plays a similar part with Hercules and the Hesperides, in that “garden of apples”—a fruit which signifies more than I dare here explain (see *Anct. Faiths.—Apples*). Hera got the apples from mother Gē, and when they had served her purpose, entrusted them to the Hesperides, daughters of Night, or of Atlas and Hesperia, or Zeus and Themis, a very imprudent act, which was scarcely to be expected from such a discreet and well-informed person as Juno; but the story is Phallo-Solar. The Hesperides were those who dwelt far away beyond the Borean wind, or—as this was afterwards localized, in Hyperborean lands, then thought to be beyond mother Gē’s domains. Juno, after fertilising her own lands, is in this tale represented as then giving these maids the means of fertilizing their sterile grounds, so that in all this wonderful tale of searching out and capturing apples, or fruit hidden away by Hesperides, and guarded by a great serpent, we no doubt (although I suspect a very gross Phallic tale is the root of the myth) are now merely asked to see the idea of the sun searching out and bringing to life latent fertility, as in the tale of Latona and Delos, which was also a very barren though sunny place, like what Hyperborea was believe to be.



Fig. 51.—MAN, WOMAN, TREE AND SERPENT.

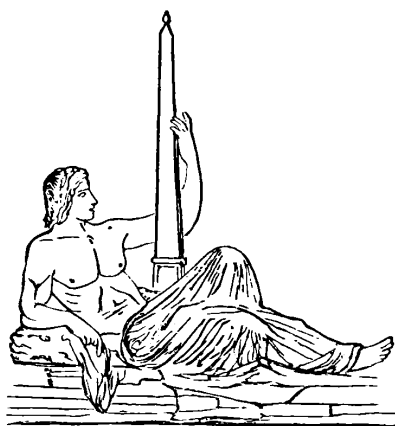


Fig. 52.—THE PHALLIC MARS, CAMPUS MARTIUS.

We must bear in mind, that as Apollo or the Sun is Python, so the Pillar, Mudhir, or Sun-Stone, as they called it in ancient Ireland, is also the Toth, the Solar Serpent or obelisk, which last—“Grimm’s laws” notwithstanding, if such must be—I hold to be resolvable into *Ab* or *Ob* and *Palos*. or *Ob-belos*, the Serpent shaft or sun, which Bryant and Holwell support me in saying. In historic ages the worship of the Pillar and Phallus was general at all Solar phases, and whether in Asia Minor or on the Campus Martius of Rome—around that fine monument, but very coarse idea of Mars—we see why the annual games of the people, Delphic, or Pythic, were so held, and in presence of such gods. Before this Mars, the youth of Rome were annually assembled

¹ [*sic*, s.b. *Λητώ*, *Lēto*. *Λήθη*, *Lēthē*, was something else entirely – see LSJ, s.v. — T.S.]

to contend in tournaments and manly exercises for the maidens whom they loved, and the exploits of the gods were held up as examples to all. My illustration is from one of a group in the Museum Pio Clementinum, and represents, I believe, not only the great Phallic god of war, but the sun of the vernal Equinox, who has to resuscitate the injured powers of nature, and is therefore the personification of manly vigor, and the favourite of Venus. The pyramid is the *Fire-tower*, and hence is shewn the small but everlasting flame proceeding from it, as all obelisks should shew this—otherwise they are devoid of half their meaning.

Rome, from the days of her mythic Romulus of Etruscan origin, to that of her emasculation under false Christian ideas, was a firm and consistent adherent of all forms of Phallic faiths, which she boldly depicted aloft on her standards. Let us glance at the most prominent.

In the first here we have first a *bona fide* *Serpent pole*, such as Moses is held to have

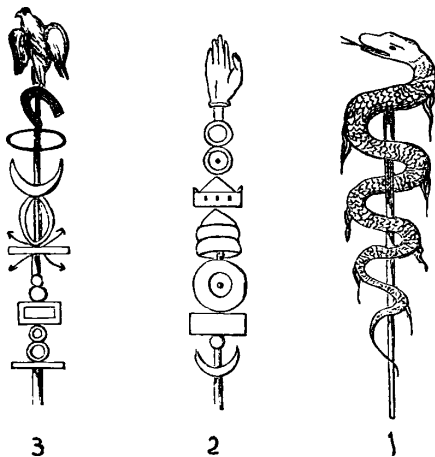


Fig. 53.—ROMAN STANDARDS.

set up, and his tribe worshipped for some seven hundred years; then one surmounted by Siva's special "Emblem of Almighty power"—*the open hand*, along with Solar, Lunar, and Arkite ideas sacred to that faith; and thirdly, we have one headed by an Eagle, who is Vishnoo or the Sun, *ubiquity and power, religion and truth*; and below it, various very Ionic-looking emblems as ovals, circles, goads or thorns, &c. It was natural that the followers of such "Banners" should revere all the legends of Phallic and Solar lore, and that their greatest leader (Cesar) should send to the great GENETRIX of his capitol, on the occasion of his greatest conquests, her emblematic shields embossed with

pearls—highly symbolic jewels, and in-wrought by Alban maids with the finest of British gold. This subject of Banners is extensive, and capable of almost indefinite expansion, because all ancient peoples often proclaimed their faith to the minutest details on such Banners or Poles as they bore before them in procession or armed array, and it is difficult within my allotted space to do it full justice. The Roman standards had also the cross and circle of Venus, see Fig. 99 IX, p. 228, which Constantine, the so-called Christian Emperor, to please the Christians whose faith the coarse and ignorant Pagan (for he only became a Christian in name) saw to be in the ascendant, modified, by removing it from the top of the spear to the side, which really only changed the Kaldian symbol into the staff and crook of Osiris, and into that ever highly Phallic letter—the Greek R. As Pindar had said that Venus brought her sign down from Olympus *with her sacred bird crucified upon it*, so the Christians (probably the often untruthful Eusebius) thought it advisable to say they too got their cross from their heavens, or had seen it in that portion of atmosphere which was over Constantinople for a fraction of a second in the year 311 A.C. Plato and Justin Martyr

only knew of a Greek "*Khi* or *Khiasm*," which in Eusebius' day was called of *Khiasmos*. So he gives *Rho* as his emperor's monogram of "*Khristos*," explaining *χρῖστος* *κατὰ τὸ μεσαίτατοι*, "the letter *Rho* passing exactly through the middle of the letter *Khi*."¹ This sign was then also, like that of Phallic crosses, called "*the cross of salvation*," or *of life*.²

The Romans are believed to have got their first standard,—a phallus or pole— with a spear transversely to it, from the Samothracians, Dacians, and such people; that

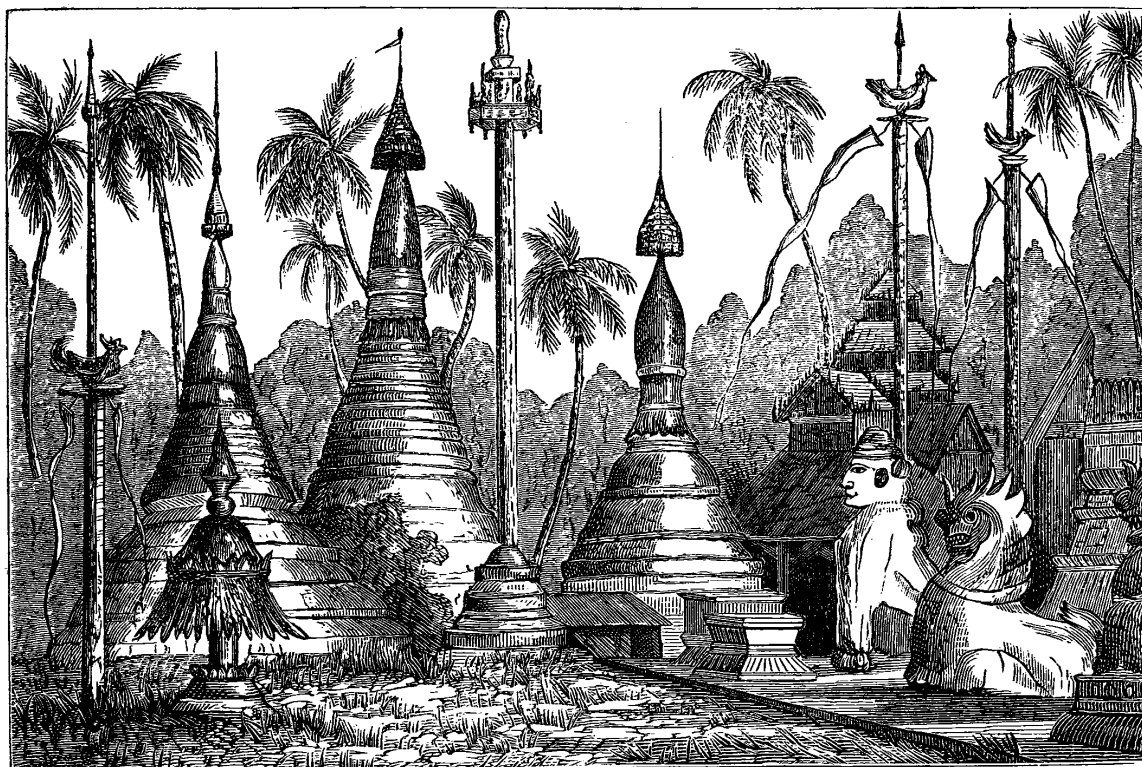


Fig. 54.—BARMESE PAGODAS, RANGOON ON PLATEAU OF SHOOE DAGON

is, from the Ugric Etruscans of Asiatic extraction. This transverse object was usually put in motion by strings as "a wagtail" at all festivals, as at the Phallophoria, Thesmo-phoria, &c., just as I have seen this done very frequently in India. When the *Linga* is in agitation, all the beholders pray to it, the ceremony thus corresponding to the raising of the *Hostia*, or supposed "sacrifice of the victim." The Boodhists also keep up a similar waving in the pulling of the serpentine streamers on their temple poles, which may only be done by young virgins and lads; the sacred *Henza* or *Goose*, and Phallic portion of the pole is thus made to bow and quiver, when all the people fall on their knees and worship. I give here a sketch of these poles and ornaments, taken by me above a dozen years ago, as they then existed around the base of the great *Shooe Dagon* Pagoda of Rangoon. A corner of the base of this great and holy shrine is seen adjoining the figures of the demons who sit here to warn of sceptics, the great enemies of priests. Wisdom and complacency also sit there urging good men to follow their ways and to try and pass quietly and tranquilly through life. There are tables for offerings before the figures, and indeed all about the platform of the great temple, which plateau

¹ Life of Const. I. 30.

² Eccles. Hist. Euseb., III. 20.

the British Government have now made into a fortified citadel, and to a great extent cleared. These tables are for voluntary offerings towards the support of the temple, its priests and schools, which last are, or were, very extensive and very excellent; for Boodha, like Confucius, was a warm supporter of education such as is not known to Western prophets, nor until a oontury or so, to Christiall churches, except in the way of teaching matters connected with their own interests. "Wisdom and learning" with churches, signified only that which proved their own faith and doctrines to be correct—all else was but folly and ignorance, nay worse, wickedness. The various buildings seen in this illustration are covered with leaf-gold from base to summit. There are open sheds about for prayer and shelter, in some of which are sacred bells, the requisite of every faith, and the symbolism of which I have elsewhere tried to make clear. All Boodhist countries have shewn us much Drakonic sculpturing and pictures, and I see here also the Serpent at his old ways; it is he who moves these "Henzas" who moved Brahma, the creator. The Henza was sent to him for this purpose by Vishnoo, and is therefore his Incarnation, though Boodhists will dissent. The word Dragon has come down to our own day in many ways, and I suspect even in the corrupted word *Dragoman* or *Spokesman*, for the Drako was the special *Speaker*, the *Word*, and the *Oracle*; so Targem, תרגם "to explain," תורגמן Turgeman "a translator," and our Indian Tarjama "a translation," seem to have originally sprung from Draka or Trako. To ophiolatry we also owe the name of the body-guards of our sovereign—Dragoons; a word which, though coming to us from Gaul, was borrowed from Imperial Rome, whose choicest troops were those fighting under the Dragon's standard carried by select men—*Draconarii*; the standard was quite "*au naturel*,"—a *bonâ fide* serpent on a pole. From the very earliest pre-historic times all the people of the Roman Campania were *Pitāns*, as we would say in India, and *Pitanatæ* or *Ophitæ* here; and their earliest kings had on their standard this genuine figure of a Serpent.

The Hebrew who carried the same God called him also פתן Peten, so that this term we may say ruled from Italy to India. Hesychius says that the Greeks called their infantry brigades *πιτάνάται*, *Pitanatia*. Even in the days of Marcus Aurelius every cohort of the Roman army had the actual image of a serpent on a standard, and therefore every legion had ten serpents. And these also were real and not pictures, painted, worked, or woven into cloth; and we may therefore be sure that neither would the "*Jehovah Nissi*" nor "the Lord my Banner" be a flag or picture, but a real pole of standard, bearing the symbol of the tribe, that is *a club, baton, or pillar*, for they had not risen above our second faith until they got their serpent-pole, and, therefore, up to that time would have a genuine baton, or *Lingam*. It would be easy to give abundant instances of serpent or dragon standards as still existing. Our own kings, the Danes, Livonians, and Normans had all along fought under, and worshipped such standards. We hear of Skythians in desolating hordes sweeping from frozen to torrid ocean and back and forward through every land, and always under their sacred dragon insignia; their cradle, we may say, was a serpent—

the great loved river, OBI, which was held through untold ages by hardy fathers and irrepressible children, rejoicing in the name of *Ostiakes*, and worshipping real serpents and serpent images.

As all peoples have been more or less led and nurtured under Pythic standards, so have they, their demi-gods, kings, and chiefs, called themselves after serpent names. In our own island, not only does Draig in the old languages mean dragon, but "*a fiery serpent* and THE SUPREME GOD;" the capitals and italics are not mine, but those of the pious and orthodox clergyman, J. Bathurst Deane, in his volume on *Serpent Worship*. Though the Roman power seems to have overthrown all ancient English standards, yet the dragon remained the rallying sign and war-cry of the Welsh and Anglo-Saxons for long centuries; and in 1195, Richard Cœur-de-Lion bore the dragon-standard as the representative of northern Christianity¹ when warring with the iconoclastic Mahomed, who similarly sinned, but on the female side, with fair Astarte, the pretty Pythoness; he bore her emblem, the crescent Luna, as do all the armies of Islam to this hour. A hundred years after our Richard, the dragon-standard of England under Henry III. became a terror in the land; that king proclaimed that when unfurled against his enemies, it meant "no quarter," giving out then as his motto, "the dragon knows not how to spare." The "standard waa planted in *the front of the king's pavillion, to the right of the other ensigns, and was kept unfurled day and night.*"

Three hundred years after this, or in 1500, we find the wise and good king, Henry VII., he who united the rival houses of York and Lancaster, introducing the dragon into the royal arms of England, where it remained till the union with Scotland, when the nondescript animal, with one horn in front—a sort of travesty on Siva and Jove, who had a central eye in the forehead, took Draco's place.² The same high and heavenly reason is given for the introduction of the dragon into the imperial arms of Britain, as we have in the case of the cross of Constantine. The heir-apparent of the British throne beheld a "fiery meteor, in the form of a dragon, illumine the heavens with portentous glare," which, "astrologers unanimously expounded" as meaning that he who saw this would one day rule, which he did on the death of his brother Aurelius, when he at once fabricated two dragons in gold, one of which he placed in Winchester Cathedral, and the other he carried before him as the standard of England. Our heir-apparent is, it has been said, still bound to use this standard or insignia when transacting official formalities in connection with his "Kymri."³ Nor were the Christian churches here free from their old sin of inconsistency: they did in Rome as Romans did. *Du Fresne*, quoted by the reverend writer of *Serpent Worship*, says that "in the ecclesiastical processions of the Church of Rome an effigy of a dragon is wont to be carried," with *holy and everlasting fire in his mouth*. "On Palm Sunday there are

¹ *Serpent Worship*, p. 256. The Bible of 1579 has a scaly Dragon on dexterside of the Royal Arms.

² I suspect the horn is the Serpent—drawn straight—as he would appear in a front elevation.

³ *Serpent Worship*, Deane, 268-70, quoting authorities. The *Winged Red Dragon* represents Wales.

two processions in which the standard and the dragon precede. Holy water and a censer without fire, a cross and dragon on a pole, are borne in procession. One of the boys carries a lighted candle in a lantern that fire may be at hand in case the light which is in the dragon's mouth should be extinguished." Truly does the Rev. J. B. Deane

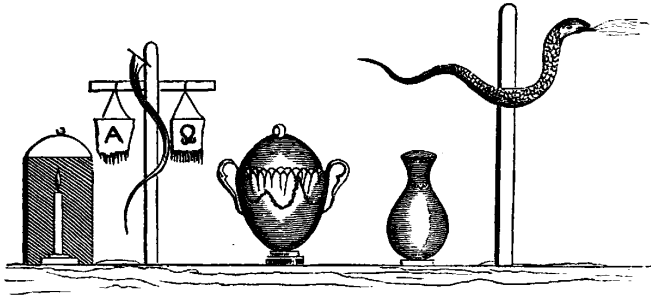


Fig. 55.—CHIEF OBJECTS OF PALM-DAY PROCESSIONS, ROME.

add "The whole ceremony may be considered as a lively representation of an ophite procession as it advanced through the sinuous paralleleiths of *Karnak*" (p. 238). So that no wonder the illiterate races were deceived into thinking that there was no harm in calling themselves Christians, for all their dear old faiths are here—fire, arks, poles, and fire in

an ark. My readers will see from this illustration of the above description, that nothing is wanting in the Sivaite procession; there is a Phallic pole and Phallic cross, two cists or female emblems, *one of water* and *one of fire*, and then the male within the ark vessel. We Europeans are very apt to read the details of such matters without ever realising the significance which my Sivaite friends would readily apprehend; and I require, therefore, to be lavish in illustration, though at a cost I should have wished to restrain. Note, that one of the feminine emblems here is Fire, though the Church probably dare not now put the god in his place; another is Salacia or Water, that is *Fire-Water*. All seems uncommonly like the Jewish Phallic Faith of the days of Moses—the Fiery Serpent on the Phallus—the pot of manna, the feminine casket of incense which the "*Jav Nissi*" delighted in, the *Tau* or holy symbol with which he had peculiarly marked all his males, and the symbol of himself as the ever-burning fire in the ark of his own choice.

It is difficult to guess the land and age to which we should assign the origin of Serpent-Standards or "Banners." These waved triumphantly over the whole world of man, from the remotest pre-historic times to the dark ages of Christianity, and only then, in our own little continent, did they begin to fall into disuse. Ethiopia or the Phenician tribes of most ancient Arabia (even in the widest sense in which Mr. Baldwin¹ would ask us to accord the sway of this people), all the eastern and western empires, Skythians and Bactrians of every hue and kind, most ancient Teutons, Saci, and Saxons, the most primitive and most modern of the hordes of China and all insular peoples in every corner of the earth—the Nomads of the Ural and Central Asian steppes, and wandering tribes of Jews and other Arabs of Arabian deserts—all and each boldly claimed and proudly bore aloft their BASILEUS as a king and god, or demi-god, and meekly bowed before him as the symbol of health and generative power. I shall by-and-by shew that this Greek term Basileus is no empty

¹ Baldwin's Pre-historic Nations.

one in regard to him, who in all these lands was a king, and whose figure on banner shield, helmet, or forehead, denoted royalty or the bluest of “*blue blood*.” Blue was his colour, and perhaps we owe to Phallic royalty this very term of purity in lineage; for Siv’a name was *Neel-Kanta*, or the blue-throated one, as well as Esh-Wāra, the Lord of Love and King of the Gods; for in *Esh*, we have *Es*, Hesus, or Esus, near relatives of Ash and Ashur, Eshar and Ish-tar, where *Ur*, may be *Light*, and *Ar*, the Sun.

The Emperor Aurelian mentions capturing from Zenobia the *Persici Dracones*¹ who were allies of the Persians of those days; and Eusebius says that Persians “all worshipped *First principles* under the form of Serpents, having dedicated to them temples in which they performed sacrifices, and held festivals and orgies, esteeming them THE GREATEST OF GODS and the *governers of the universe*.”² The “*first principles*” were typified by two upreared Serpents on each side of an egg, as in my Fig. 34, and Plate IV., 3 and 9, which afterwards became spiritualised into “good and evil striving for mastery” over the world—which spiritualisation, however, seems rather too advanced for the primitive artists. It is more likely that the symbolism in figure 34 was the very natural one of the male and female guarding their joint result, and that any “contention” over the egg is no more than that we so commonly see in nature of the mother’s anxiety for her young, and doubt on her part as to the male’s doings in regard to them; for males are not always to be trusted in rearing their offspring.

Mithras is often seen with a human body, a lion’s head, and round him a large coiled snake, and with such inscriptions as “*Deo Invicto Mithri, secundinus dat;*” his usual sign is a youthful countenance with “*Invictus*” written below; he is *Azon*, or the god *Zon* with the zone or belt; and from his winged forms, no doubt, the Hebrew seer Malachi got his idea of “the Sun of Righteousness.” The Greeks, although calling the Serpent Daimon or Demon, yet for the sake of brevity in writing, says Seldon, they made the hieroglyphic I give on page 228, Fig. 99, VI. 2, and of which VI. 3-4, and VIII. 1, are but variants, thereby shewing that they considered the Serpent as the *active* power of the Sun, the male in that ring through which man is usually seen appearing. Curiously enough, as the reverend writer of *Serpent Worship*—who reminds me of some of the above—says, this is almost exactly the plan of the Abury remains; and if Britons will still persist in cutting out huge men and animals on the turf of their hill-sides, there is nothing strange that in ancient days they would have *indelibly*, as they thought, marked out with sacred upright stones, which no ancient peoples would on any consideration remove, this sacred Solo-Serpent-sign of *Δάμων*. The Serpent coil, in most old Assyrio-Kaldiac and Persian figures, runs through the circle, as in the two figures, 99 IV. 3-4, in the first of which we see our heir-apparent’s symbol or its origin. Wings or feathers denote, as elsewhere shown, virile power and ubiquity; also swiftness.

In the days of universal Serpent-worship, *Ops*, who is also *Rhea*, was by Greeks called *Op-Is*, and by the Egyptians *Apis*—always a very Ophitish name, and one

¹ Deane, 47, quoting *Vopiscus Hist. Aug. Script.*, 218.

² Præp. Evang. I. 42.

conferred on many gods, as well as goddesses. Even *Ool-Kan*, “the Lord of Fire” (Vulcan) was, says Cicero, called Ops, and the offspring of Ops and Terra; Diana and Vesta shared this proud name with Rhea, Cybele, and Juno. As, from a literary point of view he was “*Passion*,” emblematically the Serpent really represented nearly every god and goddess; and in nearly every land, from the sacred cone of Japan in the East, to the oceanic base of the Andes in the West, he was the *king of hills* as well as *king of men*. In the eyes of the ancients, his sacred figure made every object on which it was traced, whether a temple, wall, pillar, or rude stone, at once most holy; and the starry sphere, as well as earthly ball, seemed full of him; he was all wisdom, and opened the eyes of the blind as well as the dark gates of futurity; nay, he inspired men to unfold the darkness of the past, and to reveal the cosmogony which the gods had veiled; he healed the sick, comforted the afflicted, gave joy and offspring to those who long for such, and prosperity and power to nations. These may rise and fall, nay, all be submerged in a universal cataclysm, and buried under the waters of the ocean for many months; yet he—Pytho—rises to shine out again as powerfully as ever in the so-called new world. He was more powerful than Jehovah, or Jhavh, or Jahve-Elohim, for he it was who at once spoilt, say Jews and Christians, all the “very good” that was said to have been created and who therefore forced Jehovah to wipe out his great creation after he had done his best to improve it for over two thousand years. The new creation, at once and universally, again acknowledged Pytho’s sway, and has, and ever must hold empire unbounded and invulnerable, against all assaults, save those directed by scientific and rational mental culture.

All persons, especially ascetics and those who for private reasons eschewed carnal desires, shunned the Serpent, calling it Woman, and a burning fire, whose very touch all were to beware of, so that we find our god female as well as male. In the Greek mythic tale of creation, Pandora was woman, on whom the gods had lavished all the treasures of their beneficence, mental, moral, and personal, and whom Jove sent to corrupt man—the new creation of Prometheus, so that Pandora is here the Serpent. But so was Zeus, as well as the Sun, Fire, and Water, for all these terms and attributes are applied to him at times by the Greeks and the Assyrians. The Serpent, or Fire, was the first god of the Trinity of Nineveh—great Hea-Hiya or Hoa—without whom there could be no creation or life, and whose godhead embraced also the female element water. Hea, as the Serpent, was the “Ruler of the Abyss,” the חַיָּה *chavach*, cleft or cave, and “King of the Rivers,”¹ well as the Eve of the Jewish Genesis.

“*The enmity*” between this Eve and the Serpent (Nakash) is not comprehended by Christians; for, as Dr. Donaldson and other Hebraists have pointed out, the translation here is incorrect, or at least the meaning of her—woman—“*bruising the Serpent’s head*,” and it “*bruising her AKAB*,” is obscured; and necessarily so, as it is too gross to put before the ordinary reading public. Dr. Donaldson further assures us, as the

¹ Ancient Faiths, I. 86.

result of very extensive learning, that we may lay it down as a rule, *the Serpent always has a Phallic signification*—a remark very gratifying to me, as it exactly accords with my own experience founded simply upon *close observation* in Eastern lands, and conclusions drawn by myself, unaided by books or teachers, from thousands of stories and conversations with Eastern priests and peoples. *Jacob*, or IAKAB, is a very important word, regarding which I beg the reader will consult Dr. Inman's learned work (*Ancient Faiths*), especially about page 602 of his first volume. The quarrel between the mythic brothers—so important here to those who build on this feeble foundation the genealogy of their Christ—seems to have been merely what we in India so well understand, a quarrel between the Lingaites and Yonites, “the right and left hands”—the gods and Titans or Devas and Dāsya. Iakab יַעֲקֹב, Yakab, or Jacob, was, we know, a persistent worshipper of *pillars, erect stiles, מצבה* or *sun-stones*, which Rebekah was also; and no more devoted followers of Lingam-worship exist in India than women. Jacob¹ is a female name, and hence the change to Israel—a male name, that the people might be shewn not to be descended from a woman.

Of course all my readers—except Revelationists who have not been accustomed to exercise independent thought and investigation on writings they hold to be “*revealed*”—are aware, that the Hebrew tales of Yakob and Esau are myths, although we may freely acknowledge them to be most valuable myths, *which teem with history of a kind*, if we can only divide the wheat from the chaff. So also in the story of the creation in Genesis we have a very valuable myth, though a purely Phallic tale, such as my Indian brethren, and perhaps they only, can thoroughly comprehend. And here I would pause for a moment to state distinctly, that I am not one who would in any way seek to detract from the great value of myth.; for besides their own intrinsic worth, these stories also exhibit to us many phases of ancient life and thought. I would never venture, therefore, to condemn them, far less to call them forgeries and false. Myths I consider but history which we have not yet been able to read; and especially would I beg my readers never to understand me when I discard as untrue or unhistorical any tale, biblical or other, as implying that it is false and unworthy of consideration; on the contrary, I hold that we cannot too earnestly and patiently ponder over every ancient tale., legend, or myth, which all have some foundation and instructive lesson.

Mr Pocke states truly, that “the great myths of antiquity are not feelings embodied to relieve the mind; still less are they concrete images, fictions and inventions. Whenever an important mythos has existed, an important fact has been its basis. Great principles do not arise from identities; a national myth cannot be generated without a national cause, and a national cause implies *agency not invention*;

¹ See Origin of Legends about Abram, Isaac, and Jacob; by A. Bernstein, an important paper of Mr. Thomas Scott's Series.

but a theory based upon the evidence of *feeling* is as mythological as a myth itself.”¹ Grote says on this subject, that “the curtain which he, writing purely as an historian, depicts, is all the picture he has to show, but nevertheless the true picture is there, if we but contrive to lift the curtain.” Zeuses and Ios, Europas and Hellens, Titans, Toths, and gods *are all history* in process of incubation: we must unravel the skein and see the real actors, their acts, principles, and faiths.

This being so, it is necessary to proceed very cautiously if not suspiciously with all myths, and especially to watch over changes, however slight, in the names of gods, temples, mountains, and rivers, as these usually denote changes of ideas if not of faiths. This has been entirely lost sight of by Christians till quite lately, and nowhere is this care more necessary than in dealing with Hebrew writings, and especially with such roots or words as El, Ja, Elohe, Yahve, Yachave, Adonai, Shadai; and AR, AD, AL, OB, AB, ABA., or ABADDON, he whom the Christo-Jewish writer of Rev. ix. 11 and xx., mentions as the then hated, though long-loved *Apollyon; Abaddon*, thus spoken of, marks a change from Python to a purer Solar worship, at least on the part of the writer. Clement of Alexandria² tells us, that the great symbol of Bacchic orgies, “is the consecrated serpent,” and that when the Bacchanals have butchered their victims and feasted, like the Jews, on raw flesh,³ they crown themselves with snakes, and rush about shrieking “*Eve, Eva, Hevia, Havvale*—the female serpent.” Hevia is equivalent to Zoë, life, from, Greek “to live;” thus what is called “the fall,” ascribed to Eva, or Hevia the female, and Adam the male, becomes in reality the acts connected with germination, conception and procreation, and the destruction of virginity—regarding which the Jews had very unhallowed ideas. Everything sexual was held by the pious as irreligious, and indulgence was “listening to the voice of the charmer.” Adam “fell” from listening to Eve, and she from the serpent tempting her—details which merely assure us, that we have procreative acts signified in all stories regarding Hawa (in Hindostani, *Wind, Lust, Air—Juno*) and Chavah or Eve, or as the Arabs called it Hayyat, life or “creation.” “Eating forbidden fruit was simply a figurative mode of expressing the performance of the act necessary for the perpetuation of the human race, an act which in its origin was thought to be the source of all evil.”⁴ In the myth of Pandora the gods are represented as enraged at the creative act of Prometheus; and so even yet, as in all past times, a large and influential class of religionists have preached against the legitimate and healthy acts of marital intercourse, as tending to lower and defile the spiritual nature of both man and woman. In all such ideas it would seem as if the Zoroastrians had been the leaders, at least in Western Asia,

The Aryan writers of the Zoroastrian faith undoubtedly held that the procreative

¹ India in Greece.

² “Ante-Nicene Library,” iv. p. 27.

³ Ex. xxxii., which describes a veritable Saturnalia; also *Anc. Faiths*, I., 565.

⁴ “Anthropological Journal, July 1870, p. 102. Hawá is also Eve in Hindostani.

act, was a "fall," or grievous if not mortal sin. The *Bound-de-hesch* saya (9th Yakna v. 27), that Meschi A, and Meschi Ane, that is A and Ane, were seduced by Ahriman in the form of a serpent, although the wise writers possibly only meant that A or Ar, the Sun, caused warmth which produced fertility, and did not mean their allegory to be crystallized into a hard and fast story, as the illiterate dwellers in Syria did, and after them Europe. All Asiatics looked on Sun and Serpent as at times almost interchangeable terms, but it remained for Jews and Christians to show the Sun, or Jhavh, as the worse Deity of the two, the bestower of curses and of death, and of a blessing—*labour*, though he gave it also to us as a curse. The Serpent remained in the memory and affections of most early people as wisdom, life, goodness, and the source of knowledge and science, under various names, such as Toth, Hermes, Themis, the Kneph or Sophia of Egyptians and Gnostics, and Set, Shet, or Shem of the Jews. Even the Mexican tells us that he, the Serpent, is the Sun, *Tonakatl-Koatl*, who ever accompanied their "first woman"—the woman "of our flesh;" their "primitive mother they said was *Kihua-Kohuatl*, which signifies a serpent."¹ So that the serpent here was represented as both Adam and Adāma; and their Eden, as in the Jewish story, was "a garden of love" or "pleasure." Truly, writes Mr Stanisland Wake, Vice-President of the Anthropological Society of London, "*the fundamental basis of Christianity is more purely Phallic than that of any other religion now existing, and its emotional nature . . . shows how intimately it was related to the older faiths which had a Phallic basis.*"² The italics are mine.

Quite in keeping with the Jewish idea of man and woman becoming debased on "knowing" each other, or "their nakedness," is that habit—still prevalent in many lands—of self-mutilation "for the kingdom of heaven's sake" (Matt. xix. 12); a doctrine which Christianity has probably carried to a more injurious extent than any other faith. Asiatics have rather yielded to the vice as a provision for life, equivalent to a caste or profession, or because they were in youth dedicated to a goddess as the Dea Syria or Phrygian Kubele, than for conscience or religion's sake. Fathers of the Church, as Origen, Valentine, and a host of followers, set the fell example which in time emasculated and enervated the power of the great eastern and western empires, until the once invincible legions of Rome were no longer a terror to any nation—a matter which I will hereafter consider when speaking of the degrading asceticism introduced by Christianity. Thousands more than we can number, *women as well as men* it appears, and fervid Christians, still follow out this frenzy! In the Russian *Skoptsi* sect (from *Skopet* to castrate) we are told that many hundreds thus annually butcher themselves, and all for that wretched text which not one of the poor souls, nor indeed anyone else, knows who wrote or when. These Christian fanatics teach that

¹ "Serpent Symbol in America," by E. G. Squier, M.A., as quoted in "Anthropological Journal," July 1870.

² "Anthropological Journal," July 1870, p. 226.

“the millennium will be when all are mutilated!” a doctrine somewhat similar to that of the ascetic Sivaite, who stands on a leg or an arm, or in one position till he dies, and preaches that heaven or Meroo will be attained by all, when every bodily feeling is thus destroyed. It appears that notwithstanding the severity of the initiatory ceremony, and the rigour with which the Russian Government tries to put down the Skoptsi, yet scores of converts are “added daily to the faith,” an astonishing fact in the records of religions. Such a sect as we may suppose, despise parents, whom they even call fornicators, as well as the saints of the Christian calendar and the civil power; they have initiatory ceremonies to teach this, say Drs. Kopernicky and Dennis writing on them.¹ The Skoptsi “*Sacrifice*,” is made at secret nocturnal meetings, amidst songs and great dancing, which is often carried on till they drop from exhaustion. The act is called the sign and *seal of God*, which marks, they say, the “Lord’s people,” as in Rev. vi. The emperor, Peter the Third, as a eunuch, and a sort of mythical “queen of heaven” called Akoulina, are worshipped by this sect, and by the Shaloputa, a variant of them. We may, perhaps, look upon these poor people as exhibiting that rebellion which, at times, springs up in our hearts when we find any acts or worship carried to excess. As surely as we have seen an abundant crop of Atheism spring up to check the superstitions of the dark ages, or indeed, of our own (and even Atheism has many good aspects, and is probably a proof of the love of the race for a purer faith); so in the Skoptsi, and Ascetics of Egypt, Assyria, India, Greece, and, no doubt, Mexico, do we but see that revulsion of feeling from a too voluptuous worship of Khem, Vool, Sivà, Priàpus, or the Mexican generator, Triazolenti. That which is good in itself, and which the Polynesians called their “great sacrifice.”—the sight of which horrified even the sailors of Cook—is like all the emotional part of our nature, correct in itself, but most dangerous in excess and ever prone to take the bit in its mouth and run away with poor weak man and woman, plunging them into every folly and extravagance. Yet listen to what Mr Wake says, “*the Phallic is the only foundation on which an emotional religion can be based*,” which is, I fear, a stern but humbling truth. It is Phallic faith which taught us to love and honour our father and mother, to revere the rising orbs of day, and the seasons with their varied properties and fruits, and to enhance, as a fête or even sacrament, every social feature of our lives, as birth, puberty, marriage, conception, &c.; it glories in all manly manifestations of “*the great father*,” and every womanly office of “*the great mother*,” and it is undoubtedly the foundation of every past and present faith.

It was Ahriman or Satan, said Zoroastrians ages before Jews, who introduced the serpent to make man fall, which he did in the lovely garden of Ahura-mazda, where the poisonous monster was known as Angromainyus—“father of lies,” deceit, and every evil passion. Ahriman, says *Lajard*, was an old serpent, with two feet, a species of reptile we often see in Egyptian paintings, especially in the region of

¹ “Anthrop. Socy’s. Journ.,” July 1870, p. cxxvi.

Sheol, or what our ordinary Egyptologists call “scenes of the dead of judgement;” see my chapter on Egypt. The snake *Bai* (very like Hai or Hea of Assyria) was one who guarded the portals of the dead, for the serpent is “all the circle of Eternity” in opening as well as closing life. He is also the *Ruach* or “creating-breath” of Genesis, and Siva the king of serpents and father of the winds.

The serpent or satan, in his own person, may be held to represent the “male and female,” or sword and sheath (*zachar and nekebah*) of Genesis, under passion’s rule. The word *Pithon*, “the inflated On,” is compounded of *פּתַח Pathah* and *On* he who *expands*,¹ “cleaves asunder,” “decides,” &c. In the two Sanskrit words “Ananda,” the god of desire, and “Ananta” the serpent with tail in mouth representing eternity, and in Mary’s emblem “the vesica piscis,”² we see the full force of the reptile-emblem. It is by Ananta or Sesha that Vishnoo created all things. His vehicle was the thousand-headed serpent resting upon the waters of life or generation, which will be fully explained in my chapter on Hindoo Faiths.



Fig. 56.
VIRGIN AND CHILD
IN YONI.

Ananta, the serpent is said to do the necessary, though menial work of creation, from over-zealous performance of which, he caused or created wickedness, incurring Vishnoo’s anger. Some poems even represent him as an enemy to Vishnoo or true religion, which must only be understood in the same sense as the Delphic quarrels of Apollo and the Python. No Vishnooite procession or great ceremony is complete without the serpent, just as no great shrine of the Solar “God of Religion and Truth” is perfect which is not abundantly adorned with the Naga. At one of Vishnoo’s holiest shrines in Southern India—the temple of Tripaty in Tanjore—on the first day of the procession Vishnoo comes forth, *first* on a great gilt *Tree*; on the third he is borne aloft resting on a *gilt serpent*; on the fourth he appears resplendent as the *Sun*, and, doubtless, significant of *Fire* also; and on the fifth he is seen going to visit *Maiya*, or the abode of mirrors, illusion, and fertility. When he returns in state he is seen *again resting on the golden serpent*, and we know how serpents overshadow him in the greatest drama of creation.

Krishna, the eighth Avatār of Vishnoo, is a man devoured by the serpent who is there as a demon. Vishnoo in kindness, however restores him as his incarnation, to life, and enables him (Krishna) to overcome the serpent. “Eternity” is represented as dancing upon this serpent’s “tongue of fire,” which reminds us of the Pentecostal narrative. I shew him as *Eternity* in Fig. 12, and with tongue of fire in Fig. 55, as lately, if not still carried in some Roman Catholic processions.

The story of Krishna’s war with the great Nāga runs briefly thus:—When a fair youth, called Bāsoo-deva, he was playing with a ball on the banks of the holy Jamna at Bachban, near Basai, which, like all rivers, is represented as a fruitful woman. Some say that, to refresh himself, he plunged into a deep pool; but others that

¹ See Inman’s *Anc. Faiths*, I. 70, and II. 497.

² The Vesica signifies a bladder, or purse.

his ball fell into the sacred stream then infested by the Nāgac—called here Kāliya or “black one”—who, afraid of the eagle, the great god’s vehicle, had fled from the regions assigned him by Vishnoo, and troubled and even rendered poisonous the holy river. The youth’s ball, and his plunge into the troubled water to recover it, awoke the Naga who enveloped him in his coils, and seized him with his poisonous fangs. We are then told that his foster parents Nanda and Jasooda, and his brother Baliram, found him in the coils still and motionless, *but smiling and in no pain*; and it is said the Naga’s attack poisoned Bāsoo-deva’s blood, rendering him what he was then, and for ever after represented and called, Krishna, or the Black One. In this fight we may perhaps consider parabled, *with other matter*, the Aryan war with the dark Nāga Dynasties of the aborigines. Krishna, says the tale, jumped and danced on the head of the snake, and would have killed him; but on the representation of his (the Nāga’s) wives, who represented their lost condition if deprived of their lord, he merely put him under subjection, making him leave the sacred river, and go to the Island of Rāwana, where he assured him that the eagle of Vishnoo would no longer molest him. Of course my readers will see the parable which runs through all this, as well, I believe, as glimpses at the early history and faiths of ancient India. The story runs on to say, somewhat parallel to that of Genesis, that God set his mark upon this Cain, so that no one might molest him. Though punished, the serpent of Eden as well as that of Hindoo story was let go free; surely a good God should have destroyed the demon.

In Numbers xxi. 6, we find that the Lord sent fiery serpents or seraphim (corresponding to scorpions in Deut. viii. 15), which, with the assurance in Isaiah vi. that “to Thee cherubim and seraphim continually do cry,” informs us that these creatures lived in close companionship with the Jewish Jhavh, just as the serpent did with Jupiter, Amon, and Osiris, and still does with Siva.

I know it is quite unnecessary to take so much pains to establish in the eyes of well-read men, a distinct, universal, and long-enduring Serpent faith; but I have met with such ignorance and unbelief on the part of many who profess to have looked into such matters, that I write this chapter to heap proof upon proof.

Europe seems to have satisfied itself that ophiolatry was a sort of rude Paganism which probably sprang up in the days of those—to all ordinary readers—most incomprehensible people, known as Koothites or Kyklop, &c.; who also dealt in cists or boxes, which ignorant, sceptical men presumed to call “arks,” as if such boxes had some connection with that ineffable divine mystery and poetic abstraction “*the Ark of (or for) the Testimony*”—a box, which with the Jews was used for keeping *two stones*, an “Eduth” or Testimony (which I shall shew to be a lingam), a baton or rod, and sundry other articles used by Diviners but which with most peoples was commonly used as a crib or coop for their sacred serpents. I will therefore here try to clear up this idea of ancient peoples, and especially Jews, speaking clearly, though I fear very unpleasantly in the opinion of many who call us “blind leaders of the blind.”

None of us can use another's eyes, but let us see that we all diligently use our own. My readers will now no doubt grant, at least in regard to all arks, except their own Mosaic one, that speaking broadly, arks, shells, buccinæ, trumpets, cornucopias, eggs, sistrums, and such-like. all signify the feminine principle or *fecundatrix generally*; and in particular, such deities as Isis of Egypt. the Multimammia, or Diana of Ephesus, the Maya, of the East, and Mary of the West, Rhea, Ceres, Kubele, &c.

An ark indeed is nothing by itself, just as a woman was esteemed incomplete or nought without her husband; and important and venerated as the ark was in all ancient faiths, it was chiefly so as "the dwelling, place of a god"—the place of creation or generation—mundane and mortal anciently, but spiritual and immortal said the peoples of these days—the Archaic Saktit "Grove" or female energy, though always merely so even then, in a sort of spiritual sense, such as Parvati is to Siva, and Lakshmi to Vishnoo. Creation there was indeed, but not brought about or manifested in any mundane way; nevertheless the ark without the god, and the god without the ark was imperfect in all respects, as a city without a king, or a church without a bishop.

When correcting the above—written several years ago—for the press, I observed, in confirmation of it, that the Rome correspondent of the London *Times*, of 8th April 1875, says the Roman Catholic Church still keeps up this idea in *fact* and *in deed*. As the ancient Temple or Dagoba was the womb or feminine principle of the god Siva or Bod and others, so the new Cardinal Archbishop Manning "was after his elevation," says the *Times*, "conducted to his church," which is here entitled in its relation to him, "bride" or "spouse," he calling it "SPONSA MEA!" The Cardinal is called "the bridegroom," and *the actual building* (the shrine of St Gregory) HIS SPOUSE, and *not* "the Spiritual Church, which is called Christ."¹ The *Times* correspondent writes thus of this "*Sacerdos Magnus*," as he is termed, going to meet "*his spouse the Church*." He stood reverently at the door, "when holy water was presented to him, and clouds of incense spread around him, to symbolize that in as much as *before the bridegroom enters the bride chamber*, he washes and is perfumed, so the Cardinal, having been espoused *with the putting on of a ring* to the Church of his TITLE, holy water and incense are offered to him, . . . when the choir burst forth with the antiphon—*Ecce SACERDOS MAGNUS*." We are thus assured, as far as this is possible, that the *Phallic idea*, and a *Phallic faith*, lies *at the base of this creed*; and we are reminded of *Apis* of the Nile wtering his palace for his "works of sacrifice and mercy"—terms applied to the duties of "the great generator," or *Great Creator*. The ancients all taught that their great one, Manoo, man, or Noh, נח, was in the great ark which floats "in the midst of the waters," and that the whole was "a mystery" incomprehensible to the uninitiated, or "unregenerate mind."

He who is lord of the Christian ark, is the Lord of all nations which the *Great Sacerdos*, or Pope, claims to be. He is, or was. till very lately, a temporal as well as spiritual head of kings and nations, so no wonder that the holder of the "rod," baton,

¹ [Qy. "Bride of Christ"; cf. the orthodox glosses on the Song of Solomon. — T.S.]

or “banner,” who occupies the place also of Moses to lead his flocks through “this wilderness,” *is always examined* as to his Phallic completeness before being confirmed in the Pontificate. This, we read in the *Life of Leo X.*, by Roscoe, is required in the case of Popes just as *the Laws of Moses* required that all who came to worship their very Phallic Jahveh should first prove their completeness as men. From this we may conclude that eunuchs or incompetent men were “children of the Devil,” or at least not of this phallic god—a fact which the writer of Matthew xix. 12, and the Fathers, Origen and Valentine, and a host of other Saints who acted on the text, must have overlooked. Wm. Roscoe, the historian, thus writes: “On the 11th of August 1492, after *Roderigo* (Borgia) had assumed the name of *Alexander VI.*, and made his entrance as Supreme Pontiff into the Church of St. Peter.” After the procession and pageants had all been gone through, Alexander was taken aside to undergo “the final test of his qualifications, which in his particular instance might have been dispensed with.” The historian, of course, alludes to his numerous progeny, which, like those of “the holy people”—the types of the Christian Church, were, as we know, occasionally due to incestuous excesses. Roscoe gives a foot-note to explain matters more succinctly and authoritatively, to which I add a few words.¹

A man or a living serpent in an ark was called its “life” *zoē* or *hoe*, “joy” and “peace” and “repose,”—that on which we can rely. One of the Targums calls the serpent *which tempted Adam*—it does not speak of Eve being tempted, the *Hui* or *Huia*, so that we get the idea of the man in the ark, or chief of an ark, being a *manoo*, *mens*, or *menes*, the *mnr* of Phenicians and *Minerva* of the Greek; also *Nous*, *mind*, and *wisdom*, and hence, no doubt, Sir Wm. Jones arrived at the conclusion that, “Noah was the Indian Menu” allied to the Minos of Crete, the wise son of IAO and IO, as Noah was of Jahveh. Eratosthenes tells us that “Mines the *Thebanite*,” that is *Mines of the Ark*, means “by interpretation *Dio-nius*,” who in this very feminine kingdom “was succeeded by Hermagenes” or him begotten by Hermes,² that is, Maha-Deva, king of serpents. Noh is indeed the leader” or “preceder,” as Higgins reasonably supposes. Moses makes him the *Husband of Gē* or *Terra* (Gen. ix. 20, אִישׁ הָאָדָמָה, *Ish ha-adamah*), which makes him Saturn. Where the moon was masculine, Noh seems to have been connected with this very snaky luminary, but it is usually said to be his ark; and curiously enough, “Osiris entered into the moon,” and impregnated her on the 17th of the month Athyr, *the day on which the Jews say that Noah entered the ark.*²

Let us now consider the *object*, and probable *origin of the article* which the Hebrews had inside their ark. They had no Serpent in it, though they had two stones and Aaron’s

¹ “NOTE 5.—Finalemento, essendo fornite le solite solemnità in *Sancta Sanctorum* a domesticamente *toccatogli i testiculo*, e data la benedictione, ritornò al palagio. *Corio, Storio di Milano VII.*, 980” It is said we will find the origin of this custom in *Shepherd’s Life of Poggi Bracciolini*, 149. *Toccatogli* appears to signify “the Toucher,” “Tip Staff,” or Baton (Dav. and Petronj’s Italian Dic.)

² Higgins’ *Anacalypsis*, I. 235.

³ Do., p. 526.

rod, which was at one time a Serpent. They carried about with this ark, the real and *bonâ fide* form of a Serpent on a pole,¹ which is a highly Phallic object, and which in India signifies Serpent and Lingam. The first God—Elohim, who preceded the God Jhavh or Yachveh of Phenicia, and whom the Greeks properly called ΙΑΩ (IAO), was clearly the Eduth who was sometimes put *into*, and sometimes on the top of his ark—the latter, of course, being the proper place when the people halted, as I shew in Fig. 76, page 194, where I put it between the pot of manna and the sprig of almond tree. This Eduth, we see from the Bible narration, was not made by the hands of artificers, like all arks and temples. Only after a long and very careful study of this and all similar faiths have I arrived at my conclusion as to the Eduth of Ex. xvi. 34; and so important is it, and so perplexing, perhaps, to those who have long looked upon the Jews and their faith as something highly monotheistic, and surpassingly better than the faiths of all other people, that I must here try and make clear the grounds on which I have come to this conclusion, for it is one which can scarcely be heard of by Christians without horror—viz., that the Jews had a Phallus or Phallic symbol in their “Ark of the Testimony,” or ark of the Eduth, עֲדוּת, a word which I hold *tries to veil the real object*.

This view is, I confess, not well supported by Hebraists or by the leamed; indeed, I do not know that it has ever presented itself to any one but that Father in this occult research—Dr Inman—whom I am sorry to say I have never met; and he has not given any one much encouragement here, though he has thrown out many clues towards the solution of the problem in his article *Ark*, Vol. I. of *Ancient Faiths*.

It is not likely that any Hebraists, especially of orthodox habits of mind, could here assist us, for the whole subject is quite foreign to those who have never studied this class of Oriental faiths, especially out of Europe. The Hebraist, like the judge on the bench, must follow his recordst and not *make* words or laws, but interpret these; so we must here look to men who practically know Sivaik faiths, and cannot be decieved by a blind in a word or words, but can gather up the meaning by analysing the old ideas, and who know by abundant experience that priests often veil, in language which defies philological research, what afterwards turn out to be degrading ideas of their god. It is here quite clear to us that if this Eduth was a lingam or “grove,” it would be very obnoxious; and I have already stated in my *Introductory Chapter*, pages 14 and 15, that the most orthodox Christians have acknowledged, that the tribes were ashamed of their personal God in the third century B.C., when all their writings and oral sayings began to be collected.

In the translations of that period, we are assured that they softened down the strong expressions where human parts were ascribed to God;² so we may be quite certain that in this word eduth עֲדוּת, or gehduth, we have an emasculated or mutilated word such as good Hebraists tell we have in the word translated as “emerods” in

¹ As it existed in Hezekiah’s days, I conclude it always accompanied the Ark. ² Art. *Sept.*, S. Bible Dict.

1 Sam. v. 9; see page 5, before. Scholars say, that all they can make out of the Hebrew word *emerods*, is the signification of a "protuberance;" and hence, owing to the addition in the text of "secret parts," they say *emerods* may be "bubos" which is, I suspect, only half the meaning, for we know the penalty which is said to have followed in the case of all other peoples who looked into arks or neglected their Phallic deity. There is, then, a length in Sivaik lore at which it says to philology, and even to the most learned analysts of its language, *through mere book learning*, "Thus far shalt thou go and no farther;" and I believe pure Hebraists have reached that stage in the investigation of this word *eduth*. The ark, I must repeat, was built for it, not it for the ark, see Exodus xxv. 16, and elsewhere. Of course it came direct from God, as do all *Palla-Diums* and *Lingams*; which is the universal fiction of priests, just as in the case of books, and moral and other laws, &c., with which they wish to indoctrinate us. This riddle of the *eduth*, or "*geduth*," which had an altar and offerings long ere an ark or "testimony" (law or covenant) existed, can then be approached by paths apart from philology; and well it is so, else we would oft remain dark indeed, especially in India, were we to await—in Sivaik lore, the investigations of even this powerful arm of flesh; and this I have had abundant experience of in studying as I have done, and in some original tongues, the occult nomenclature, rites, and customs of *Lingam-worship*. My poverty in Hebrew has been somewhat compensated for by having a tolerable smattering of several Oriental languages in, which I learned how dense is that veil which modern as well as ancient priests throw around their gods and rites—a veil intended not only to defy all philological approach to their mysteries, but to hide these from ninety-nine hundredths of their followers as well as from their scholarly co-religionists. No one can read of religious matters in even *ordinary* Tamil or Telogoo, not to say in the *high-flown* and orthodox writings of Eastern priests and mystics, without meeting the impenetrable curtain with which they so easily hide all from the vulgar gaze. To do this is pious; so let us approach the subject of the *Eduth* on grounds which I think are much more sure than. even those of philology. All Africa, Arabia, Syria, and Phenicia—indeed all Asia, aye, all the world—bowed to stones, as these volumes will, I think, abundantly shew, if others more able have not already done so; and why should not poor Jews bow to stones? Why should not these poor quarriers and brickmakers of Lower Egypt and Idumea, who had this time been expelled. from Egypt, as the most reliable writers assure us, for dirt and diseases connected with uncleanness? They *anointed* them, and rejoiced in calling their deliverers, such as Cyrus, and the great and long-expected one, "the MESSIAH," which is a name of *Maha-deva* as the especially and *continually* "ANOINTED ONE." They were slaves, and the lowest of the low, in that land which tolerates more filthiness than most. Of course the gods or idols of such a race, if any at all, would be of a still lower type than those deities which are common to similar labourers in Asia; that is, gods represented by round or conical stones (female or male

symbols), stuck upon a little altar of mud under any tree or shade near to their works; it would be decorated by the women with rags from their coloured garments and smeared with any oils or pigments which they could get hold of, red or yellow being preferred. We know that such humble Sivaik altars abounded and were adored from time immemorial all over Africa; as indeed they are still. Christian converts stated, as cited in page 106, that they worshipped such up to their conversion.¹

It is in vain to ask for light on the subject from Jews or even European-Jewish students; they, like Christians, are, I have found, for the most part quite ignorant of the ancient symbols and gods of their faith; the first idea of the ark and its mysteries has as completely passed away from the Jews of Britain, and even of Asia Minor, as have the Serpent and Solar faiths; which were once those of our ancestors, faded from our ken. We must go to the so-called general history of the facts, or *acts* of a faith, and study what other peoples did to know what Jews did, what was then and now going on under the same circumstances on similar altars; doing this, and taking for the present their own statements, as facts, and the occurrences *in their order of time*, what do we find?

Exodus xii. 37, 38—A “*mixed multitude*” of Jews, Egyptians, and hybrids, numbering, they shew, some 3,000,000, left Egypt by Rameses and Succoth in the month of Abib, or the vernal equinox, “Eostre.” xiii. 18-21.—Their god Elohim led them a round-about way from fear of the Philistines frightening them back again,² and guided them by smoke in the day time, and by fire at night. Ex. xvi.—The tribes had in one and a-half month reached the wilderness of Sin, between Elim and Sinai. Their gods Elohim and Jhavh, or “*Jhavh their Elohim*,” have all along been spoken of by them, though this is, I think, an interpolation; but *no altar, tent, tabernacle, or ark is spoken of in this chapter, nor up to this date in the Bible do we know of the tribes having such*, when we suddenly hear (verse 33) Moses say to Aaron, “TAKE A POT OF MANNA AND LAY IT UP BEFORE THE JHAVAH;” and verse 34, “AS THE JHAVH COMMANDED MOSES, SO AARON LAID IT UP BEFORE THE TESTIMONY,” or EDUTH! What then, was this Eduth which stands for Jhavh? for no “law” or “testimony,” not even fixed place in which to lay such, then existed! Clearly this was their Beth-el or “Rock” which we find in so many instances is the principle god of the Old Testament; see some details of this in page 103. Exodus xvii.—In this chapter we come to the FIRST ALTAR OF THE TRIBES, and it was evidently not built in the manner which their deity liked, for he *afterwards* gives out from Sinai, which they do not reach till the xix. chapter, or after three months marching, the way in which his altars are to be erected (xx. 24-26) viz., of mud, or unhewn stone without a step, in case

¹ Arnobius, of the 4th century A.C., wrote thus, see *Ar. Adversus Gentes*, trans. by Bryon and Campbell, T. & T. Clark, Edin.:—“I worshipped images produced from the furnace, gods made on anvils and by hammers, the bones of elephants, paintings, *wreaths on aged trees*: whenever I espied an anointed stone, or one bedaubed with olive oil, as if some person resided in it, I worshipped it, I addressed myself to it, and begged blessings from a senseless stock.” ² “600,000 fighting-men” need not have feared.

the god sees "their nakedness," shewing us that this deity was a smallish lingam emblem, which, if a person stood beside, or on a level with, dressed only in the long loose robes of Arabia, and not much of these in the summer season, he would probably expose "his nakedness," to the god. Illustrations follow shewing the kind of altar and deity, and the probable order of advancement of such Phallic architecture.

It is not seen from the 15th verse of Exodus xvii. what kind of altar this "*Jahweh-Nissi*" had, but in all probability it was a *hastily-thrown-together karn of stones with the Nissi or standard stuck in the centre*, a still common enough deity among all rude Eastern people, and especially so from Cape Koomari to the table-lands of high Asia. Hooker, in his *Himalayan Journals*, also shew us these among the glacier torrents of the Upper Himalaya, and every picture of Tibetan and Tatarian rites and cult gives these equally clearly. It is one we may meet with two or three times in any morning's march among most of the hill aborigines of India, and so also, say travellers, all over Central Asia, Mongolia, China, and Japan. I may quote, in confirmation of this assertion, the following from a paper read before the Royal Geographical Society in February 1874 by Dr Bushell, physician to Her Britannic Majesty's Legation, Peking,¹ in which we have the result of a most interesting itinernry he made outside the Great Wall of China in September and October 1874. On visiting, he writes, the lake of "Ichinor, some three miles in circumference," he came upon "TENGRİ OBO, *one of the most sacred hills at which the Mongols worship.*" It was only "a smooth grassy elevation raised a few hundred feet above the general level of the plateau," but sloping up from the south edge of the lake, *a situation Phallically correct*. The Doctor continues—"It is crowned by a karn of stones heaped up AROUND A CENTRAL POLE, and hung about with strips of silk and cotton—a relic of ancient nature worship," of which I give many an example, notably so from the Arabian deserts, but which is equally applicable to this Mongolian one. In one illustration, the god is a tree, because trees are generally to be found suitably situated; but where they are not so found, then Phallic-worshippers merely place the stem of a tree, or, which is the same thing, a pole, rod, or standard, all emphasizing the part of the tree which they more especially desire to symbolise. It appears that this Mongolian karn and pole had an *ark* like the Sinaitic one; not the grand and impossible ark which is described to us by some after interpolator of the 25th and following chapters of Exodus, but a mere box or "*ark of wood,*" which Deut. x. 1 says Moses was to make, as it were, on the spur of the moment, in order to carry more carefully the two new stones which the Deity said he would re-engrave for him. Dr Bushell writes: "*On one side of the kairn a wretched wooden box was placed enclosing a porcelain image of Boodha,*" and one no doubt as symbolic of the great prophet as the obelisk is of the creator Osiris or Jove, and the Eduth or rod was of Yahveh or Yachveh. "It was odd to observe," says the Doctor, "our priests' look of unutterable horror when one of us

¹ See Jour. Royal Geo. Soc., Vol. XLIV, for 1874, pp. 78, 79.

unwittingly offended, by climbing to the top of the karn to get a better view of the country; he afterwards made not a few propitiatory *kotows*." It would, no doubt, have fared much worse with him who ventured to climb on to that "JAHVEH-NISSI" upon the slopes of holy Sinai, than it did with Kora and his company, or poor Uzzah who tried to steady the toppling-over "ark of the testimony."

We would like very much to know the meaning of the Mongolian name of *Tengri-Obo*. The latter part is very serpent-like, and occurs among a race of determined Serpent or Dragon-worshippers. Dr Bushell says, at page 84, that "OBO is a kairn covered with ragged streamers of silk and cotton tied to sticks," so that it may signify "a Serpent-shrine." *Tengri* may be related to *Tenar*, *Tenaris*, the thundering Jove of Kelts and Romans, &c., or more likely, he is the great founder of Japan, "TENSIO-Dai-Sin, or TENSIO the god of light whose temple was called NAIKOO,"¹ which I take it is in Sanskrit *Naga*, and in various idioms *Nak*, *Nakoo*, *Nagoo*, &c. *Tensio* has a cavern near his temple, where he is at times hid, "when no sun or stars appear." He is the "fount of day," his priests are called *Kanusi* and they occasionally exhibit *Tensio* as a great deity sitting on a cow, which may make him Osiris and Siva; anyhow, in TENSIO we have the Sun, for "Japan is the kingdom of CHAMIS, whom we hold to be the same as SCIN, the origin of all things"—the words of a Japanese emperor to the Portugese viceroy in 1585.² The result is thus the same in Mongolia, Japan, and Ireland, viz., that the erect object, whether wood or stone, is the Sun-stone. the *Akro-polis*, or *Jahveh-nissi*, or god, the pole of fertility, which connects the Sun and Phallus. The *Polus* or *Nissi* on an altar, mount, or karn of stones etc., is a polis on an Akro, or Akro-polis, which in time came to mean a place or city around which tribes congregated and built. We must take our stand here, even should students of modern Greek object to *πολις* being *πολος*, Latin *polus*, a pole, for all Eastern travel shows us that the shrine of a god, who at first is always the obelisk, or "standard," or "creating one," is the centre of all old cities—just as fine old trees became sacred centres, this from *Mamre* to *Vienna*!

In this case. the wandering Edumeans had, by means they believed of their Phallic god, gained victory over the great *Am-el*, *Ham-el*, or Sun-worshipping tribes, under the shadow of Dio Nissi's Mount Sinai, and this by holding up the wonder-working "rod of God" or Elohim (Exod. xvii 9), for he was a deity of Thyrsi, Kaducei, and such emblems, and would be appropriately called the *Jahveh-nissi*, or "Lord of the standard." The victory was obtained not by the skill, numbers, or bravery of Israel, but *only* by Moses standing erect, or sitting on a stone on the top of a hill, holding up this baton with both hands, which he did, till so tired that *Aaron* and *Hur* put him down on a stone and "stayed up his hands" till sun down. One is thus led to connect the scene with solo-phallic lore, and with men who used to stand on the Phallic

¹ Holwell's *Myth. Dic.*, 108.

² Do., 109, and Bryant, iii. p. 553.

pillars of Syria, see fig. 16 of Dr Inman's plate v., vol. ii, and this other which he gives us at page 491 of the same volume, exemplifying the Phallic pillar,

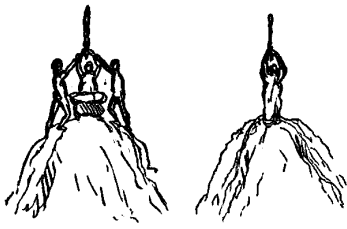


Fig. 57.—MOSES, EXODUS xvii. 9-11.

on an altar, or a mount of sacrifice, but which may mean something more; I give many figures of the Phallic Thyrsus and Serpents. The two supports of the man Moses on this occasion are suggestive. Hur, הור, says Inman, is the moon as a male god, and was a deity in Babylon and Phenicia (i. 96, 596); whilst Aaron, אהרן, or Ahur אהר, is held to be the *air*, later *Aer*, and Greek Ouranos, probably *light or brightness* and *heat*, with the root אור, or *aur*, or *Ur*.

Hebraists tell us that אור is "one of power" or *strength, who extends, is firm like a tree or mast*, etc. (see Inman, i. 277). *Aer* was one of the second Assyrian triad, in conjunction with the sun and moon (p. 176), and *the sky*, or *air*, whether *Jupiter tonans* or *pluvius*, is the connection between god and his children—between the sun and his earthly ark; and this link between Jhavh and his people Israel, was here *the high priest A-aron*. If the A at the commencement is held to be prosthetic, and the two last letters merely *formative*, as we have many instances of (*I-esh-wāra* and *Par-vati* are in point), then we have *Hur*, as an *Omph*i or mouthpiece of the deity, precisely similar to Hermes, who had a blossoming club, which gave life and dealt forth death; who originated worship and sacrifices, and taught eloquence—all points, in which Aaron excelled, see Ex. IV. 14-16 and onwards, and Dr. Inman, under *Art. Aaron*. It is mere trifling with Israel's God to tell us, that we over-reach ourselves in likening a man on a hill top with a rod, and two men supporting him, to a Phallic triad, for these here are clearly no mere men, and this no mere rod. The figure, and then the group, swayed warring thousands and determined victory, which neither skill nor numbers had any effect over; so it is our duty to try and see what God is here, and how he manifests himself. Immediately after the victory, the god is brought down from the hill, and we may conclude that "his rod" Nissi, or a pole emblematical of "*the rod of Elohim*," which had given the tribes the victory, was erected on this altar, which thus takes the place of the erect man Moses seen on the right hand of the figure. This *Nissi*, which I take to be merely an enlarged edition of the Rod, as the outer columns of temples or the obelisks of Egypt were of the rods of the priests of Egypt, was then their *god of victory*, and the Jews say they had only one god, which none dare make light of, nor would wish to do so, for he gave victory on the very easiest of terms; he had but to be erected, to discomfort Israel's foes "from generation to generation;" his rod budded as did that of Bacchus, see Figs 5 and 9, Pl. V., turned into a serpent, cleft asunder rocks and seas, and was therefore in all respects a veritable *Soter kosmou*, so that no wonder the tribes kept the God's symbol carefully shut up in their "holy of holies."

These two figures seem to embrace the same, or a very close similarity of

ideas; the man Moses on the mound, is a veritable Beth-el, or oracle of the god, and so is this Phallus on the altar which is reduplicated here by a man upon

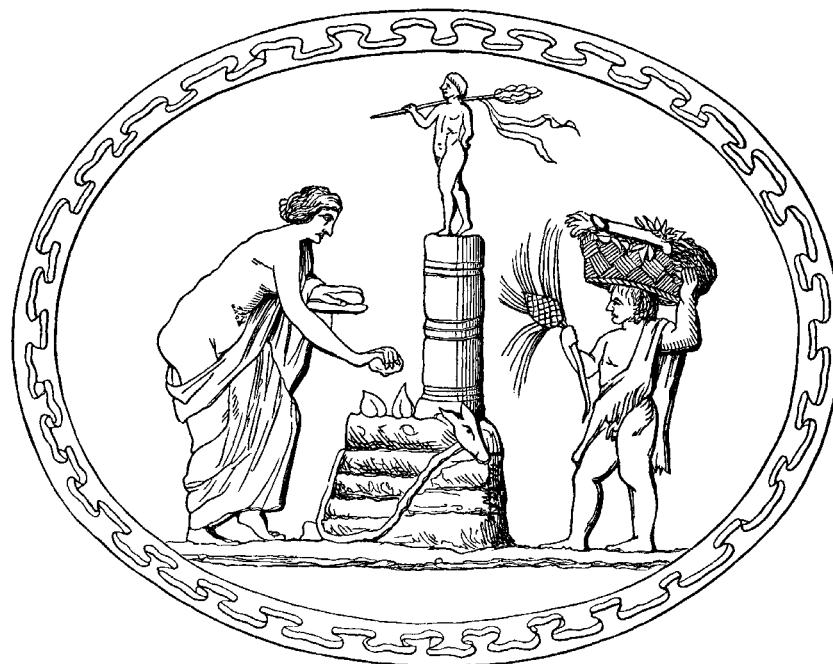


Fig. 58.—WORSHIP OF BACCHUS.

it again, who holds a budding rod with serpent streamers. Regarding this last, Dr. Inman writes thus,—“In this we notice the peculiar shape of the altar, the triple pillar arising from it, the ass’s head and the fictile offerings,¹ the lad offering a pine cone surrounded by leaves, and carrying on his head a basket. in which two phalli are distinctly to be recognized. The deity to whom the sacrifice is offered us Bacchus, as figured by the people of Lampsacus. On his shoulder he bears a thyrsus, a wand or Virga, terminating in a pine-cone, and having two ribbons dangling from it; . . . the thyrsus represents the Linga, and the pine cone its appendages” (pp. 491-5, vol. ii. *Anc. Faiths*). Dr. Smith’s *Dict. of Antiquities* tells us, that this “thyrsus of Bacchus is called a *spear enveloped in vine leaves, whose point was thought to excite to madness*; . . . very frequently a white fillet was tied to the pole just below the head.” The vine leaves, conically arranged, often take the place of the pine cone, all having the same meaning. This figure 58, is copy of an ancient gem depicted by Maffei (*Gemme Antiche figurati*, tome iii. pl. 40). The pillar is divided by fillets precisely like that of the supreme Polynesian god *Terao*, of which I give a drawing further on, and I cannot help thinking that the twining scroll, running about the altar, is the serpent, which, if so, makes the picture as complete and perfect an illustration of the worship of generative power as any I have come across.

In regard to the supporters—Aaron and Hur, of Fig. 57, and the whole group, I need only say that I have seen many similar, from furthest West in Mexico to the furthest

¹ See Faber’s *Pag. Idol.* III. 130 as to the head of the Ass, and offerings.

east. It is, I think, a sample of one of those strange features of early religions such as visitors to our Indian collections in museums must have often seen, where a group of devotees or fanatics form themselves into the shape of a god and his vehicle, as Vishnoo riding the Eagle; the Sun-god, his chariot and horses; Kama, her love-bird, &c. The great figure is often built up on a basement of four men or women, who form the legs; and by extending their arms, support other upright figures, or else reclining men or women, who again carry others, and so build up the body, head, &c.¹ In this case we have the *clear fact*, that in the eyes of all Israel the three men on the mount over the field of battle, engaged in supporting "the Rod of God," *actually represented* their Elohim or Jahveh Elohim himself, and well indeed did they call him a "God of Battles." He was a veritable *Jupiter Victor*, bound by covenant to give them victory over all their enemies; and a generator who was "to increase them from generation to generation;" and one especially required therefore at this time. The feud with the Amaleks had become one of extermination, and the leader had assigned as the reason for raising an altar to Jehovah, or rather *Jahveh-nissi*, that "a hand, the standard of Jah will have war with Amalek from generation to generation" (verse 16); so that the god of greatest generative capacity was he whom such a people joyfully looked to for victory, and Siva is the god of the hand. Figs. 57 and 76 give this *Almighty rod*, and its equivalent emblem—the Eduth, before which stood the pot of manna as the true god-idea of the tribes at this period of their history, and it seems absurd to credit them with any higher one. It was his holy hill, Nisiah or Sinai, that they were warring to approach to, for he, Siva, is "a mountain god," and on its slopes did they as it were become men, and receive his *Testimony* or two Stones, and an Ark, his Sakti, for she was also the "mountain goddess," great Parnāsi or Parvati. Here it was then that THE SECOND ALTAR of the tribes was erected, but not for some time after the first altar to Jhaveh Nissi in Rephidim or Sinai, had been reached, and for an unknown period been their residence; here we learn from xxiv. 4,



Fig. 59.—LOCH STENNES AND HARRAY, ORKNEY.

that they erected their SECOND ALTAR, which was a gilgal or stone circle, evidently like the stone circles of *klachans* of Keltic lands—a group of twelve monoliths under the great Phallic, and I believe, triple cone of Sinai. See Col. Forbes

Leslie's "Early Races," for many similar altars, and this one, Fig. 65, which I give as the cone and stone circle of *Loch Stennes and Harray, Orkney*; the reader will find it fuller in that writer's frontispiece to vol ii., E. R.

In speaking of the *first and second altars of the tribes* which it is customary to consider here erected in the last decade of the fifteenth century B.C. but which modern orthodoxy grants as more probably in the thirteenth century B.C., I have not counted the altars of the patriarchs (1900 B.C.), said to have been dead more than

¹ Two very good samples of such a *god-like group, forming one deity*, may be seen in the Indian Museum.

400 years before the Sinaitic wanderings (1490 B.C.), because during all this time the tribes had existed in Egypt only as poor oppressed slaves, knocked about from public work to public work, and we are therefore justified in assuming that whilst in Egypt, they had always been in an utterly disorganised state, and perfectly illiterate—more so than any band of African slaves in the West Indies and America, in the worst times of such slavery. This being so, these Jewish slaves could not have carried forward the ideas of their ancestors, nor avoided adopting the most superstitious beliefs and rites of the lowest and most depraved classes in Egypt, even had they cared to remember the Betyls of Jacob, and the little Lingam idols of Rachel. Up to the days of David these Edumeans were poor and uncivilized beyond that of almost any tribe we now know of, save a few small ones here and there, who still wander about with no weapons save bows and arrows, stones, slings, and sticks. Up to the days of Saul (1090 B.C.), “there was no king in Israel, and every man did that which was right in his own eyes,” and (as the keen but very fair investigator of the Hebrew history, Mr. T. Lumisden Strange, here adds) “it was anarchy socially, politically, and, as the position of this sentence occurring in the midst of Micah’s idolatrous ways shows, *also in religious practices*. . . . There was no safety in the highways, and travellers resorted to by-paths; the villages were deserted, and the people, surrounded by hostile races, unarmed.”¹ For Deborah, the valiant prophetess, twits them asking if a spear or shield can be found among 40,000 in Israel? (Jud. v. 8). One great hero had distinguished himself before Deborah’s day by slaughtering “600 Philistines,” but it was with “an ox-goad,” and another killed 1000, sometime after the days of this Joan of Arc, but he also had only the “jawbone of an ass;” and the mighty David had to start on his war with giants with nought but a sling and a stone, and was glad, says Mr. Strange, to arm himself with the giant’s sword. Even up to the beginning of the tenth century B.C., “there was no smith found throughout all the land of Israel; and the tribes had even to go down to the Philistines to *sharpen* every man” his agricultural instruments! the Philistines only permitting them to have “*files!*” and in the day of battle none save Saul, and Jonathan his son, had either sword or spear! (1 Sam. xiii. 19 to end.) It is clear that the tribe occupied, *and only on sufferance*, the high and wilder parts of Syria, and “did stink” in the eyes of, or were “held in abomination (xiii. 4) by the Philistine” kings and princes who ruled the country; they were troublesome, and made raids, but when attacked in earnest, “they hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits!” (verse 6).

The idea of such a tribe building an ark, or even tabernacle, &c., such as is described in Exodus xxv. and onwards, in the deserts of Sinai, about 1500 B.C., is therefore preposterous; and we do not require Bishops of the Church to tell us that these chapters here are all interpolations, nor yet Hebraists to explain that the Eduth and Jahveh-Nissi of such a tribe, is philologically incomprehensible. Common sense, if allowed to range freely over the histories of all similar people, assures us in a

¹ *Legends of Old Testament, Hebrews*, pp. 144, 5: Trübner, London, 1874.

manner which no hidden words or language can gainsay or impose upon, that these poor wanderers worshipped in the crudest and grossest manner the organs of procreation, symbolised by poles, rods, arks, "groves" and such like. Nevertheless, let us turn to other parts of the Bible to see the after-signification of *Nissi*—the banner or standard. This word occurs twice amongst other very relevant matter in Solomon's love song. In ii. 3-4, the "love-sick" one says, "as the apple tree amongst other trees, so is her beloved one among sons;" that she is in raptures sitting under his shadow, and that when he takes her to "a house of wine," in his *Banner* or *Nissi* over her is love." I need not repeat the rest, here so gross. In the 6th chapter, this "banner" is described as fierce in love. In Isaiah lix. 19, we learn that "the Jhahv's" spirit is a *Standard* against the enemy, as was the Rod of Moses; and in Is. xi. 10, that a *root* of Jesse: is to stand for an Ensign among the people; so that we have here the Toth, obelisk, or Sun-stone, and that *Standard* or *Banner*, as with *Serpent*, *Hand*, or *Eagle* on summit, (Fig. 53, page 134), such as we know the Roman legions followed and bowed down to. We know also that the Jews seem to have retained their Serpent and Pole more continuously than their ark, which is natural; as it was no money value nor use except for worship, and was an object too universally revered to be injured by any of their many conquerors and masters. It is reasonable to expect that the tribes had sacred poles and pillars, for every civilized people had these, which the wide-travelling merchant princes of Venice imported into Europe, planting them all about and over that fine old Venetian shrine, appropriately dedicated to that unknown writer—MARK, but well-known *Lion*, a brave and salacious old emblematic deity whom wise Priests purloined from Sol's world-wide faith.

It has been said, and not unreasonably, that we are not to assume that the serpent pole was a great unwieldy flag-staff, but rather a Kaduceus, which priests held up as an exorciser, as later priests hold up a cross, with or without a man on it. From the important part which I have shown tree shoots or stems to have played in Phallic faiths, especially in Africa and Asia, and what we know of Phœnician Venuses and wooden idols among many peoples, the expression of Isaiah as to "*the Root of Jesse*" standing for an ensign has a real significance. My plates VI. to VIII. give abundant examples of such "*root*" and "*stump*" and tree gods. Mr J. T. Wood also, to whom we are so much indebted for his searching out "Diana of the Ephesians," spoke thus in a late lecture of this "*root*" deity. "The Goddess Diana was first represented as a *simple tree stump*, and afterwards as a motherly fostering goddess of earth, vegetation, animals, and men, of which many figures are given; all Asia Minor abounded with these rough and shapeless ideas of this deity, whom the Greeks called Artemis." She was old when Herakles founded Ephesus in 1250; although flourishing still when it was one of the Ionian confederacy, under Androcles in 1044 B.C. In the third century A.C., this famous temple was entirely subverted. If, then, the temple of Diana had only "*a simple tree stump*," we have not a shadow of excuse for

saying that the Jews had anything so good, especially if they desire to antedate their *Jehovah Nissi* to 1490! All armies used a *bonâ fide* standard to support *bonâ fide* images, as serpents etc., and so, no doubt, did Jews who would not be likely to understand woven or painted symbols, but be ambitious to carry, like all nations, a *real rod* or baton, like that of Mercury or Hermes. As in the case of all standards also, this would be revered and worshipped like a god by the soldiers as well as generals who led "the armies of the Lord." The Syrian and all Arab tribe were inveterate mountain-worshippers, as will be made very clear as we proceed; and that Sinai, as a great conical, dark, frowning and, perhaps, fiery mountain should be "THE MOUNT OF GOD," was quite agreeable to the views of all sects in the Jewish camp. So we see, that as soon as the wanderers came near to Sinai, all understood that Elohim or Jahveh was there; for it is related, *as a mere matter of course* (Exod. xix. 3), that immediately Moses approached the hill, the Yahveh "called unto him out of the mountain," and "Moses went up unto Elohim." Then follows one of those strange eastern tales, in which we are told of mighty trumpeting, the rage of the deity, and a host of puerilities, such as we so often read of in temple-tales in India. The people are warned again and again that Jhavh or El is a violent god, constantly apt to "*break forth*" in ungovernable rage; that whatsoever creature even touches the mountain with his hand shall die; that the cloud and the fire, lightnings and thunders, and loud trumpeting, are his manifestations, that the people are to sanctify themselves in Phallic fashion by not going near their wives, &c.; all of which, however, comes to nothing, and the next chapter opens, with, it is justly suspected, an interpolation of the so-called "Ten Commandments" or rather, "ten word," regarding which, see Bishop Colenso's excellent Lecture viii, on *The Pent. and Moabite Stone*.

Chapter xx. ends with the tribes being instructed not to make gods of silver or gold, and how to make altars; verse 22 being apparently the beginning of the celebrated "Covenant" or "Law of the Lord," which ends in the xxiii. chapter, and which Bishop Colenso thinks may be eleven hundred words, and as such, have been engraved on the four sides of two stones of about 3 × 2 feet; but this is not my idea of the stones of ancient gods.

Thus, not till the tribes had been for some time at Sinai, did they *know anything of their after altars, sacrifices on them, tents, tabernacles, arks, or laws or writings*: so we crave to know what our Eduth of xvi. 34 was, which, when Moses built the ark of xxv. 16, he was to put into it,—"*that Eduth which I shall give thee*," not what you can obtain, or make for yourself, like an ark, altar, or temple, but a real PALL-DIUM, and evidently like all such, believed to be the gift of Jove. I should here notice that after the tribes got their victorious rod, and worshipped Dio-nissi, and had shown their capacity for war, they are recognised as an independent desert tribe; and Moses is visited by his father-in-law, Jethro, "a priest of Midian," who now graciously brings to him his wife and two sons out of Egypt, and forthwith begins to instruct this "man of God" how to manage and judge the people of God. All this Moses strictly attends to, and

gets on better after his lesson. Jethro and Moses, that is Egyptians, Midianites, and Jews were, we see by this story, clearly serving one God, whom both indifferently call their Elohim, or *Aleim* and *Jhavh*. Jethro found no fault with “*the Jhavh, my Banner,*” and he and Moses parted great friends.

All Hebraists are now agreed that the name of the Jewish God had precisely the same signification as that of the gods of other nations around them, notably of the Phenicians, viz.; “He who makes life,” or “generates into life.” *Yachveh* is more frequently used, says Bishop Colenso, than *Yahveh*, but this is a difference due only to pronunciation. The favourite God of the masses was *Ba-al*, which signifies “erection” “upward;” whilst *Peor*, its adjunct, has also the meaning of “open” or “spread,” so that *Baal-Peor* is nothing more or less than the simple Sri-Linga or Linga-in-Argha. Let me repeat, then, that the idea is preposterous that these tribes were more monotheistic than their neighbours. Baal and the “Grove,” or Astarte, were, we see, their dominant gods, together with Eduths, stones, arks, and ephods; and seeing that this faith in such Phallic emblems, though slightly spiritualized in the minds of their prophets and sages, continued down to long past the days of Mahomed, when we know that they still worshipped El, or Elohim, Baal, and the Grove or Ark, and revered the *unhewn* rock or cap of Mount Moriah, which Moslems have placed a temple over, and all Phallic mountains like Sinai, Horeb, Nebo, Peor, and Hermon; that their faith was exhibited in setting up holy stones and circumambulating them on all great occasions; in revering, if not worshipping ancestors who worshipped Betyls or Matsebas, whose greatest and wisest monarch erected temples to Molok and Chemosh on sacred mounts;” that they universally circumcised and considered no uncircumcised or sexually imperfect person fit to enter their Phallic shrine or appear before the god; who, when they had not an ark to place in their second temple, placed, like their countrymen of Meka, a stone in it;¹ when we are told that their El, or Il, or Al, or Jah—the common Phallic or Solo-Phallic god of all the peoples of these parts, minutely described to them how to erect Phallic pillars and sacrificial altars, and all the paraphernalia of a Sivaik temple, in “lavers, basins, candlesticks,” and such utensiles, scents, perfumes, and unguents for the deity, also strange Seraphim and Cherubim figures; looking, I repeat, at all this, and how imperfect any ark or Argha would be without its Pallas, or Argha-nat, a Caput-oline without its Palatine, woman without man; can we hesitate to pronounce that *Eduth* to have been a Lingam, which Moses and Aaron both called their *Elohim* or *Yahveh*? We see at once that these words were synonymous though it is possible that the *Eduth* was meant only as the god’s symbol; and that just as we might ask in India—pointing to a Sivaik shrine; “what is that?” and the Brahman would reply, “Maha-Deva” (*the great god*), so possibly it (verse 34 of xvi.) may mean “The *Eduth*—the *Jhavh*’s symbol,” but this strengthened and not weakens my argument. Look again at that which is presented to the *Eduth*—manna or bread, the only bread they have, and to the god of *Beth-lehem* (*the*

¹ The Rev. J. Wilson’s Arch. Dict. Art. *Sanctum S.*

place of Bread) here again, Siva for his emblem is always seen overwhelmed with bread and rice, and all the food of the season. Look at the occasion of the manna-offering; the leader gets puzzled for want of bread in the desert, as he well may with some three millions, or more likely three thousand mouths to fill, and quite enough too, if we were to credit the tale at all; so the manna miracle is invented from a probably substratum of fact. Manna, as food, is an absurdity; but we have the well known produce of the desert oak or ash—*Fraxinus*; see *Bagster's Comprehensive Bible*, marginal notes. An *omer* of this was precious, and in this quantity, at the spring season, not difficult to get; it was a specially fit tribute to be “laid up” before any Phallic Jah, as it was the pollen of the tree of Jove and of Life, and in this sense the tribe lived spiritually on such “spiritual manna” as the god supplied, or was supplied with. Manna, my readers may perhaps know, is a mild purgative, and does not keep following and falling upon wandering Arabians all over the deserts, just as they require it; on which accounts, of course, Biblicists are compelled to call it miraculous, and to say that it was “angels’ food” which fed the tribes; but discarding the substance as one never eaten by either angels or these Edumeans, nor peculiar to only six days in the week, I incline to think that from the juice of the flowering ash (*Fraxinus*) or Oriental oak, as *a very holy tree*, they manufactured for religious purposes, a small quantity, as an “Omer,” and “laid this up before the Eduth” as the moot suitable offering to this deity. The comments of even the most orthodox men lead me to this possible solution of the manna myth.

The Jhavh or Yahveh was in many other respects very completely represented in this Eduth as a Maha-Deva; he had all his offerings of cakes, spices, &c., as in Exodus xxx. 36, and elsewhere, quite according to present Sivaik practice, and he had also cruel and bloody sacrifices as Jhavh latterly, and Elohim formerly. Such Deities were represented by Er, Har, or a Stone, Rock, or Conical Mountain, and were not only generative power (*J. Genitor*), but wisdom. (Higgins’ *Anac.*, i. 645.) Jupiter was not only “the God of the Covenant, or *Fæderis*, but men swore their most solemn oaths upon *Jupiter Lapis*, having to take the *Lapis* in their hand,¹ as the patriarch’s servant did.

Jahvh or Jove was also *J. Feretrius*, “the smiter of his enemies,” and “the giver of peace;” but the ambassadors or suppliants had to swear on the holy stone of the Temple (Tooke, 20). He was the lord or husband of Olympus, the “God of the holy hill of Zion,” the “God of Bethlehem,” *J. Pistor*—“the bread-giver,” and Zeus of Mount Hymettus; because the author of all life, *J. Pluvius*, and *Dies-piter*, or “father of our days”—the *Divûm Pater atque hominum Rex*; and Lucetius, God of Light (*Lux*). The Augurs called him Jupiter Tonans; and Fulgens, and hung a bell upon his statues, and we know what this means, as ancient sculpturcs show us curious objects as bell-suspenders; the Greeks pronounced him the Saviour of men and *Jupiter conversator orbis*.

¹ Tooke’s *Pan.*, 21, quoting Cicero and others.

The Rev. T. Wilson in his Archeological Dict., *art.* "Sanctum," tells us that "the Ark of the Covenant, which was the greatest ornament of the first temple, was wanting in the second, but a *stone of three inches* thick, it is said, supplied its place, which they (the Jews) further assert is still in being in the Mahomedan mosk, called the *Temple of the Stone*, which is erected where the Temple of Jerusalem stood." My figures Nos. 64, 93, pages 181 and 218, make this matter clear, and show that the lingam of "three inches thick," if it ever existed on the ovate mass of stone which covers the present rock and cave, must have been so during the reign of Lingamites, and that these therefore were dominant over Yonites when the second temple was built. It of course is always admissible in Sivaik lore to substitute the Eduth, "covenant," or "testimony" which dwelt inside the ark, for the ark itself. I cannot help thinking that this lingam of "three inches thick" is the one precisely of this size, which has been built into the corner of the Al-Kaba of Meka, regarding which see a drawing in my chapter ix. p. 436, Vol. II; for Moslems conquered and long held Jerusalem, and would very likely purloin this relic. The Rev. Mr. Wilson calls the "holy of holies, the most holy place and the oracle." . . . The roof, contrary to the Eastern custom, was not flat, but sloping,¹ and covered all over with golden spikes. . . . The length of the Sanctum Sanctorum was twenty cubits. Its situation was towards the west, and its entrance towards the east." It was a sort of crypt such, as mythology usually connects with the idea of Ceres, and would present some such appearance as I give in illustration No. 93, page 218, Fig. III. Seeing, then, that *the natural rock*, and *a stone three inches broad*, was a great treasure of this late period, is it wonderful that the poor wanderers put stones into their itinerating ark-box?

Newman, in his "Hebrew Monarchy," rightly says that the Jews were "not Monotheistic in the sense of denying the existence of other gods, but that their creed rather degraded them to devils;"² but it is scarcely possible thus to generalise, for the Jewish writers who have become celebrated amongst us were no doubt thought dangerous and unorthodox men by the mass of the people, just as our "Essayists and Reviewers," Stanleys and Colensos, are held to be. The greater number of men and women detest thought and uncertainty, and usually love churches ritualistic and ornate—though some think it evangelical to be Puritan and rude; and so it was with Jews; they for a long time, opposed a grand temple, preferring simple Bctyls, Ba-als, and "Groves," and erecting them all over their land "on high places," on the banks of all rivers, the bases of all mountains, and in the centre of open spots, as at Gilgal or Jericho; where their judges, and favourite seers circumambulated these stones or circles of stones, and prayed for the people before such emblematical gods. The tribes had not many feelings in common when they came to be writers and told us what they thought of each other;—as a rule they bitterly reviled each other's gods and temples. Moriah, that is Meroo or Miriam, the female element, scorned and detested Gerizim, the male

¹ On this account I show a low sloping roof to the Sanctum in my Fig. 39.

² P. 22.

energy; Judeans called the Samaritan temples where calves or bulls were holy, in a word of Greek derivation, פִּלְטָאנוֹם—πέλεθος ναός, *the dung-hill temple*, and שִׁקָר Shikar (instead of Shechem), *a lie*. The Samaritans in return called the Temple of Jerusalem *the house of dung* בֵּית־קִלְקֵלָה, and since its destruction בֵּית־טְבַחָה, Ædes Plagæ. the house of calamity.¹

The tribes were quite proud, perhaps are so still, of having carried about idol arks during all their so-called forty years of wandering in the desert. Amos and others tell us that *Moloch* (Siva, Fire, or Passion), and *Kiun* (the star or sign of woman) were inside of these. Hosea speaks in chap. iii. ver. 4, with regret that Israel is deprived of king, sacrifice, and lingam, stone, or pole, or Matsebah (“Image”), and Ephods and Teraphim. The Kiun² or Chiun was an emblem of Astarte or Ish-tar, and is no doubt the root or origin of our word queen or *quean*, which is in Greek γυνή; O. Sax., *quan, quena*; Icel. *quinna, kona, gwen*; O. Ger., *quina*, and Irish, *coinne*. There are amongst us similar femininc terms not yet dead, which these words recall. Calves or bulls and serpents were natural manifestations of this Jewish faith and so also quarrels us to whether the Lingaites or Arkites (right- or left- hand sects) should prevail. As I have said, numerous nations possessed arks, and prominently Hindoos, Egyptians, Phenicians, Greeks, and Tibetans, down to Romans; and so also we have much made of Rods, Spears, Batons, Kaducei and such Phallic emblems of the pillar, tree, stone, or obelisk. Dionysus, like to Moses, but in a higher sense, for he was a *god-man* and God of an Ark, was the possessor of a wonder-working Rod and very wonderful emblems or insignia. His great emblem, both in Thebes and Troy, was an Agalma, Ἀγάλμα, or “*image*,” “*statue*,” “*anything that delights*,” it was also a “*shrine*,” a “*res auro ornata*,” and *bonâ-fide simulacrum* of the God. The initial letter of these words, and of the Greek alphabet, seems also to be here full of meaning as regards this god. A, or alpha, signifies a male, that is Phallus, or “*fellow*”, as A-koites, a bed-fellow; whilst A-gapo is to love or embrace; *Agapē* is love and *gala* “*something rare or precious*,” and in medicine the milky juice of a plant; whilst *gameo* is to marry; the husband is *gametis*, and the wife *gamete* which, straws though they may be, show how the wind blows.

We gather, further, from that excellent publication by Mr Thomas Scott, “*The Physician on the Pentateuch*,” that the usual article in heathen arks or coffer was τῶν Διονύσου Ἰδαίου, the pudendum, male or female; for one or both are commonly represented in these shrines, just as they are in present Sivaik ones. This learned Physician, whom I have not the pleasure of knowing, and whose work I had not read till after most of this article was written, says, “Is not the Greek Ἰδαίου the Hebrew Eduth?” He also draws attention to the fact of Joshua’s “great stone” which he “set up *as a witness* under an oak,” being an *actual god* who “*heard all*” that was said to him (Josh. xxiv. 26, 27), and of Joshua’s spear taking the precise place of Moses’ Phallic

¹ “Letters on Mythology,” Lon., 1748, p. 136, said to have been written by the Archdeacon of Durham.

² In Sansk., *Kun* signifies to cherish or support,” and hence Woman or Womb.

rod which of course *godly* spears do, as those of Siva and Bacchus. This stone is distinctly called a *witness*, Latin, *Testis*, so we see that even *Jewish translators* of their sacred scriptures, have here granted what I urge; for they call the *Eduth* before which the manna-vase was placed by the same English word *testimony*. The spear in the hands of all gods and great mythic leaders signified the obelisk or Phallic god; and Joshua, in holding up his spear as at the destruction of Ai (viii. 26) and elsewhere, is shewn as perfectly understanding and following up the Yahveh-Nissi worship, instituted by Moses after the destruction of the Amalekites. Both chiefs and people were evidently severe and relentless in human sacrifices to their Phallo-solar god, which is a proof that he was Siva. This is manifest in the but slightly disguised story of poor Achan (Josh. vii.) and all his sons and daughters, who clearly became *cherem* or “devoted,” because of the first repulse of the tribes before Ai.

From Joshua’s dying speech (xxiv. 14), it seems very clear that when the book bearing his name was written, the writers, of probably about the time of Manasseh—650 B.C. as we gather from such learned theologians as Bishop Colenso and Dr Davidson, did not acknowledge all the previous gods of Israel, calling them with but little respect “those (gods) which your fathers served on the other side the river,” although the people are made by those writers to say, that it is Jhavh. who brought them out of Egypt. If the writer did not mean that his tribe had changed their god, then we may charitably suppose that they now intended to serve Jhavh spiritually, and no longer in his mere Betyl or creative symbol.

Most learned men, not blinded by preconceived views indoctrinated into them in childhood, are now of opinion that Edomites, Moabites, and the mongrel and later Canaanites and Jews were practically one people, of the Solar or Shemitic family, with always very similar social laws and customs, and therefore the same religion—that is Solar, or Shams,¹ or Shemish faiths—after they rose above the grosser Phallic ones of *Betulia*, and Baal-Peor and his arks. It was then they began to call their El or Elohim, Jhavh, Yehveh, or Yachveh, and *Zabaoth* or Tsabaoth, and became pretty tolerably pure Sabeans. Long after this, however, the mass stuck to their Matzebahs, Steli, Asheras or “Groves,” and to Kiun or Kewan of their earlier days. The Star, Molok, Serpent, and Shaft, had gradually, but very gradually only, to give way to great 'IAΩ as the Greeks very properly called the later JHAVH. Not, however, till the sixth, or even fifth century B.C., did the Jews form any clear perception of the unity and omnipresence of Jhavh, or of his being the only God, and there being “none else beside him;” for though Isaiah, and Jeremiah, the probable Deuteronomist, and one or two others use thia language, yet the dates of these writings are now thrown back by the best scholars to about the time of the Captivity, or a hundred years later, of which I will speak elsewhere. The tribes were more benefitted by contact with wiser and

¹ In Sansk, *Ksham* is to “endure” or “be able,” attributes of The Sun.

more civilised races, than by any gods they took up with, and in this respect have been like us all. The clever writer of "*The Pentateuch*,"¹ truly says, "The Religious Idea, under whatever shape it has been formulated, even to the latest and noblest Christianity, has only been humane and beneficent as men have been enlightened and truly civilised." As our education progresses, by travel—reading out of, and beyond our own small grooves, and by mixing and arguing with all classes of our fellows, of all other nations and religions, so do we gradually see the errors in which we have been brought up, and far other reasons, for not bowing down to Matzebahs and Asheras, than those which are said to have actuated these little Jewish tribes, as they advanced in civilisation. He who will not read save in his own line of thought, and will not travel, or if travelling, sees all only through his own national spectacles, and so with a jaundiced eye, *must remain ignorant*; argument and evidence are no use with such a person, but a "*new man*,"—the regeneration of the whole creature by education, out of himself.

I will now advance other arguments to prove, that the god of the Jewish ark was a Phallus or sexual symbol, by what I termed "a bye-path," though perhaps not very correctly; I mean by accepting the word "testimony," which is given to us by the LXX. translators in the third century B.C. for the Hebrew *Eduth*. These translators must have had not only great learning, but great experience of all ancient Jewish faiths before their eyes, such as we can now only approach to, by a close study of such faiths where still living—that is in Eastern Asia; also, the translators must have well and long considered this term "testimony" as here applied; so I address myself to unravelling the ideas which induced them to put the "testimony" into an ark *when no "laws," "commandments" or "ordinances" yet existed among the wandering tribes*. In doing this, I must crave pardon for speaking very freely, and using language which ought perhaps to be veiled in a foreign tongue, but which, after all, does not make matters more decent. I speak to men, as I said in my opening chapter, and we must spare no one's feelings or modesty in our endeavours to find out the REAL GOD OF THE JEWS, the GOD OF "THE ARK OF THE TESTIMONY," but surely not of EUROPE.

El or Yahveh and the ark-box, was the old Egyptian idea of the *Light*, and *Enlightener*, of Osiris and Isis, Toth and Nox, the Pyramid and the Box; and there is no doubt that from Toth and Akad Zi we gradually came to The-oth, then The-os, Zeus, and Deus. Toth was "*all knowledge*," an obelisk of light in every temple, in which was engraved all the wisdom, faith, and hopes of the people; and hence this came to be called Hermes, "personified wisdom, but also El or Helios, whose rays enlighten the dark Box—earth or ark, the womb on which El acts.

The Jewish ark carried within it for long dark ages, two stones, which we are asked to believe were only put there because there was engraven on them "all wisdom" concerning the social questions of our hearths and homes, for which the goddess of the ark—Sophia—has been ever held famous. This is too much to ask from any one. It

¹ Scott's series, "Pentateuch in contrast with the Science and Moral Sense of our Age," Part V. p. 412.

is more likely that the stones were first put there for their own sakes, just as the obelisk was in Egypt, as representing a distinct Phallic phase—viz., the worship of virile power such as we still see in India when the devotee of Siva's shrine reverently touches the testes of the Nanda or Bull, the god's representative, which the "testimony" was in the Jewish shrine) as he enters upon his worship. As the Jews advanced in knowledge, and we may add modesty, they apparently took advantage of the presence of the stones, as did the Egyptian of his obelisk, to write thereon their laws and learning, social and other; and told their children that this was the original purpose of the stones. Mayhap the tale about the destroying of the first two stones, which would be round, as we see these usually are, and not adapted for writing on, was related to after generations as a blind. It was quite natural, as I have shewn, that the ark should be the abode of a virile emblem of some sort; and therefore, *had the two stones not been mentioned after we had heard of an Eduth* which represented Jahveh or Elohim, we might with great reason have concluded that "*the Eduth*" of Exod. xvi. 34, was the Testis, because the old translators, considered "*testimony*" a fit word by which to lead us to understand what an *Eduth* meant; but the after-mention, and so far on as the end of the 31st chapter, precludes this idea I think, although I speak with great diffidence, for it is a noticeable fact, that *the first two stones were the gift of Elohim*—a regular Palladium obtained direct from Jove—and not made nor graven by man (see Verse 16), and therefore precisely what a Phallic worshipper requires in the case of a Sri-Linga. The throwing away of these god-made stones, and breaking them in pieces, seems to mark a change of faith from the Lingaite to the Yonite; and so also the violent grinding to pieces of the calf, or rather golden cone or bull. Great importance was attached by all Shemites to stones as emblems of virility; even to the present time, as with the Jewish patriarchs, oaths have been exacted on them, and hence no doubt arose the Latin term *testis*, meaning a *witness*. So in India, no more solemn oath could be exacted from a Sivaite, or probably any Hindoo, than by making him swear with hand on the testis of the temple Nanda; nor could son or servant in the eyes of all Easterns, give a more enduring oath or pledge, than by acting as those of Abram's and Jacob's did. As the leader of the tribe was furnished by the god of the tribe with two stones, so does the Pope present to the bishops of the church two very symbolic loaves of bread, one gilt with gold (Anu?), and the other silvered (Hea?) with the arms of the officiating prelate and the bishop engraved on them, and two tapers. Picart at ii. 132, gives us a drawing, shewing the kneeling recipient carrying a too emblematic flambeau, and the attendant with the two citron-shaped loaves. The oath which the new bishop takes is to be faithful to *Petrus*, *alias* the Tsur or Rock when he is then married to the church with a ring, and kisses his new love; on which day, like a bridegroom, he takes precedence of all others. The bishop's paatorial staff is blessed by the *Petrus* and anointed with oil; it corresponds with Moses' rod, the Lituus of the Augurs, and the Kaduceus of Mercury, but it is more Phallic in form than most of these.

There is nothing new or strange in our finding stones in arks, caves, or caverns, but, on the contrary, it would be strange not to find them in such places. Most of the kistvaens or karns and tumuli of our islands, have yielded white stones, and usually in pairs; see an account of some of the last opened, as given by the writer of the excellent article in *Good Words* of March 1872, where is described to us so ably the Earthen Serpent of Loch Nell. The same holds good of existing caves in India, where we usually find either pyramidal or ovate stones in secret niches or ledges, if not in the most prominent place of the cave, or shrine. I give here a drawing of a not uncommon Eastern holy cave. In the Loch Etive karns, opened by Dr. Angus Smith, writes Miss Gordon Cumming, "the white stones were arranged in pairs, on a ledge of rock projecting above



Fig. 60.—A SACRED CAVE.

the urns, a single stone being placed at each end of this double row; another single white pebble was found inside one of the urns. . . . "A considerable number of similar pebbles of white quartz have recently been discovered in various old British tombs, more especially in those tumuli lately examined by Mr. Phené on the principal Isle of Cumbrae. Others have been found within the Sacred Circle on the Isle of Man; a circle which, from time immemorial, has been held in such reverence, that to this day the parliament of the island is there convened." Thus we have in *Kal-Ionia* urns or arks and dark adyta, with stones just as in Indian shrines of this day. Further, we are told that near Inverury at the village of Achnagoul, or "Place of the Stranger," there was lately "a great oviform kairn opened, measuring 120 by 30 feet, and running north and south;" and, says the writer previously quoted, "in one of the principle chambers, there was discovered a conical stone of white quartz, which undoubtedly had some connection with these mysterious rites, being identical with that discovered by Mr. Phené at Letcombe Castle, Berks., while a third has been found at Maiden Castle, near Weymouth; each in connection with human remains. Precisely similar pillars of white quartz were found in the excavations at Nineveh, and are now to be seen in the British Museum. In the neighbourhood of this great chambered tumulus were found various *incised stones*, bearing the 'cup and ring' mark, precisely like those near Lochgilphead." The "incised stones" convey, no doubt, such meaning as the learned author of the *Hindoo Pantheon* alludes to in the case of incised trees; see page 69. We observe that these kind of stones are always kept in dark adyta or arks, just as serpents are kept, whether in Benares, Phrygia, or Syria, and the whole world has known of such arks, serpents, and stones; so we need not be at all surprised at finding stones in the Jewish Ark, but on the contrary, we should *expect* to find them; and therefore as soon as we hear of the "ark of shittim wood," as a *bonâ fide* ark, and not a mere description of how an ark &c. is to be made (such as we see in the plainly interpo-

lated chapters from Exodus xxv. onwards, but rather in the simple *order for a box*, given in Deut. x. 1), as soon I say as we hear of such an ark, we also have the stones described as the articles for which it was made, or *vice versa*, for precedence would be given according to whether the writer was an Arkite or Lingaite.

It is becoming to write with diffidence, as I desire in all I have here said to be understood to do; but it would be equally unbecoming, nay unmanly, to refrain from putting these important points of the God and sacred records of Jews and Christians before my countrymen, as I believe any intelligent Brahman, acquainted with the lore of his own, and the Jewish people, could do. He would assuredly see all these tales concerning sacred stones, Eduths, and arks as I have tried to depict them. It is unreasonable to suppose that a small rude tribe should at its first birth in the deserts of Arabia, be able to cut and grave stones—not an easy task—with many hundreds of words, not to say write volumes of parchment or dried leather, laying down on these intricate laws, rites, and ceremonies, which mostly concern only settled peoples living in towns and cities; especially as the very writers of Exodus do not even pretend to say they did prepare or engrave any stones whatsoever, but on the contrary, allege that they never did so, but that they got them in some mysterious and incomprehensible way on the summit of a lofty mountain—ever held sacred, and inhabited by a fierce and fearful Deity or Demon. They candidly confess also, that long years after the scenes of Sinai, there was not so much as a smith in all their settled territories in the lands they had seized and appropriated; that they had even to seek aid from the rulers of the plains and meads of this land to sharpen their few rude agricultural implements; and though capable of raids—armed, no doubt, with stones, and slings, and bludgeons, or with bows and arrows, pointed probably with hard wood, bones, or natural flints; that yet, when attacked, they had to “hide themselves away in holes and caves, pits, and inaccessible hills;” that their very deity could not help them, even when all were in full armed array, against a single tribe of “a valley, who had “chariots of iron;” seemg all this, it is unreasonable, I think. to suppose that such a rude untutored tribe had any capability of extensively graving stone tablets, or writing long, intricate, and advanced laws on religious rites and ceremonies, as well as on minute social and political subjects; and able to build or frame arks and tabernacles auch as are described in the latter parts of Exodus; nor is it to be supposed that they had or could comprehend any such spiritual, immutable, and Almighty Father as Christians desire we should understand. On the contrary, all the early Jewish writings—divested here and there of most evident interpolations of a far later period of their history, when Hebrews had long served as slaves and labourers amongst the great peoples around them, recall to our minds many tribes in the East who now live as they did, disorganised, brutal, and superstitious, and dependent for every sign or symptom of culture, for every graving tool or war implement among them, on their raids upon their neighbours or on their goodwill and kindness.

Let us now go into some details of the word "Testimony," for this is perhaps not yet put so forcibly as it might be. I mean the word as it occurs in Exodus xvi. 34, before any laws or even altars were known. or Sinai, its God and thunder heard of.

This is a most important word, both in its roots and derivations, so let us recur to our text and remember, that the Jewish ark is nothing by itself, but only as "*the ark of the testimony*" (Ex. xxx. 26), that is as the Eduth's dwelling-place or abode, which was ever and again rendered still more holy by fire from heaven and the voice of the God speaking *on* it, "between the cherubim," which again represented creation, that is the winds of heaven in the four wings which each cherub had—two upper and two lower, and in the four heads or four seasons. These were, it has been often demonstrated, the zodiacal signs, viz., aquarius, a bacchus-looking head, the vernal lamb or ram, the solstitial bull; and thirdly the hawk or eagle-headed one, as swiftness, wisdom, and omnipresence soaring over all, and to which, therefore, no particular place is assigned; see Ezek. i. 10. This the learned Calmet, not understanding, mourns over (*Dict. of Bible Frag.* p. 123); but of this more hereafter. I give here one drawing of these Jewish idols, and others will be found further on. From the most elementary dictionaries we gather food for



Fig. 61.—CHERUBIM OF JEWISH ARK FROM CALMET

grave reflection in regard to "*the testimony.*" *Testum*, in Latin, is an earthen vessel, and *testudo* is a tortoise; that *old, old idea* "which sustains the world," he who goes about with a covering, to and from that "urn" or "ostrakon." (*ὄστρακον*). He not only has a carapace, which the ancient world loved to mark as a sort of labyrinth leading to the holy mysteries, but that symbol peculiar to all male organs—the posthe. Our lexicons further tell us that the *testudo* was a *lyre or lute*, as that on which Apollo played, mixing up, as usual, music and love; it is also "an encysted tumour, resembling a tortoise in shape." *Testula* was the voting tablet of the Athenians, and Cicero aptly says in regard to invoking a *testis* or witness, "*dii patrici ac penates, testor, me defendere,*" thus bringing the two deities curiously into conjunction. To die *testate* was to die a completed man, as *intestate* meant one who died not having completed a good citizen's duties. *Tester*, English, and *testa*, Latin, is a covering or canopy over a pulpit, tomb,

or other upright thing, and is now applied to the covering over a bed. The cetacean, or whale order in zoology is called *testicond*, from *condere* to hide; so the botanical order of some tubers and orchids is called testiculate from the prominence of ovate members; such as I show in page 51 in speaking of Rachel's mandrakes. *Testudo* was also the name given by the Roman to the shield which protected their warriors, so that even here it seems to convey the idea of virility and manliness, qualities which can alone save a people from extinction, and these are held to be gifts from Jove, which none can produce or acquire by their own aid. As Jhahv gave the eduth or testimony, so did he give the sacred palladium or first stones; and everywhere we see him busying himself with the social and domestic matters of his children; "the increase of their families and flocks, circumcision, and such-like sexual matters. He was specially a God of oaths and covenants, and very remarkable ones—of which a few words.

Abraham told his most faithful servant to "swear by the Lord, the God of heaven and earth, by putting his hand *"in sectione circumcisionis mee,"* according to the received orthodox translation of Gen. xxiv. 2; see the margin of Bagster's *Comprehensive Bible*. The same reverend writers tell us that the Israelites as soon as they got quit of Gideon the Ephod-ite, or Yonite, went back to this great "Lord of the covenant," called in Judg. viii, 33 *Baal Berith*; the margin of this same Bible tells us to here read "*Jupitür fæderis, or Mercury*"—*fædus* being "a treaty" or "agreement," which is the orthodox "testimony;" and also something "ugly" and "disgusting."¹ *Jupiter fæderis* was the Roman deity who presided over all treaties or compacts, and of course was a Lingam-god, just as Hermes and Brahma were. The Jewish covenanter bled in and for his "covenant-God,"—the God of the "Testimony," and so the Christian is said to be sealed by the *sanguis novi testamenti*, for it was the *testamentum circumcisionis* which sealed the Jew to his Eduth-deity of Exod. xvi. 34.

The *testament*, says the severely orthodox Calmet, "is commonly taken in Scripture for *covenant*." Yes, *very commonly*, for the later writers who have given to us our present Bible speak of it as "the law of God," by which we may understand that as the race got a literature, they drove out their eduth and put in the *liber*, though this I think was so slow a process with all people, that these words, *Liber* and *Libra*, the waterpoise, the scales and plummet, the zodiac or solar dwelling-place, and the licentious Bacchus, have all got inexplicably mixed up, though in every phase very distinctly partaking of an aphrodisiacal character. I give here *Libra*, and his two zodiacal signs as we find him commonly represented, by merely copying from the new Supplement of our popular Webster's *English Dictionary*. We should notice that the signs of *Ares* or *Mars* correspond with *Libra*, and are not, I think, in character much different. In the root of the word *librarium* we have the meaning *Themis, justice, the upright one, or right-doer, and Hermes*; and also, as I before said, all the roots

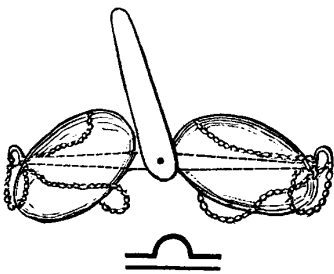


Fig. 62.—LIBRA OR THE SCALES

¹ [*fædus* -a -um (1/2 decl. adj.) is "foul, filthy, &c"; *fædus* -eris (3rd decl. neut. noun) "agreement, treaty, compact." The former probably relates rather to *fætor* -oris, a foul smell. — T.S.]

connecting *liber* with a book. Ceres' daughter, *Proserpine*, was the holder of the "Balance" in the old zodiacs, and Romans called her *Libera*; he, *the Balance*, being *Libra*; so that the idea of this Season which Leo or Sol opened with his fires, was the conjunction of the young maid with *Libra*. There are more signs in the zodiac than "the Balance," which have a very different meaning from what is popularly supposed. As the pious and orthodox author of *Idolomania* says, "I would rather not explain what the Gemini mean," and so he might have said of the two fish and Virgo, or mother Ceres, for they were identical. Egypt shewed this mother to be as bad as her daughter, inasmuch as, instead of her daughter's "Balance," the elderly lady carried in her hand *the blue lotus*, emblem of celestial love, which is frequently seen on the back of Leo, and is there addressed, as Mr. Maurice tells us,—

"Child of the sun! Why droops thy withering head,
While high in Leo flames thy radiant sire?"

Blue is Siva's colour, and *Leo in flames* is Siva, or the Lingam, as Agni, god of passion. To Ceres, say some, as the first goddess of ceremonies (*Cereris-monita?*), we owe the beginning of all religious rites.¹ Let us remember, also, that *Libra* was not in the old faith always separate from Virgo; as in the case of Christianity, here one disciple proved false; the Scorpion merged in Virgo, and the claws, "bruisers," or "crushers" became the sign of *Libra* (see Baldwin's *Pre-Historic Nations*, p. 118, and many other works); and the Serpent, we may remember, is called in Gen. iii 15, he who is to "bruise" Eve on the "*Akab*," mistranslated heel. Higgins shews us in his *Anacalypsis*, that the words *liber*, free (from "the solar $\phi\rho\eta$ of Egypt"), and *lier*, a book, are indissolubly connected. Bookish-men, or men of Bac, Boc, or Bacchus, were free from all the laws which controlled others as to place or war, and this has continued down to our time in what is known as "benefit of clergy."

From the Sun came Apollo, who was worshipped, like *Iakos*, with great shouts and merriment, for *Iako* signifies in Greek "to make a great noise;" inasmuch as he is *IO-Bakoth* and *IO-Triumphe*, the god of triumph; whoever approached to his processions or to join in his fêtes, did so with such exclamations as "Hosanna to the highest," or "Save, oh save us, thou great Sun god!" This the Jews thoroughly understood, and hence their "feast of trumpets," with such shouts as above.

Let us, then, clearly understand that the sign of "the Scales" was by no means "the Balance," which Europe has generally accepted; nor was it a mere book or *liber*, but something more vitally connected with the Liber-pater. If "justice" be meant as his sign, it is that which is meted out by the *Sun* of Righteousness ($\delta\iota\kappa\iota\sigma\acute{o}\nu\eta$), the fertilizer, the Toth or Pillar-god of justice—Hermes, the base of all learning and civilization, who was also the tree-stem on which the people always wrote in Europe as well as Asia, just as the Egyptian did on his Toth or pillar. Teutons also danced and shouted round their *Boko* (bocco) or holy beech, as others did round

¹ [Poss. a ref. to the Homeric Hymn to Demeter. See Frazer, *Spirits of the Corn* &c. — T.S.]

their *Iakos*. It was the bark of the beech and the birch which contained all the wisdom of ancient Europe; and what in modern Latin is called *liber*, the Skands and Kelts called *Bed* or *Bec*,—and the Sanskrit Aryans their *Ved*, or what enlightens them. The Irish called their letters by the names of trees. Only the youth who had come of age could have or use this *liber* or liberty, and the god was therefore called the Liber-Pater of all who had just come of age, and joyous were the fêtes with which he welcomed his children. Latterly his Bacchanalia became so gross, that the good sense of the Roman people put these down; this happened in 185 B.C., but the *Liberalia* continued under considerable restrictions, though not severe enough, for we find St. Augustin describing the licentiousness of the festival, as in his day (400 A.C.) something very bad indeed. But this seems inherent to the season of the vernal equinox, when animal life in all lands responds, perhaps too demonstratively to please our civilisation and sense of what is proper.

Wherever people were unable to engrave on stone, they scratched or cut, especially on their most holy trees, all that they desired to express to those following after them, or to show off their feelings or learning; and this spirit may have induced the Jews, as time wore on, to so engrave the stones which had at first only found a place in their arks, as the bull and serpent still finds a place at present in temples representing the energies of creation. One may often witness strange inscriptions on prominent or holy tree-stems, when travelling through the wilds of aboriginal or very rude tribes, as well in Barma as in India.

I always expected to find that the *Libra* or *Balance*, and its accessories—

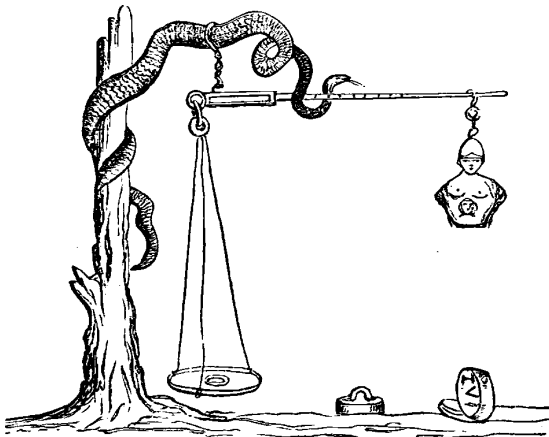


Fig. 63.—THE BALANCE, OR STATERA OF THE CAPITOL

which we are told were kept so reverently in the temple of Saturn at Rome—had a Phallic meaning; and this we see is the case in this beautiful design of “a steelyard” or *statera*, which J. Y. gives us in Smith’s Classical Dictionary under the head *Trutina*, a word signifying both *Libra* and a *balance* or “weighing-yard.” The last word reminds us that before it came to signify a specific measure, it signified a *baton* or *rod* (as that of Moses or Hermes, &c.), and was pronounced in Old Saxon, *gerd* or

gyrd; in Dutch, *gard*; C. Gothic, *gazd* or *goad*—that is “a thorn stick” or “enlivener;” in Icel. it is a *gaddr*, a “club,” and closely related to *gardr*; Gothic, *gards* and “garden” a *private place* or yard around a house, accessible only to the family; Heb. *Gan*, as in *Gan-Eden*. From the term *Trutina* we can get only the idea of “a great pair of weights, one good in judgement,” &c., but from its equivalent in Hebrew, פֶּלֶס, we get back to the old idea of the “divider,” “tearer,” or “cutter asunder, that which breaks through, as lightning does the clouds” (Furst); also “Making

firm," and "establishing," which is the hidden meaning of Boaz, the left-hand pillar of Solomon's temple. The Libra then, as seen in the museum of the Capitol, conspicuously bears out my surmises, written long ere I saw this, viz., that the Liber-god, is Libra and his real support a *Tree and Serpent*. Note that the *Cock* or equipoise here is a Minerva with pyramid or the cone of fire on head, as we observe all Egyptian women have; though difficult to show in this small scale, she has in her breast a babe, or gorgon as it is usually called, denoting passion. The spare weights here seen lying at foot suggest a Lingam origin, and so does the astronomical hieroglyph which we have in Fig. 62 for this Zodiacal sign; the horizontal surface below the Omphi-looking handle of the scale stands, I fancy, for water, and therefore woman. The serpent coiling round the tree stem—ever the Phallus, and especially when reaching away outwards, suspending the balance of life and Justice is sufficiently clear. We must also remember that all pendulous objects have not only formed subject for joke and banter amongst mankind in moot nations, in all times, but that the pendulum, as in the bell, &c., is known as the Phallus, and so also Tassels in architecture and otherwise.¹ The results which *such investigations yield are too important to skim lightly over.*

Even taking the ordinarily understood Bible term for Covenant, as *Testamentum* Greek *Diatheke*, *Διαθήκη*, and looking only to orthodox authors like Calmet, we learn that in no part of the Old Testament does the word occur in this sense as a "will" or "testament." But *Diatheke* is in Hebrew *Berith* בְּרִית and referring to Fürst we are told that it only *metaphorically signifies a covenant*, as in Gen. xxi. 27, "from the custom of going between parts" of that which is cut for sacrificial purposes, as spoken of in Jeremiah xxxiv. 18. It is "*the sign or media*," continues Fürst, so that we see it becomes in reality *the symbol of their god*, by which those people, as well as their deity, made oaths, as in Acts vii. 8, where it is said, God made a covenant (*dedit illi Testamentum circumcisionis*), hence Fürst actually says the SIGN of the Covenant of Circumcision is *Berith*, which sign is a sacrificial circle such as envelopes the Lingam! If we investigate the accessories of the covenants also, which were called *Beriths*, we see still more the full force of the symbolism, as in this, very tale in Gen. xxi., which Fürst quotes; there we find every Sivaik rite, a grove, or tree, and well, and offerings of sheep and oxes, &c. We also see how frequently all who had covenants to make, had to go to the

¹ In Higgins' *Anac.* we learn that Tally, Tolly (Tassel) is a common Phallic term among boys in the North of England, which does not seem so far removed from the Hebrew *Al-Tuld*, or *Al-Talad*, and the common Greek *Phales* or *P'ale*. In Hebrew and *Irish* we have nearly the same word for Pudendum, פֹּת פֹּת, Phuth, and Phuddh. Is not the same meant in *Basar* or *Miplei basar* of the Hebrew? See Job xli. 14 (מַפְלִי בֶשֶׂר) for the *Basar*, which was "the word made flesh," was the same that was circumcised. These names are of great consequence in fathoming the cults we are

engaged on, and we must not remain blinded by ignorance through a false modesty; let us know exactly what mankind have revered or worshipped, and let us remember that *κύνθος* (*Kunthos*), generally written *Cynthus*, is the *membrum feminarum*. This was the name of *Latona's mountain* in Deal or Delos, from whence Apollo came. *Kunthos* is therefore called *his Isle*, and this word agrees with similar Indian words meaning the same. *Kunti* is the mother of the Pandoos, wife of the Sun, &c.; *Kunda* is a sacred cave or well; *Kooa* or *Kua* is a well.

Covenant or Pillar-God. See the ratification of the Covenant as related in 2 Kings xxiii. 3, where even the righteous reformer Josiah, who, it is said, removed all Phallic, Sun, and Serpent images from the temple, stands by the pillar to swear to "the Jhavh," who was therefore a Pillar-God or Jupiter-Lapis.

Thus "the Testimony" is simply a sign or symbol, and so then was the Eduth. Moreover, it was the same symbol as that which dominated all over these Shemitic lands. Phenicians also called their god Elohim; and the Bow with them was also his sign, as being a heavenly arc, and connected with water.

If Abraham made the sign of his God in circumcision, so did Jacob and Laban, in raising to him "a heap of witness," or a stone in a karn or heap. This God, as the pious Father Calmet points out (Fragmemnts, cxxix.), is he who "makes all naked and open," or *γυμνὰ τετραχρηλοσμίνα*, "like to Agamemnon's sword." "Words which," adds the orthodox old writer, "are sacrificial ones!" Need we say more to prove the kind of deity the Jews honoured and symbolized in their Eduth, and his pot of manna, and in Jahveh-Nissi? Further on in their history we find this deity delighting in savage butchery; in hecatombs of cattle which bled before him, and whose blood and fat he was supposed to "lick up" daily, nay, hourly. His altars were mere shambles, and he himself was constantly anointed with unguents so holy, that none save Aaron and his sons were to presume to use them; nay, not even the ingredients of these ointments under penalty of death. (Ex. xxx. 32, to end), and this also in the case of his perfumes or incense, which Moses and others ever offered before him in a manner which is disgustingly familiar to all of us who have so constantly witnessed the operations in the shrines of India. The priests, the king, and the deity are all thus anointed in many lands, and indeed with such words as Israelites and cognate tribes used, viz. "God anoint thee with the oil of gladness above thy fellows." Moore, in his *Oriental Fragments* (page 133 et seq.), gives us some amusing notes on the coronation of our last King William and Queen Adelaide, quoting the facts from the *London Times*. It appears that both their majesties were anointed from "*la Sainte Ampoule*," which vessel was in the form of an eagle with outspread wings (Jove), through whose mouth (Pi or Phy) the *oleo santo* flowed into a spoon—(query, Argha), "curiously ornamented." Three swords and three *wedges* of gold were carried before their majesties, so that truly, as Moore says, "Lingams were offered by the king" to the gods, priests, or people; and rings with ruby stones were selected and bestowed, and the king kissed the priests, and then his nobles—regarding all of which *The Times* indignantly says: "Why this fuss with palls and ingots, spurs and swords, and oil for anointing (greasing) their sacred majesties, and whipping on and off of mantles?" The reply is simple. The old faith is in the old rites and rulers require to be careful in standing upon old rules, faiths, and ceremonies, else old laws might declare the whole illegal, and it might be difficult to get new laws passed, authorising kinds and coronations. On this occasion the prayers, it is said, were those used at Queen

Judith's coronation in 856 A.C., and the ampulla was after the pattern of the one used in anointing Clovis, the first Christian King of France, regarding which Dr Middleton writes (*Mis. Works*, i. 361, quoted by Moore): "This vial is said to have been brought from heaven by a dove (Iona?) for the baptismal unction of Clovis, . . . and dropped into the hands of Saint Remigius, then Bishop of Rheims, about the end of the fifth century, where it has ever since been preserved. Its descent is said to be confirmed by this miracle, viz., that as soon as the coronation is over, the oil in the vial begins to waste and vanish, but is constantly renewed of itself for the service of each coronation." Mark that this oil-vase or ampulla is, like the Eduth and the first holy stones, and all holy books and Palladiums, received direct from Jove, and, like Apollo, this oil or holy water is also "ever young" and never failing; it is fecundative energy. In regard to "the palls and whipping on and off of mantles," which *The Times* indignantly relates, we see the remnant of a very old faith. As Moore says, "the Pallium was an old and most mystical thing, an essential part of a Bishop, sent or given by the Pope with much ceremony and cost, both at episcopal consecration and translation. The Bishops could not wear the same *Pallium* at two Sees, and it was buried with him." The monk's cowl was his *pall*, and Assyrian kings were *Pals* or *Ashers*, but regarding this more will appear further on; for Ps, not to say Pals, are suspicious subjects, and these strange customs were not idly instituted.

Whilst sending this to press, I observed in the London *Athenæum* of 12th Sept. 1874 some notes on the labours of the *Palestine Ordinance Surveyors*, which speak of the old faiths of Syria and Moab, regarding which I wish here to make a few remarks. Nob is called, in the Old Testament, the city of the priests, and is constantly mentioned in connection with Ramoth (Er-Ram), Anatoth, Gibeon, or *El-Jib*. Isaiah says the Assyrian army will rest at Nob, and "shake his hand against the mount of the daughter of Zion" (x. 32), showing the popular idea that the rounded mound of Zion was an Omphi, whilst the holy "Nob or Neb," a lofty white peak, was only holy as a Lingam. It was "a great altar to see to" (Jos. xxii. 10), that is a lofty "Ed" (verse 34), or "a witness, testis or testimony," that is, Eduth: it was a "stone" or "great stone," specifically stated *not* to be an altar for burnt offerings or sacrifices. No doubt an *Ed* was Neb El, or the God of the conical hill, but the Hebrew might by נב mean merely "a high place," such as the "high places of Gibeon," where Solomon sacrificed in a tabernacle—"still," say the Palestine Ordinance Surveyors, "existing there," which is not in the least wonderful, as the date at which tribes with arks have here worshipped, is by no means so very ancient. These faiths only perished nationally on the rise of Islamism, and the symbolisms and customs of Solo-Phallic Worship, have no more departed from Western Asia than these have from Eastern. The explorers say that the *Ed* on the Peak or *Neb* (this is the Danish; in Saxon and Dutch, *Nebbe*) is still an immense monument of fine masonry. The Arabs call the mountain 'Ayd, which is the Hebrew Ed. Can it be related to our Ed-uth?

The "Tabernacle" was supposed to have remained in Nob and Gibeon (a hill), on two occasions, and the surveyors now tell us that a platform suitable for it adjoins the *Nob* or *Ed*, "which seems to have been made for it." All the same, we have no authority for saying that the Jewish tribes then had a "tabernacle" nor anything probably, save the small box of Deut. x. 1. *Mount Neb or Nebo* was apparently *Mount Peor* or *Priapus*; or else these two holy cones, because so closely adjoining each other, were called indifferently *NEB* or *PEOR*. The explorers seem to be of this opinion. Some persons allege that *Nob* is from *OB*, the serpent, or *sun-hill*, which would also embrace the term *Pi-or*. Later intelligence from the American Exploration Society tells us that one of the names of *Jabel Neba* or *Nebo*, is *Siaghah*, which Professor Paine reads *Pisgah*; the explorers fixing on this high peak principally because it gives most of the view which *Moses* was said to have seen from it, viz, from *Dan* to *Negeb*.¹ What is of more consequence, and likely to give a truer result as to the ancient faith of these parts is the fact which the explorers tell us, of all the hills having abundant cromlechs or hermi. On the southern portion of this *Nebo* is, they write, a truncated cone of small stones, 130 feet in diameter and 25 feet high. Cromlechs about, have broad, flat stones, but "not a sign of hewing or preparation beyond the rough straightening of edges can be found about the stones, nor any trace of letters." The ruins of a large temple were found on the summits of *Jabel Siaghah*, or, as Professor Paine says, *Beth-Peor*, our *Ob* or *Nob*. In Hebrew, *Ob*, *Ab*, *Aub*, *Oub*, *Oph*, *Op*, *Eph*, *Ev* are all from the root אב *Ab*, or אוב *Aub*, which signifies *inflame*, and is therefore applied to the inflating and irritated or irritating one. In the *LXX.*, says the Rev. Mr. Deane, in his *Worship of the Serpent*, p. 81, אוב is rendered "one who speaks from his belly, which is the Greek notion of inflation or a familiar spirit;" the italics are those of the reverend writer, and require to comment, being much nearer the mark than much else that the orthodox gentleman states in his nevertheless most excellent volume. We see the force of the italicised words when we remember, that in the rites of *Mithras* as well as "the mysteries of *Sebazius*, a serpent was thrown into the bosom of the initiated, and taken out at the lower end of his garments," as Mr. Deane relates, attaching much importance to the fact (p. 49); "initiation," we should remember, is our "confirmation," or "coming of age," when the sacred serpent-thread of the *Hindoo* should be able to reach from bosom to "thigh." *Aub* is also the "familiar spirit," for dealing with which a Jew was to be put to death, according to *Lev. xx. 27* and *Deut. xviii. 11*; and as we know what an important part of *Ophiolatry* this divinining by Serpents was, the Serpent being a "fascinator" and "persuader," so we see in the condemnation by these books, which date from the sixth or seventh century B.C., the probable decline of our third faith among Jews at this period. The Rev. J. B. Deane, in writing of *serpent-worship* makes this clearer when he assures us that the reading of the *LXX.* here should be, that

¹ *Siaghah* or *Pisgah* is 2300 feet high, and near it is *Muskar*, 2600 feet, and *Nebs*, 2700 feet. *Pisgah* may be *Phasgah*, *Phogor*, or *Phegor*, *i.e.*, *Priapus*; in Irish *Ferragh*.

whoever "is an *Ob*," or "priest of *Ob*," or "consulter of the priests of *Ob*," should be put to death (p. 84). She whom we usually call the witch of Endor, he says, was really "a priestess" of the old faith of the country and tribes, or of *Ob*; *Ab* or *Pethen*. Sankoniathon tells us that "the son of *Thabion* was the first hierophant of Phenicia," and *son* may stand for *priest*; whilst the name may be analyzed, says Mr Deane, into Th = God, Ab = Serpent, and Ion = Sun, making the whole the serpent-solar-god. In *Ab* we have the *Aba*-father, and in Ion, no doubt Jah. As we investigate the faith of the early Syrian tribes, whom the Jewish writings mention as in the land before them, we find Sankoniathon's remarks regarding them true; and here also the Rev. Mr. Deane aids us, requiring us again and again to recur to the root *Ophi*, and those Words which gave to the Greek *ὄφις*.

The learned and orthodox Gale, in his *Court of the Gentiles*,¹ identifies Kadmus and Hivites, and tells us that from Belus sprang Phenix or *χιά*, the father of Kadmus, which signifies, he says, in the Phenician tongue, "*oriental*" (I. 38) as does Hivite a "serpent, in the Syrian," *ס״ח*. He agrees with Bochart, that the Hivites lived on Mount Hermon, and were also "called Kadmites *i.e.* orientals, Gen. xv. 19." Kadmus married, we know, *Harmonia* or *Hermione*, that is "both were turned into serpents;" and in Josh. xi. 19, we are told the Jews thoroughly fraternized with Hivites, and therefore also with their brethren the *Gibeonites* and *Shechemites*, or those holders of the sacred Mounts of Gerizim and Ebal, the southern extremity of that very holy range which culminates in the cone of high Hermon, some eighteen miles E.S.E. of Sidon. From Judg. iii. 3, as well as Bochart and Gale, we are to conclude that all Hivites and Kadmonites, therefore "Canaanites" were Hermonites, and therefore worshippers of Serpents and holy Conical Mountain; that is, were true followers of our first four, and latterly of our fifth and sixth streams of faiths.

The complete fraternisation of the Jews with Hivites, Canaanites, Hittites, Amorites, and such true Phallic and solar worshipping races is very clear from Judges iii. and onwards, although little *divertissements* are introduced, showing how the good writer winces under what he is nevertheless compelled to acknowledge. No dagger of the assassin Ehud, nor voice of the songstress Deborah could charm a whole people out of all the ways, thoughts, and hopes of their lives; for reformations are matters of centuries; not to say make them disown their wives and families, for we read that the Israelites married and intermarried with all the peoples "from Mount Baal-Hermon unto the entering in of Hamoth" (Ham or Amonsland), and "*served their gods*," that is became Ophites = Hivites = Evites = Ephites, from root *Eph* or *Ev* variant of *אב* Aub, and evidently sincere Serpent and Mount-worshippers in this pre-eminently serpent-loving land. We know also that they kept up their faith till Hezekiah, some 700 years after, destroyed the god's symbol, and abusively called it a *Nehushtan* or "a piece of brass" (2 Kings xviii. 4), an act which evidently hastened the fall and

¹ Printed by Hall, Oxon, 1669, in two parts.

misfortunes of the tribes, as I will further on more fully show. Very shortly after this the nation fell, never again to rise into a kingdom if they ever before gained this rank. It seems most probable that some insults to the dominant faiths of all the great nations of Western Asia, by this obscure little hill tribe may have tended to their destruction, for great kings, whatever they may personally think, do not like to have firebrands cast into their midst, which most religious questions or reformations are.

Let us look for a moment at the important phase of Ophiolatry, "*Divination by Serpents.*" We read that Helenus and Cassandra by means of serpents were able to see into the future; the serpent, it is said, "cleansed the passages of their senses by their tongues;" and, adds the "scholiast on Euripid. . . . serpents approaching licked their ears and made them so sharp of hearing that they alone among all men could understand the councils of the gods and became very excellent prophets."¹ The narrator of the gospel tale of Christ giving sight to the blind, seems to have borrowed the process from the example of the serpents who cured the blind Plutus; for Aristophanes says, they licked his eyelids and his sight became at once "more than humanly acute."² The *Paracæ (sic)*, says Philostratus, ate serpents' flesh and thus understood the languages of the brute creation; by eating the heart and liver "they understood their thoughts." It is the erect serpent-rod of Mercury which conducts mankind to hell: Ceres went thither drawn by serpents; and the reptile's bite sent Eurydike to hell. Was not Cerberus the watch-dog of that very hot plate almost a serpent? He had "dragon's tail, and a skin studded with serpents' heads" says Apollodorus; and looking from "the fathomless abyss up to the realms of eternal light," what do we see? Still a serpent! For yonder is Rhea or Ops the serpent, deceiving her Lord by giving him a Stone (*Betulus*) to devour, called the "*Ab-ad-ir* or SERPENT DOMINUS SOL," instead of his offspring: in which tale we possibly see the origin of the gospel saying in regard to the Stone, the bread, and the serpent.³ This *Abadir Stone* was indeed a serpent and sun-stone, for it was a Lingam, and it "assumed a CONICAL figure,"⁴ so that Saturn took to consuming his own strength, which is the ease with the midsummer sun, when all the crops, as in the tropics, have been by that time reaped; when the sun may indeed be said to consume himself on bare fields, and pastures, and desolate, and almost leafless forests, having nought but hard, parched soils, and naked rocks and stones, from off which his fierce heats have eaten away all verdure.

In all lands and faiths the serpent is he who gives knowledge. In Eden as well as in the Punjab it is shown that *nāgas* or *Tak Shaks* bring in learning; it is a very doubtful matter if we can say as much for the pious prophets of mankind. Boodha and Confucius, as philosophers, are exceptions, and must rank before Thales, Pythagoras,

¹ Buchart, quoted by Deane, 336.

² Spanheim, 212.

³ The bishop or head of the Christian Church of Abyssinia is styled *Ab-un*, which is I suspect derived from a serpent; it looks very like *AB* or *OB-ON* the *Serpent-Sun*.

⁴ Serpent Worship, 340.

and other wise ones of earth; but pure *pietists* like Rama, Sakya, Christ, and Mahomed, rather brought in turmoil, bloodshed, and misery, than joy, peace, and learning; nor was the misery assuaged until scared-away philoophy and science returned, to damp the irritable and inflammatory matter which had been aroused; and it seems as if all dogmas founded on superstitions, or the marvellous and incomprehensible, and carrying strong cursings or anathemas against all who oppose them or introduce learning at variance with them, must have this retarding and injurious effect upon us. If so, it becomes our duty to repress all superstitions and “mysteries;” assured, that when these disappear, turmoil, misery, and crime will also fly away.

Colonel Tod writes¹ that the serpent of Boodha possessed all science and pure religion, which Krishna as an Eagle had to fly far and, wide to obtain from Boodha. Christians say that Mahomed flung the world back many centuries, especially in Asia; but Mahomedans rightly repel this as a slander.

Let me here make a few remarks upon that good, because necessary feature in the Jews—common to us all, viz., the continual changing of their ideas of God as they advanced in intelligence. Jews for ages clung to the stone which they said their patriarch Jacob set up, and which they removed to Jerusalem. The houses of their gods were Beth-els (literally *houses of El*), and all over Syria, and indeed Asia Minor, Sivaik Shrines were known as Betuli, that is Lingams, or Maha-Devas. According to Lewis and the learned Bochart, the Phenicians were the first worshippers and anointers of Betyls. During this rage for Lingam-Worship, the southern tribes oondemned Yonism, or as they called it Dove-worship, by their kinsmen the Samaritans on Mount Gerizim. Maimonides disliked the worship of Ba-al-Peor, which he said (but I think ignorantly) “consisted of exhibitions of the Yoni to him,” for I find that the worship was that common in the east. St. Jerome said “it (Peor) was principally worshipped by women.”—“Colentibus maxime fœmimis Baal Phegor ob obsceni magnitudinem quem nos priapum possumus appellare.”²

We have lost much of the true worship of the Jewish tribes, from the various destructions of their records; but above all from that weeding out of gross, dcgrading, and objective features of their early worship; which necessitated the obscuring, if not blotting out, not only every term or sentence which allowed the “image” of a God—a feature forbidden in their faith. about perhaps the time of David, though little attended to till the fifth century B.C., but also the obscuring of everything too anthropomorphic for the advanced ideas of the third century, when their “shreds and scraps of leather”-literature, began to be gathered together, and took a form which seemed to consolidate the people and make them a nation.

I long since came to the opinion, to which every student of Asiatic faiths must come, and which I am glad to say Bishop Colenso has now thoroughly established as correct that the worship of the Jews was precisely that of the people amongst whom they

¹ Rajasthan, I. 537.

² Sellon's “Hindoo Annotations,” p. 37.

dwelt, and that the only God they knew of in Arabia, or until they got into Canaan, Was El-Elohe or Elohim, after which they adopted the God *Yachveh* of the Phenicians calling him *Yahveh*, *Jahveh*. or *Jhavh* or *Yahuê*, which perhaps was the reason their Arabian brethren called them Jews. This change did not, however, apparently take place for many centuries after the era which we are asked to accept as that of the mythical Moses (1490 B.C.). It is most probable that the tribes of Il, that is, "*Is-Ra-El*," remained true to El and Arkite, or the more gross forms of Phallic faith, until the period of full contact with the great Solar-worshipping nations on their east, viz., the eighth century B.C., as the period treated of in 2 Kings xvii. There we are told that the King of Asyria sent men, no doubt priests, from the strongholds of Sun-worship, *Ham-ath*, *Kootha*, and *Sepharvaim*, all words which taken in syllables or together signify the sun. A priest of *El* or of Beth-el went up to try and stop the defection, but it was of no use, see verse 29th and onward, for they feared not the Lord, who had "named Jacob, *Is-ra-el* or a son of El. Of course the change had *begun* long before then, but this was probably the final flicker of the *national* worship of El.

Dr Inman gives this subject much learned criticism in chapter x. of Vol I. *Ancient Faiths*, and here I mean only to point the young reader's attention to it, for I do not write here for the learned, but only the ordinary orthodox public. Any cursory reader will observe that in Samuel's time there was a very apparent change in nomenclature: Terminations ending in El are less frequent, giving place to Al, Ar, Ah. Jah and Ja; whilst Shams and Shemish or Esh—denoting a solar deity, then constantly appear. This may be shown in juxta-position thus:—

Micha- <i>El</i> (who is like God).	<i>Araka-El</i> (The Marshal of God).	<i>Ram-i-El</i> (Son of God)
Uri- <i>El</i> (Fire of God).	Gabri- <i>El</i> (Strength of God).	Abdi- <i>El</i> (Servant of God).
Bethu- <i>El</i> .	Bebb- <i>Shemesh</i> .	Beth- <i>iah</i> .
Hann- <i>iel</i> .	Haum- <i>bal</i> .	Jo-hannah.
<i>El-Shemesh</i> (The Sun is El).	<i>Ir-Shemesh</i> (City of the Sun).	<i>En-Shemish</i> (Fountain of S.).
Azri- <i>El</i> .	<i>El-eazar</i> .	Andru- <i>bal</i> .
Azar- <i>iah</i> .	<i>Esh-Baal</i> .	Baal- <i>jah</i> .
Obad- <i>iah</i> .	Jo-ezar.	
	Abad- <i>iah</i> .	Ab-deus (Tyrian).

These names have visibly gravitated towards the Greek $\text{IA}\Omega$, (which the Hebrews preferred pronouncing, *IAOU*); he who was *Hades* in winter, *Apollo* and *Zeus* in early summer, *Helios* in the heats, and "loved *IAO* or *AD-IONA* or Adonis" in harvest. This subject will be found well worked up in Bishop Colenso's excellent Lecture IV. on the Pentateuch; see also the nomenclature: as developed in Judges ii, iii and vi. All the above words if analysed would lead to very important results which I cannot, however here dwell upon. Most of my readers probably know that ADONIA אָדֹנָי usually translated "Jehovah" or Lord is *the Phenician* GOD OF LOVE, and in Hebrew signifies "a pillar," that is Toth or the Jewish Seth; see Leigh's Hebrew Lexicon. But

I must not anticipate all my chapter on Judean Faiths; I only wish to establish the facts of the so-called Israelites being like all the tribes and nations of ancient times, and indeed more than three-fourths of all on earth even at the present time, addicted to the practice of Phallic or of highly *senusal* solar faiths. The Jews are indeed one of the very last western peoples who had a temple built over an *unhewn natural* rock or "Parvati" as we in India would call this. I give here an outline sketch of the shrine over the holy rock, which Mr. W. Simpson, the well-known artist, has kindly sketched for me. I neglected to do this, or even consider the subject, when I visited Jerusalem now many years ago, being unaware then of the ancient faith it portrayed, and its extreme importance.

From this sketch which shows all in relative proportions, it is difficult to realise the effect of a great, rough, ugly and unhewn rock, rising up in the midst of a beautiful temple; so will my readers try to imagine for themselves the

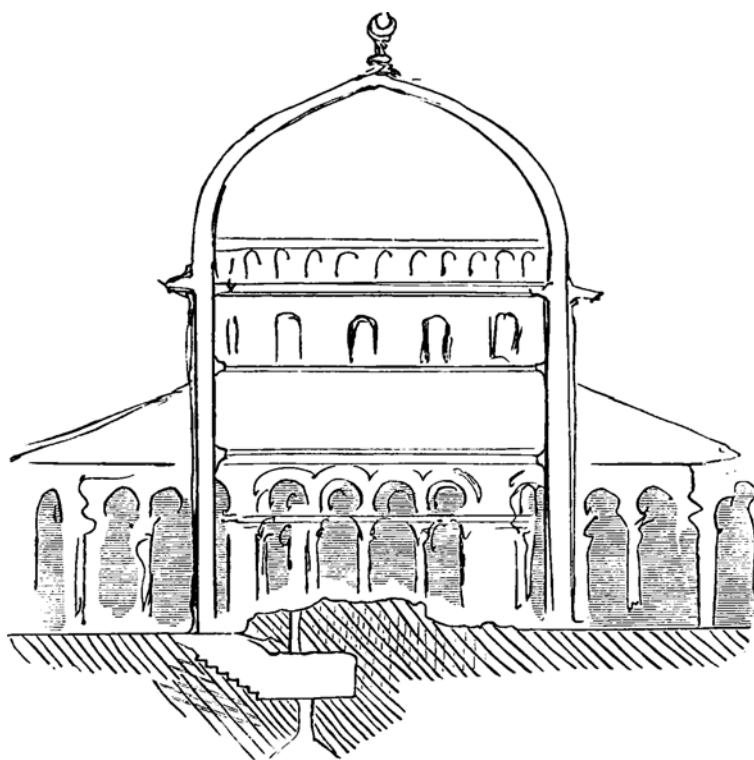


Fig. 64.—THE SO-CALLED MOSK OF OMAR, OVER THE SACRED ROCK AND CAVE, JERUSALEM.

effect of seeing such a primeval production several feet high, with a well and dark cave below it, in the very centre of St. Peter's or St. Paul's; or still better, exaggerate the idea, and suppose it a score of feet high and they will then perhaps appreciate more clearly and forcibly the *real faith* meant to be portrayed, and here still asserting its intense endurance and obstinacy. It is of course the same faith as that; which for many long centuries has prevailed all over the parent land of the Syrian tribes, and which still sits in the Mekan Shrine; but the male or right hand phase, the Siva is there, and the Sivi here; for the place of the ark was, say some, over the top of the sacred rock of the temple, now still covered by a noble dome.

Both Jews and Mahomedans thought their own shrine the centre or "navel of the earth;" and for a long time Mahomed could not make up his mind which to select, the Argha or Akros of Hierosolma, or "the black stone" of Abrabam in the Al-ka-ba; he abhorred the idolatry of the land of Syria however, and this with his native Arabian love for the free desert of his youth determined him to choose the latter. We see in this holy Jewish shrine one of the oldest features of the Phallic Faith—viz., that of the Cave and holy covered well, which no one may see into; and it is

believed that pure water exists here, though the highest point of the hilly range. The mass above the well—the Yoni or womb, is of course the Umbo or Ὀμφίς, the oracle or Pi of Am or Ham—the sun or heat; and the whole, “the Omphalos of the earth.” Plutarch in his *Is. et Osir.* 42, tells us that Omphia was an Egyptian deity *Eugergetis* Ἐυεργέτις, or Benefactress; and we know that anciently all such spots were called *Har-Al-Ompi*, which Greeks called for brevity Al-Ompi, or Ὀλυμπος; Delphi was such a place, and called *Omphi-El*, or *umbilicus* of the world. Temples built on such stops were often called *Prutaneia* or *Puratheia*, and had a tumulus or high altar for fire rites, for Siva or the Sun is nothing separated from Agni

I wish my readers very clearly to understand what we have here on this Jerusalem Omphi—Moriah, or Meroo, now surmounted by what Europeans call the Mpsk of Omar. The proper name for this fine building is *Kabet-Es-Sakra*, usually translated *the Dome of the Rock*, but which appears to me to have meant originally the Kaber or *Tomb of the rock*, or cave, or rocky abyss; for this cave is, I think, here the principal and most revered object, but the people seeing only a Kabet or *dome* instead of a tomb or cave, would cease to call it a Kaber. Under or below the cave floor we have a “*well of spirits*” called locally *Bir-Aruan*, the entrance of which is shut and forbidden to all unbelievers. It is thus the ancient Ark or Iona. I extract the following details from the handbooks of 1872, given to visitors of Mr Wm. Simpson’s beautiful paintings of “Underground Jerusalem” in the Pall Mall Gallery.

The Sacred Cave under the Sakrah.—“It is thought that this cave extended under the rock beyond its present dimensions. The wall on the north sounds hollow when struck, which confirms this idea. There are four stations. The one at the foot of the stair is that of David. It is a Gothic niche of marble. The Place of Abraham is the square hole in the right. The Place of Solomon is a fragment of marble on the left, and that of Elias, also called St. George, is the largest structure on the right. *The Hole in the Sacred Rock has a light suspended through it.* The circular plate in the floor is the hole leading down to the Bir Aruan, or “Well of Spirits,” a second cave beneath. The slanting pillar across the stair was put to preserve the rock (which was supposed to hang in the air) from falling, and causing accidents. This cave, according to Mr. Fergusson’s theory of the topography of Jerusalem, is the real Holy Sepulchre; the splendid building above, called the Mosk of Omar, being, according to this theory, the church built by Constantine.

The Sakrah, or Sacred Rock.—“The so-called Mosk of Omar is called the *Kubbet-es-Sakrah*, or Dome of the Rock, because it is built over this holy stone, supposed to have been the threshing-floor of Araunah the Jebusite, and hence the traditional site of the Temple. According to some theories, *the ark was placed on this rock*; according to others, it was the site of the great altar. The Sakrah was described by Saphronius, the Patriarch of Jerusalem, to Omar, as ‘the rock on which God spake to Jacob; which Jacob called the Gate of Heaven; the Israelites, the site of the Holy of Holies, which is on the middle of the earth, and was the holy place of Israel, and is held by them in such veneration that, wherever they are, they turn their faces towards it when they pray.’ ‘The Franks (Christians) had built an oratory and altar over the Sakrah itself, and filled it with images and idols;’ these Saladin removed, and restored it to its original condition as a mosk. The Christians are also said to have cut off portions of the Sakrah, and sold them in Sicily and Constantinople for their weight in gold.’ In the present day the traditions respecting this wonderful rock are principally Mahomedan. *Moslems believe that it is ‘the centre of the world, and on the Day of Resurrection the angel Israfel will stand upon it to blow the last trumpet.* It is also eighteen miles nearer heaven than any other place in the world: and beneath it, *is the source of every drop of sweet water that flows on the face of the earth,* that is of all female energies. It is supposed to be suspended miraculously between heaven and earth. *They believe that it came from*

heaven, and that it will return again on the last day. According to the story, it is the scene of the Prophet's night journey from the Holy City, his footprint, whence he started, being a shrine in the western side. It also bears the mark of the angel Gabriel's hand, who had to lay hold of the rock, or it would have ascended with the Prophet, and the end of all things must then have come. The traditions connected with the sacred rock are far too many to relate. . . . The north end has been all cut down; so has the west; and although the first impression of any one looking at it is, that it is just like any rough rock on the top of a hill, a more careful inspection indicates that a tool has been used upon it in many places. It is about 60 by 50 feet in extent, and is surrounded by a circle of four piers and twelve pillars, which support the dome above. The impression produced by this rough rock, canopied by silk of many hues, and covered by one of the grandest of ancient temples, built of the finest marbles and mosaics, is difficult to describe; for it is exceptional among temples. The real rock, rude as it seems to the eye, is more awe-inspiring, under such circumstances, than the finest picture or sculpture which art ever produced. The sacred cave is under the south-east corner."

At the north end of the rock, there is a place scooped out as if for some rite, and a cavity in front of it, which, it is said, was for sacrifice by those who assert that the rock was the altar of the temple. Christians used this rock as an altar, and some of the tool marks upon it are held to have occurred during their domination. Cave and Fire rites are not yet extirpated from Jerusalem, nor indeed, from any nation of earth. Christians still rush for sacred fire to the holy cave at the birth of Sol, and men and women strive, in secret nooks, to pass naked through such holy fire as will appear further on; see also Inman's *Symbolism*, 2d Ed. 1874, p. 112. Nor has Mount or Omphi-Worship (that is Venus' Mount, or the *Mons veneris*), or at least intense veneration almost amounting to worship, disappeared among Jews and Syrians. Mounts Moriah, Zion, and Calvary are as sacred to thousands, as Mount Meroo is to hundreds of thousands. Wherever we find a dome or skull (Calvaria) shaped hill (and of course a Lingam one also), whether in Asia or Africa, we are certain to hear that it is revered if not actually worshipped; and not only so, but that all objects like this skull and cone are so too; moreover, as many as possible will be made like to these, as cakes for the gods, or even for use in temples, &c., on which a few words.

The Rev. J. Bathurst Deane tells us that "honey cakes, with raised lumps upon them like navels, were carried by noble virgins in their hands in golden baskets," and that such formed "a very important part of the procession," and rites, and ceremonies of Bacchus,—that in these baskets "were also Sesamum, *small pyramids, wool, grains of salt, and a SERPENT.*" (*Serpent Worship*, p. 188). "The people followed" these maids with these occult insignia "crowned with serpents, carrying them in their hands, brandishing them over their heads, and shouting with great vehemence *εὐία, εὐία*, Euia, which, being roughly aspirated, says Clemens Alexandrinus, will denote a female serpent." Some thought the words meant "Eve, Eve," as connected with the serpent, but the Rev. Mr Deane says there is no doubt it simply meant Ephia or Epis, Or Ob, Obia, &c., meaning the Great Serpent Deity. The shape of the cakes was, in plan and setion, like the priestly hats and shields, page 185, Fig. 68, 69, and these are continued by the Roman Church in the symbolic hats of all orders below the rank of

bishop. Hats or head-dresses have also always formed a conspicuous emblem of faiths, from the Phallic cone on the Tibetan Lama—worshipping Boodhist though he be (see that strange Phallus which Huc gives us at page 92 of his 2d vol, figure further on) to those of Western Asia, Europe, and Africa, which I give in Figs 66 and 105, iv. 5, and elsewhere. The Rev. Mr. Deane correctly says, that the cones were intended as representations of the *sun's rays*, and are sometimes seen in the hands of priests kneeling before the sacred serpent, . . . the supplicating minister of the god offers a pyramid in his left hand, while the right is held up in adoration; on his head is the deadly asp.” Now, what is this worship but the requests of this “man of god” that he would make these emblems of the people fruitful, and so bless the nation with abundance of offspring,

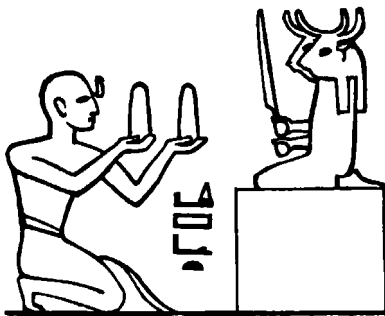


Fig. 65.—EGYPTIAN KING AT WORSHIP.

the only blessings early races appreciated. I give here an illustration from Mr Sharpe's *Egyptian Mythology*, page 61, of such an offering being made by a king or priest “to the dreaded Kabiri.” Mr Sharpe considers this supplicant to be a King of Sais, and states that similar drawings abound of Thebaic Kings making these “offerings to Amon-Ra,” that is to the Heated or Passionate Sun of Fertility. The learned gentleman is not however acquainted, I think, with Asiatic or Egyptian Phallic lore, for he calls the Phalli here “Cones of baked clay!” I should fancy they are just such Lingam-like sweet-bread as we still see in Indian Sivaik Temples. I think the double-headed bovine deity is Isis, or Osiris and Isis, that is, Sun and Moon in conjunction, and that the two cones represent male virility as well as the Lingam, all such emblems being made, if possible, with a double signification. They correspond to the two atones on coins as seen in Plates IV. 2; VI. 2; XIII. 1, and elsewhere. We can imagine the afflicted Philistines, Bethshemites, and Attic Greeks, who offended against the Arkite and Bacchite energies, making just such offerings as this royal Ophite is here doing.

“The sacred cakes of honey and flour were marked,” says the Rev. Mr. Deane, “with the *Omphalos*, and were offerings made at the shrine of the Sacred Serpent;” and we know, as a matter of correct history, that the live serpent kept in the Akropolis of Athens, and the serpent of Metele; were fed on these eakes (Deane 189); so also the dragon of the Hesperides, and the serpents in the cave of Trophonius. This *Omphalos* cake, the Rev. writer explains, “is a boss, upon which is inscribed a spiral line” similar to that which is seen on rude stones in Ireland, and which, as Quintus Curtius says, is also found on the rude stone at the temple of Jupiter Amon in Africa; it is simply the prepuce in a slightly disguised form, and I say this after having seen hundreds of these quite undisguised. It appears that a spiral is also made to envelope the mystic baskets of the Bacchic orgies, “and that such an *Omphalos* with spiral, or, in this case, I fancy, a zodiacal zone round it, was kept at Delphi (Strabo,

and Deane), because, says Pausanias, this was the middle of the earth. The Peloponnesians had a similar Omphalos at Phlius in Akaia, but I fancy this was not so clearly a boss, so that perhaps the object was a Sri-Linga; see *Bryant*, II. 109, who very correctly derives Omphalos from Om-phi-el, the mouth. or oracle of the Sun. (An. I. 307). I suspect that the peculiar broad-brimmed hat of Italian priests, with boss in centre, denotes a Yonite instead of the old Phallic Worship with which the ancient hats of the Flamens were in accordance. Hats, Helmets, Crowns, and Tiaras were all highly significant objects as will appear from various matters hereafter to be treated of; here I desire merely to call attention to the, and give this drawing to let my readers bear this feature in mind. Kings, Chiefs, and Priests do not wear such symbols

all these without thought and meaning, and in the first line the symbols are clearly meant to denote upholders of Lingaite faiths, and those in the other two columns, Solar, and phallo-Solar cult. The spear, or Quiris (after which the Quirinal hill is named) with its wrapper, was the oldest symbol of the purest Nature-worshippers. The boss upon a shield was an Omphalos and a highly venerated part; and added much to the high value all the ancients set upon their shields. Warriors specially revered and held sacred rites in connection with their shields, as sailors did in the case of their rudders; indeed, both classes here and there still do in the East. I have already given at page 131, drawings of rudders and a shield adorned by serpents, such as may be abundantly found in classical atlases and dictionaries; and pointed out that the great Cesar's first gift, after his conquests in Britain, to his favourite—the Venus Genitrix of Rome, was a shield embossed with British pearls, a highly significant ornament, which a Cesar and a Solomon could appreciate, the latter having made, we are told, three hundred shields of gold. which we see from 2 Chron. ix. 16, were for religious and not war-like purposes. Dr Inman gives these drawings of what he conceives, not without reason, to have been their shape. No. 70 was the very peculiar Argha and Yoni-like form of the shield of the pious Templars, all of whose relics teem with Phallo-Solar ideas.

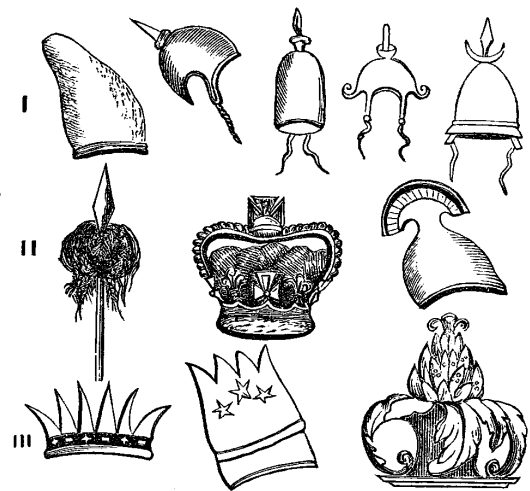


Fig. 66.—THE SYMBOLISM OF HATS, CROWNS, HELMETS, &C.

The orthodox Hislop, in his "Two Babylons," tells us that the "bouns," buns, or bread offered to the gods from the most ancient times, were similar to our "hot-cross buns

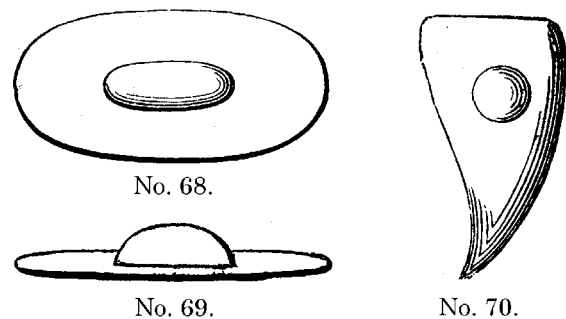


Fig. 67.—SACRED SHIELDS, HATS, CAKES, OR BUNS

The orthodox Hislop, in his "Two Babylons," tells us that the "bouns," buns, or bread offered to the gods from the most ancient times, were similar to our "hot-cross buns

of Good Friday, that . . . the buns known by that identical name were used in the worship of the Queen of Heaven, the Goddess Easter (Ishtar or Astarti) as early as the days of Kekrops, the founder of Athens, 1600 years B.C. . . . the dyed eggs of Pasch or Easter Sunday figured also in the Kaldean rites just as they do now.”

Captain Wilford in “Asiatic Researches,” VIII. p. 365, says that when the people of Syracuse were sacrificing to goddesses, they offered cakes called *Mulloi*, shaped like the female organ; and Dulare tells us that the male organ was similarly symbolised in pyramidal cakes at Easter by the pious Christian of Saintonge, near Rochelle, and handed about from house to house; that even in his day the festival of Palm Sunday was called *Le Fête des Pinnes*, showing that this fête was held to be on account of both organs, although, of course, principally because the day was sacred to the Palm, the ancient tree-Phallus. The procession was one of women and children carrying *Pinnes* at the end of thin palm-branches (highly Bacchic), which, it appears, were then taken home and carefully preserved all the year. This is exactly as still practised in India with household Lingams, and reminds us of the Sacred Fire, and Lares, and Penates, which were all renewed or reinstated annually. *Clermont in Auvergne* preferred the female organ, but in Lower Limousin and Brives the cakes were Phalli. We may believe that the Jewish cakes and show-bread were also emblematic, somewhat as I show in the table of “show-bread,” Fig. 76, p. 194. The Omphic Navel, Neb, or Nabis 𐤍𐤍 idea figures conspicuously in Vishnoo’s grandest Avatar. From it all creation issues as he rests with his consort on the serpent Sesha—

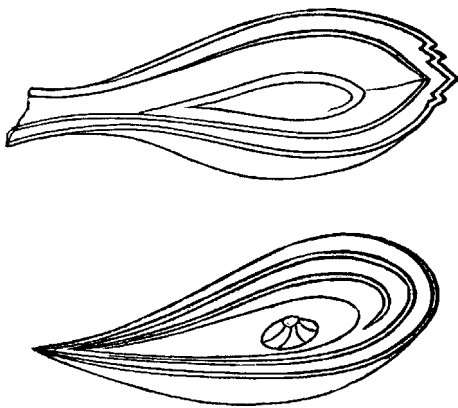


Fig. 71.—THE BOAT-ARGHA OR YONI.

the Ark of Life on the “sea of milk;”—Vishnoo is here as in most instances, the Sun; and the Nabi is here the Umbilicus or Olympus of the gods, from which the whole world proceeds. It is different from Siva’s Argha, which, when shown separate from him, is, as in these two figures, a sort of Patera, corresponding to the Hebrew cups and bowls—mistranslated “spoons” in Exodus xxv. 29.¹ The real word is כַּפֹּת *Kapoth*, meaning cups for holding the oils and unguents sprinkled over all Lingam-gods, and which we can still see in Indian Sivaik Temples. Of course, all such vessels, like everything else here, from the foundation-stone and

Lingam—buried under ground, to the Tri-sool on the high summit of a Sivaik temple, and again on the high side-pole where there is also a fire-cup and serpent-streamer, are all, and every, made *strictly symbolic*. *Every line and figure is so*, as well as the colour and even the quality of the material if practicable.

We must here return a little to the Syrian, Arkite, and other Phallic worship, and to Jews, as those regarding whom we probably have most details. I think it is established that the Ark was at first merely a simple box, made up in a hurried manner at

¹ [*i.e.* in the King James vn. NIV has “plates and dishes.” — T.S.]

Rephidim, to contain the two *later* stones, which the leader is said to have taken up to the Jhavh" to be engraved by him, and also probably to contain the previously worshipped or revered articles—viz., the Eduth, or first testimony of Exodus xvi. 34; the pot of manna; rod, or Baton; the sprig of almond tree, and other articles of divination. Bishop Colenso makes it abundantly clear¹ that we had no grand ark and paraphernalia, as alluded to in the closing chapters of Exodus by some interpolating, though no doubt pious and zealous adherent of a later faith; all this is foreign to the ideas and knowledge of the first Elohist writer.²

The Bishop truly says, "There is no record of the construction" of any such article as Jews and Christians commonly believe in! The original story, he considers, is a very clear and simple one, if we try to see it as given to us by Elohist writers. Thus, when Moses required two more stones to replace the first heavenly ones, "the Jhavh said to me, 'Hew these two tablets of stone like the first, and come up unto me into the mountain, and *make thee an ark of wood.*'" This was probably to prevent a second fracture. Moses replied, "So I made an ark of shittim wood." Then we are unceremoniously told in Num. x. 33 that they took up this ark-box and departed from the mount, with no doubt the Eduth and the two stones in it. At this time it may be inferred that neither Moses nor others knew of any representative of the terrible nature-God of Sinai, gave the two stones, the Eduth, and his outside representation—the "man of God's" rod, baton, or Nissi. I look upon it that the Jewish Eduth represented the temple obelisk, Moses' rod, the magic rod of Egyptian priests, and the Nissi, Bet-el, Betulus or Standard—usually of stone, which this people erected and worshipped all over their land as soon as they settled down.

Adam seems to have been the first God-like idea, and was naturally symbolised in the Lingam. The word still means a Lingam, more especially with Shemites and Mahomedans; whilst Seth or Set became to Jews, as their own special progenitor, their Adām or Linga, which Greeks called Betuli. Noh or Noah then took the place of Seth, and Abraham and Moses followed Noah. All these received in their lifetime intense reverence, and posthumous worship. Adam and Abraham are still spoken of as the intimate "friends of God," and only mentioned by all Shemites with that reverence with which Christians allude to Christ. As statuary was impossible in these ages, I have said it was only a natural necessity that a lingam or column should represent a male, and a cavity, ark, dome, or oval-shaped object, a female progenitor; so that all worship of these parents at once became arkite or lingaite and therefore exhibited itself in worship of these forms. Numerous old writers assure us of the worship of Adam, Seth, Noah, and others, by which we must understand the worship of pillars or Matsebas (Bible "*Images*"), as the only possible representations of these great old fathers, remembering that whatever may have been the meaning of pillars and arks (Adam and Eve, Abraham and Sarah) in

¹ "Lec. on Pent. and Moabite Stone:" Lon., 1873. Chap. xviii.

² P. 236. Ex. xxiv.; Deut x.

the minds of the first setters-up of them, the mass of the people soon came to lose the original idea, seeing in them only the emblems of generation and gestation. The Jews, say several old writers, adored Noah under the emblema of a man, ark and serpent, thus adding the necessary concomitants, *heat, fire or passion*. There was, says tradition, also a curious early worship of blood—the blood of Abel, which is still the worship of men of the Moody and Sankey class. The Jews continually spoke of *the blood* of righteous Abel. It took the place on many occasions of the “Stone of Swearing”—Jhāv̄h Fœderis; all good *Sethians* swore on it, just as they also did on the *thigh*, as we see in the learned *Gregorie’s Notes on Scripture*, page 119 *et seq.*, quoting the erudite “Master Selden and others.” Here also we get the prayer which Sethians used to “offer daily before the body of Adam,” which as the volume is now rare, I will give some details concerning; but will my readers kindly remember in reading it—that which the writers forget, that the word “Adām” signifies *lingam*. It appears from both the *Sabid Aben Batric* and the Arabic *Caterna* that there existed the following “short litany, said to have been conceived by Noah;” and that these Sethites used to say their prayers daily in the Ark *before the body of Adam*, and “in the name of the *blood*” of Abel so that he was the early Christ. This is given to us by tradition quite as good as any on which churches rely.

PRAYER OF NOAH.

“O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliever us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, thy first-made man; by the blood of *Abel* thy holy one; by the righteousness of SETH, in whom thou art well-pleased; number us not amongst those who have transgressed thy statutes, but take us into thy merciful care; for thou art our *Deliverer*, and thine is the praise for all the works of thy hand for evermore. And the sons of NOAH said *Amen, Lord.*”

The learned and pious Gregorie then goes on to account for the body of Adam being above ground in this year of the flood, said to have been 2348 B.C.; for even allowing to him the mythical age of 930 years, still he had by that time been dead $7\frac{1}{4}$ centuries.¹ It appears, however, that well-established traditional story affirms that the great ancestor’s “dead body should be kept above ground, till a fullness of time should come to commit it to the middle of the earth by a priest of the most high God.”² Now “the priest who was to officiate at the funeral, they say, was Melchise-

¹ According to Usher:—

Creation	4004
Adam’s life	930
—	—
Adam’s death	3074
Flood	2348
—	—
	726

² We require to accustom ourselves to Scriptural inaccuracies. Thus, if the figures in Gen. v. 37 are correct, poor Methusaleh was swimming about outside the Ark all the time it was afloat, and wandering about in dismal salt water swamps for some $1\frac{1}{2}$ months more, as any careful calculator may observe from Gen. iv. 27 and vii. 11. By our calculations, the period of his watery wanderings was 17 years.

dec; and that he buried the body at Salem, which might very well be the middle of the habitable world." (Gregorie, p. 121). Further, *Bagster's Comprehensive Bible* tells us, in the note to Gen. xiv. 18, that noble Jews and Samaritans held *Melchisedec* to be *Shem*, which Calmet elaborately supports, whilst our annotator informs us that "Salem was most probably Jerusalem"! Gregorie, quoting Hebrew tradition, says "this body of Adam was embalmed and transmitted from father to son by a reverend and religious way of conveyance, till, at last it was delivered by Lamech into the hands of Noah, who, being well advised of that fashion of the old world, which was to worship God toward a certain place, and considering with himself that this could not be toward the right, which was the east, under the inconstancy and inconvenience of a ship, pointed out the middle of the Ark for the place of prayer." Here, quoting the ancient *Caten. Arab.*, c. 25, fols. 56 b.—he says, "So soon as ever the day began to break, Noah stood up towards the body of Adam (lingam-pillar), and before the Lord—he and his sons, Sem, Ham, and Japheth, and Noah prayed;"—so that here we have one of the most perfect pictures possible of a Phallic church—the men all bowing down in the centre of the *Argha* before the lingam-god—the *Argha-Nat*—great Siva—the mast of the Ark-boat. Need we ask what the two stones of later days were, or how arranged, or what this *Tebah*, and its type the ארון *Aron*, or Ark meant?¹ Was it not the abiding-place of the God, the "bread-giver," El, Elohe, IO, or he, the great Egyptian forefather Yoosef, who reposed, "being personified," like this Adam in an ark—Aran, see Heb. of Gen. 1. 26. The subject of fig. 28, p. 80. is this Ark idea, and still floats on Indian rivers. The keeping of the Adamite lingam, till it could be fixed deep into "the centre-navel of the earth," is a thoroughly Eastern and Sivaik idea. The *Ceylonese*—Hindoos and Boodhists (see what is said under the head *Meroo*) say that their Nebo or Peor, the holy mount Adām, also sinks right into the centre of the earth, and so say all those who make continual pilgrimages to, and bow before this great high central mountain. Ignorant pilgrims fancy it is called after the first Moslem or Jewish Parent—nay Jewish god, and for the most part worship it purely as a lingam and call it Siva, of which more in its place. The Delphi triple-serpent column, was also buried "in the centre of the earth," and the Maha-Deva of Central India is said to be situated "in the centre of the earth," and so on. The meaning of Gē and her centre is, in all the stories, very poorly veiled. As connected with the Jewish love of Stone or Rock-worship, and confirmatory of what I have advanced as to their having early taken to holy stones, and got their first two from heaven, I may mention that we have numerous traditions, as well as historic evidence of both Stone and Rock-reverence, if not worship, by them, down to even this century. Gregorie, at p. 118, commenting upon Deut. xxii. 3, tells us of a very holy stone, which could not be the rock or tomb over which the "Mosk of Omar" now stands. He speaks on the authority of the Talmud—the *Gemara in Baba Metzia*, saying, "In Hierusalem there

¹ *Tebah* is the word used for *Noah's Ark*, and *Aron* for the Ark-box. ² Note in *Bagster's Com. Bible*.

was a stone of the Strays; he that had lost or found anything was to repair thither; he that had found was to stand there to produce it, he that had lost, to tell the signs and marks; the Jew is bound to restore for the satisfying of the name of the Lord" (Tser or Hamor), so that it is here plain that we have a stone acting the part of *Jupiter Fœderis*, a "righteous Lord," and *Presence*, before which all are bound to act truthfully and honestly. It was probably a remnant of a Lingam or Pillar, such as the good and pious King Josiah "stood beside" and made his compact (2 Kings xxiii. 3), as I am of opinion the present fragment of the "black stone" in the the wall of Al-Ka-aba of Meka is,—see my illustration under "Arabian faiths."

The Jewish temple idea to the present moment is still that of a fetish or magical idol which no unbeliever can understand or should be permitted to behold. Up to the time when the Rabbim were expelled their city, they insisted on the constant and miraculous interpositions and even sayings of their Jhavh. Thus "flesh they said could not corrupt on his altar, and any woman smelling the offerings could not miscarry; rain could not put out the everlasting fire, nor the wind hinder the smoke from rising towards heaven as of old like a pillar." This is a purely Sivaik idea; it was Siva's mode of proving himself to Vishnoo. All Jerusalem is so holy (on account of "this rock, my Elohim," 2 Sam. xxii. 3—Ps. xviii. 2), that nothing that has happened to it from the time of Solomon is capable of profaning it and so on, see Calmet, *Art. Jerusalem*. Can anything be more superstitious? Not Benares, nor any place or people I know of in the East, seems to have a more degraded idea of the Almighty Spirit which we call God, than the utterers and believers of such nonsense. No respectable Hindoo of ordinary education would so talk or think.

In regard to the shape which the Eduth may have taken, I have shown in Fig. 76 the ordinary lingam as standing on the top of the ark—"the mercy seat" as we have

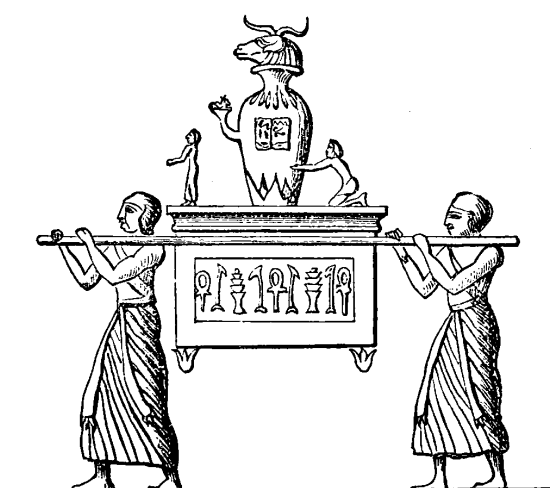


Fig. 72.—AN EGYPTIAN ARK.

it translated, which is, however, rather too grand a phrase, and not at all so appropriate as the proper translation, which, signifies 'the place of sacrifice,' or the place for making offerings, or 'the propitiatory place'—the *ἱλαστήριον* of the LXX, in fact, the *Argha*. The step adjoining this is where we see worshippers come and deposit their rice, flowers, &c., I am half inclined to think, however, that the Eduth of Moses was feminine, as he seemed to prefer the Arkite symbolism to that of the Bull or Aaronic Calf or Cone; and if so, this Egyptian ark—an ordinary one, such as we see in Kitto's Pictorial Bible at

Exodus xxv. and in many other books—might possibly be what Moses would adopt. Whether male or female, of course when travelling it was shut up inside the ark,

together with all the other articles of the cult, as the phallic rod, almond sprig, two stones, &c. Nor would the Eduth on all occasions be shown to the public, for we read that it was usually behind a veil, see Ex. xxvii. 21 and elsewhere.

The vase in Fig. 72 represents female nature—Isis or Ishtar, which priests are here seen carrying, for all people to adore. Its cover is Osiris or Asher, the Ram of the vernal year; at the door sits Apis or Siva's representative, the Nanda or Bull, or it may be the tiger of similar salacious signification; on this chest we see also all the symbols of creation and fertility; the head bending over the baskets or corn-sheaf-looking objects being, I believe, the Lotus, though it is customary to call them feathers, &c. Of course wandering Arabs—encamped, about 1500 B.C., under the shadow of Mount Sinai, and led by a Midianite Shekh, even though he might be learned in some Egyptian matters, were not likely to have had anything so perfect as the subject of this illustration, not to say these wonderfully developed. ideas we read in Exodus xxv. and onwards. Being, however, brickmakers, and possibly artizans in Egypt for many years (not 400 or 430 but "four generations" or some 120 years, we may grant that they saw the imagery of the Egyptian faith, and would try to make the best Adām or Adāma their circumstances admitted of. Moses, we know, gave very special orders regarding a pot or vase of manna being laid up before the Eduth (probably in imitation of this Egyptian vase) so perhaps he in this way favoured both sects (the Lingam and Yonites) of the tribes for a vase with bread in it is a *veritable* God of bread—*Beth-lehem* or Ephrata, a vase being a real "house"—Lady or "Distributor of Bread" thus we have our Lord the Eduth and our Lady, the Eduth—Siva and Sivi.

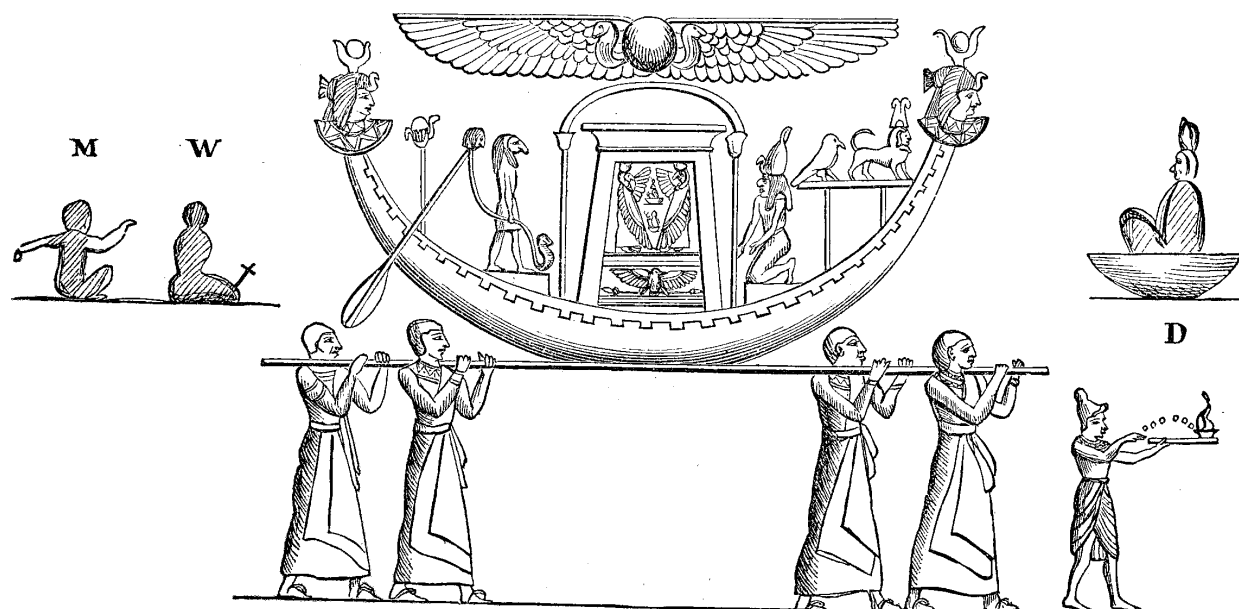


Fig. 73.—THE ARK OF PHILE WITH ENLARGED SYMBOL—MAN AND WOMAN.

I give here another well-known Egyptian ark, that usually called "*the Ark of Phile,*" in which we see two figures, representing in the language of Egyptian hieroglyphy-

phics, simply *Man*; both are seated in cups and surrounded by “cherubim and seraphim,” winged deities representing the Sun and therefore fertility; the upper one has a lingam overhead; the whole shrine is encircled by a band proceeding from two lotuses. The steersman of the sacred boat is *Passion*, or the Serpent, and on stem and stern sits the Solar Virgin, while a phallo-serpent deity worships in front, and over all is extended the beneficent wings of “the Sun of Righteousness;” out of whose orb spring two upreared serpents. On one side of the Ark of Phile, I have shown for clearness the real figure of the inner deity, as he sits in his cup or argha, the personation of Siva, the Argha-Nat; it is so minute inside his ark as otherwise likely to escape notice. Mark the phallic-fire which precedes the Boat of Life.

All these figures of men are shown as sitting with knees doubled up in a very peculiar position, thoroughly Asiatic, but thoroughly symbolic, and not without precedent in regard to double-entendres and banter, of which this faith is most prolific. I have therefore shown on the left hand of the ark, the two hieroglyphs for man and woman (M. and W.) which makes my surmise still more probable, the woman being shown as so very different from the man, the knees down, and holding the holy cross, the symbol of life and the faith. In some drawings the symbols spring from the centre of the figures. Now Asiatics, male and female, are not so diverse in sitting. In fact women are to be seen more commonly than men sitting in the position here assigned to man only, I can see no reason, on the ground of the ordinary attitudes of the sexes, for this extraordinary and marked difference in this single respect. In the hieroglyphic man also, we are invited to see other Phallic ideas—the *Tau T*, ancient cross, and *Crux Ansata*; thus the arms are spread out as far as is generally practicable, so that the head, which is always the Sun, forms the yoni or circular handle-idea of the *C. Ansata*. An ark with any images, but especially with such as we see here and in the previous illustration, is a most complete and potent symbol; it was once the commonest in all faiths, for it is the boat by which all creation sails into life. In Egypt it was the *Tebah* תבה, the same name as this people gave to their capital, and which the wise LXX translators gave to Noah’s ark, as already noted. The widely different purpose of the Sinaitic ark made them call it an *Aron* ארון, which I believe may mean merely a Sun or Phallus-box—Ar and On tending towarch this signification. Even if we hold to Parkhurst’s first meaning of אר, the river or flood, we have a name of Siva, the *On* or *Sun of the flood* or female energy, and this was Jah’s box, who was the *Sun our righteousness*. All the Arabs probably called such Arks by this name, and they usually had articles in them very like, *if not quite an Aidaion*.¹ We read that the “Egyptians placed the truncated symbol of the generative or productive principle immanent in nature” on the lid-cover with chembim wings so that these arks or boxes—most important articles with nomads—really formed the pedestal for the *Aidoion*, or Lingam, as well as a safe place for its conveyance when on tour. All these tribes dealt largely in necromancy and divination of all kinds, and these chests had therefore to

¹ [*Grk.*, neuter substantive from *αἰδαῖος -α -ον*, “revered, respected, venerable.” See LSJ, *s.v.* — T.S.]

carry the divining rods, wands, almost springs, "stocks" and staffs, Teraphims and Seraphim, Urim and Thumim,¹ and Ephods, and, in short, all the paraphernalia of wild superstitious races, who were just emerging from the grossest fetish-worship.

Mr Rawlinson in his 3d Vol. of "Ancient Monarchies" (p. 130 *et seq.*) shows us that the rods of Aaron and Moses had their exact counterparts in those of Egypt, in the magic-working willow-wand of the Skyths, and in the Tamarisk rods of the Magi and present Tatars. *Hosea* tells us of the stocks and staffs of Jhaveh's "holy people," and *Ezekiel* of "the branch" which they put to their nose (viii. 17). Joshua was chosen "according to the judgement" of such articles as were contained in the holy chest, and this was called coming "before Jehovah."

Samuel and Saul greatly revered conical hills and stone circles, and Saul was careful to seek his Deity near to stones, the conical Carmel, or gilgals. David was more partial to the Ephod or Sakti emblem, as arks and such like; see 1 Sam. xxiii. and xxx. Stone circles like these, however, which Dr. Inman gives from India and Ireland² under the word *Beth-gader* or "Enclosed Temple, or circle of stones, so familiar to us all over the world, were the undoubted holy shrines of all these tribes down to a very modern date.

The severely orthodox and pious annotators of "Bagster's *Comprehensive Bible*," confess that the grand ark, tabernacle, and tent, so magnificently described in various chapters from xxv. to end of Exodus, had an exact counterpart in the Phenecian temples to Herakles, which is as we should expect; the rude highlanders would, of course, copy as they best could, the structures of the lowland and more advanced commercial seaboard people. Bagster's marginal reading against Ex. xl, is that the Phenecian temple to Herakles at Cadiz (Gedes) was a complete imitation of the Jewish temple and its services. Plan, structure, rites, and customs were all here just as the wandering Edumeans had afterwards heard and no doubt copied; the contrary is the orthodox inversion of history, and oversight of the fact that no such tabernacle or ark of gold, &c., was constructed as related in Exodus, but possibly a simple ark-box as the Deuteronomist tells us in x. 1 to 5, and as Bishop Colenso thoroughly establishes in his lecture No. XVII on "Pentateuch and Moabite stone."



Fig. 74.—TWIZEL MOOR, IRELAND

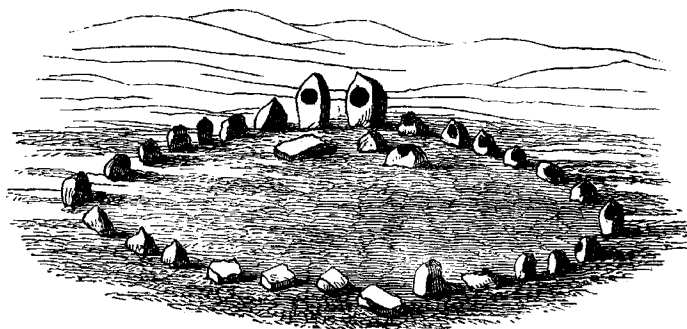


Fig 75—DEKAN—W. INDIA.

¹ Ur or Or is light, and in Sanskrit Tumas is darkness, but see page 29 *ante*.

² [Inman (*Symbolism* p. 60, ed. 1874) states that the circle in fig. 74 is in Yorkshire, England. — T.S.]

We must remember that besides all the Phallic lore, and divination or fortune-telling apparatus of the Jewish tribes, their "holy place" had also a most brutal shamble or altar, where cattle and sheep were daily killed and hacked to pieces, and roasted; at

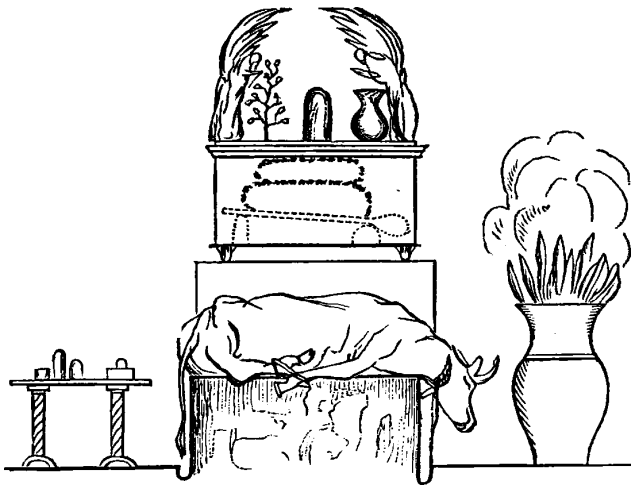


Fig 76—THE JEWISH ARK, ALTAR, SHOWBREAD, AND INCENSE

least one bullock and lamb every morning, and a lamb in the evening. This was the ordinary prescribed ration of the deity, together with a lighter repast to flavour the same, as twelve flour-cakes, olive-oil, salt and spice. To regale his sense of smell, which is often particularly dwelt on as most pleasing to him, delighting as he did in burning fat and blood, there stood near by an "altar of incense," which Aaron was ordered to burn when he dressed the lamps, and at even when he lighted them, for

there it was that Jehovah was to give the children of Israel to know that he was their God through all their generations, and ever dwelt in their midst—a matter which seems to have been overlooked for some thousands of years.

In order to help my readers fully to realise: the whole horrid scene, I give here a sketch of its principal features; the ark and cherubim forms our Eduth, manna, almond-sprig, and poor bleeding ox, whose flesh and fat is soon to rise "as a sweet savor," and bum and crackle on and around the bloody shamble. Without drawings and full details, I fear Christians will fail, as for many long years I did, to realise the barbarous scenes which this people daily gloated over. It requires colour and an artist to do "the holy place" justice.

Yet this people were not worse than others in the early times we are speaking of, but neither were they better. I doubt not but that where this bullock lies, many "a first-born" had been *cherim*, or devoted to their fierce deity. And I fear we must say that such was not unknown down to the fourth or third century B.C., as other parts of this work will establish. In their worship, rites, and paraphernalia, then, the Jewish people were only like their great neighbours the Phenicians, though undoubtedly a little less advanced, partaking more of the Arabian, Hivite, and Perizite tribes. In those days all peoples believed in divination by cups, rods, serpents, hands, fire, smoke, stars, &c., also in the sanctity of particular spots, as rocks, hill-tops such as Hermon, Mount Zion., and Moriah or Meroo, which two last were the Jewish Pal-a-tine and Caput-oline. Their early Judo-Egyptian patriarch of the shrine of ON, called the "Increaser" or "Supplier" (Ioseph), who gave them bread in their extremity, is described as prominently leading the way in divination arts. He began in his youth by foretelling dreams, and is described as owing all his wealth and position, and as saving the lives of all his tribe, *and therefore enabling their deity to keep his covenant with Abram,*

solely through divination or the so-called interpretation of dreams. The cup or Egyptian vase—that same Ismian idea which we see on the Ark in page 190, Fig. 72, and very often in the sky over Christ—the rising “Son” (Sun), and surrounded by the Thorny or Tri-sool god (page 202), was, said Joseph’s servants who pursued the brothers (Gen. xlv.), “My Lord’s divining *cup*.” All Shemites divine by cups, and later legend says, that this cup which the ancient Persians called *Jami Jamsheed*, or the *cup of Jamsheed* (a phallic term), was found afterwards filled with the elixir of immortality, when digging to lay the foundations of Persepolis; the margin of *Bagster’s Comprehensive Bible*, from which I take the above, adds, that the Mahomedan patriarchs practise divination by cups. Most of us have heard, of the *Poculum Boni Demonis* of the Bacchanalian orgies, which was contained in the Bacchic Ark or Basket, just as a similarly holy and highly ornamented cup is kept adjoining, or on the Christian altar. The Bacchic cup was passed round to the votaries and called “the cup of the good demon,” and was adorned on rim and cover with *serpents* and the Bacchic head, or, as used to be thought, Medusa’s head, because it was encircled with serpents. This cup is held to have been dedicated to the *Tria Numina*, one of whom was *Agatho-daimon*. It was one of those mysteries, *σύμβολον μέγα καὶ μυστήριον*, which all ancient peoples kept in their holy of holies or sacred ark, and for which, says the Rev. J. Bathurst Deane, “Every nation upon earth had some holy receptacle” (p. 193), and made as symbolic as possible of their meaning, viz., of the dread mysteries of creation and gestation. Did not the wise Minerva hide the great Erektionius, fourth king of Athens, in an ark, and warn Kekrops never to open the box? And where could he have found a more appropriate place for such a man-god? for we are told “*his extremities (?) were all serpents.*” The Greek tales remind us of similar and probably much older ones, which we may safely say came from the east; Greeks taught Romans, and Romans and Greeks taught Europe and later Christians, and so Europe learned to cling fondly to such fables, and to arkite, phallic and solar mysteries.

That there should be no mistake as to Joseph *divining by serpents*, the two orthodox *savants*, Faber and Deane, accurately consider the literal meaning of the Old Testament words “*divining*” and “*divination*,” and show us that נחש *Nachash*, is properly translated as *οἰωνός* and really signifies divination by serpents. Mr Faber adds, “Gen. xlv. 15, *implies the worship of Nachash*,” and “therefore,” justly says the Rev. J. B. Deane (p. 153), “I argue that the serpent was an object of veneration in Egypt before the Exodus,” meaning the fifteenth century, when the reverend gentleman imagined that some three millions or more of Jews came out of Goshen. Such divination, which we may call *Ophiomancy* was a very important matter in early days. Hebrews, Arabs, and Greeks, alike denoted this by a word signifying serpents, as *Nachash*, *Alilat*, and *οἰωνοῦ ζῆσθαι* from *οἰωνός* a snake; this shows us that the Arab goddess *Alilat* was of Serpent root. We may remember the case of the serpent which climbed a tree and ate up the sparrows, and was turned into a stone before the confederate chiefs of Troy at

Aulis, in Beotia, under the divination of "Calchas" (Kal-ka?) a priest of the ophite god or Apollo.¹ Serpents often changed to stones, and occasionally to vases.

We have a recorded case in *Milner's Church History*, of Christians turning a golden serpent into a vase which abo seems to connect the worship of serpents and vases or arks, with the far older *Tree-faith*. It appears from this ecclesiastical history (III. 113) that a Christian bishop, Benevento, found the Lombardians in 688 worshipping a tree on which was a golden serpent and a wild beast's skin, which thus completely identified the cult with the Asiatic Maha-Deva and Hercules. The pious bishop at once cut down the tree and melted the serpent into a *sacramental chalice*, by no means, however, thus effacing the old faiths or ideas; for serpents, cups, horns, vases, arks, and chalices, *especially sacrificial ones*, have on eastern altars *precisely the same religious signification*; and however angry the Lombardians may have been in the first instance, they had reason here for being content in seeing their serpent in the cup under a cross, and at an eastern window. An ark or sacred boat or cist, is still



Fig 77—PYX, MONSTRANCE, ETC.

maintained in the Roman Church under the name of the Pyx, in which they say is the body of the Saviour. Arka, in Sanskrit, signifies "a ray of light," and it is also one of the names of Osiris the sun-god. Argheia was the name of the celestial mother Juno (IOna) and of many great persons. Juno was the wife of Argos the builder of Argos, a capital of great serpent-worshippers. I give in Fig. 77, adjoining, the ordinary *Pyx case*, which it will be seen is highly emblematic, and would equally suit, in section, the summit of a Christian church spire, or in plan, the usual Christian altar; see the orthodox church plan, further on. As a spire, it is a very good approach to the obelisk which is "the ray of light," as this phallic cross is in mythology, and which the little burning torch at the summit of all obelisks (see Fig. 52, page 133) is held to symbolise. In the upper centre of this figure I also show the other Roman-Catholic vessel, *the Monstrance*, as this is found depicted in our popular

Webster's English Dictionary. In this decidedly Phallic-looking article, is the symbolic "Body of THE LORD" kept; and by "*phallic* article" throughout this work, my readers are requested not to understand me as only speaking of a male object.

Thus then we have even here in our own century and in the centre of all civilisation, the old faiths repeated. True, the symbol of "the Lord" is not now a lingam, as in all Jewish and ancient arks, because it is now the "Sun of Righteousness;" neither *Flesh, Basar, בשר* only *Dough*, though *this also is, we are told "the GOSPEL" or "good*

¹ Deane, quoting others, 228.

tidings" **בשר** (Isa. xl. 9; 2 Sam. xviii. 26), "which was made *Basar*," *Flesh* or *Phallus*, "for us;" for the *σάρξ sarx*, or *flesh*, of John i. 14, is in the Bible, the Greek equivalent for the word anciently used for the Phallus; so we very plainly see that in the times when the Old and New Testaments were translated there was but a very hazy distinction between "the Logos," Phallus, *Flesh*, "Gospel" and "Sun of Righteousness," or the words *Basar*, *Zakar* **זכר**. *Mebaser*, and such like.¹ Strange that educated men cannot even now free themselves from such gross *fleshly* fetishes, embracing the low animal ideas of phalluses crosses, arks or wombs; &c. Looking back over only the last two thousand years, we see the painful fact, that we have not even in Europe, freed ourselves at the rate of *one little fetish in three hundred years*. Thus Spencer, in his *L. Heb.* p. 145, names seven fetishes as the usual accompaniments of every ark. His words are, "there were laid up usually in arks, Indian *Wheat Pyramids*, pieces of *dressed wool, cakes or wafers*, made of oil and honey, for use in sacrifice (our Roman Catholic) fetish, and *studded with bosses like navels*), a serpent, Persian *apples*, and a *Thyrus*;" so that here we have seven fetishes, the Eduth or Phallus, manna as the wheat bread, cakes or wafers for "Showbread;" Apples, very fit representatives of the first god-given stones (see Inman's *Ancient Faiths*), and pyramids and bosses or little lingams and omphi. This result of the orthodox and learned Spencer's investigations as to the use and contents of arks ought surely to convince the most bigoted, and also show them why altars, with bread and wine, a Pyx and Monstrance, a Lord, a Cross, with candles and fleurs-de-lis, have come down to us. Mr C. W. King in his *History of Gnosticism*, tells us that in Egypt's most sacred ark—that of Isis—"was carried the distinctive marks of both sexes, the *Lingam* and *Yoni* of the modern *Hindoos*," whilst Spencer shows us that the lingam was that of the Sun, saying (De Leg. Heb. 45): "In this mystic ark was only deposited the privy member of Bacchus," for looking on which quite as severe punishment was awarded, as that which befel him for gazing on his patriarchal "stock" (Gen. ix. 22); but I am digressing from the modern Christian Ark, the Catholic Monstrance, or Protestant Altar.

These carry metaphorically "the body and blood of the Lord," and are undoubted remnants of the gross superstitions of far back ages; Ark, Altar, and Pyx are of course the same in the eyes of the pious searcher out of the roots of faiths. The symbolism is

¹ From *Parkhurst* and *Fürst* we learn that **בשר** appears from the word *Basar* begin used in Gen. *Basar* is that which *spreads itself out, swells out, as* xvii. 11; Exodus xxviii. 42; Ezek. xvi. 26, *Flesh, &c, is carnal, utters sounds, gives good* (that xxiii 20. "The *fleshy object* might be that of is intelligence), and hence is used for the *Phallus* men, beasts, birds, fishes, or reptiles (*Parkhurst*), and *gospel*, but this last rather as the sing. masc. and the New Testament translators considered part **מבשר** *mebaser*, as in 2 Sam. xviii. 26, and in therefore that the Greek equivalent to be used for the form **מבשרת** *mebasereth*, in Isa. xl. 9, where it **בשר** in John i. 14 was *σάρξ*. The work *Zakar* **זכר** signifies a *messenger of good tidings*; we are justi- then, is that used for a male object, lite- fied therefore in saying that the new LOGOS has rally "sword," "pin," or "piercer," see Gen. i. taken the place of the old god **בשר**, who was cir- 27, but *Zakar* has also the idea of *Sun* and *Fire cumcised*, and is "the secret parts," as very clearly (*Ancient Faiths*, i. 303).

indeed boldly, yet *quite safely*, I mean safe from discovery, set before Europe, for no one European in ten thousand understands it, and I include almost every one of the innocent leaders of the worship. Of course Hindoos of ordinary education would very soon see through it all.

The Lord here is of course the Lord of Hosts, or "Sun of Righteousness," and here as usual the symbolism is reduplicated. He is, we observe, in the IOni, or this Yoni-shaped Monstrance, but he is also the Sun or "Wafer," or Cross *in Luna*, here shown in crescent form beneath. Unmistakeable *fleurs-de-lis* complete the side garniture of this very quaint shrine, whilst over all is a Linga-in-Yoni. Below the Pyx I show the Hindoo idea of the same, Siva being here also the Solar orb over the Delta of Life. The fish or mitre ideas are shown on each side of the monstrance, and the ordinary Gothic and very IOni like window which usually adorns such shrines, is given on the right of the Pyx. The "cornucopia" or "horn of plenty," also so common, with the sacred trifoil leaf, Rose and Thistle, are here given as very much in keeping and abounding in most of the ecclesiastical sculpturings and architecture of these islands.

All such Pyx and Hostie-carrying vessels, then, are Arks; and arks and boats were synonymous terms in Phallic lore. Lucian describes a procession of Isis in which the chief Priests carry a brilliant boat-shaped lamp of gold "from an aperture in the middle" of which a great flame rises; another "bore a palm tree;" another "carried a golden vessel like a Mamma from which he poured milk on the ground," a very speaking symbol, and always denoting Arkite and Ceres-worship. Notice also *the lamp with flame passing through it*, for we shall see that lamps are still important in Roman Catholic processions. "Another," says Lucian "carried a chest containing the secret utensils of this stupendous mystery;" yet elsewhere he; adds that "the insignia of the Mighty God were exposed to full view," which corresponds to what Aristophanes writes—"O Xanthias, you must hold the Phallus erect behind the basket (Ark) bearer, and I following will sing the Phallic hymn" (Inman's *Ancient Faiths* I. 288); so that probably Lucian's ark with centre fire-pillar, as representing boat and mast, must be here considered as exhibiting all the necessary insignia. It is explained by those trying to account for such an indecent faith that this symbol was exhibited by "a grateful people," because it replaced by a model what had been lost of their great god, for Isis recovered all save one part of her lord; more regarding this will appear further on.

The Jews had similar processions and exhibitions as Amos regrets (v. 26) in the matter of *Molok* and *Kiun*, which last signifies simply the Sakti of a god. The accompaniments of the Jewish ark, whether the real one of Deut. x. 1, or fanciful one of Exodus, were even more symbolic than the vessels and paraphernalia of the Catholic altar which takes its place. Arks and altars require lamps, candles, and huge candlesticks, poles, and banners; and in times of old, serpents; and both must be "ever in the presence of their Lord," which the east window represents, as we do not now see him face to face as the ancient Stonehenge worshipper did. No priest of ark or altar would have ever

presumed to put the ark or altar away from “the Lord’s presence”—the orient window, any more than he would presume to separate husband and wife; and so inseparable are these—the ark and her Lord, that as the faith advanced in literature and to a somewhat purer phase, we find that the presence of the ark is held to be the presence of the Lord himself, and its oracle may be trusted to be his, just as we often accept the wife or her sayings for those of her husband. Nevertheless, we observe in several IONIK shrines of Syria and Mesopotamia, as that of Juno at Emesa and elsewhere, that none presumed to sit on Sol’s throne; *it is ever vacant*, none daring even to put an image in that almighty one’s vacant chair, be it one of his female energies or of himself as great Serapis or Siva, for *Sar-Apis*, or Soorya (Sun) and Apis—the rider of the Bull, is a true name for him.

The pious and orthodox but honest Kitto tells us, though regretfully of course, in his *Pictorial Bible*, (I. 240) that biblical scholars started with pain when the “eminently learned Spencer, in his great work *De Legibus Hebræorum*” followed by many others, showed that the poor wandering Edumeans had only badly copied the great faiths around them. Kitto says justly that Christians “appear to be utterly unconscious of the new sources of evidence which have been opened within the present century, and by which the state of the question as to the religion, rites and ark, &c., of the Jews and those of their neighbours, *have been entirely altered from one of argument to one of fact;*” so that it is now clear¹ “beyond all further dispute, that very important similarities do exist, and *which can be denied by no one, without betraying great ignorance of plain matters of fact.*” This is pretty well for a very orthodox D.D. of the English Church to admit, and highly orthodox churchmen to publish, but it is honest so far as it goes, which is not of course nearly far enough; still it is a great step for churchmen to face “*facts,*” and if they would only do this towards all faiths, and leave the *results* in the hands of God, we should soon agree with each other.

With reference to those quaint little figures of man and woman in my illustration, No. 73, p. 191, I wish to draw attention to what I consider is their reappearance in the rays of the Egyptian Sun—a very natural place for them, as well as for *Cruces Ansatae*, especially during the time of Linga and yoni-worship, which we have in this Fig. 78 from Mr. Samuel Sharpe’s very excellent book on Egyptian Mythology. Here the Sun, upheld by serpents on each side, is shedding hand-like rays which appear to me the ark deity of my Fig. 73 reversed; and here we have man and woman engaged in worshipping the procreative symbols, or as we say in India “at Lingapooja”—*the Supreme Sacrifice* of Creation, in the immediate and active presence of the Sun, for the serpent and hand denote the

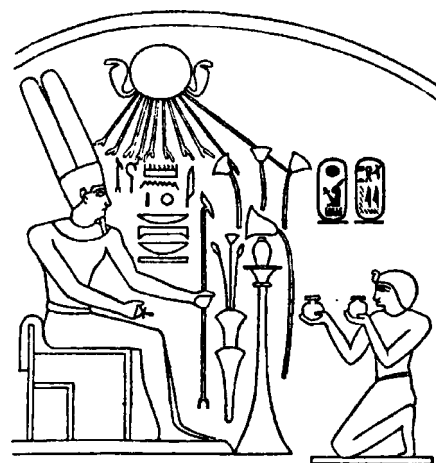


Fig 78—THEBAN WORSHIP OF AMON-RA.

¹ Kitto’s Pic. Bible, I., Ex. xxv.

activity of Siva's nature, which the Lotuses crowd upwards to receive. The sacred vase (woman) is here also being presented to the Lingam and to the holder of the *Cruces Ansata*. The ray of the Sun is the Darter, Enlivener, Spiritualiser, or Life-Giver and so are hands, as well as all goads, thorns, or horns, whether those of Isis, Dionysus, or Moses. Horus as "the vault of heaven" is often seen stretching forth his hands to

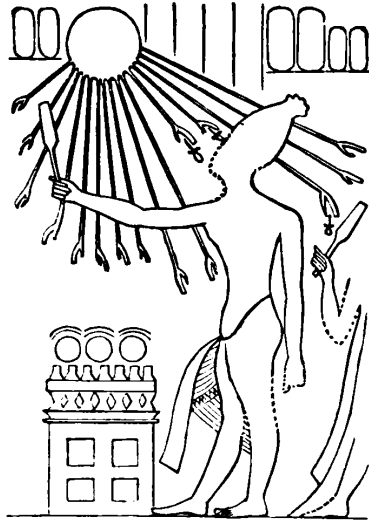


Fig 79—WORSHIP OF ISIS AND ADON-RA.

quicken all life and the ends of Isis' horns were also often shaped with hands if her energies were meant to be considered in activity. In this other illustration from Mr. Sharpe's volume we see, I believe, a king worshipping Isis or the Yoni, as the sealed and embattled tower, with orbs of eternal vision over it, and the Sun shedding forth his hand-like rays from which *Cruces Ansatae* are issuing to fly over the ark and its worshipper; man, is here asking to be blessed with all the good that he desires—no doubt progeny. Mr Sharpe holds this to be a King Adon-Ra-Bakan worshipping the Sun, but it is as clearly *Yoni*-worship, as the last figure is Lingam; the woman being there the vase-holder, the figure abounds with lotuses presented to a manly quiescent person, whom Mr. Sharpe takes to be a Theban king worshipping Amon-Ra. He evidently sits before his symbol—the Lingam, on the tall palm-like stem, to receive the adoration of women, as Krishna Maha Rajas still do at the shrines of the eastern Apollo.

It of course took time, probably a vast period of time, for the grand arks of Egypt and Solomon to develop from the little "chest" or *Aron*, which wanderers like those of Sinai constructed for their gods and divining tools, and how much longer to grow into little dark adyta, and then buildings worthy of the name of temples; for I conceive there is no doubt, that as from the Nomad's hut we have risen to palatial domiciles, so ecclesiastically, from the grove we rose to arks or itinerating sanctuaries, then to fixed abodes or natural caverns, and so on, by little and little, till our gorgeous cathedrals are the outcome of the cultivated religious idea. The Greek borrowed his faith and learning, if not his very blood, from his great predecessors of whom we yet know so little—the Phenicians; and we first hear of Greeks bowing down in the presence of sacred groves, and then claiming reverence for their sacred stories regarding the Beotian boat or Argos, and afterwards busying themselves about arks and Argonats, with which the people's whole early history is so intimately mixed up; Beotia means "the country of the Boat." Arkites have in all nations contributed a very important part to the world's history, and amongst them Jews may indeed be proud to appear, not only in ancient days, but at present, and to class their faith with the modified Arkite ones which Europe has for the moot part adopted. Her "Queen of heaven," and mother of her god, is the "Immaculate sailing Venus,"

or Kubele—"MARIA DE NAVICELLA," she of yon crescent-shaped boat of Venus, whom we may see in the British Museum as hung, and very properly so, on "THE TREE OF LIFE"¹ or "Life-giving Tree," a common positions for Bells, and metaphorically for Venuses.

I must then ask my readers to dismiss altogether from their minds the later idea that Egyptian, Jewish or Greek arks or boats were for *books*, codes of laws, or "Testimonies," as we now understand thig last word, and to see in Arks only sanctuaries for *quite natural elements*, or the *elements required* for that faith which we now veil under the cognomen of "Nature-Worship." As Jews advanced in knowledge and enlightenment, they of course saw that the idea of their early Eduth or Gheduth (so pronounced if the *Oin* is Ghain), was a very crude and lowering one, which falsified the name they later sought to acquire, of having all along been good monotheists; and so a real "Testimony," or Law of their Jhavh was no doubt placed in their ark, but not, I think, prior to the days of Josiah, when Helkiah (whose son was probably the Deuteronomist Jeremiah) suddenly pronounced they "had found a book." There is certainly not a shadow of proof that such a "testimony" was known until the tribes were tolerably settled in Canaan, as Bishop Colenso makes indubitably clear, and as I shall enlarge on under Jewish faiths. It is very unlikely, also, that David would have danced naked before any literary production, but it has always been the custom at certain solar periods to do this before the Linga-in-Yoni, or an ark with a "*Jahveh Nissi*," Dionysus, or Osiris in it. I here give such an ark, well known as the shrine of Amon or Osiris, in which the Adāma, Maat, or Deity, is shown more presentable than I suspect the original authorises. It is often

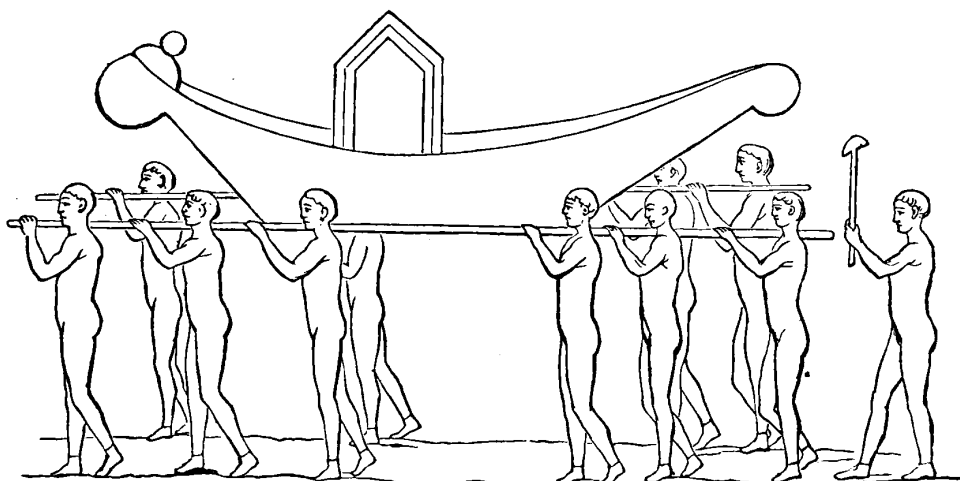


Fig 80—THE ISINIAN CAR OR SHRINE OF AMON.

called the Isinian Car; or Omphē, and the Ark of the Sun, Passion, or Fertility. At all great solar phases or fetes, this ark boat itinerated the towns and villages of Egypt, when love and matrimony were more especially the themes of the people. It was always carried on the shoulders of Nudes,² and to touch it, not to say look into it, would not only have caused some awful affliction to the offender, as in the case of the Emerods,

¹ See details note p. 9. *Idolomania*.

² The symbol is rear in the Glans, see Figs. 87, 88 following.

and the offending Bethshemites (I Sam. vi.) but been undoubtedly visited with death, as in the case of Uzzah (2 Sam. vi.)

We have the same Arkite ideas in the cradles of all gods. Moses, in his basket floating on the waters (Salacia) is such an idea, and so is this lovely Aphrodite in her shell,¹ with Love or Cupid—the only privileged individual—peering into it. This is the ancient and original, though disowned, *Maria de Navicella*, in the holy *naus*, and a very feminine and salacious idea it is which has been repeated again and again in all the religions of man. In Christianity we generally have it as a male idea, as in Fig. 82, where Horus lies in a cradle (emblem of the Yoni) and is called the “*Hostie Sainte*,” or *Jesus the Sun of Righteousness*. Notice that he springs from the Cross or *Tree of Life*, and holds, to his breast, another cross *on a solar disc*, as does Minerva the Gorgon figure of the Child or *Passion*,

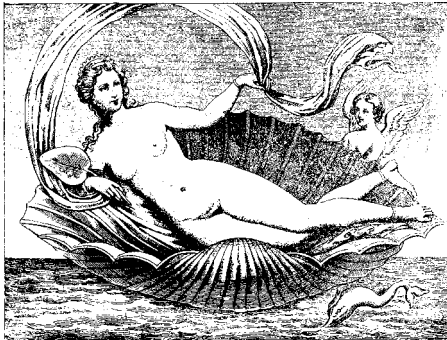


Fig 81—APHRODITE.

which denotes eternity or continuity, and as the Chinese Queen of Heaven holds the Lingam (see fig. 38, p. 116), which is too gross, however, for Europe, though the meaning is the same in both cases, and equally clear to the initiated. If the Chinese *Maya* or Mary, rests upon a veritable tempestuous sea of passion, so does *Horus' Cross*, and Minerva's Gorgon—fit name for our oft-disordered minds and breasts, the seat of those *natural* emotions, which the mind or soul has such trouble in controlling. The Virgin mother seems here at no pains to restrain hers; for see, she presents to the rising Horus or Phallic Cross-in-Yoni, just as we daily see Indian maids and mothers do, her whole heart—*Ain* or *Ait*, that burning seat of heat and love in the estimation of all faiths and peoples; and mark that she has carefully entwined around it *the thorny irritator*, ac-

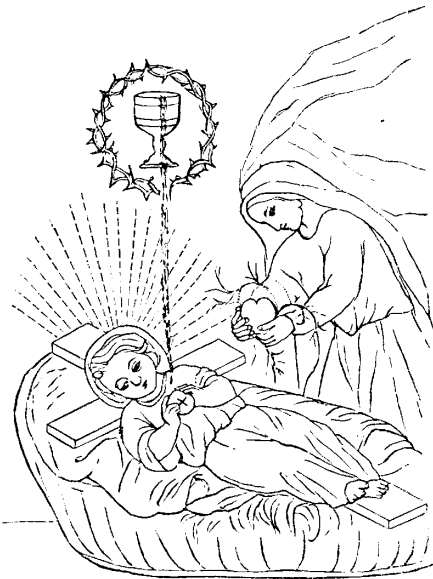


Fig 82—CHRIST IN CRADLE.

knowledging in it a symbol of divinity, and rejoicing in the bleeding heart as symbol of her love-God, who pierces and thrills her with varied emotions: in all nations, but especially in Southern Europe and India, have women treasured such symbols and devices as thorns, hearts, fascinæ, &c. In India, the *Ankoos*, or goad and guider of the elephant, is one of many favourites: it is a spear-headed shaft, with a crook or crozier springing from the base of the spear. Gen. Cunningham, in his *Archeological Survey Report of India for 1873-74*, tells us that “*the Ankoos is the favourite ornament*”² on the elaborate sculptures of even the *Boodhist ladies*, at the

¹ [From *Musée Royal de Naples, peintures &c. érotiques* (Paris, 1836), pl. xxxiv.]

² See Proc. As. Soc. Beng. May 1874. Bharahut is nine miles S.E. of Satna Railway Station.

latest discovered shrine—*Bharahut*; that it “*is placed at intervals in the long necklaces of the ladies.*” Lingams, Ankooses, and such like, are to be found on the arms or necks of most gently brought-up Hindoo children, and we see it on the state collar of the Assyrian kings. The Ankoos, like the Serpent, sometimes denotes a Basileus, as well as the faith of the wearer, just as does the priapic cap or helmet of Mars, and Mitre of Dionysus and ancient Bishops. We must not here overlook the Queen of Heaven in the Sky, from whence our baby-boy really sprang, though through an earthly maid. She is here the Cup or Chalice pouring down riches on her child, as Ceres often does upon the thirsty earth. At times she is the *Chalice d’Amertume*, and like the heart, surrounded by her Lord—the king or crown of thorns; but the Aureole of refulgent light proceeding from Apollo’s cradle is here dimming all around it, and the Cup and its own nimbus is sinking into mere lunar glory, of which it is the almost universally accepted symbol. It is surpassingly strange that the designers of this beautiful picture, of which my woodcut merely pretends to give the prominent outlines, were in all probability entirely ignorant of the old, old truths which are here pourtrayed; for the picture, even as we may pick it up in any Roman Catholic book-shop, is one of great beauty, and when worked up in color with artistic skill—as it has been a thouaand times, and will no doubt ever continue to be—is artistically, mythologically, and as many of our brethren would add, religiously grand. It is an idea the Churches are never tired of elaborating, and probably never will be. But a word more regarding holy or sacramental cups, chalices, bowls, or vases, and from the learned and orthodox Christian writer of *Idolomania* rather than myself. At pages 39, 40 he says: “Whatever has the property of receiving, containing, and producing (the *adhara sakti*, or literally the *Mouth-power* of the Sanskrit) is symbolical throughout Asia (aye the world) of the female nature hence cups, chalices, vases, helmets, and *hollow things in general*, are found with interpreting devices, upon coins. In the *Doorgapooja* (worship of the earth-goddess), the sacred chalice is marked with triangles, and a cup or vase is held in the hand of the *Trimoorti* or three-faced, but one God—the Hindoo Trinity. When the priest of Mithra converted the *Haum* into the material substance of the invisible God (that is, consecrated ‘the elements’), he held the consecrated chalice in his hand, and assured the people that whoever should eat of it, would receive new life, because he would then be eating the god of life. . . . Much the same takes place in the Hindoo rites of *Agni—God of Fire*, in his form of *Jivani* or *Lord of Life*. In this case the *Soma* is the subject of the priestly conjuration,” so that Protestants must appreciate at its due worth the mysterious cup, which I fear they fancy may be *any cup*, and their bread be any bread. The Romish Church knows better, and its southern and eastern leaders probably better also, the baselessness of that fiction which fancies the bread is merely to typify that supper which the poor Gallileans are thought to have partaken of for the last time, ere the Sanhedrim pronounced their doom. At page 196 we have seen that the *Monstrance*, in which the holy bread is kept is a solar circle of white in

the crescent moon; and here I give a larger view of the same, as generally presented to “the faithful.” There is no mistaking the solar origin of this myth, for here is clearly Horus springing from his grassy bed, in the vernal year, surrounded with “ten thousand



Fig 83—VERNAL HORUS.

angels,” and therefore he was held up to the anxious and wistful eyes of his children, whose very life depends upon his now dominant sway; so the Roman Catholic priest raises it aloft before the Mystic Cross, and against the soft, rich, light of that *orient* window, and proclaims it “L’Hostie de Noël—the emblem of eternal life,” when down sink the adoring multitude on their knees, and tinkle go the little bells to add to the adoration, and scare a way all evil from the hallowed symbol. Before this superstition we have long seen, and will long continue to see persons of the greatest intellectual capacity sink down humbled, incapable, and abashed; but do not let us on this account follow the multitude, nor those men, though of varied genius and great powers, whom we occasionally, nay often, find in all faiths meekly kneeling with hierophants and their docile herds.

There is no appearance in these fetes of *L’Hostie*, of any forgetfulness or disrespect of Sol. Although a Jewish child—the real and Eternal Father is the ostensible worship, yet we see the Sun in every corner of the fretted roofs and pictured walls, and we notice that *only* on Sol’s holy days this symbol—the Solar wafer—“the *bread* of life” is raised aloft towards “*the Bread-Giver*,” and worshipped by multitudes crying, “Give us this day our daily bread.” Those who know well the rites and ceremonies of the present and ancient Catholic Church, will be better able than I to point out how near these come to the ancient ones which she now ignores throughout Europe and Asia.

The Church name for the wafer shows exactly how and why the idea of *Redemption* and *Atonement* arose, for a *Hostia* is the *Victima* or *ιεριον*, the smoke of whose burning gave such pleasure to all ancient gods.¹ We are told that the Jewish *Jhavh* delighted in the smell of burning fat and blood; but I must not anticipate my chapter on Solar faiths, and I trust my readers will forgive this digression, seeing how difficult it is to keep apart the first five potent roots of the faiths of man; especially is it difficult to avoid bringing in Sun or Serpent as the energetic agents of what would otherwise be passionless and emotionless nature.

As most closely connected, though not identical, with Arks, Cradles, the Pyx and Monstrance, I must here add a few words to make the “Door of Life” into these Sanctuaries—viz., the IOni or Yoni—quite clear. The cradle with the baby-boy, the

¹ Greek and Roman Antiquities, art. *Sacrificium*.

lozenge-shaped window with its tinted lights, in which the Virgin and Child stand, is to be seen pictured as an object of the intensest adoration in every Catholic Church, *Salon*, and Gallery throughout the world, and not seldom in the sacred place of *all* Faiths. The Earth, as *Ge* or *Terra*, as Egyptian *Cymbium* and Sanskrit *Boomi*, is the great primitive Yoni or Argha into which the Sun shines, and so fertilises; in it is the "Lord-Linga" his emblem, and hence, whether "in Yoni" or not, called the Sun-stone. Many a day have I stood at early dawn at the door of my tent pitched in a sacred grove, and gazed at the little groups of females stealthily emerging from the adjoining half-sleeping village, each with a little garland or bunch of sweet flowers, and perhaps costly oil, wending their way to that temple in the grove or garden of the God and Goddess of creation, and when none were thought to see, accompanying their earnest prayer for *Pooli-Palam* (child-fruit) with a respectful abrasion of a certain part of their person on *Linga-jee*, and a little application of the drippings which are ever trickling from the orifice of that Argha.

The Sanskrit word Yoni is rendered in Greek *χάϊρος σάβυττος* and *μυχός* which curiously enough are masculine nouns; whilst the Latin words *Virga* and *Mentula*, signifying the Phallus, are feminine. It is note-worthy that *Virga* also means a "scourge" or "whip" which urges to duty, and many Phallic deities are therefore shown with whips.

I here give the well-known gem discovered by Layard amidst the ruins of Nineveh, which is held to be Harpokrates—a form of Dionysus—sitting on a Lotus, adoring the too mundane organ of creation. This same "silent god" is really Bacchus, in no inactive capacity, and Cupid often sits thus with finger on or before the mouth, when most bent on wickedness. The Yoni is *everywhere the sign of health*, and the driver away of all evil, as the Churches of Spain and Ireland still depict this object. At Servats in Spain, "a rude image of a woman shamelessly exhibiting herself stands over one side of a door, with an equally conspicuous man on the other, and the same has been found in Mexico, Peru, and North America. Baubo cured the intense grief of Cerees by exposing herself in a strange fashion to the distressed goddess;" see p. 66. of Inman's *Symbolism*, quoting Arnobius *Op. Cit.*, from which I quote the above, almost word for word. The exhibition was a Yoni denuded as is customary in this faith, the sight of which consoled Ceres and enabled her to take food. Arabia and Africa still commonly put the emblems of mares and cows over their doors as charms, and in France as late as the 16th century such Yonis were used. Europe now contents herself with horse-shoes, and the Barmese Boodhists with a lozenge, which by a strange hallucination or oversight, the British Government in annexing Barma selected as the form of their official seal; and hence all British mandates and state papers now go, and have done so for nearly a quarter of a century, as well to foreign Potentates as to our own subjects, under this free and easy "health-giving charm." As I have used it myself in Government offices



Fig 84—WORSHIP OF YONI.

in Barma for many years, I can testify to the fact of our Boodhist officials thoroughly understanding it, having observed many a smile and jocosse remark passing as the young office-hands daily stamped the various documents with "the charm" before passing them out in the evening.

Siva is in India called the *holder* or owner of the *Bhāga*, which is one of the names of the *Yoni* or Bag; hence he is *Bhagha-van*, or *Bhagha-vari*, and his consort is Bhaga-vani or shortly, Bhavani. In the Mahomedan "Dahistan," a Persian work of the 17th century,¹

a man, who understood well the lore of those very practical Phallic-worshippers—the Saktis, says that the high altars of the Mosks, are Bhagas or Yonis (he might have said the same of Christian altars) and the minarets Lingas—here too, he might have added, corresponding to our altar candles. This observant Sakti here accounts for what has often puzzled me in Synagogues, Mosks, and Masjeeds (places of prayer), viz., the *ovicular bulge*, always given to the back wall, just opposite the raised pulpit.

Nor is Boodhism free from phallic forms and ideas. In this figure 85, which Dr. Inman gives us² from the *Jour. R. As. Socy.*, xviii, 394, taken from the monastery of Gopach in Nepal, we see a Boodhiswata in the same *charmed symbol*, the mare's shoe, or it may be a cow's or donkey's, all or any being sufficient to ward off the evil eye, as well in the further Himalayas as in our own "Green Isle."

This figure 87, also from Layard and Inman, is a companion one to Layard's gem from Nineveh, my No. 84, in which we see the Linga and Yoni on the same altar with the reduplication of a Yoni and palm-tree, and the Sun and Moon above. The barred Sistrum explains to us the origin and meaning of "the ladder to heaven" which so long puzzled us all, and which is made doubly clear in this figure 86, from the same author, to whom we are all so much indebted. Over this "ladder" is a seven-rayed star, emblem of virile power, and a very peculiar hand at the junction of the two.

Any generating part of either sex is often, as I have before urged, used to signify *all* the parts and even both sexes; and so any characteristic part, especially of a symbolic animal, often stands for the whole *Arbil*; and I think Dr. Inman may be right in what he states at page



Fig 86—A BOODHIST SEER IN SHOE OF ASS.

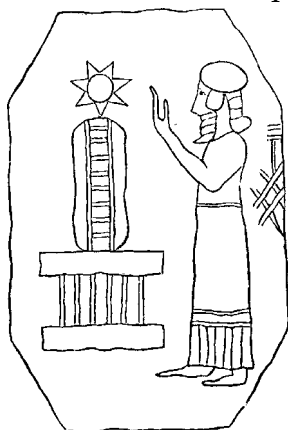


Fig 86—WORSHIP OF VIRGO INTACTA AND SUN.



Fig 87—WORSHIP OF LINGAM AND YONI.

¹ Translated by D. Shea for *Or. Trans. Fund*, 3 vols, Allan & Co., London. ² *Symbolism*, p. 78.

100 of his volume in *Symbolism*, as to the figures—somewhat like squares within squares, into which the Tortoise's shell is divided, often standing in hieroglyph for the whole Tortoise-idea; and in the same way a portion of the curly fleece of a Ram, standing for the whole of that rampagious animal, on which, says Pausanias, "Venus is as often seen standing, as on a Tortoise." We are now commonly told that "*the Golden Fleece*" was held to be an euphemism for that which over-shadowed the "Grove," and for that in which the "Tree" Was buried—the Lanugo; and so Mr. Newton in the Appendix assures us that the glans of the Phallus stands for the whole, and its shape—so different from that of the column—is the reason of our constantly having the cone, triangle or pyramid as the representation of Priapus. The curious squares on the back of the Tortoise may be the cause why labyrinths have been so common about holy places, and why we still see in the East at doors of temples and houses such quaint-looking labyrinthic figures. They possibly had to do with coils of the Serpent; surely they were not meant to pourtray those social tanglements which sexual matters usually evolve. We see the Tortoise over a closed ark covered with rectangles on the glans of that wondrous phallus which Mr. Newton so clearly explains to us at page 125 of Dr. Imnan's *Symbolism*, and

also very cogent reasons for calling a phallus a "*Sun-Pillar* or stone;" for here it is crowned with Suns, whilst all round the glans are Arks with solar-like summits, Serpents, an excited Cock, &c. I give here Dr. Imnan's drawing of the glans of another Phallus, on which we also observe that Suns surround the apex, whilst "beneath (says Mr. Newton) is the horse-show like head-dress of Isis, and two altars marked with the tortoise-emblem in front. Over both rises the erect serpent, and upon one, the arrow-headed cuniform cipher or dart, both male symbols." The Phallus which appears in the British Museum

opposite to this, is a valuable contribution to the study of the subject, and will well repay scrutiny. Its "Column of Life" is formed in all its length—two and a half feet—by a majestic man armed with a bow and two arrows, whose dress is elaborately studded with Yonis and Assyrian "Trees of Life." A prominent St. Andrew's Cross is shown over his chest, into the centre of which point two Phalli in conjunction with two ovals. Rampant winged lions are seen adoring another *Sri-Linga* on his phallic head-dress, and his triangular arrow-heads are clearly



Fig 88—GLANS OF ASSYRIAN PHALLUS—BRIT. MUS.

more in keeping with that of a Krishna or Solomon than a Toxophilite. The arrows, which are in pairs, remind us that all Temple pillars used to be so too, as also stones inside arks (like that of Israel), caves or niches; and, that the ancients held that one side of us produced male, and the other female, and inasmuch as one sex could be of no use in nature, so neither was one column or stone considered a perfected structure.

In "Montfauçon" ¹ we have a very true idea of a Phallus, and, from the best of all authorities, "*du tempe de Minerve d'Athene.*" It is an obeliscal column with the glans very distinct, from which, instead of the usual flame, issues a child, which all Egyptologists well know was a common symbolism in Egypt. On the very rounded head, a half-nude female rests her hand and blandly smiles; whilst another, in a dancing attitude, stands on the other side. In the same volume, plate cxx., we also get a rather uncommon Phallus, which was the arms or symbol of the Greek town of Prusa or Brusa, situated on the north side of Mount Olympus, and which may be Kieros of Solar proclivities. It is a nude female with dishevelled hair and raised arms, standing by the side of a conical mountain, which embraces her whole figure: at her foot crouches "a marine monster," and the whole may, as Montfauçon suspects, be Andromeda, but none the less Siva and Pārvati.

It has been commonly supposed that Phallic faiths are young in Europe in comparison with Asia, but we have lately found, in a bone cave near Venice, a Phallus of baked clay, together with a bone needle under a bed of Stalagmite ten feet thick;² and we have yet to find out whether this is 5000 or 50,000 years old.

The Israelitish Yoni was of stone or wood, and that which Gideon cut down was so large, that it is said he was able to offer a bullock as a burnt sacrifice from the wood of it. I can recall to mind somewhat similar huge and highly sexual wooden figures often standing by themselves in groves and sometimes desert places in India, which I regret to say I have negligently neither sketched nor inquired into the history of. We may observe from the Vulgate and LXX translations of 2 Chron. xv. 15, 16 and Jud. iii. 7, that Asherah, Astarte, and Astaroth are indifferently used as equivalenta for the "Grove." They all seem to be feminine Ba-als; *Oth* is the plural affix, so that אֲשֵׁרָה, Asherah or Ashtaroth in the plural, become Asherahath and Ashtoroth; *ah* or *h* being the feminine affix as in *Ish* or *Esh*, man, and *Isha* a woman. Asher, the male, becomes *Asherah*, the female organ. The Asherah was, as a rule, kept close to Baal, and in real *groves* or on "high places;" but in later days, Manasseh erected one in the temple of Jahveh, 2 Kings xxi. 7. The "Grove" was as popular as Baal, having four hunder priests, who all ate at the table of Queen Jezebel, daughter of *Eth*-Ba-al, King of Sidon. The Asherim are held to be emblems of Baal, or numerous emblems of Asher, אֲשֵׁר, whom the Phenicians called Osir, אֲשֵׁר, or Husband, Lord, Osiris, or Phallus. He was "the prosperous," "firm," and "happy one," over whom the Pompeians wrote: "*Hic habitat felicitas.*" Mr. Newton is of opinion that

¹ Tom. III., Part 1, plate i.

² Inman's *Anc. Pagan and Mod. Christ. Symbolism*, 2d. Ed. 1874, p. 117. Appen. by Mr. Newton.

these *Asharim*, or male symbols, are conventionally represented in the numerous budding branches which gods and great men are seen to carry, as in Figures 5 and 9 of my plate IV. In Fig. 5, we have a Bacchus, from Hislop's "Babylons," drinking out of a vase, with a head ornament of crosses, and a dress of three fleur-de-lis-looking dots; and in Fig. 9 we have a priest or chief of Nineveh carrying, besides his *Arbor Vitæ*, the spotted antelope, which very probably signifies Diana—at all events woman. These branches or Asherim of "the Tree of Life," are commonly "figures on the houses of newly-married couples among the Jews in Morocco" (Symbolism, p. 3); so we see where the New Testament writers probably borrowed their idea of the "Tree of Life"—"the vine and branches," which was, they said, the new Logos.

The ancient Jews had small Lares and Penates, or Yonis and Lingams, just as all the world had, and as Hindoos and millions not Hindoos still have. We have two instances of such in the "idols" of of Rebecca and the queen-mother Maachah (1 Kings xv. 13), although these "idols" are not called Asherim and Asherahoths; that of the Queen is called a Miphletzeth, מַפְלֵצֶת, or in the language of the Vulgate, a "*Simulacrum Priapi*." It is impossible not to see the worldly wisdom and learning of that great church which refused, and still practically refuses to give this invaluable book—the Jewish-Christian Bible—to the people. Protestants in their ignorance "rushed in where angels feared to tread," and the result is already very clear. Before this century is over these writings will be pulled to pieces, and churches and their figments scattered much further and wider. It is scarce two hundred years since persons, not clerical, began to study the New Testament in the Greek, and scarce a generation since independent minds have really set to work to master the Hebrew, and travel therein out of the old orthodox paths of clerical translators. Another generation or two—with all the additional floods of light which have burnt upon this one, and matured, dissected, and worked up with the sound data which now comes to us from tablets, rocks, and monuments, which our fathers could not read and never dreamt of—and we shall have such a revolution in faiths. and we must hope this time such a wise and peaceful revolution, as the world has never yet witnessed. All churches and nations can scarcely hope for a *perfectly peaceful* change; but where the paths of education have not been blocked up by an interested priesthood, and the masses been allowed to learn and think for themselves, we may hope that when the ripening of the upper middle classes takes place, the higher, upper, and lower strata will have been sufficiently grounded in ordinary learning to follow their teachers with understanding, and to see that physical restraint cannot curb the mind.

I have not yet said all that is necessary on Jewish Phallo-Solar cult; for I would wish to trace this up to the palmy days when Jews are held to have had a very grand and wonderful temple, sacred rites, and a pure faith; so my readers must here bear with me a little longer. As we all know a great deal about Jews, or think we do, what I say of them will be better understood, though I fear less appreciated and

myself better abused (this matters little if we speak the truth and expose error), than if I waded through similar details of other tribes or nations, though greater mentally and religiously beyond all comparison than the Jewish tribes ever were or could become. Though Jews very early, often, and for many centuries lost their ark, it does not appear they then lost their Serpent and Pole, or Standard, Rod, Banner, or *Nissi*, nor possibly the Vase of Manna or Bread; at least their traditions constantly speak of the miraculous powers of the Manna and of Moses' Rod, which I fancy took the place of the Adam or Seth, before which Noh and his family prayed in their Argos, and which is, no doubt, connected with all the "Matsoobas," "Pillars," and "Great Stones" of Jacob, Joshua, Adonijah, and even the pious Josiah. None of these idols, and no prophets or teacher supplanted Baal, Baalim, Molok, Kiun, or the Grove, nay, nor the Ephod, for destroying which the valiant Gideon so nearly sacrificed his life; and but for his father Joash, he would have undoubtedly suffered, with all his friends, "the wrath of the whole people." Let us look at this revolution and attempted reformation somewhat successfully made by Gideon.

This was a clear attempt by the Yonites to upset the worship of Baal or the Sun-Stone—an assault by the *left*-hand on the *right*-hand sects. Gideon was an Ephod-worshipper, and the later writer of the events—not liking Gideon's Ephod which was made of the ornaments of Israelites and Midianites (Jud. viii. 22, 27), and hung up in his sacred town or place, Ophrah—says that it was "a snare unto Gideon," for all Israel went "a whoring after it," which of course Gideonites would not agree to. Gideon himself was a poor farmer threshing out wheat, who, the writer says, saw "the Lord" (Jud. vi. 14) sitting "under an oak in Ophrah," for whom he at once prepared some soup, kid and cakes; but as it would not exactly do to tell all the world that Jhavh ate these (the person is indifferently called "Lord" and "angel of the Lord," though clearly believed to be the same God who gave the tribes victory), the everlasting "Rock," Fire, and ubiquitous *Rod* is introduced, which demolishes the meat and soup, when the charmed farmer builds an altar on the top of the rock and calls it *Jahveh Shalom* or his "Lord God of Peace," a name of Siva. This God then directs him to forthwith demolish the antagonistic altar and Grove of Baal, which he clandestinely accomplishes at night. He then likewise beats down the "Fire-Tower" (viii. 17)—of Penuel or Peniel, which we shall see further on is the tower of Phan. After this, Gideon's faith is said to prevail for the time-honoured number of forty years; but "as soon as Gideon was dead, the children of Israel turned again and went a whoring after Ba-alim, and made Baal-Berith their God," which the margin too delicately describes (v. 33) as "*Jupiter Fœderis, or Mercury,*" who "*presides over Covenants,*" that is "THE LORD OF THE TESTIMONY," or Maha Deva. Now, what was this *Ephod-God* of Gideon, but the highly feminine symbolism which Churches, but especially the Romish, still adopt. This Ephod had in great prominence two golden Shields, or breasts with jewelled centres, and a breast-plate with twelve stones or ova of divers

colors, such as still adorn most altars, and which here marked the parentage of the tribes, who all worshipped the Stone or Rock, *Tsur*. This breast-plate was called *Shiryon* or *Sirion*, a name also applied to Mount Hermon (Deut. iii. 9), which must have, therefore, been looked upon by those Arkites as an *Omphe*, though by most Syrians as a phallus; or perhaps the idea is the same as that of the *Stole* in which the Calvary or Calvaria is the head—Hermes or Sun, and the whole mass the sexual and probably dual energies. Dr. Inman gives us this as the female stole or nun's dress, remarking upon the strangeness of her who is called *a fish (nun)* having a dress like a *navis (Anc. Faiths, I., 165)*. The Ephod of the High Priest was finished off with a sacred zone (virgin belt?) which the writer of Ex. xxxix. always calls a "*curious girdle*." The robe had a hole in the centre for the head, and all round the hem *real* bells of pure gold, alternating with pomegranates, the bells being given to tinkle like the Sistrums of Isis and of most churches, and so to denote the movements of the "Man of God."



Fig 89—NUN WITH STOLE.

The Ephod had all the thaumaturgic powers of the Rod of Moses, and enabled the Priest wearing it to speak with God (1 Sam. ii. 7, 8). We see that it is a female vestment from Samuel wearing it when a child (1 Sam. ii. 18), and by David putting it on when going before the Ark—a female deity (2 Sam. vi., 14). It was an accompaniment to all "houses" of Elohim, as when Micah "had a house of God, (he) made an Ephod and Teraphim" (Jud. xvii. 5), which are usually held to be Penates or Lingams; and if so, Micah worshipped both organs. Thus then we see that the warring of the Right and Left-hand factions among Jews or Syrians went on from the very earliest times, just as is still the case all over the world. In India, Sivaites, Vishnootes, and sects within these, still quarrel, and if Government did not interfere, would often kill one another; and so it is with Christolaters and Mariolaters and sects within these, as it was with "gods and Titans." The dwellers on Mounts Moriah and Zion, Ebal, and Gerizim, were never at peace, and we can trace their continual warrings in the 7th and 8th Centuries to the philosophic sects claiming Boodha and Confucius. It was clearly this great eastern wave of thought which roused two such leaders that stirred, a generation or two later, the little Jewish folds in their Syrian wilds. Thus a war arose against ephods, serpents, and idolatry of most kinds in the reign of Hezekiah, or about 700 B.C. He is said to have been a good man, and to have done all that was "right in the sight of the Lord according to all that his father David had done" (2 Kings xviii). Before him there had been many good men, yet the brazen serpent that Moses had made was still a God in that land, aye, in the temple itself, and had been most carefully preserved according to Usher, over 800 years of grievous wars and troubles. It was then (720 B.C.), we are told adored and

worshipped together with statues or figures, evidently phallic, and with Asheroths or "the Groves" of earlier and later days. These symbols, we are told, Hezekiah broke and destroyed, but no purifications of one or two temples and certainly not the destruction of symbols, can change the faith of a whole people, until the mind is educated out of these. Hezekiah's iconoclasm lasted only twenty-eight years, and then his son, Manasseh, King of Judah, went back to the old worship in 698. "He did that which was evil in the sight of the Lord, after the abominations of the heathen, he built up again the high place which Hezekiah, his father, had destroyed" (2 Kings xxi). He reared up altars for Baal, the phallic sun-god, and made a "grove" or asherah, as did Ahab, King of Israel, and "worshipped all the host of heaven." Nay, he *built* these altars, and "set up the grove" even in Solomon's holy temple, the two court-yards of which he consecrated to Tsabeaniam, or the worship of the host of heaven. He worshipped fire, and "made his son pass through the fire" ordeal, yet he maintained his kingdom in peace, according to the writer of "Kings," during a long reign of fifty-five years, and the hosts of Senakerib, King of Assyria, whom the weak Hezekiah had bought off (the narrative says the Lord destroyed 185,000 soldiers miraculously in one night!) never returned in his day; he slept with his fathers and was buried in his own garden, his son Amon succeeding him in 643 B.C. The later writer of Chronicles, although always anxious to paint highly, probably says truly that Manasseh was for a time in Assyrian captivity, but on this point the writer of "Kings" is silent. King Amon and his people were likewise sun, fire, and phallic-worshippers. The unknown, yet said to be inspired historian tells us that he (Amon) walked in all the ways that his father walked, and served the idols that his father served, and worshipped them (2 Kings xxi). He forsook the worship of the Jhahv, and only reigned two or three years when he was assassinated by his servants, 641 B.C., according to the dates given by Archbishop Usher in the margin of our Bibles. Amon's son, Josiah, seems to have continued the same worship up to the year 624 B.C., or for seventeen years, when, owing to the rise of a noted high priest Hilkiyah, the persecutions of the old faith began: for the ripples of the Eastern wave had now reached Asia Minor.

It was not, however, on account of Manasseh's faith that King Amon was assassinated, and that the good King Azariah was smitten with leprosy and lived and died in a cell; nor yet that Manasseh had a long and peaceful reign. God does not so work out his purposes, though there those who would still try and persuade us to this effect; for Josiah succeeded his father when a child of eight years old, and no change took place in the worship of the people, or in the gods and altars of Solomon's "holy temple" till 624 B.C., by which time the old faiths of sun, fire, and Phallic worship had flourished for seventy-four years (698 to 624 B.C.), or during the whole lifetime of the then living race. No doubt Moses may be called the principal founder of this Faith, for he dearly cherished his fire-ark with its overshadowing serpent Wings, and its box of charms and witchcraft properties, although he much disliked

“Egypt’s Golden Calf,” or rather Golden *Cone*. We may say *generally* that these tribes preferred worship of the female energies, or of the Grove or אֲשֵׁרָה (Ex. xxxiv. 13), just as the Italian, Spaniard, and Gaul, and among ourselves, the Irish do.

The latter, until the other day, exhibited this Asherah over some of the porches of their churches, too grossly to be here shown. I give this very complete illustration of Grove-worship from the sculptures in the British Museum. Here we see the Priest pointing with “phallic hand,” in form as the Pope still adopts, to the Asherah



Fig 90—ASYRIAN WORSHIP OF FERTILITY—THE GROVE AND SUN-GOD

situated under “the great God, who passes through the circle,” and carries the bow and arrow. All objects are here; the four gods or Arba-Al ארבע-אל whereof see details which Dr Inman veils in Latin, “Anc. Faiths,” I. 89.

This was indeed such a worship as Solomon would love, and accordingly we have full details, in 1 Kings xi. and 2 Kings xxiii. and elsewhere, of his “Mount of Corruption,” where was Chemosh, Milkom, Sun and Fire and the worship of all the generative energies of nature. Is it to be wondered at, that with such a “God of the circumcision,” and one so devoted to all the procreative energies of “his holy people Israel,” who accepted none but those who satisfied the sexual purposes of creation, that this people should prefer Solomon and similar kings, and dislike their one or two “Prophets” or seers who condemned such a faith? No one can study their history, liberated from *the blind* which our Christian up-bringing and associations cast over us, without seeing that Jews were probably the grossest worshippers among all those Ophi-Phallo-Solar devotees who then covered every land and sea, from the sources of the Nile and Euphrates to all over the Mediterranean coasts and isles. These impure faiths seem to have been very strictly maintained by Jews up to Hezekiah’s days, and by none more so than by dissolute Solomon and his cruel, lascivious, bandit-father, the brazen-faced adulterer and murderer, who broke his freely volunteered oath, and sacrificed six innocent sons of his king “to his Jhahv.” Jewish tribes were swept out of Syria long before these old faiths. Let us skim lightly over some of the details from Solomon to the dispersion and slavery. This king devoted his energies and some little wealth, as I have said, to rearing Phallic, or Solo-Phallic and Fire shrines over all the high places around him, and especially in front of Jerusalem, and on and around the Mount of Olives. His favourite deities were Ashers and Asharoths, but chiefly woman, as Asherah or Ishtar—that Phallic eye of p. 72. He was ever true to Kāma or Eros, and to Chemosh the glowing burning god of love, whom Aryans called Tsoorya, and after whom probably all Syria was called, though said to be from Tyre which worshipped Tsoorya.

The Kāma and Fire Gods whom Solomon adored were those of the Hindoo Sakti (pronounced Shakti) sect, viz. "Cupid or the attractive power;" which draws the votary to "the *Prakriti*—the female embodiment, or *Agni-mandalam*, the place of fire." Solomon's "*Holy Spirit*" was also that of the Saktis, viz. "*Koolna*, or spirit of enjoyment," and his whole "song" is as nearly as possible like that of some of the Hindoo *Tantras*. "*Agni-mandalam*" is a euphemism for the *muliebre pudendum*; see details in Anthro. Soc. Jour., 1865-66, vol. ii. 269. The fuel of the Sakti's fire, says this gross faith, "is collision; because fire is produced by friction, and the Lord-Linga is the great high priest," and not only David and Solomon, but other Jewish kings were their own high priests.

In Milkom, no doubt, Solomon worshipped a dual and androgyne god whom the seers called, though in far later and wiser days, "the abomination of the children of Amon." The temples of this androgyne god were principally on the sacred Mount, and no doubt if we could get at some of the architectural details, we should find that, though architecture is called "frozen music," it was with this very licentious people no frozen mythology. The builders of the shrines of the Tyrian Hercules were those whom this prince got in Hiram and his staff; and, seeing Phallic and Sun-gods enshrined on all the mounts of "the holy city," Hiram would not forget, in constructing Solomon's temple, all the idolatrous forms of his own and Egyptian lands, of which the best and purest ideas would be those connected with Solar worship, as he may have seen this on the Sun-temples of Tentyra, viz. the winged globe with serpents, the early Pythian-Apollo idea, and such like.

It is clear from 1 Kings vi. 32, 35, and vii. 13, 21 and elsewhere, that many of Hiram's ornamentations were highly emblematic, and we may be quite sure that none of these were permitted on the shrine, without grave thought as to their full signification and symbolic character. On each side of the entrance, under the great phallic spire, which below formed the portico, see fig. 93, p. 218, were placed two handsome phallic columns over fifty feet high, capped with Isis' and Paravati's emblems, lotuses encircled with pomegranates—the fruit shown to be specially worshipped at Damascus. It was a representation of the Queen of Heaven and of the gravid uterus, and the symbol of a happy and fruitful wedded life: with Hebrews the *Rimmon* "personified *Natura Naturans*, or the fertilising principle of nature;" it was "the blooming *Venus Urania*," and in *Hedad-Rimmon* and many another town, the Sun was shown as its accompaniment, became the Sun was its fertiliser. On the robes of the Jewish high priest it was everywhere prominent, and was there united with bells, that very *speaking* oracle of every shrine, as well of ancient Mylita as of modern Mary. In all Mary's and many Protestant shrines it was and is a conspicuous and important ornament, and in mythic story the pomegranate persuaded Persephone "the seed-vessel" to rejoin her husband Pluto in the realms below, an allusion doubtless to its significant symbolism—the gravid uterus, which was also the name of *mother-*

Terra; for classic story says that the 'Ροιά, Rhoia, or pomegranate was the express emblem of the *Earth* under her different appellations of Demeter, Kubele, Ceres, Rhea, &c." (Clas. Manual 203, Iliad ix. 585.); but Rhea is *Ops*, and "Ops, Opis, Opus and Opici were all terms related to," if not actually meaning the sacred serpent (Bryant v. 308). The Agathodemon which Egypt shows us as crowned with a Lotus, just as Siva stands *at Som-nât*, crowned with Luna the crescent moon. Now this Agatho-demon was, says the same learned investigator, "called *Noe*;" but Deukalion, that is Deva Kali, "was called Opus, by which is meant Deucalion Serpens,"¹ so that here we see the whole signification is either mother Eve as the Yoni, the Serpent, or we see an androgyne god, embracing Kala and Kali, or Noe and Terra; but this subject has unduly enticed us away from Solomon's shrine.

The Phallic columns were, it is written, profusely bedecked with "pomegranates and lilies" or lotuses, and other emblems, and hung about with wreaths of chains which always denote serpents. Thus we are not surprised to learn that these columns were called, that on the right JAKIN or "*he that shall establish*," and that on the left BOAZ, or "*in it is strength*." Such poles and hangings with similar ornatation abound beside most Eastern shrines, and the Venetian merchants, following their Asiatic culture, placed somewhat similar columns on and around their beautiful *St. Mark*.

A glance through the illustrations of even these volumes will, I think, convince my readers that the architects of Solomon, and the artisans of Tyre only did but follow, although no doubt at a great distance, the cult and architecture of the richer and superior shrines of the nations about them. We must however bear in mind here that we have not a *single historical record*, on papyrus, leather, or tablet, of either Solomon or his temple; none of the great travellers of antiquity say a syllable regarding, either, and Herodotus who specially travelled over all these countries on purpose to study the cult of the peoples, never gives us a hint even as to the existence of Jews, their religion or temples. From Lucian and others we know that Syrian temples, and notably, that to the great *Dea Syria*, had two huge Phallic column in the vestibule, so that *Jakin* and *Boaz* in Solomon's shrine were strictly in keeping. The constant recurrence of two stones, whenever stones are required, marks a strange but consistent idiosyncrasy of all Phallic-worshipping races.

Beside these pillars in Solomon's portico, there were also placed here the sun god Belus, and his chariots, and with him, at the entrance, the symbolic "*Great Sea*," that holy symbol of *Samoodra*, which all nations worship from the shores of Japan and Bombay to the banks of the Neva; and those on *Samoodra's shores*, *in propriâ personâ*.

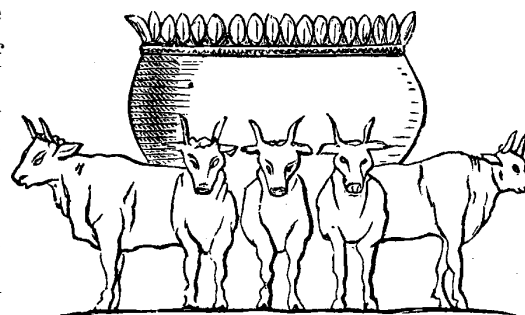


Fig 91—SOLOMON'S MOLTEN SEA—MAYA OR FERTILITY

¹ Homer, (Liddell and Scott) uses *Drakon* and *Ophis* indifferently; see further, Inman's *Symbolism*, xxxviii.

This Molten Sea, Fig. 91. was, we are assured, most correctly constructed. As it represented woman, so all the females of Jerusalem brought forth their most representative emblem—the *Mirror*—which as Maya the Sanskrit Aryan calls *Illusion*, a word I believe really meaning that by which man may reproduce or reflect himself. Anyhow, the mirror is a most suitable and universal emblem of Maya over all Asia; in this, Fig. 92, I show it in the form it is constantly found in the palaces and temples of the Nile. The head ornament or burden of the woman is here a *Cone*, similar to that which Egyptian women are usually shown with; for if Siva carries Luna, and the Agathodemon a

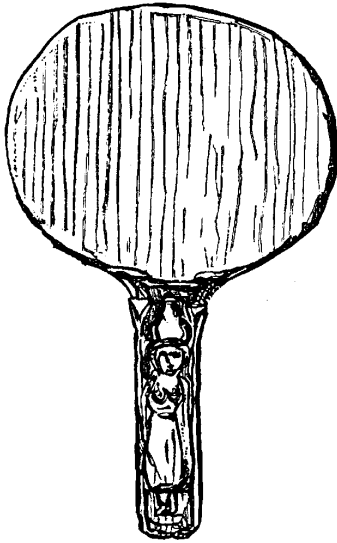


Fig 92—EGYPTIAN MIRROR AND WOMAN

lotus, then woman must so honour the Cone; and I believe the first occasion on which they likewise came freely forward and poured their golden trinkets into Aaron's lap, was for the construction of such a golden *Cone*, and not a *Calf* as the LXX. translators tell us. As the Jewesses of the desert well knew their own religion and the object of their affections, so I think did those of Jerusalem know the cult they were enriching, and the sexual proclivities of their king and his very Sivaik shrine. They knew well that the large "bowl" for which they were giving those ornaments—so precious to a woman's heart—was no mere bowl for water; just as, I believe, their ancient mothers knew that it was no mere calf that Aaron made, and before which they bowed down. The word עֵגֶל, used in Exodus xxxii. as "Calf," signifies, we are told by Parkhurst, something "Round" or "Orbicular," as a "round ornament;" even a "round ring," "car," or "corn-wain," &c. He particularly warns us that, as translated "Calf," we are merely to consider this "Emblematic," and because such, "both to believers and unbelievers and heathen, was a representative of FIRE." "The golden calves of Aaron and Jeroboam were," continues this very orthodox Hebraist, "set up as secondary representatives of the First Person (as we speak) of the ever blessed Trinity, whose primary emblem was FIRE. . . . Both Aaron and Jeroboam meant their respective CALVES FOR EMBLEMS OF JEHOVAH . . . and each called his respective calf ALEIM," who is the Lord and God of the Old Testament; so that the conclusion arrived at is, that *Fire* and *Apis* or *Aphis* were true emblems of Jehovah. In fact, we may say that *this Jah was Fire and Apis*; and we need not dispute, therefore, as to whether "the gold ear-rings" of the Aaronic tribes were made into a "Calf," or, as I think, into an "orbicular" object, or "mass," "embroyo" or "fætus;" or into a cone which is usually called "the breaker through," a true meaning of עֵגֶל (Fürst), and a very proper emblem for *Jah*, whose name, says the same great Hebraist, signifies "The Increaser" Mr. Parkhurst was probably not aware that the Hindoo called this seat of "Fire," the *Agni-Mandalam*!

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I will now enter into the details of the construction of Solomon's and the second temple, which, as a young engineer, I, a great many years ago, tried to construct from the bible, together with such other traditional writings as have come down to us. The results were startling, and to my then sealed eyes, awakening. Like all edifices more or less connected with *Tsabean* or Sun-Worship, the aspect of Solomon's temple was strictly correct in regard to His Solar Majesty. The recent researches in Palestine show (see an *Edin. Review* of 1873) that "the sunrise-line through temple and altar, and through the central western gate of the mountain, and the great east gate of the sanctuary, bisects the enclosure of the Haram north and south; while the meridian line, determining the face of the platform, bisects the southern wall of the sanctuary."¹ Yet this writer, though mentioning also that "the orientation of this temple" caused it to be thus placed obliquely to the other necessary enclosure walls, also that "Greek and Coelo-Syrian temples" were so built as of prime necessity to face the rising Sun-God, that all Palmyra's gorgeous temples were similarly placed, and that even Stonehenge has a great stone which, seen from the centre of the circle, declares the point of sunrise in the fertile summer solstice; yet, in spite of all these proofs of the faith of these ancient worshippers, this writer, like many others, sees nothing in Solomon's Pagan Temple, but the pure and spiritual worship of Jehovah which this century is almost alone in grasping. Strange, indeed, are the vicissitudes of faiths. Titus Cesar levelled the "Holy Temple" of Jehovah in the year 70 A.C.—the second of the Emperor Vespasian; and Hadrian drew a ploughshare over the consecrated ground, as a sign of perpetual interdiction (see Gibbon, III. 161). A few years more saw a temple to Venus on the spot where it is supposed the death and resurrection of Christ took place; and there this latter stood for nearly three hundred years, until the zeal of Constantine pulled it down, and reared in its stead a Christian shrine, to which mankind made pilgrimages as to the former. Half a century later and what do we see? —The wise and philosophic emperor Julian issuing orders for the rebuilding of the Jewish temple, *to counteract the mummeries which disgraced the Christian shrine*, and which had filled Jerusalem with every species of debauchery and vice.

"What avails it," says Newman, in his *Hebrew Monarchy* (page 131) "that Solomon warned young men against foreign harlotry, when the royal preacher himself established far more hateful and disgusting impurities," and Christians apparently still followed that fell example. We see from various sources (1 Kings xiv. 24; xv. 12-13; xxii 46; 2 Kings xxiii 7, and elsewhere) how rampant here were the worst features of Phallic Faith. Solomon's favourite, Queen Maacha, "made a Phallus

¹ See Drawings over leaf.

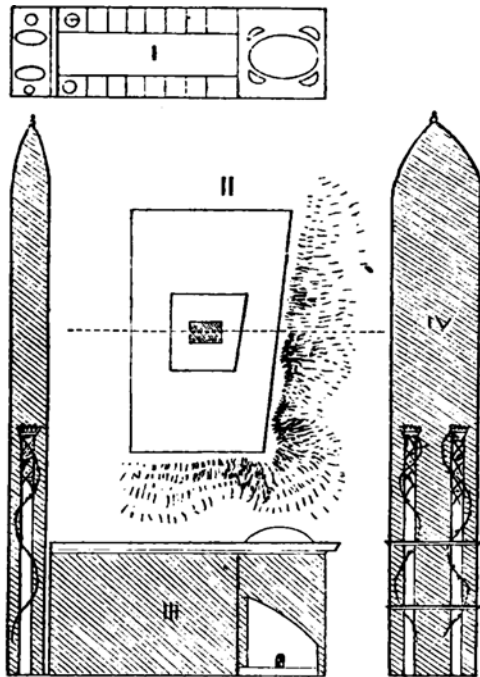
- I. Ground Plan of Temple.
- II. A *Block Plan*, in which the east and west line is shown dotted.
- III. A *Longitudinal Section*, giving the Great Tower and One Pillar, with Serpent hangings, and the Sanctuary with the

Lingam-Stone of the second temple in lieu of the lost Ark.

- IV. A *Transverse Section* of Tower and Phalli.
- V. A *Landscape View* as the Temple would appear on Mount Moriah when *first constructed*, without its after surroundings.

(English, idol) for Ashera,” and her grand-children—no doubt like her—reigned over Juda for about twenty years after Rehoboam, when one of them, Asa, is represented, probably by a too tolerant priestly scribe, as putting away his grand-mother, although “he removed not the high places;” and the fact is now clear to us that Solomon’s faith, and the *practices* in Syrian Temples continued until education and civilisation drove them away, about the fourth century A.C.

We read in Gibbon (Vol. III., page 81) that Constantine found throughout Syria



“every form of prostitution” in full force in Venus’ temples, or others devoted to the worship of the female energies. The emperor at least did good in suppressing this, though he frequently converted the worshippers into “Christian flocks” by holding open their jaws and forcing “the body of Christ” down their throats—a more merciful mode than was pursued by kings, queens, and priests who followed him, during ten long centuries.

Solomon’s Temple appears to be a very poor imitation of the grand Egyptian temple near Edfou, 20 miles south of Thebes, at Apollinopolis, probably to the great Apollo; see the drawing given by Gwelt in his *Encyclopædia of Architecture*. This Edfou temple was 450 feet long, and 140 broad, or upwards of 14 times the size of the Hebrew shrine. Taking the “Sacred Cubit” of Sir Isaac Newton, which is 24.754 inches, and omitting decimals, and placing the chambers inside, as usual throughout the East, we find that Solomon’s Temple proper would only occupy one of the halls of the Egyptian temple, that it was a very humble and rude structure, and not at all in keeping with its great phallic portico. The temple was only 120 feet long, 40

broad, and 60 high, in two stories; while the porch was a large tower, 40 feet long, 20 broad, and 240 high! It may have been gilt like the Boodhist temples in Barma. The “Holy of Holies” was cut off with “golden chains” from the rest of the inner temple, and was 40 feet long; shrouded and bedecked with two hooded Serpents, called Cherubim, and with chain and garlands—Serpent symbols. The carvings on the walls were what we should expect, viz: symbolic palm trees, open flowers, and cherubim, &c. I cannot discover what the portico tower was built of, but as an engineer, I should have been very chary of building a “porch” rising, as it did, to 240 feet in

Fig 93—SOLOMON’S TEMPLE.

height, from a base of only 40×20 . The writer of *Kings* wisely does not venture on a statement of the height; but that of *Chronicles* is here explicit, though he avoids any statement of the breadth of the base! According to the Arabic, Syrian and Alexandrian Bible, the Porch should be only 20 cubits high; but let us stand to the orthodox bible. The facts as related lead me to suppose that the temple was very like the hundreds we everywhere see in the East, except perhaps that its walls were a little higher than usual, and the phallic spire out of proportion. I give in this Fig. 93, the whole structure, drawn strictly to scale at 2 feet to the cubit. The ark-box, or temple—like an ark, with its phallic tower, is quite in accordance with all I have before asserted, as to every part, and the whole of a Sivaik shrine being like its holiest parts. The Jewish porch, 20 feet long, 40 broad, and 240 high, is but the obelisk which the Egyptian placed beside his temple; the Buddhist pillars which stood all around their Dagobas; the pillars of Hercules, which stood near the Phœnician temple; and the spire which stands beside the Christian Church. The little ark, 120 feet long, 60 broad, and 40 high, stands under the shadow of the great spire, and beside the real little ark within, we have the idea repeated by the presence of Jakin and Boaz. Even Isaiah says that Egypt shall in her extremity again return to the Pillar, and Altar, or Ark-God; that five of her cities will be seized by the speakers of “*the language of Canaan,*” and “swear to the Lord of Hosts” (the Sun-Yahveh), and put “*an altar to the Jhahv* in the midst of the land of Egypt, and a pillar at the border thereof to the Jhahv” (xix. 18-19); so that we see here again *the ark and its pillar*; for an altar was an ark with a “mercy seat,” or place of fire and sacrifice, and an ark was woman, and “the great sacrifice” was the conjunction of the male and female—Sun and Moon. Amongst old peoples the conception and liberation of new life was “the great sacrifice” which it is still called among many Phallic-worshippers to the present hour.

To try and make clear to my readers the *ideas* which guided the builders of Solomon’s Temple, I give here a small bird’s-eye view of Mount Moriah—its circumambient walls and cliffs, divested of all accessories in the way of the buildings, priestly and other, which thronged its precincts even before Solomon is supposed to have finished it, showing merely the Sacred trees, Palms, Olives, and Cypresses, which were, and still are there so sacred. It is, we see, but the ark-box and tall stem, such as Tyrian coins show us, as the Tree-stem, or an upright man with feminine emblem adjoining; see Figs. 1, 3, and 11, plate IV. A careful study of the figures and details, which we find principally in *Kings* and *Chronicles*, aided by tradition, not altogether refusing even orthodox bible dictionaries, and allowing only to myself that amount of licence which the engineer and architect must have from his unprofessional and inexact client, I have found pretty ready to my hand matter enabling me to frame a “*specification,*” and to execute drawings as follows.

No. 1 is a *Ground Plan of Temple*. This has a total length of 120 feet, of which the Sanctum is 40 feet, and beyond this, but separate, is the Spire and Porth, 20 by 40 feet. The Molten Sea (2 Chron. iv. 10) and a staircase, appear to be on each site at

entrance, whilst in the Porch is placed Jakin and Boaz, the Chariot of the Sun, &c. I am unable to comprehend the details of windows, and doors, upper and lower storeys and partitions, owing to the imperfect and often contradictory terms given in Kings and Chronicles; but in the leading figures no architect can make a mistake. Such temples are especially common amongst the Phallic-worshippers of Southern India. A lofty entrance-porch usually adorns the front; on entering we find Phallic poles, with altars for sacrifice, &c.; and in the innermost recess the sanctuary or oracle of the Cultus.

No. II. is a *Block Plan of Site*, showing that the shrine is to be placed true east and west, so that the Ark or Altar may see the morning sun of the Midsummer Solstice rise over Mount Olivet, with a ray which bisects the inner and outer walls of the enclosure, which I take to be trapezoidal in form, owing to the course of the cliffs that bound the summit eastwardly.

No. III. is a *Longitudinal Section of Temple*. This gives detail of Spire and position of the Phalli, Jakin and Boaz, and determines their height as something between 50 and 60 feet, also the elevation, &c., of the Sanctum and Oracle. The Ark having been early lost, I place a plain *Maha-Deva* or *Stone*, which the Reverend T. Wilson tells us, was all that existed in the second Temple.¹

No. IV. is a *Front Section of Porch*.—This shows its appearance from the front with the relative heights of temple in two stories; but the chroniclers are here very defective: one making the Sanctum portion lower than the rest by 10 feet or so.

As to the scale, it has been common to assume the cubit as from 22 to 23 inches, but after much consideration which I was once compelled to give to this in a lengthened controversy—which the late Sir James Simpson engaged in at the Royal Society of Edinburgh—to the measures used by the ancient Egyptians, and which, as regarded arithmetical details, I had to conduct; the cubit of Sir Isaac Newton was the one most generally approved, and I have therefore taken 2 feet as Solomon's cubit. Of course, whatever size is taken, the proportions here shown will be the same, unless the bible text is corrupt.

In chapters xvi. to xxii. of 2 Kings, we have an attempt, and no bad one, to describe the grandest developments of Phallo-Solar Faiths; and from the general history of these tribes might gather substance for as complete and impressive a description of details as we could get in Egypt or Asia Minor. At the entrance of Solomon's temple, we are told, stood the mighty Baal, represented by chariots with horses yoked; whilst ever around him, and in the courts sacred then to all Heaven's other orbs, were his Priests, called Chemorim, burning incense to the Sun, Moon, and twelve Zodiac Constellations. There also sat the temple-women weaving "hangings," which symbolised serpents, for the "grove" or Asherah, and who had dedicated their lives as well as bodies to the sacred fanes; and, alas! there also sat the most debased of men, who had likewise for the gods consecrated their bodies to defilement. At the gate of this "holy city of David and Solomon," where lived Joshua the Governor, were the "high places" to phallic-worship, as Hindostan so well knows

¹ See his Archeological Dicty., *art. Sanctum*.

these, at the entering in of all her cities. Though Jeremiah was scourging with angry wail and prophetic curses, and though Isaiah had long done the same and prayed to his people to spiritualise their faith, yet no phallic, solar or fire-rite was here omitted. In "the valley" "of the sons of Hinnom," the drums of Tophim were ever sounding, to drown from the ears of loving but fanatical parents the wails and shrieks of their offspring, consigned by ruthless and bloody priests into the red hot stomach of the great brass god Molek; or else clasped by his horrid arms to his burning frame, in which blazed a fire as fierce as that which Christians are taught to believe exists, by a loving Father's command, through all eternity for us in Hell.

Yet these great old Faiths, not carried as by these smaller tribes of the earth into the barbarities of Hinnom, were not the dwarfed conceptions of rude people, but marked the ascendancy of mighty nations, and the bold, grand thoughts of strong men, manly and full of fire and vigour. We can read this very clearly in the great empire of the Assyrians and Egyptians, in the Olympic ages of Greece, and down to their conquest by the Romans; also in the brave, robust rule of Rome, whether Imperial or Republican, as well as in the softer, more fitful, but not effeminate kingdoms of the Aryan conquerors of the far East. These were faiths which men fought for and died to propagate, and loved as dearly as devout Christian Evangelicals and the Mahomedan zealots of our own days do theirs. For countless ages did men and women on this account "make swift to shed blood," and freely permit their own to be spilt like water. Nearly all Jewish history shows, that Egypt and the countries to her north and east never disturbed her, unless she was trying to upset these old Faiths. Hezekiah, king of Judah, began burning altars and groves in 726 B.C., when there came up against him in 713 B.C., or as soon as the heresy seemed to have taken root, Senakerib king of Assyria, whom he had twice to buy off. It took, says 2 Chronicles xxx. 10, a long time to get the people back to a semi-spiritual faith in Jehovah, and in their revered ancestors; for we read here that the people "laughed to scorn" Hezekiah's writings and fulminations, "and mocked" at his messengers.

Again, in 610 B.C., we read that Josiah, the "good king," had revived the reformation of his great-grand-father Hezekiah, which Manasseh and Amon his father and grand-father, had dropped for 74 years; when, as soon as the "holy temple" was prepared, up comes Neko, king of Egypt (2 Chron. xxxv. 20). Josiah was killed, and the good Jeremiah appears as one of his mourners. Jerusalem after this received her kings from, and paid tribute to Egypt, worshipping its orthodox gods till Syria was retaken by Babylon in 599 B.C. In 588 B.C. was completed the captivity of these little tribes when a change of Eastern Empire gave them a respite; for on Cyrus finding himself strong in 536 B.C., he granted them permission to return to their country, and Nehemiah 100 years later succeeded in rebuilding the walls of Jerusalem; so that the people were once more at liberty to select their own faiths. But we must remember that this and other captivities changed any originally pure Jewish blood which they previously claimed, and show us the stern fact that the tribes were votaries of almost pure Sun, fire, and phallic faiths, *according to their own records up to at least 440 B.C.*; and that the only purer aspiration

they showed up to this date, was a tendency to worship their own ancestors or "*Peers*," and to indulge occasionally in some spiritual songs and prayers to Jehovah, Adonis, and Aleim. Let this suffice for the present as to the faiths prevalent on the hills and in the valleys of Syria and Phenicia, up to the brighter days of the brave Maccabees.

The French have hitherto always been foremost in Europe in understanding the early faiths of the world. A small volume by various writers—printed by *Nichols—Lond.*, 1785, called "*A Comparative View of the Ancient Monuments of India*"—thus boldly opens its preface:—"Those who have penetrated into the abstrusenesses (*sic*) of Indian mythology, find that in these temples was practised a worship similar to that practised by all the several nations of the world, in their earliest as well as their most enlightened periods. It was paid to the Phallus by the Asiatics, to Priapus by the Egyptians, Greeks, and Romans, to Baal-Peor by the Canaanites and idolatrous Jews. The figure is seen on the fascia which runs round the circus of Nismes, and over the portal of the Cathedral of Toulouse, and several churches of Bordeaux. . . . M. D'Ancarville has written two large quarto volumes to prove it (Phallic-Worship) to be the most ancient idea of the deity." So one hundred years ago we see these old writers calling male and female, the bull and cow, *Liber* and *Libra*. Bacchus is pointed out as the "*mitre-bearer*," and in his processions he is shown as "*the carrier of a Bason and a Bell*," the Womb and Sri-linga. He carries a veil as *night*, and a serpent, and "sword as the enlivener." These French writers seem mostly agreed that Bacchus was Brahma, whose Indian visit, Bailly says, took place in 3605 B.C., when it is thought "Brahma or Bacchus became mythological." His death and deification, the French savants fix at 3553 B.C. calling him "Darma-devé Chiven, or Mahodys," meaning "The Gracious One" or "Prince of Peace," *i.e.*, Siva or Maha-deva. In *Elephanta* they describe to us a distinct specimen of the Indian *Ardha-Nara*, though not so clearly depicted as that in my plate XIV., taken from "Anc. Faiths," vol. II. The Elephanti-androgyne, says M. D'Ancarville, holds a shield and something like a sheaf of corn in the two left hands, and a serpent and elephant trunk like Ganesha in the upper right; the deity "rests his hands on a Priapus," represented by a bull, and leans mostly on the lower right arm. These early explorers had also discovered in Indian shrines the symbolism of "*great seas*," like that which Solomon made. Anquetil de Perron mentioned them one hundred and twenty years ago, and also found fault with the Popish Portuguese, for adapting many of the Indian holy places in caves, rocks, temples, sculptures, pictures and all, to the religion of the Virgin and her Son. Montfauçon also was fully alive to the symbolism of shields, Indian and Asiatic, for in Tom. IV., 1., pl. xxii., he exhibits a very feminine one, such as Solomon would have delighted in, calling it "*un bouclier extraordinaire à plusieurs bosses qui ressemblent à des mamelles*."

In most ancient languages, probably in all, the name for the serpent also signifies *Life*, and the roots of these words generally also signify the male and female organs, and sometimes these conjoined. In low French the words for Phallus and Life have

the same souud, though, as is sometimes the case, the spelling and gender differ; but this is not of material importance, as Jove, Jehovah, Sun, and Moon have all been male and female by turns. In Hebrew, Baal is masculine, but in the Greek translation he is feminine both in the Old and New Testament. It would seem that the Kaduceus of Mercury—that Rod of life, is due to the fact of the ancients having observed that serpents conjoin in this double circular but erect form, as in Eskulapius' rod. Mr Newton records his belief of this at p. 117 of his Appendix to Dr. Inman's *Symbolism*. It appears, as stated by Dr. C.E. Balfour, in Fergusson's *Tree and Serpent-Worship*, that when at Ahmednagar in 1841, he saw two living snakes drop into his garden off the thatch of his bungalow in a perfectly clear moon-light night:—"They were (he says) cobras, and stood erect as in the form of the Eskulapian rod, and no one could have seen them without at once recognising that they were in congress." It is a most fortunate thing, say Easterns, to see this, and if a cloth be then thrown over them, it becomes a form of Lakshmi, and of the highest procreative energy.

In time we shall probably come at the origin of many other ancient hieroglyphs, forms, rites, and customs. The mysterie of Eleusis have long puzzled all, yet they too, are now pretty well known to the *initiated*. The serpent, we have learned, can always take Maha-Deva's or Siva's place, especially *in an Ark*; and a serpent in an ark, as already dwelt upon, is a perfect object of worship, which neither is separately, except on the well-known *religious* axiom that "a part represents the whole." This coin, from Mr. Sharpe's *Egyptian Mythology*, is held to reveal the long insoluble secret of Eleusis. Here we have the ark or cist which the virgins used to carry, at certain solar phases, to and from the Temple of Ceres, and on which, not to say *into* which, none dare look; it was a more dangerous fetish even than that Jewish ark proved to poor Uzzah. The garland of hearts or fig leaves around this maidenly burden—itsself an omphe—is expressive enough. It is, however, very easy to lose the clue of this occult faith, and learning and cultivation, instead of helping us, do, until our minds are most thoroughly awakened and taught, often drive us still further from the meaning of its signs and rites. Thus, the philosophies of the later Greeks followed by the stoicism of Rome, and intense piety and spirituality of the schools of the great Marcus Aurelius, followed by that of the good, earnest, and cultivated men of the Christian communities enshrouded nearly the whole of Phallic lore in a gloom which scientific research is only now beginning to dissipate.

A sister coin to my Fig. 94 will be seen in Smith's "Class. Dict." at p. 753, as belonging to *Tralles* in Ionia where on the reverse side the aerpent is seen entering the cist, and on the obverse two serpents in a state of passion surrounding the cist; the male is shown as with a beard, and a bunch of corn tied up in fleur-de-lis fashion. It would make this work too costly, else it would be easy to illustrate it to

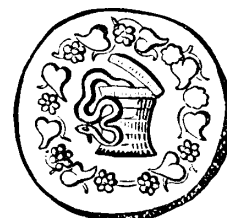


Fig 94—SERPENT IN ARK
ENCIRCLED BY HEARTS OR
PHALLI AND FRUIT.

any extent in support of my arguments. I may, however, here give a few specimens as samples of the faith of the isles and coasts of the Mediterranean, such as numismatists will at once recognise.

In coin No. I. we have clearly the worship of the Yoni, whose guardian is shown

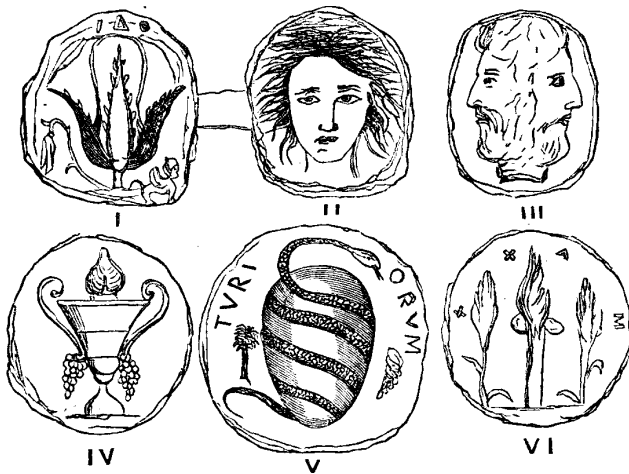


Fig 95—COINS OF GREECE AND ASIA MINOR.
WORSHIP OF FERTILITY—ALL ORGANS EXHIBITED.

above as the mystic IAO. At the base we observe that the flower has budded, and a rampagious lion guards the way. No. II. is the so-called "Medusa's head," a symbol of disordered Passion, her hair entwined with snakes. No. III. is a Phallus or Janus, as very often formed from two or three manly heads. No. IV. is the whole *Arbil*—the "Trinity in unity," and fruit the result. No v. is the same in another form; for here the Palm-tree is man, and the Concha Veneris, woman, standing on either side of the mundane egg, around which is coiled

the serpent as Passion. No VI. is a very curious old coin; we require to have read a great deal regarding mystic hands, corn-sheaves, flaming torches, &c., &c., before we can fully appreciate it. It also represents all organs, and signifies *The Bread-Giver*. The testes are here seen precisely as in many old stones, of which we see some in Plates



Fig 96—GAULIC SERPENT GODDESS.

IV., VI., and VII.; mark especially that of Kerloaz, Plate IX., 11, for the same races who produced this stone, give us, say Montfauçon and the Rev. Mr. Maurice in his *Indian Antiquities*, this *Gaulic Serpent Goddess*—my Fig. 96.¹

We could scarcely anywhere get a figure which gives us more completely the idea of the serpent and woman than this: I have not seen it surpassed by any Asiatic drawing or sculpture. It reminds us of the severe symbolism of the Hindoo sacred thread: the serpents embrace the thighs, cross at the parts and kiss the bosoms. The picture is made a little more decent than the Rev. Mr. Maurice gives it in the prominent frontispiece to his fifth volume. I cannot get any information as to the age and exact *locale* of this Serpent-Goddess, but no doubt Gauls

constructed it long before the days of Clovis, and worshipped it more or less for several centuries after the time of Charlemagne; for we shall see by-and-bye, that even in spite of the long domination of Christianity, and the considerable enlightenment of the people of Europe and her isles, which, until very lately, proved highly

¹ [Elsewhere Forlong indicatges this picture has been Bowdlerised. I have yet to find an intact copy. — T.S.]

iconoclastic in regard to the monuments and memories of her more ancient faiths, we have still discovered abundant evidence, of all her people having, from the most distant ages, been sincerely devoted to Phallic and Pytho-Solar Faiths; that is, to all the first five streams of my Chart.

From the veritable organs depicted as they best could, ancient peoples gradually rose to Statuary, and their steps in Art are still very patent to us. First come huge, ungainly lumps of clay or wood; then these in stone—the men very upright, the females very rotund—both with great sexual development. The Greek often gives us only a head on a column, with the sexual sign on the latter to shew us who is meant; the Egyptian and others, as they got decent, left us such as this—a man, no doubt a king from the horns or rays, with arms lopped off, and who as such would be considered a procreative Trinity. Mr. C.W. King states that this cross¹ “was discovered cut upon the stones of the Adytum of the Serapeum,” and is “the Egyptian Tau, that ancient symbol of the generative power, and therefore transferred into the Bacchic Mysteries. Such a cross is found on the wall of a house in Pompeii, in juxtaposition with the Phallus,” and as both symbols embody the same idea, figures like this are called Hermetes, a word which in Kaldi actually means the hooded snake—a symbol of the Phallus. The words Hermon and Hermione are, it is asserted, derived from Herm and Yoni, the actual names of the organs.

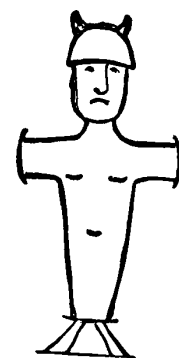


Fig 97—
EGYPTIAN TAU

A naked man on a wheel of four spokes, or a Phallus in the quadrangular tetrakt of Pythagoras, which was a wheel within a circle, was a very holy subject in ancient days. “Ixion rests upon his wheel,” says Pope, and Pindar calls it “a winged wheel,” which Indian mythology explains. Pindar says that Venus brought down *her bird* fastened to a wheel of four spokes from Olympus, and such a wheel was one of the symbols requisite at the Suovetaurilia. It was “*the Wheel and Cross of Salvation.*” See a pamphlet by *Investigator Abhorrens*,² where a number of strong facts are thrown together by some learned and pious Christian, who is very indignant at all the crosses, Croziers, and phallic insignia of his faith, calling their use the “restoring of *Phallo-proskunesis.*” Montfauçon shews us the Phallus fastened to the Cross Wheel, so that I fancy Venus’ so-called *bird*, also to be seen upon the wheel as well as phallus, is a mere euphemism for the real article, such as is customary in nurseries. All this shews us why Hermi were invariably placed at cross-roads, why we have the Priapic and cruciform Osiris, the cruciform Venus of Nineveh, and doubtless why Christ was also said to have suffered on a cross, when we know that it was a tree, pale, or *stauros*, and not a cross. His sacrifice on a *pale* would, in archaic times, have constituted a sacrifice to Siva or the Phallus. A word as to Venus’ bird. Pindar uses here the name “*iunx*, that is *iungs*, which, divested of its grammatical signs, is *iugg*, and the root is *iug*. It is therefore etymologically the same word as our *wag-tail*, the Anglo-Saxon *wag-tægl*; German, *bach-steltze*; and Low Dutch, *quik-staert*,” and continues *Idolomania*, as if we did not

¹ *Gnostics and their Remains*, p. 214.

² “*Idolomania*,” Lon. 1858, pub. E. Wilson, Royal Exchange.

all know who this bird of agitation or restlessness (from *agito* or *vibro*) was, we are told that “the derivation is from the Sanskrit *Yoni*, and belongs to conjectural etymology, suggested by the ancient use of the wag-tail in love-potions and incantations” (p. 33). My readers will find in Coleman’s *Hindoo Mythology* a drawing of this *wag-tail* or bird of Venus, understood to be Venus herself, sitting on the summit of her Meroo or Olympus. The great Orientalist does not enlighten us with any remarks upon this well-known mythic story, as it is clearly one not suited for the general public. He merely lets us understand that such a Linga-in-Yoni, with a merry little bird, is

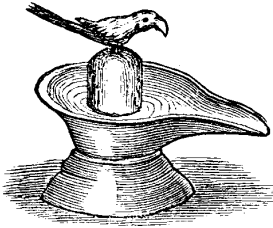


Fig 98—SRI LINGA BIRD

a common article in temples as an ornament for box covers, &c. This I can certify to, having seen several such ornamented Lingams: the bird is here half cockatoo, half wag-tail. I have no doubt that this is the Oriental idea of the grosser Egyptian one, where we see a child, very coarsely portrayed, signifying the continuity of nature. The Romans called the wag-tail *Frutilla*, from *Frutis*, one of the names of Venus, and *Fruti*, the Fruitful

One. It was also *Motacilla*, from which we have in Christianity the “*Holy Virgin of Moticelli*.” *Fruti* is a prolific word: thus in Gothic we have *Bruth*, a new-married woman, and in Anglo-Saxon *Bryd*, a maid, our bride. In the Greek we have *Ploutó* as a woman’s name, from *Ploutus*, wealth; Plutus king the god of wealth and husband of Di-ana-Trivia or triformis, sometimes called the *Priapic Rose*: so in Sanskrit we have *Vrit*, “to bestow gifts,” and *Bhāga*, the *sack*, or bag of gifts or of abundance; she is “the mountainous one” as *Bhāga-vati*,¹ or *Par-vati*, or “*Lady of the Sack*,” whom the ancient Florentines called “*Madonna del Sacco*,” now changed into *Dea Immacolata*, and occasionally called simply *St. Bride* or *Bridgetta*. In some Hindoo works *Bhāga* and *Yoni* are interchangeable, probably from the writers not understanding the anatomy of woman. As regards the holy mother *Moticelli*, we have in her the root of *matter*, or that which produces. *Mot* is mother in Phenician, and *Mouth* in Egyptian is a name of Isis, the “mother of God,” and yet a virgin. *Mat*, *mot*, *met*, and *mut*, are roots of *mat-ra*—in Sanskrit the invisible element *mat-eria*, which we in English render matter, and of which the Greek poet Linus says:

“*Hules aiskron dotsiran hapanton.*”

”Matter is the giver of all shameful things.”²

The Torso-like crosses, Fig. 97, were abundantly found on coins, especially at the demolition of Serapis, and in a simpler form among the ruins of Nineveh. They turned up in great numbers at the general destruction of so-called “Pagan” buildings, by that shocking heathen, Theodosius. Mr R. Payne Knight and Mr. King are very clear on this point, and these crosses are of more importance than may at first sight appear, for all the Christian Antiquaries of those early days agreed that “*they signified future life*,” precisely what the Christian says of his cross.

Porphyry alluding to crosses asked in 280 A.C., “why theologians give passions to

¹ The English word *Pagoda* is said to come from *Bhāga-vati*.

² “*Idolomania*,” p. 34.

the gods, erect Phalli and use shameful language" (Epist. ad. Aneb.), to which the Christian Iamblichus in 336 replies, "became Phalli and crosses are signs of a productive energy, and provocative to a continuation of the world"¹ (De Mysteriis I. ii). It was the good emperor Julian who prohibited all indecencies. In his note, p. 2, "Idolomania" says: "In this opinion Iamblichus is sustained in coins of Egina and other places, on which the phallus is represented within a quadrangular *Tetrakt of Pythagoras*; from the intersecting point or centre of which proceeds another beam, at an angle of 45° in the manner of a ladder; this well explains the meaning of a ladder," such as that my readers will observe on the Amergau Maypole, page 84, and in feminine form at p. 206. Fig. 86.

Ladders appear to have been used in connection both with ancient stauri and crosses, and were possibly for the first part of the ascent of such Phalli, although I suspect the words "ascent of the Phallus," which we so often hear of, had also another meaning, as Passion or something rampant. "Phallobates" is used by Lucian (Dea Syr. 29) to express the action of *Cruci ascendere*, possibly merely "to go up or upon a phallus" as priests had to ascend Phalli. At Hieropolis one had to go up and remain for seven days on the top of a phallus, and there pray for the welfare of Syria. The "raised up priests" (could the Gospel writer have alluded to this, or merely prayer, in saying that Christ must be raised up) were called *Engutheoi* or "men near to God." Simeon *Stylites* whom the Roman Church has canonised, was such a "Simeon on the pillar," and he appeared on the Kalendar of Arras, 826. Many attempts were made up to the 12th century to restore this pillar-worship, and the indignant author of "Idolomania" from whom I quote, says that our High-Church people are still trying "to restore *Phallo-proskunesis*, or the adoration of the cross and its correlative rites" (p. 26). Architecture early adopted pillars with men, lions, elephants, bulls, eagles, &c., on their summits: either alone and upright, or crouching and supporting roofs, entablatures, &c.; these might signify the same thing; viz., passion or fertility, as the support of the house or universe of God, and of this world and all that pertains thereto. Such pillars divide and support the houses also of the Sun in the ancient Zodiacs, and can be seen on many old sculpturings and on coins. "Idolomania" says: "On a silver tri-drachm of the Isle of Lesbos in M. D'Ennery's cabinet . . . is a man embracing a woman, and on the reverse the phallus or cross in relief within the tetrakt or square of Pythagoras," which shows us clearly what "holy ceremony" or "sacrifice," these symbols signified. The unity of the sexes is symbolised in Hindooism by two equilateral triangles, which are said to represent the *ineffable* and *self-existent one*, the *Swayambhoova* from whom emanate all the gods and goddesses of earth, past, present, and to come.

It was from seeing the prevalence of this cruciform phallic-worship, that the emperor Theodosius, between 378 and 395, issued a decree prohibiting the sign of the cross being sculptured or painted on the pavements of churches. *Tertullian* the African had,

¹ *Idolomania*, or *The Legalised Cross not the Instrument of Crucifixion*, by "Investigator Abhorrens," is a very useful tract, which I recommend my readers to peruse. [Neither Porphyry ("Letter to Anebo") nor Iamblicus (*De Myst.*) were talking about Christianity: both wanted to purify classical pagan polytheism through the Platonic philosophy; Iamblichos further seeks to philosophically justify Theurgic ritual. — T.S.]

about 200 A.C. complained that the devil customarily made a sign on the foreheads of the worshippers of the Persian god Mithra, who was at this time one of the deities of the Romans. He accused Christians of adoring the cross, and before him Justin Martyr said that Christians made the sign of the Greek Khi, X or χ (that which may be seen on the large Phalli in the British Museum mentioned at page 207) on all occasions and upon all sorts of things, to denote the first power of God (Apol. II. i). In those days the *Khi* was written like the Algebraic plus +, as we see it on the *Sigeian stone* of 500 B.C. given to us by the Rev. Dr Bosworth; and it was this *Kiasmos* that is seen common to all lands and from the most ancient days, as in the symbol for Venus situated below her circle, but also in that of all other planets and many constellations. I give here in Fig. 99 the planetary symbols, and many of the sacred sectarian and other hieroglyphs to which ancient men have attached much significance. Several of the emblems have been already dwelt upon, and the others I will hereafter refer to.

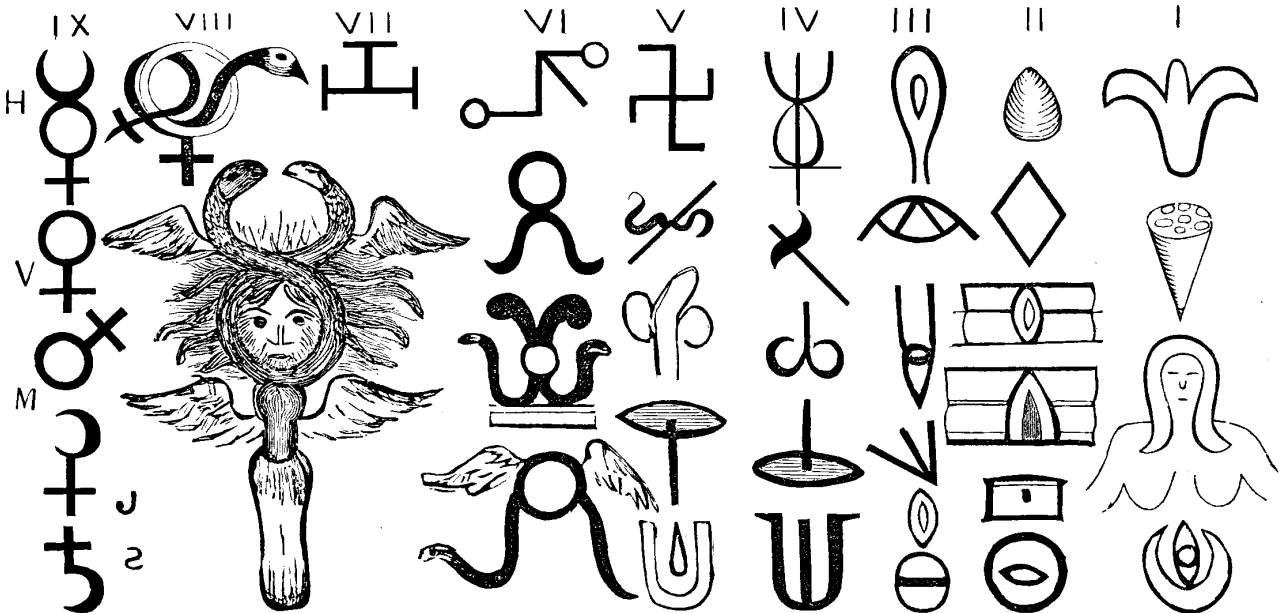


Fig 99.—PLANETARY AND SECTARIAN SYMBOLS.

The term cross was never applied to the Cross of Christ, till about the 2d century or days of Justin Martyr, 110 A.C., who however always used the term *Stauros*. It is believed that owing to some early French version of the gospels using *Croix*, and hence *Crucifix*, for *Stauros*, our English translators used *Crux* as applicable to anything in the shape of the Greek χ , + or X—*Kiasm*; but a very ancient meaning of *crux*, common I believe before the Christian era was *sorrow*, *grief*, *repentance*, and the Romans never understood by *Crux* a straight line or a beam with a transverse upon it. *Suidas* tells us that the *Stauros* was a straight piece of wood fixed in the ground, and signifies *stability* and *strength*, tenets always applicable to Maha-Deva. The Roman *Furca* was like a Y or Upsilon τ , which is the Druidic *phallic-tree*, and this is what Scaliger thinks Christ was crucified upon, as Jews never used crosses for punishments. Had this however been the case, the gospel-writers would, it is thought, have called such *dikranon* or *phourke*, and not *Stauros*. But is matter little; *both are highly*

phallic, more especially with a dead man hung thereon, for this was then a true sacrifice to Maha-Deva. A stauros was used for fastening down men, who were to be flayed or disembowelled, whilst the *Crux* up to 65 A.C., was only known as an instrument of torture to thrust through the body of one on the stauros. (*Idol.*, Note p. 5).

The pious and much shocked writer of "Idolomania" justly adds on this subject of Phallic faiths and emblems, that "he who would avert the destruction of purity in morals and holiness in religion, must not be prudish in language" (p. 13); but still he gives us some good matter, though behind a shield. If the Greeks had many hundreds of years B.C. "their *Hermetes* and *Termini*" to mark their fields and boundaries, roads and sacred places; so, he says had Asia, which claimed the dying saviour of Man on a cross, such "a religious symbol thousands of years it is probably before the crucifixion on Calvary."

The Egyptian "*emblems of life*," or phalli, used to be very abundant in the British Museum; they had once evidently been used as religious ornaments, and were in the form of a cross or four phalli meeting in a centre, which centre, if a circle, was variously called "the wheel of life," the sun, &c. Constantine, to please the Christians, abolished *staurosis* or stake-punishment, and Theodosius prohibited the carving of the symbol where it would be exposed to profanation (Hume, H. E. App., I. 8); which shows us all knew that Christ was put upon the genuine and simple symbol, and not on the *Crux* which is the *Phallus complex*. The question has this interest, that it proves Christians have no claim to the very phallic symbol which some have sought to monopolise as altogether their own.

The sculptures of ancient Bamian—that door between lofty cliffs whence our high "Asian Fathers" are believed to have passed down into Assyria, Iran, Egypt, and Greece—have a huge erect man and woman on their vertical faces, whilst on their summit and adjoining eminences we see single Lingam-pillars and upright stones, as in the case of the upright Amon, Jupiter-Stator, Apollo, or Siva. All ancient processions carried somewhat indifferently a male figure, or some solar sign, and in almost all the rites of old faiths we see the serpent or Pythic Apollo. We have seen him in my Plate IV. 10, winding round the Skandinavian "*Yule*," *Seul*, *Sun-log* or *lingam*—prominent at Christmas, a time which much requires the enlivening God, and who is accordingly then hailed with such epithets as *Invictus Sol*; whilst the 25th of December is called "*Natalis Invicti Solis*," for the serpent then lashes him into vigor, as Vishnoo's *Hansa* roused the wearied Brahma.

The Irish took early and more kindly than the British to serpents and crosses, but they at once and for many centuries continued to entwine the serpent-god around the cross. On and about all ancient Irish crosses, relics, and sculptures the serpent is most conspicuous, which is curious when we are assured that there is not, or was not till lately, a serpent on the island. Had the people under these circumstances been only looking about for a serpentine form, one would imagine that, like some French districts, they would have symbolised the eel; and their not doing so assures us that their ophiolatry was a distinct faith brought from abroad. It is also evident that the horror

with which some Irishmen as well as Scotchmen regard Eel-eating, has its root in serpent worship, just as Europe cannot be persuaded to eat the Hippos-symbol of a later faith, by which Indian story tells us a creation arose. One radical objection to the eel would be that it had not the power of expanding itself and standing up erect, which the sacred serpent has.

Serpent and Fish extremities have been given to many gods, goddesses, and great men and women to denote the properties of these creatures, or their Kingly or Queenly origin; and this quite apart from those mermaidish ideas which may have arisen from the ancients believing that man has a much closer connection with the lower creation than even Darwinists would grant, or from great men coming to a land by the sea. I give

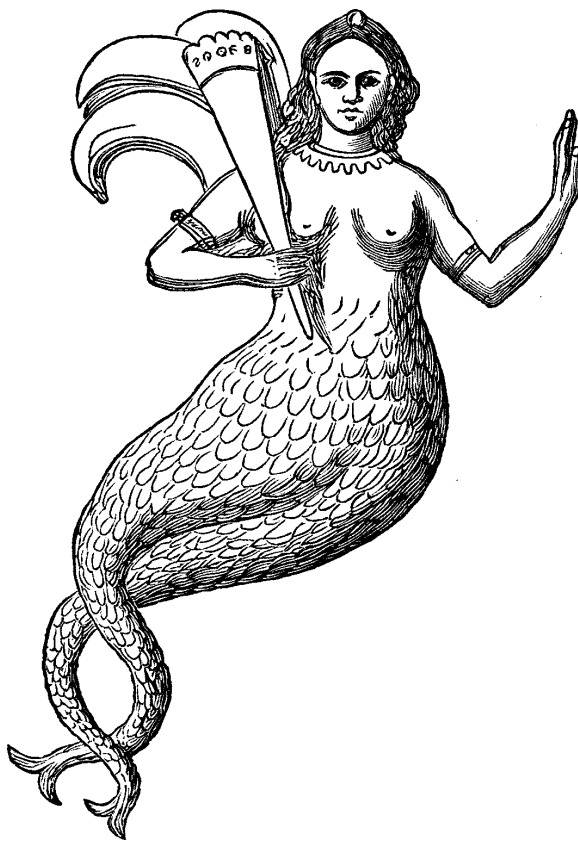


Fig 100—MAHOMEDAN FISH-NYPH, LUCKNOW.

here such a figure, obtained from a very extraordinary source—the lofty gates of the Mahomedan king's garden at Lucknow. Those who know this faith will be amazed to see such come from the palace of so virulent and iconoclastic a race, and especially so where ruling over idolatrous Indians (as the conquerors called the Hindoos), and where Islāmis long considered it their special mission to efface and destroy not only “every graven image, but every painting or sculpture of man or beast.” There is also less excuse for breaking the commandment here than in any place on earth, for the crescent was ruling in the most holy land of Ayoodya (Oud), where Vishnoo's finest incarnations first appeared and longest tarried, and here, if anywhere, Moslems should have been circumspect; but the knee which still ever bends in monthly adoration and prayer before Isis' Virgin Moon, need not scruple to do the same to this—one of her most archaic symbols. The artist of the Luck-

now figures, no doubt a Hindoo, has, it may be said, been allowed too much of his own “heathen” way, and taken such liberties with the Islāmi fish as to thoroughly betray its Aryan root and significance beyond what the Mahomedan lord could, or doubtless would have permitted, had he not been too callous, or ignorant, or both; for not only have we here a fish, but, oh, horror! a woman's bust, and that vile reptile's tail—symbol of a faith which Moslems have freely shed their blood to efface, on a hundred battle-fields, and for hundreds of years. So persistent, however, are these old faiths, that they stand not only asserted on these palaces of “this people of the book,” but the fish is even here the Royal seal and signet of the kingdom of Oud! thus evincing its imperishability. The idea is clearly *ophitish*,

as well as piscine, and well the Mahomedan knows that in a hundred favorite tales his young crescent moon is a serpent; so that Islāmi, though this twining fish-Queen here be, we really see in her only a continuation of that old old faith, which 40 centuries ago flourished on the Ganges, Euphrates, and the Nile. Dr Inman shows us the fish in the frontispiece of his *Anc. Faiths.*, as on the head of Isis, of which I here give a side view, from page 68 of his volume on *Pagan and Christian Symbolism*. This Mahomedan Fish-Queen may be called the female Dagon, he of piscine extremities who was a king, and is probably seen in this other figure, supported by two fish gods, which I also get from Dr. Inman's *Anc. Faiths* II. 398, and he from a Cornelian cylinder of the Ousley collection. The central god-man in Fig. 102 is clearly Oanes or Bel, worshipped or attended by two gods of Fecundity, on whom the Creator or great Sun-god, also with



Fig 101—ISIS AND BABE.

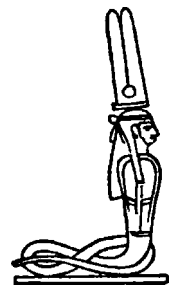


Fig 102—OANNES, THE BABYLONIAN DEMIGOD OR DEMON.

fish-like tail, is clearly intended to be gazing down benignly.

This picture reminds us of the scene enacted on the summit of the hill of Rephidim, which I have likened to Sun and Moon upholding the procreative energies of Jhāv—symbolised by a Rod or Standard, and afterwards worshipped below the hill as a “*Nissi*” on an Altar or Ark. The Greeks incorporate *Jah* or *Yho* and Oannes in the sacred name John, or *Ioannes*.

Some countries preferred portraying this fish-idea under the form of a lovely woman, supported or befriended by Dolphins; but this required a good deal more labour and art, than merely giving one figure with fish extremities; this last also enabled the cognate or homogeneous idea of the woman and Serpent to be depicted in a facile manner, by merely twisting about the long snake-like extremities, as in the Lucknow fish. Egypt showed her “good goddesses,” says Mr S. Sharpe, in this ophite form, Fig. 103, where we see one represented by the Royal Asp with circular, and therefore solar head—which here forms her bust; whilst two Cones or Columns—which it has always been customary to call feathers, crown her Royal head.

Fig 103.
WOMAN AS THE
SNAKE GODDESS.

The Serpent may be generally seen encircling the neck of him with the three eyes and the crescent on his forehead—the symbolic trident in one hand and the hour glass

in the other, great Siva, when “*he is a very austere god, and wholly mystical and spiritual,*” says H. H. Wilson. No revelries or midnight orgies must disgrace his shrines such as phallic-worship presented at times in Egypt, Asia Minor and Southern Europe, or as still obtains among Vishnootes and worshippers of nature’s female energies. The serpent is a constant accompaniment to the rites of worship known as that of the Lares and Penates, as we see graphically depicted in this drawing, which I find in Gwilt’s *Encyclopedia of Architecture*, page 123. He takes it from a painting of

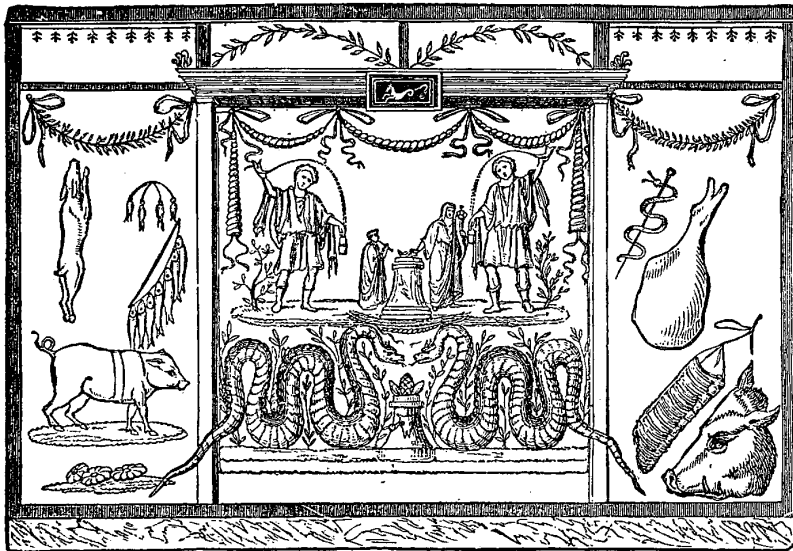


Fig 104.—PAINTING EXHIBITING PHALLO-SERPENT AND FIRE WORSHIP AT POMPEII.

a kitchen in Pompeii, exhibiting what he calls, “the worship of the Lares, under whose care and protection provisions and cooking utensils were placed.” Of course all matters connected with food are intimately connected with religion in the East, and in this very comprehensive plate we see the worship not only of Lingam and Yoni, Penates and Lares, but of Fire; the latter being uppermost and combined with the Phallus in the Lingam-shaped fire-altar, where persons are seen standing around, watching and tending the sacred fire. In the lower storey, the Lingam appears as it usually does in every holy Sivaite temple; in this instance excited by two huge snakes. The head of the Linga is a fir cone or head of Indian corn, with a leaf on each side. This picture is an instance of what I have already stated; viz., that the most sacred Lingam is always far away down below the ground-level or temple-base, to which the Priests will seldom allow the unbeliever access, see Fig. 4, page 39. That the Pompeian drawing also represents the worship of the female energy we see from the lower altar-figure, where Isis’ symbol—the cow’s head—appears on the bell-shaped vessel, here no altar; the pine cone within the vessel, and two leaves on each side form a complete Linga-in-Yoni, but too gross, and therefore hid away from ordinary gaze. As to Bells, for these are as necessary in Siva’s temples as in Christian churches.

No Lingam-worship can be conducted without the bell, and the bell idea is as forcibly portrayed in this Pompeian household-shrine as in the early Irish bells; in union the Lingam and bell give forth life and sound, as Siva’s priests have confessed to me. Bell-ornamentation is very conspicuous on sacred buildings, where it is usually said to represent the mammæ, and denote fertility; it is always connected with the Phallus, and very commonly decorates Phalli, as is that of St. Fillans in Scotland, and as we observe in the case of many bronzes and pictures, obtained from Pompeii and Herculaneum, and old Roman buildings.

I allude to those well known ones seen on the Roman ruins of Nimes, too gross to depict.¹ In the *Art Journal* of February 1873, a writer—unacquainted with phallic lore—tells us that the ordinary ornamentations of holy Bells, is the cross in various curious forms, fleurs-de-lis, pomegranates, lions rampant, eagles, and dragons; that the usual crosses are Tor's hammer, and such as I show in Fig. 20, page 65, the Pattee, the triple cross, and common Hindoo *Fylfot*, all seen on page 228. He tells us that this last word is composed of two words, *Su* and *Aste*, signifying "Well it is," or *Amen*, which therefore corresponds to the Hindoo AUM, the ineffable Creator; he says the Fleur-de-lis when in a circle, as in this Fig. 105,—a common form for Church windows, signifies

"The Trinity in Eternity," which greatly amused some of my Sivaite friends, when I explained to them this roundabout mode of expressing the great *Arbil*. I found Hindoos quite cognisant of an old form of bell, which left the top of the dome open, and also of the meaning of bells in temples and in ecclesiastical architecture, and of all the various other symbols in this Fig. 105, which I shall have occasion hereafter to refer to.

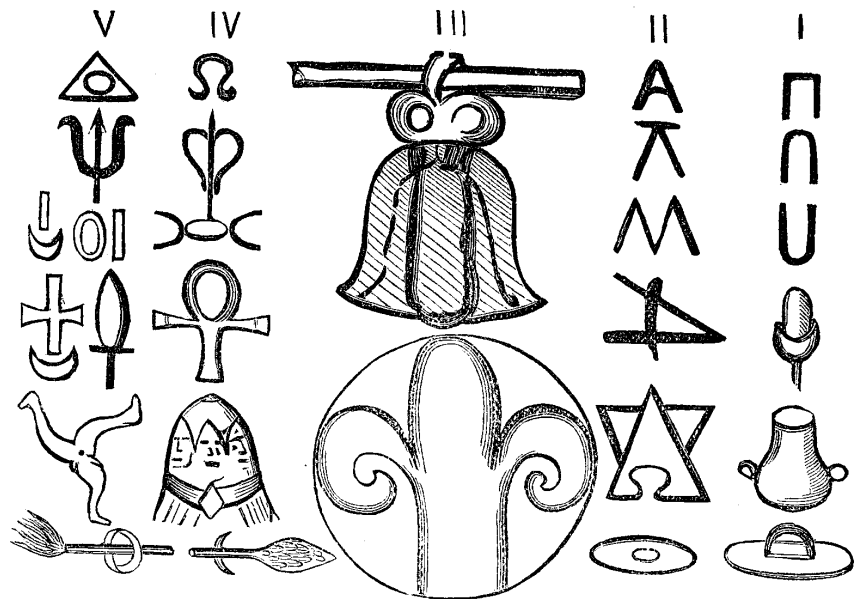


Fig 105.—SACRED HIEROGLYPHS—MALE AND FEMALE EMBLEMS.

In this other highly graphic picture, No. 106, of Isis and Horus fringed with bells, forming the IOni figure, which Inman gives in *Anc. Faiths*, I. 53, we see the great appropriateness of the bell as a symbol. The gem is from a copper vase found at Cairo, and shows us Isis as the nursing mother, forming together with her boy a "Column of Life," inside what we may call "the Assyrian Tree or Door of Life" or the Jewish "Grove" The bell-flowers around them are held to be "the Ciborium or Egyptian bean, and to represent both a bell and a teat," whilst the matured bean was thought very like the male organ. No Egyptian priest would look upon the legume. We know how much Aaron and Jews valued bells, see Exodus xxviii. 34, and Isaiah refers to virgins wearing bells at the base of their garments (iii. 16-18) as also does the Koran. Dr Inman explains very satisfactorily why marrying a virgin



Fig 106.—ISIS AND HORUS.

¹ [Vide plates in "Worship of the Generative Powers." — T.S.] ² [i.e., 'svastika.' — T.S.]

was “bearing away the bell;” she was a “fountain sealed” (Canticles iv. 12), “a closed garden,” the *virgo intacta*, not at all the *Shidah* שרה, *Lady* or *Spouse*, whom we have in this figure; for, says Inman, שרִי *shaddai* is a “field,” “my mother” or “female;” *El-shadai* “the all powerful one;” but *Shad* שר is the *breast* or *pap*, and *shadah* שרה, that which pours out; so we see clearly the Abraham’s God—EL-SHADAH was simply *the male* SHEDDER, or Jupiter Pluvius; and that the Ephesians correctly represented the same idea in their *Shadah* or *Di-Ana*, which I here give from the same

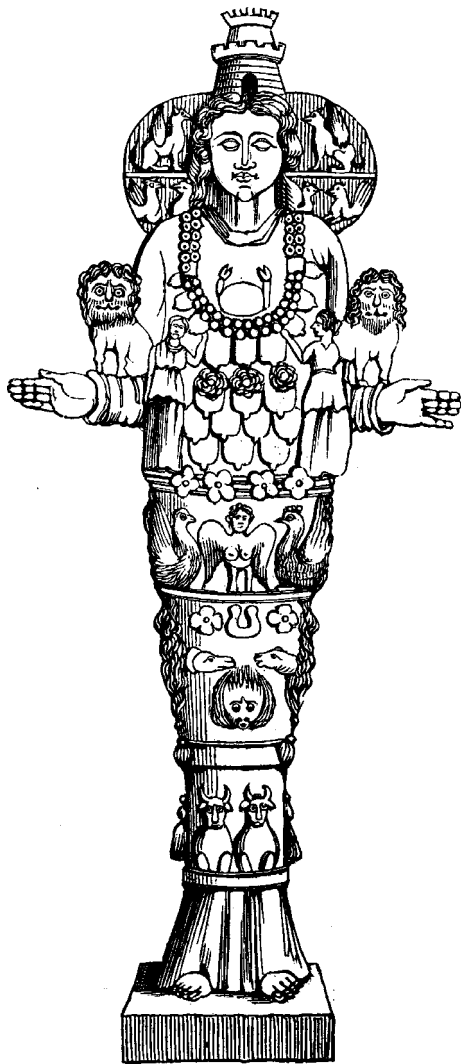


Fig 107.—SHADAH OR DIANA OF EPHEBUS.

clear-sighted author, who also calls her the *Ishtar* of Mesopotamia and the *Bhāvani* of India. Her embattled crown and doorway denote universal motherhood; her open hands and outspread arms supporting salacious lions, the bounties she is willing to grant to all; whilst winged figures, kissing-birds, serpents, and roses, complete a picture which was well fitted to make the ancient world cry out; “Great is *Diana* of the Ephesians!”

The early Christian sect of *Ophites* evidently desired to harmonise Christianity and the old mythologies, for we find them also calling the *Serpent* the *Agatho-demon*, “the *Love-God*” or demon of love. In Egypt it symbolised *Kneph*, in Greece *Apollo*; and, through *Kekrops*, was the father of the ancient races of Attica, and the symbol sacred to *Athena*—the virgin-goddess and “*Protectress of the state.*”

Some tales of *Apollo* represent him as killing the mighty *Python*, but this is only when the narrators are alluding to the scorpion as *Typhon*, just as the mythology of India represents their *Apollo* (*Krishna*) killing the great snake in the *Yamoona*. Bryant tells us correctly that *Apollo* and the *Python* were the same, and that the hill where both were worshipped as one god was called *Tor-ophis*, or shortly *Tripes*—the *Sun-Serpent* or *serpent-hill*. The etymology of the word shows in what light the *Serpent* or *Sun-God* was regarded:

Ops is power and dominion; *Opulens* is wealthy; *Opus* is work; *Optics* is from *Optomai*, “I see,” hence the *Serpent* is *Power*, *Wisdom*, *Light*, and therefore a fit type of creation and generative power. The *Priestesses* of the *Delphic Tripes* especially sang their god’s praise on the seventh or *Sol’s* day, and thus united the two faiths.

If the ancient Romans called the entrance to his dwelling-place *Vestibulum*, so has the Christian adopted what architects call *Vesica* as the favourite window for the house

of his God. Properly this form of opening is only applicable to the Deity or Virgin Mary, and is as seen in my Fig. 105. III-2, or in the more IOnish form as on p. 145. The Indian, Egyptian, and Assyrian prefer the Lotus-bell, as well when in flower as in seed, closed, and in section, and showing the seed vessels; this for all sacred architecture. The Assyrians portrayed the same on their jewellery and pottery, and the Egyptians on their mummy-paper. India and Egypt seem in their symbolism to have seized on precisely the same ideas; thus in both countries we have all the well-known hieroglyphs which I give in Figs. 99 and 105, and to all of these distinct names and ideas seem to have been attached. Thus, turning to Fig. 105, we may say generally, that in col. 1 we have female or dual attributes as water and fire; in col. 2, male, or male and female in conjunction; and in cols. 4 and 5, most of the ordinary conjunctions which Egypt called "*creative energy*"—the three in one. In time the chief and most significant of these seem to have been thrown together into this well-known and highly analytical figure of *perfected creation*, which gives the idea of man, his origin and qualities. It will be found in many works, but I give this from the last edition of *Symbolism* where it is said to be "very common on ancient Hindoo monuments in China." I have often seen it in India. Elsewhere we are told that

A—is the EARTH or foundation on which all build.

Wa—WATER, as in an egg, or as condensed fire and ether.

Ra—FIRE, or the elements in motion.

Ka—AIR, or wind—Juno or IOni; a condensed element.

Cha—ETHER, or Heaven, the cosmical *Former*.

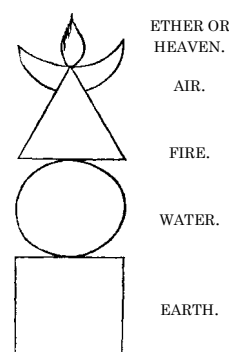


Fig 108.

As it was difficult to show the *All-pervading Ether*, Egypt for this purpose surrounded her figure with a powder of stars, which on Indra's garments, we are told, were Yonis. So this figure gradually developed, becoming in time a very concrete man, standing on two legs instead of on a box-like base—the crescent *Air* stretched out as his arms, and the refulgent flame as his head. Greek and Roman lore tell us that man's head represents Apollo or the sun, some maintain as being round, but clearly because it is *Fire* or the light which lightens all, and raises us above our otherwise merely animal state. From such symbolism no doubt came alphabets, so that in the ancient hieroglyphs we actually see the roots of written language; which very difficult, complex, and learned subject this is not the place to dwell upon. Yet I must ask the general reader's attention to some well-known facts as to the meanings which all letters had; or perhaps I should say, the sensuous objects or *signs* we call letters; represented in the eyes of those who from the hieroglyphic passed into the hieratic and thence to the enchorial stage; for these symbols—our letters—strongly mark or point to the leading religious symbols and ideas which prevailed among their learned ones, who were, of course, always hierarchs. If we take up an ancient Canaanitic alphabet, we find that a

distinct and mostly sensuous meaning is attached to every letter, and that, in the most ancient forms of these, this rule is still more fully and clearly dominant, thus:

A. Aleph, is the Bull, symbol of generation.	M. Mem, is Water as in ripples.
B. Beth, is the House, or Home.	N. Nun, is a Fish, and Woman.
G. Gimmel, is a Yoke.	O. Oin is the Eye, and Sun.
D. Daleth, is the Door of Life—Woman.	P. Phe is the Mouth, Oracle or Male.
E. Hé, is a Window.	Q. or K. Koph, is the Ear.
L. Lamed, is a Stimulus, generally female.	T. Tau is the <i>Mark</i> , and Future Life.

The ancient Hebrew Aleph was apparently a shaft or pole with serpent, and rather more pronouncedly so than the present **ſ**; the Tau or **T** was a *sloping* Tor's hammer, like that seen in my Fig. 19, page 65. This was called in the Canaanitic language by the phallic name of "the mark," that is the mark of sex—in Hindostani, the *Nishān*, a common word for the pudendum of any creature. The first and last letters of alphabets are the priestly favourites, and then to these the following are very important: B, D, I, K, M, O, P, T, and U, or V. Our European priests still adorn their churches and altars—the arks of old, with flags displaying in prominent red figures (red is the holy phallic colour) such symbols as the circle with cross, or the Greek R—the shepherd's crozier. At marriages and confirmations, which last correspond to the period of puberty, when the male assumed the Toga Virilis—a great occasion with all old peoples, the Christian priest usually suspends banners from poles or crosses, &c., each banner having a bright red A and Ω (Alpha and Omega) such as we saw the Ancients hang from their sacred Palm trees, Fig. 16, page 62. This picture-literature proclaims to the initiated and learned, that now, especially at a marriage, is the end of childhood and beginning of new life; the ignorant of course remain ignorant still, and only think the whole scenes and ceremonies, very "pretty and impressive!" To the initiated, the Omega is "the eye," or womb, or *vesica piscis*, according to the occasion on which used; and the conjunction of the Alpha with the Omega is therefore rather indecently distinct. In Europe we are almost too far removed from the times and ideas which originated such marriage and "confirmation" signs, to judge the originators, but some parts of our "Prayer Books" and Bibles, which we will not on any account yield up, are as gross as is to be found in the most ancient faiths.

We had not very long ago a Royal confirmation ceremony on the occasion of our Queen's eldest grandson coming of age, and from my notes regarding this, taken at the time in the daily newspapers, I observe that "the walks were decorated with alternate A's and Ω's, and the double triangle (see Fig. 105, II. 5), the emblem it was stated, of the Trinity; and this figure was repeated, worked in Ivy and Oak, around the altar and its elaborately illumined niche." Now clearly "the Trinity" here was the *Solo-Phallic one*, for Oaks and Ivy, and male and female signs, are all his, and could not be imputed to the later "Aba Father," Paraklete or Logos. The church has here clearly forgotten herself and stepped down from the *σῶψξ*; of John i. 14, to its ancient equivalent the *Basar* of Gen. xvii. 11; even the colour, *green everywhere*, assures us that the

creating God of ancient days is here symbolised. In the Oak and Ivy we recognise Tor and Friga, or Osiris and *Kan-Osiris*—the tree of Osiris, and all the energies of fertility; and observe that they are scattered abundantly on and about the altar, or ark—her symbol. The meaning was clearly that which the Greek held when he spoke of Herm-athena, or Mercury and Minerva in conjunction, representing the perfection of heaven and earth. A youth was here separating himself from the chains of childhood and joining the ranks of the *Liber-Pater*—and it was impossible not to see in his fete and the Tree and Banner-symbolism, and Serpent-like garlands scattered everywhere, a mild imitation of the *Liberalia* ideas of ancient Rome; we wanted only the “love-sick ones” with their Thyrsus, dishevelled hair, spears, and serpents.

We may remember that the assumption of the *Toga Virilis* had to take place when *Virgo* had attained her prime, and *Sol* was rising into Spring power, and conjoining with *Luna*. Then the bonds of liberty were relaxed, and a *saturnalia* proclaimed; for with “*the Scales*” had come desires that nature asked freedom in the exercise of. I am not aware if the churches of Europe also observe such solar periods for their Confirmation ceremonies, but under the head of *Bulla* and *Toga Virilis* we find noteworthy details of Roman customs, and similar ceremonies prevail in the East.

The *Bulla*, in general a much more primitive article than our classical dictionary writers seem to imagine, and not hung from the neck, but at the foot of the abdomen, might, at the spring-solstice fetes, under due regulations, and with many significant and not very occult rites, be laid aside, as also the *Prætexta*, and be then formally presented and consecrated to the *Lares*, or female energy, as that from whence man and woman came forth to life. I here give the usual form of an Eastern *Bulla*; it is a heart, that is the *Ait*, or *Ain*, or seat or “fount of passion,” as the Egyptians called it. Smith’s Dictionary shows one having the band adorned with *fleurs-de-lis*, which I should think very probable; but I have never ventured to so closely scrutinise them, only seeing them when worn on the parts by children. Strange that Europe should now worship this form of heart, yet a *Bulla* signified “a bubble floating upon water,” and hence is the emblem of fertility and Salacia. Bacchus embraces the signification of water as the *medium of life and spirit*, and Bacchus or *Liber* is very much connected with this matter. With the Greeks he was not only *Akkos* or *Iakkos* (our *Jack in the box*), but was the Sun-God *Aka*, a Bull; and *A*, their first letter, represented him, as well as *Oin* and *Oinos*, wine, which points suspiciously to *Aidoion*, the pudendum. In Latin Bacchus was *Bon*, *Bonus*, and *Jeios* but invoked usually as *Ie* (*Ἰή*), from which we have *Jeous* *Jeous*, *Jesus*, &c. The cry was usually held to be *Heva*, or *Eva*, for the aspiration is unnecessary. In Sanskrit *Iva* is *Viswajeni*, or *Prakriti*, the universal mother. She has been represented by the astronomical hieroglyph used for *Venus*; for the Sanskrit *I*, when detached, is a



Fig 109.—THE BULLA.

phallus with a ring, as we see this in the hands of Isis, there it means the *Phania*, and the mundane egg. The Romans mistook, it has been said, the word *Evan* for a woman, and wrote it *Euan*, a name of Bacchus, which as he was the Serpent-god, is very like an intentional mistake. We are told a curious story about a “Bulla” of the days of Theodosius—fourth century A.C., which seems to speak of the *vis inertia* with which the old opposed the new faith. One Marcellus, a so-called Christian, bequeathed an *Abrasax* or sacred amulet to his children, which is *said to be the original of the papal seal of lead*, called THE BULL, as well as of the magical *Agnus Dei* with cross, see Cardinal Baronius on Idolatry, p. 41. Marcellus directed it to be made as follows, and applied to the stomach in case of pains. On a jasper was to be engraved a serpent with seven rays, which was to be enclosed in a golden Bulla shaped like a heart, a globe, or an egg, and having the sexual parts engraved on it, probably as I show in the last figure. Such articles were often used, especially by the Gnostics—the Ritualists of those days, else this Christian would not have ordered this one in his will; possibly the deities he thus decreed posthumous honour to were his favourites in life, and to appease them he so honoured them in his death. I am certain that if at the present moment such a relic were disinterred in the East, and said to have belonged to a god, millions could be frantically excited, and a great “religious revival” take place! And although we may smile at the idea, the East could very well retort on the West, by asking if it would not also be so in Europe, were such a remarkable object found, and said to have been worn by Jesus or Mary. Of course they at one time did wear Bullæ during boyhood and girlhood as all decent children do, more especially in the hot season, when clothes are dispensed with. In regard to the alphabetic signs, the Hebrew sloping shaft and serpent, or the more common male symbol, the ploughshare, or “Adām” of the East (see Fig. 105. II. 4), and the other alphas of the Syrian dialects, I should perhaps state that in Egypt and many of these lands the Lingam Bovis, rather than Lingam Hominis, was affected by the people. The Delta Δ was usually the *door*, and some particularised it as “the third stage of life.” Dunbar’s *Greek Dictionary* says that in Aristoph. *Lyc.* 151, it is the *muliebre pudendum*; whilst Delphus, $\Delta\text{E}\Lambda\Phi\text{T}\Sigma$, or Belpus, $\beta\epsilon\lambda\phi\upsilon\varsigma$, is “the womb.” Elsewhere we read that “the house of the first stage” became to the ancients “the door of the third stage;” for Pallas’ creation was held to end with the ceremonies of the Om-phallos, regarding which the Talmud has a great deal of curious and confirmatory matter.

Moore, in his *Hindoo Pantheon* and *Oriental Fragments*, directed our attention forty years ago to the great importance of all words, nay, to every letter and symbol used in ancient religions. At page 299 of the latter volume, he writes: “In thinking over $\Delta\text{I}\text{O}\Sigma$, DIVUS, $\Theta\epsilon\omicron\varsigma$, Deus, Devi, &c., I suspect that a scholar might discover mysteries in the form of Θ and θ as well as in the Φ and Ψ and Ω among the wildernesses of Hindoo fable. The θ is the conjunction of two cones or Linga; separately, an emblem of Siva, the deity of death; joined, it is the hieroglyph of his consort O,

the IOni. With the Greeks the θ is seen singly, where a sense of death is meant to be indicated—the initial of *θανος*” (*sic*). In regard to letters and mystic signs and sculptures he remarks: “We may be assured that not one Egyptian or Hindoo hieroglyphic, or sectarian mark or symbol, be it ever so complicated or monstrous, was without its meaning or allusion, historical, mythological, or religious, in some bearing or other. Not even a line or a dot, simple or compound, straight or wavy, was meaningless. The *position* was also of import. . . . The meanings, if dead in Egypt, live in India.” The learned writer then goes on to speak of the Alpha being the plow and ever the representative of man, as Persephone—the seed-vessel—is of her who resides annually several months in “Hades.”

The *Edinburgh Review* of July 1873, insists upon the great mystic importance of all Hebrew, and I think, if I remember aright, of all ancient alphabetic signs. The writer says that the Jewish sect of the Misraim “ascribe a divine origin and hidden teaching to the form of the square Kaldi character—a doctrine which points back to a period when the phonetic value of the hieroglyphics had not superseded all earlier ideographic significance. Thus the opening left between the stem of the Koph ק and its curved part is said to intimate that the door of divine mercy was never closed to the penitent”—that is, to the good man, or him who had a right to enter in.

If we would understand early rude man aright, we must not spiritualise their words or proverbs too much; and painful though it be to say so, I must insist that when rude races thus spoke of “the door,” they commonly meant the Phallic one, and phallic matters also when using the terms “testimony,” and what our translators call the “heel,” the “loin,” the “grove,” the “flesh,” which we call the Basar בשר, Logos, Gospel, &c. Most of us are far too simple and ignorant in regard to these points, and although I fain would not have been here the instrument of enlightening my fellows, yet the follies, false doctrines, rites, and great ecclesiastical figments which I have seen, as well in Asia and Africa, as Europe, built upon the grossest, most irrational, and impure language and practices, though of course in general unwittingly so, has forced me to come forward and add my humble protest to that of the many learned ones which may now be found, if men would but search and read, and not confine their attention to one little book, and their own little isle and sect.

We cannot too narrowly, faithfully and sceptically watch words, symbols, rites, topography, and all else, when we study faiths or approach “Holy places,” or even ordinary shrines, old churches and temples; that is, if we would not be led away by mere feeling, poetry, and specious appearances, or by the romance of Nature and Art. All priests try to veil their mysteries from the gaze of the vulgar, and especially detest calm and dispassionate inquiry; as the light becomes strong, they draw down the blinds and dim the sanctuary; so Rome latterly hid away her Vesta—the Yoni, or Linga~in-Yoni, or Adytum of *Agni-Mandalam*—which her priests, when asked, said, was “Holy Fire,” Swahia, etc. It is easy to attach pleasant names to that which

has ever borne ancient and pleasant memories, and so the Phallic Deities were continued into cultured ages and respected by cultivated minds, which would have abhorred the faith had the truth been fully permitted to dawn upon them. To the Fire-God were given misleading names and functions; in Spring he was *Amorus*, and disguised, though faintly so, as a Ram holding a Spear; in Autumn, as the full-bearing Ceres, and elsewhere as Fire sitting on the great Lotus-ball.

The Paters and Maters of Rome asked not, and were very ignorant as to the meaning or origin of their faith. On week days and festivals they went through their accustomed routine of ceremonies and adoration in connection with the Lares and Penates—social and public, daily adored the family male and female figures which stood in the vestibulum, and did all that their pastors and masters told them, with as much pious care and gross ignorance as is done now all around us before the public and private fetishes of Europe, be they books, crosses, altars, or eucharistic emblems. Nothing, said the priests of ancient Athens and Rome, and of ancient, nay modern London, could go wrong, if all persons but observed the rites, doctrines, and fetes, etc., of their faith, and so says all Europe. The Hindoo is less ignorant here than most peoples; he knows well what the vestibulum and its Deity represents, for if he breaks his caste-rules he has to be regenerated practically by passing through a door of gold or silver, and often through a symbolic orifice, and visit and fee certain holy shrines. He used to pass through an artificial cow, and curious perforated rocks and clefts, as Coleman describes to us in his *Hindoo Mythology* (p. 175), but civilization has now mostly confined the penalty to rupees and some social ostracism.

I have said that the human head was looked upon in Egypt and by ancient peoples as the divine part of man—the Solar orb or “Light of the body,” that which passes through the orifice of the Crux-ansata, Catholic *Albe* and *Chasuble*, and which this Faith marks on the summit with the sacred solar Circle, Corona, or *Tonsure*. This last is no insignificant or unimportant mark, and its investiture is the first ceremony which denotes this entire dedication of the neophyte to the service of his God and his Church; it is one known to many faiths, besides that ruled by him who sits where Saturn’s high priest reigned. Egypt preferred the Serpent on head to the Tonsure, and so her devoted ones are seen with it on the forehead, where Jahveh’s “chosen people” placed the phallic T-tau. The serpent on head denoted Holiness, Wisdom, and Power, as it does when placed on gods and great ones of the East still; but the Hindoo and Zoroastrian very early adopted a symbolic thread instead. of the ophite deity, and the throwing of this over the head is also a very sacred rite, which consecrates the man-child to his God; this I should perhaps have earlier described, and will do so now.

The adoption of the Poita or sacred thread, called also the *Zenar* and from the most ancient pre-historic times by these two great Bactro-Aryan families, points to a period when both had the same faith, and that faith the Serpent. The Investiture is the Confirmation or second birth of the Hindoo boy; until which he cannot, of course, be

married. After the worship of the heavenly stone—the Sāigrāma, the youth or child takes a branch of the Vilwa tree in his right hand, and a mystic cloth-bag in the left, when a Poita is formed of three fibres of the Sooroo tree (for the first cord must always be made of the *genuine living fibres* of an orthodox tree), and this is hung to the boy's left shoulder; he then raises the Vilwa branch over his right shoulder, and so stands for some time, a complete figure of the old faiths in Tree and Serpent, until the Priest offers up various prayers and incantations to Soorya, Savitri or Sot, the Eternal God. The Sooroo-Poita is then removed as not durable enough, and the permanent thread is put over the neck. It also is formed of three threads, each 96 cubits or 48 yards long, folded and twisted together until only so long that, when thrown over the left shoulder, it extends half-way down the right thigh, or a little less; for the object appears to be to unite the Caput, Sol, or Seat of intellect with that of Passion, and so form a perfect man.

Syrians, as well as all other nations, connected the Serpent with Fire. Thus the Jews had their fire altars, on which the holy flame must be *πῦρ ἄσβεστος*, ever burning and “never go out” (Lev. vi. 13); and they carried about a serpent on a pole as their *healer*. So also the writer of “the Acts of the Apostles” speaks of the Christian *Holy Ghost* as having *Serpent-like* “*cloven tongues of fire*,” which the margin of Orthodox Bibles very properly connects with Isaiah's Seraphim, vi. 6. It was the “wavy tongues of fire” which struck life and animation into that young faith, and converted its runaway disciples into fanatical followers (I am supposing that they are historical persons), just as Holy Ghosts or fiery Serpents have done in all creeds.

Both Python and Pythoness were severe Deities, requiring enormous, costly and cruel sacrifices, which however neither men nor women have ever shrunk from: crowds in every land and in all times have waded through blood, and tried to excel each other in giving all that each held most precious to their Deities, but especially to Sol and Siva. If the pious Origen, the priests of Kubele, and tens of thousands of others in the western world have made themselves eunuchs, aye, and far worse, “for the kingdom of heaven's sake” (Matt. xix.), so have millions in the East dedicated health and wealth, and yielded to every degradation of soul and mind and body for years and years; and finally cast themselves, like the Edomites, from the tops of lofty rocks. Lucian writes that crowds did this at the festivals of the Syrian goddess Hea,¹ near the Euphrates, first singing, dancing, and rejoicing, and then before the final leap crowning themselves with garlands. Mothers used then to put their children “into sacks at home” and fling them from the giddy heights of the temple, whilst others beat and vociferated at them all the way to the precipice, and finally drove them over these deadly cliffs. These were days of strong faith and unbounded belief in miracles and sacred writings, and therefore show us clearly what “strong faith” leads to.

Phenicia sacrificed her fairest children when war, pestilence, or famine urged

¹ No doubt Haiya or Hiya, a male and female god, and third in the Trinity of Assyrian gods.

her; and especially so to Saturn—the European Siva. In Byblos, Love or Adonis required the immolation of boys, just as Siva and Doorga demanded before the British ruled in India. The founding of a colony or city required a vast hecatomb of children, which, as population is the life of a land, was simply an offering of faith to the god of production; and so Abram, who longed for posterity, showed his faith in proposing to sacrifice his first son. The Carthaginians were celebrated for their fire-offerings. Hamilcar sacrificed human beings from dawn to sunset at the siege of Syracuse, and when king Agathocles appeared before their city to besiege it, 200 boys of the best families were offered to the flames. There Kronus stood like the Jewish Molok with extended red hot hands, on which when the victims were laid, they rolled into the fire-belly of the God. Darius Hydaspes, and after him the Greeks and Romans, in vain tried to stop these sacrifices, which continued until the consulate of Tiberius. Mahomedanism stopped human sacrifice to the Sacred Stone of the Al-Kaba, it being at one time common for black-vested priests to offer every seventh day a youth, virgin, or suckling, who were said to be married to the god by fire. Omar, in conquering Egypt, stopped human sacrifices to the Nile; Lykurgus put a stop to the sacrifice of men to Artemis; and Kekrops put this partially down in Attica. Themistocles sacrificed three Persian prisoners to Dionysus before going to battle. In Sicily and Rhodes, a brazen bull consumed the victims in his red-hot body. At Cesar's triumph, Mars had two human victims; and Octavius sacrificed 300 to 400 for his victory Over Antony. Sextus Pompeius—first century B.C.—cast men into the sea as offerings to Neptune. Eusebius complained, in the fourth century A.C., that a man was sacrificed annually to Jupiter Latiaris. The Druids of Central Europe and Britain, in Cesar's time, sacrificed slaves and criminals, smearing with the blood their statues and sacred trees; and the Jews, for long centuries, used steadily to give up their first-born¹ to their fierce and "jealous Jahveh." The Germans, says Tacitus, offered to Woden—their phallic Mercury and chief god—sacrifices of prisoners. The Lithuanians bought and offered men "without blemish" to their Serpent gods; and Skandinavians broke the backs of their human victims over their sacrificial stones or Lingams. The Swedish King On immolated nine sons to prolong his own life; but the Swedes sacrificed two kings to get good harvests! A Gothic mother offered up her son to Odin for a successful brew of beer, by which she desired to win the heart of her husband, King Alfrekr.

All the ancient races of America, North and South, offered up human victims to their Sun-gods, showing how close the connection between Siva and the Sun was, even after Solar-worship became comparatively pure. The sacrifices of the Azteks to their Sun-god Tohil are described as something awful. The Rev. S. Baring Gould, from whom I glean most of the above, says that "at the dedication of a single Mexican temple 70,000 men were slaughtered," and that yearly 4000 to 5000 victims were immolated between 1486 and 1521, making a pile of 136,000 skulls where the present

¹ See, for ample proof of this, Colenso "On the Pentateuch and Moab Stone."

Mexican Cathedral stands. Sometimes 20,000, he says, were butchered in a day!—which we must doubt, seeing how long it would take to do this, and to arrange, not to say dispose of the bodies in any way.

This same author says that “the idea involved in communion with God is the reception of something from Him,” and that this used to assume, in ancient days, the gross form of sexual intercourse. Thus, on the summit of Belus’ temple was a chamber, with only a bed and table; and a Theban temple, says Herodotus, had the same, and to this bed every night went the proudest lady of the land; so also at Patara in Lukia. Strabo says the noblest ladies went to the tombs of the the concubines of Jupiter Amon. In our days Mr. Prince bestowed the favours of the god before all his community in an English Agapemone; and Cook’s sailors say that this was also one of the *sacrificial* ceremonies which they were called upon to witness. The gods could also be found by what was called incubation. Women seeking them were locked into the temples, lay down and slept, and were visited by dreams. It was not uncommon apparently for men and women to make use of these customs to obtain children or illicit intercourse. I have frequently heard of the guiltiness of both husbands and wives at similar religious rites and fêtes, where priests have an opportunity of seeing frail, and offspring-loving ones alone. Josephus tells us (Ant. XVIII., iii. 4) that Decius Mundus passed himself off as the god Anubis in a temple of Isis, and so had intercourse with a noble matron, Paulina, who imagined she thus received the embraces of the god; and although Paulina may have been deceived, yet my Eastern experience of many church or temple rites assures me that the priests are not alone to blame for arranging ceremonies where childless women, with imbecile or no husbands, can get opportunities which do not exist for them at home. I have seen the *touters*, or beaters-up for a pilgrimage to Juganāt and Hārdwār, enter quiet villages and be all very warmly received by buxom girls, childless wives, and disconsolate widows, especially at times when their male relatives were in the fields; and I am certain that pilgrimages are no more to be got up miraculously, or from what we call purely spiritual and religious motives, than are European churches and so-called *Revivals*. Juganāt has a regular staff who beat up Northern India, just as gangs acting for Moody and Sankey beat up Liverpool and London. I think that priests and women understand each other better than men in regard to all the emotional parts of faiths, as Revivals, sacraments and such like.

The Rev. S. Baring Gould informs us, that after the grosser ideas of human sacrifice, and of sexual or such divine bodily blessings or favours, the religious world passed into another phase, viz., that of “eating and drinking consecrated food and wine,” or other fluids, sometimes blood, or a mixture of which blood formed an ingredient, as in the shocking Sivo-Sakti rites. This pious clergyman actually says that the “eating of the body and blood of Christ” is the last development of these grosser forms; and that the ancient priest also taught that whosoever shall in faith eat and

drink this consecrated meat and drink, shall become partakers of the Divine nature. Any one who wishes to see how Christians got many of the ideas and ceremonies of their Eucharist, and why Paul said you cannot be the partakers of the Lord's tables, and of the tables of devils, should read this very Christian author at page 405, and thereabouts.¹ I will hereafter show their Mithraic origin.

Severe and horrible, however, as sacrifice becomes in several Phallic phases of faith, we must yet remember that we are indebted to Phallic faith and Phallic lore for nearly all that adorns ancient works of art and all that enriches poetry and classic literature. It first worshipped the beauties, peculiarities, and grotesque forms of nature, in all animal and bird life, and was the first to appreciate what is loveliest on earth and grand in heaven. In regard to animals, we see many which continued to be esteemed by Christians for several centuries after Christ; if Diana or Phebe was set aside as a name, not so her Antelope, nor the Dove, Iona, and Fish. These all abound upon the Christian tombs; the "Ever-Virgin" sheltered and loved all animals, and with the weakness of her sex preferred the society of hunters, of whom Phebus was chief. It has been said that the Antelope was liked by early Christians, because Pliny, the naturalist, wrote that it "had powers to draw forth serpents out of their holes by its breath, and then trampled them to death." I fear we must relegate this very much further back, and to Phallic lore, as the antelope is a peculiarly violent and nauseous animal when in heat. We probably better see the Virgia-Diana idea in that old old Assyrian sculpture, which I give as figure 9 in my Plate V., where the great king of the "Tree of Life" carries his little virgin about with him, and the spots denote woman. The maid of Rome was the Artemis of Greece and the Bubastes of Lower Egypt; but before them all she was the great *Dia-Ana*, or goddess Ana or Anat, of which I will speak much in treating of Assyrian and Kaldian Faiths. We shall not be far wrong in closely connecting this goddess with the Queen of Heaven—Maya, to whom "the bird of the tombs and night" belonged. The owl was also sacred, we know, to Athena or Minerva, or as creation to her as Pallas-Athene, which I consider means Pallas and Athene, or a Sri-linga, that is all organs, or Perfected Nature.

Christians were very particular to the fish, but, indeed, may be said to have carried on freely, *all* the ancient ideas, as which faith has not after its first attempt at purification? On Christian tombs especially do fish abound, commonly crossed as in this figure 110, which reminds us that crossed serpents denote their act of intercourse, and in this symbolism the fish would be very natural and usual, because denoting new life in death. Dorceto, the half-fish and half-woman of the temple of the Dea Syria at Hira, was, says Lucian, the perfection of woman; she was the mystic Oanes, Athor, and Venus, whom Egyptians have handed down to us embalmed.

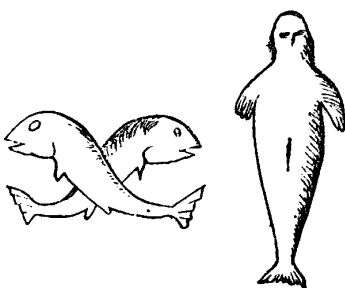


Fig 110.—FISH AND WOMAN IDEA,
ASSYRIAN AND CHRISTIAN.

¹ "Origin of Religious Beliefs," by the Rev. S. Baring Gould.

So the fathers of the Church have called their flocks *Pisciculi* and their high-priest a *Fisherman*; and have given to all cardinals and bishops the fish-head of Dagon, whose very phallic "*Full-dress*" I here give. This fine old symbolic God of Babylon, Asyria, and Phenicia here boldly holds up his mystic rod which *Yahveh* entrusted Moses with, and below is the irrepres- sible bag. The mitre on the priest's head is equivalent in Hindoo mythology to Siva holding tha crescent, for the fish's mouth is the Os-Yoni, as the rod or baton is the Linga. Senakerib's great deity, Nishrok, is always seen with this mystic bag in one hand and a cone



Fig 111.—ASYRO-
PERSIAN FISH GOD.

in the other, the cone being, no doubt, a model of that great Linga which was erected in the Plain of Dura (Dan. iii. 1), whose height was 90 feet, and breadth 9 feet. Nishrok was a winged man, with a vulture's head, so that here again we have Siva as at Sonmat, in Western India, carry- ing the crescent on his head; for the vulture, says Mr. Sharpe in his "Egyptian Mythology" (page 32), is "*Mo* or *Th-mo*," the great mother of the Horae, Astrea or Dike, and of the Moerae said Greeks. Here she is *Th-mei*, *Justice* or *Truth*, and in after times, Great Themis, daughter of Uranus and Ge; and she accompanies *Ouro*, the *Sacred Asp* and *King* of the Gods. From these two ideas and deities, the Jews undoubtedly borrowed their Orim or Ourim and Thummim or Th'-mim, as this learned Egyptologist assures us. He thinks that the Vulture and Royal Asp as thus seen together in these curiously chequered cups or boats, which



Fig 112.—THEMIS AND
SOLAR PYTHON.

remind us of Indra's IONish dress, are only a variety of Horus Ra and Themei, which he also shows us here in the same page engaged in prayer before the Lingam or Obelisk within an ark or temple. Horus, he tells us, is he with the Solar Orb on head, and Themei, the figure with "feather" and Crux Ansata. I cannot say that I think Mr. Sharpe is right however, for the attitude and the feather are, so far as I know, generally masculine, although the Crux Ansata in this position is often feminine. The worship is clearly Sivaik.

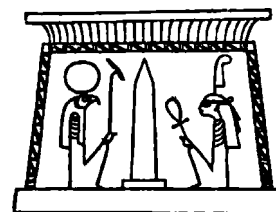


Fig 113.—TIME AND TRUTH
WORSHIP SIVA

I wish here to impress on my readers the fact—and I will do so in the words of one who is evidently a person of considerable erudition—that *wings, feathers, and such like articles attached to the animal creation, are highly phallic accessories*, denoting power, ubiquity in creation, and such like. The writer of *Idolomania*, at page 41 of his pamphlet states: "The winged serpent is but a repetition of the phallus and yoni without the circle. The winged bulls of Nineveh in whose ruins the cross has been found, the winged Ormazd of Persia and winged animals in general, together with the numismatic thunderbolt with wings, and winged gods, are all symbolical of the male sakti or energy;" and so also winged Cupids, Mercuries, and most winged gods. Idolomania, I think, would have been more correct if he he merely said symbolical of *procre-*

ative energies male and female, for the womb is always winged; see the Concha Veneris in the hands of Siva and Sica, page 129, where the imaginative Hindoo seems to have anticipated anatomy by discovering what some describe as the “butterfly wings” of the womb. But to return to Pesci-olatry.

The fish is univlersally worshipped in all lands as the most fecundative of all creatures; and where most valued, the superstitious have offered it in sacrifice to their gods refusing to eat or injure it. Many a time have I travelled through a poor and barren country where it was all mankind could do to live, and seen rivers and lakes teeming with fine fish which I dared not touch, or only so by stealth as night came on, much to the annoyance of my followers and myself, and the detriment of the people; for so do priests lay upon us burdens grievous to be borne in the name of their gods, making the poor cry out “is religion a blessing?” We find Phenicians, Kelts, and Syrians specially mentioned as holding the fish in the greateat reverence, and at different periods of their history not eating it. The hill tribes towards the sources of the Indus have the same ideas. The Phenicians picture Dagon and Dorketo, the gods of *Gaza* and *As-Kal-on*, as Fish-gods, or perhaps we should say a fish-god and goddess, for we know they were also Astartian Deities. *Kuthera* and *Kupros (Cyprus)*, as shrines of Aphrodite, vied in the worship of this fruitful Kubele, and Syria held her great northern shrine of Hierapolis most holy to Venus as the *Fish-goddess*; *Cadis*, *Ko-des*, or *Gadir-Gades*, had Herakles on one side of her coins and a fish or Lunette on the other; whilst Syracuse, or rather Soora-koos, and Soosa alike held their finny multitude sacred to Fertility. In these days we can imagine what a privation and curse these faiths here were to the poor, and indeed to humanity. The fish was sacred to Christ, and is common on Christian Catacombs, yet so confused were men regarding faiths, that Dean Stanley tells us he then found, not only the fish, but Pan and Orpheus, with epitaphs to the gods of the grave. (E. Races II. 429). The reader should note how *Ko* and *Soorya*—solar terms, occur in the above names; the roots *Ko*, *Go*, *Ga*, *Do*, *Da*, *De*, point to the same source.

In my Plate V., Fig. 4, I have given the Boodhist piscine mode of representing the Sanskrit-Aryan idea of *Ananta* or *Eternity*, where the serpent, see p. 49, appears with tail in mouth. The two fish are curved upwards, apparently kissing, or at least holding up their heads to the Phallic symbols. The same idea of eternity or perpetuity of species, is probably meant by the kissing of the Tortiose and fish-looking Lizard behind the right *heel* (note this strange and constantly recurring word), of the large statue of Mercury or Hermes (the Lingam-god) given by *Montfauçon* as Plate XXXVI. of the supplement to his *Antiquities*; where the tortoise is seen stretching forth his head out of his posthe, towards the large and curiously shaped head of a creature whose serpentine tail we see in rear. In my Plates IV. and V. will be seen European and Western coins of men riding dolphins under trees and on arks, which are more indecent than Easterns would permit in their public records. The Western Sun-god is seldom so coarsely pourtrayed as the Eastern, thus the latter shows a man passing through an oval in the form

of a phallic cross, and pointing with a "phallic hand" see Plate IV., Fig. 2, and elsewhere.

The Dolphin as a most peculiarly sacred fish, was called Philanthropist by the Ancients, and said to delight in music. It saved the great bard Arion when he threw himself into the Mediterranean on his way to Corinth, which event is said to have happened in the seventh century B.C., or about the time the story of Jonah arose. The Greeks placed the Dolphins in their zodiac. Burckhardt says in his travels in Nubia (p. 470) that no one is permitted to throw a lance at, or injure a dolphin in the Red Sea; and the same rule is enforced among most of the Greek islands. As we closely study the illustrations of sacred fish, and the language used in regard to them and their ways, we gradually begin to see the coarseness of the symbolism, and why all this extraordinary pisci-cult.



Fig 114.—VISHNOO IN THE FISH-AVATAR

This mermaid, Fig. 115, from Galway in Ireland, for which I am indebted to Mr. Marcus Keane, exhibits what one would fancy the water here *might* have been allowed to cover; but, instead of this, great and even unnatural prominence is given to the organ within the water; which assures us that it, and not her liber or book, is what pisci-cult mostly relates to; and this is confirmed as we study Kaldian and Asyrian

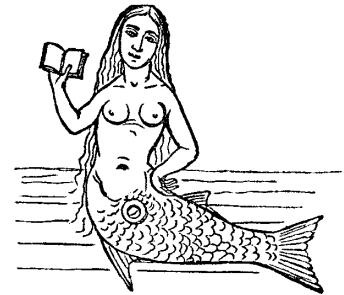


Fig 115.—MERMAID, CLONFERRY

pisci-olatry, where we find the woman merges into a kind of seal, and is held up to us belly foremost, like this Irish mermaid. I give this in

the figure on page 244, where it will be observed that we have a woman's head but arms *à la torso*, as in the case of our Greek and Serapium *Tau*, page 225, Fig. 97.

The Indian idea does not seem to have embraced this feature of the sexual parts, at least so far as I have yet been able to observe, but to be merely connected with the known great fertility of the fish, and its dwelling in water—the source of all fertility. India, however, early notices its vaginal form, and shows us therefore man and animals issuing from its mouth. This is well exemplified in my large figure of Vishnoo's *Mäch*, or fish-Avatár, and in this modified small Fig. 114 of the same, which Mr. Marcus Keane gives me. The evident idea here is, that all creation issues from a fishy sheath, to the astonishment and adoration of the somewhat watery-looking world; and as it issues, becomes gradually armed, with "the weapons necessary towards the continuance of all animal life."

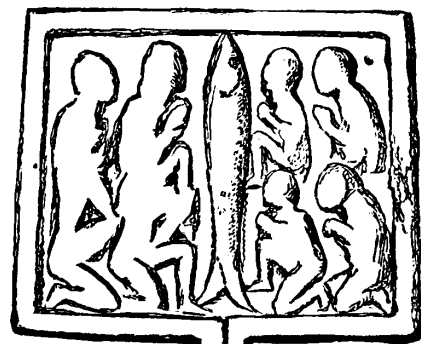


Fig 116.—PISCO-PHALLIC WORSHIP, COUNTY MEATH, IRELAND.

Mr. Keane further gives us this very remarkable sculpture, Fig. 116, from the cross of Kells, County Meath, which is clearly the worship of the fish and phallus combined; or of a fish, as a phallus, a not uncommon idea. Taken in connection with the Iberian mermaid, Fig. 115, there is no mistaking what this upright fish was intended for.

Neptune, the male Sea-god of Rome, was identical with Poseidon of Greece, and his temple and festivals were in the Campus Martius. Poseidon was a brother of Jupiter and Pluto, and a mighty representative god-man of the waters, and of what the Sea symbolised; his was the teeming womb of fertility, and therefore woman. His hosts are dolphins and innumerable sea-nymphs and monsters. His chariots are yoked with horses, which he is said to have created and taught men to manage. His symbol is the phallic trident, or rather the Tri-sool, or “giver of life” of Siva, which can cleave rocks, produce water; and shake Heaven and Earth. The Nephthus of Egypt was the goddess of the coasts of the Red Sea and the wife of the wicked Serpent deity Typhon. The Dolphin as a highly emblematic fish often stands for Neptune himself, although it probably first rose in importance from a mere punning on the words Delphis *δελφίς*, a Dolphin, and *δέλφω* Delphus, the womb; and occasionally the Pudenda as already shown. Delphax *δέλφαξ* was also a young pig which was occasionally offered to Juno; Delphi was goddess Earth’s symbolism chasm, and Delphinus was her Apollo, and from Dolphin springs the name Delphin or Dauphin, the eldest son of the King of France.

The male Palm or Cedar is shown rather indecently in Figs. 5 and. 8 of my Plate IV. as springing from a dolphin and man; in one case in the water, and the other in an ark or altar. In Fig. 4, Plate V., Neptune or Siva stands in god-like form, with his symbolic Tri-sool in hand, thrust down upon the world, and in the other hand, a young dolphin; one foot rests upon the Ark-boat of life. Elsewhere we see a man standing on a dolphin and playing with fertility as a woman and child; or he leans upon a rock which denotes the male deity—EL who is TSUR; but I must pass on, and will here ask attention to some gleanings from Phallo-Serpent sculpturings among existing and very civilized races with whom I found it an ever active and prosperous faith.

Most persons who could afford it have customarily marked their faith as indelibly as possible on any great works erected by them, and on their tombs. On the tomb of Epaminondas was a serpent (Bryant, II. 465), to denote that he was an Ophite or Theban; and in a circle or Yoni on the “Adamantine shield” of the Theban Herakles, were, says Hesiod, two dragons suspended with high uplifted heads. My Indian sketch-book can give many similar pictures. I take this one copies from a small sarcophagus-looking building on the artificial weir and embankment of the magnificent reservoir of Kan-krouli in the Odepore state of Rajpootana. It is one of a very common description, and probably denotes the faith and death of a soldier who fell near here; or who had something to do with the construction of this large and important public work. In many cases such figures signify more than this; the man on the horse being the Sun, and the lance the phallus, with which the ancient Roman crossed the standard of their legions; whilst the two great dilated cobras denoted the continuity of fertile force. This is especially the case if we find these emblems about doors to Sivaik shrines, and on temple walls, and similar places. I copied this one from amidst a profusion of phallo-serpent objects, and close to one of the holiest shrines in India, where dwells one of those saintly

Gosains of Krishna—the Indian Apollo, known popularly by the name of a *Maha-Raja*. His filthy town, palace, and temple lies just below the weir, surrounded by richly irrigated lands, and is well known far and wide. None may invade his little empire. That soil is as holy and more revered by far than the spot still left to the old Priest (young to this Gosain's race) on Tiber's banks; and respected as much by his king in Odepore, as by the paramount British power.



Fig 117.—TOMBSTONE OF AN OPHITE, OR SIVAIIK CHIEF, ODEPORE, RAJPOOTANA.

From a huge block, adjacent to this warrior figure, which forms also part of the enormous masonry works of this Royal Reservoir, I got also the triple serpent, Fig. 118, p. 251. All are cobras with upreared hoods, of which the centre one is expanded and with five heads,—always a god-like canopy. The side Serpents remind us of the God supporting Maha-deva and Argha, Fig. 42, p. 123. Not far off, and on an adjacent *earth-fast rock*, on one of the island-like cliffs, which here lend support to, and probably gave the idea of damming up the gently-sloping plain, we have an abundance of sculptures, such as these given in Fig. No. 120, corroborating in the strongest manner the phallic faith of the land. Here we see the full formed features; the fleur-de-lis as Europe calls it, on the right, is supporting Isis—the cup or crescent moon, or Parvati; and in case there should be any mistake as to the meaning, the Triune God is also given on the right hand

corner. I suspect these shields are Ionish, as well for the upreared fiery corona of Serpent heads. These sculptures were on a very old part of the dam of the Reservoir; I mean may have been of any age prior to this century, for we are here talking of quite new Sivaik workmanship; I should say they were not probably more than 200 years old at the very outside. On the most modern part of the fine marble weir, where it is of noble proportions in both height and width—a regiment could without much difficulty encamp on it, I found a beautiful white marble figure of Maya, the Fecundatrix, as Fertility, which however I neglected to sketch, because so common to the Indian eye. It was here evidently ready for erection and dedication as a central object, and clearly so because the lake formed a centre of fertility, both natural and religious, in a very barren land. Vermillion and gold-leaf, judiciously applied, brought out the proportions of the figure in fine relief, which somewhat made up for the want of touches which the Greek knew so well to apply. This Fig. 119 is only that of the ordinary Maya on Tiger; the one I allude to had four arms, holding all the usual creative symbols; as the lotus, disk, sword, and serpent, and was seated on the tiger, emblem of salaciousness, and crowned with Serpents, as in the most ancient sculptures of India, such as we see on and about Amravati, and all such sculptures are young, in comparison with the Serpent idea.

I have not here in any way particularly selected this Hindoo marble and ordinary masonry work, or its ornamentations. It is a fine piece of useful engineering, and is well known all over Rajpootana. I merely mention it as furnishing very fair samples of the active, existing faith of the people, which we may ordinarily sketch almost everywhere, in marching over India. I will now cursorily notice the leading features of various sculpturings to be found on the ornamental marble portions of the newest parts of the weir; but I must skip over some too obscene for description, though possibly not meant to be so, nor more so than the descriptions of Jupiter in quest of some goddess, his obtaining her person, metamorphosed as a horse; Danae's shower of gold; the Rape of the Sabines, &c. Many parts of the indelicate sculpturings are due no doubt to the artist's own weaknesses. Along the running mouldings of the cornices, the most prominent objects here are Geese—Brahma's vehicle, or, as the Boodhist calls him, the Henza (Hāns or Hānsa), in which form Vishnoo appeared to Brahma to remind him of his creative duties, for the god had "*rested*" as creating gods may not do. Tigers were less abundant than usual, but one, fully sculptured, stood in front of the usual little Lingam shrine, partly excavated out of the solid rock of the hill-side, on which one end of the massive weir rested; of course the tiger-faced "Mahā-Deva"—a conical stone buried in the dark crypt. Tigers were also to be seen on the various Kiosk sort of sculptures built out into the lake, down to which five flights of marble steps and platforms conducted one. Mixed up with a due proportion of elephants, gods, or heroes, riding crocodiles, there were also men, and women with bodies of birds from the waist downwards. Vishnoo, but oftener Siva, was there surrounded by angels, and women and children sat under trees, besides winged lions, with men's heads. The Sun

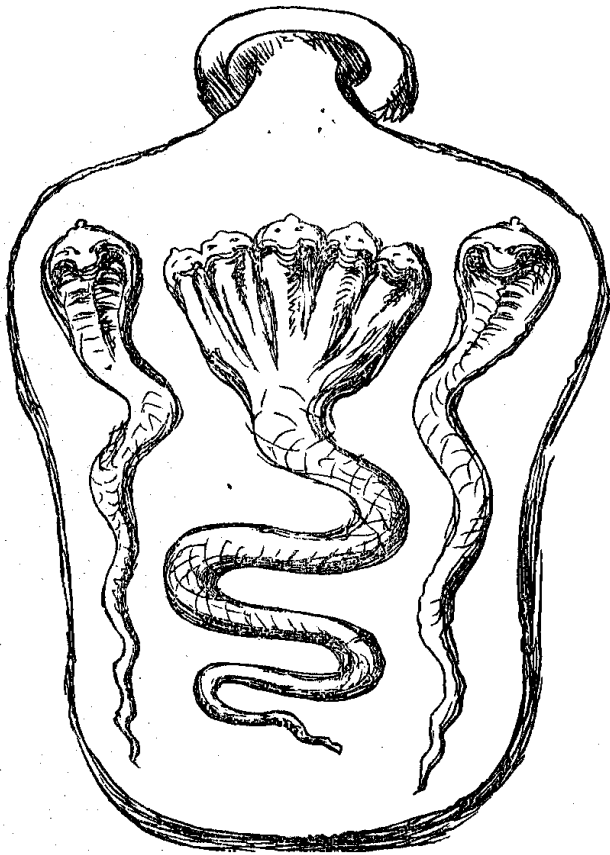


Fig. 118.



Fig. 119.

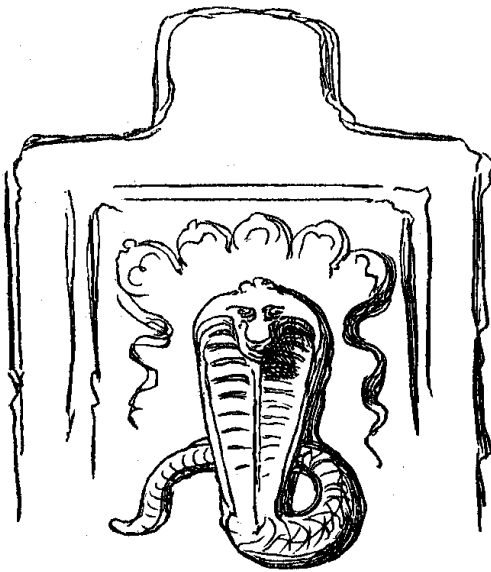
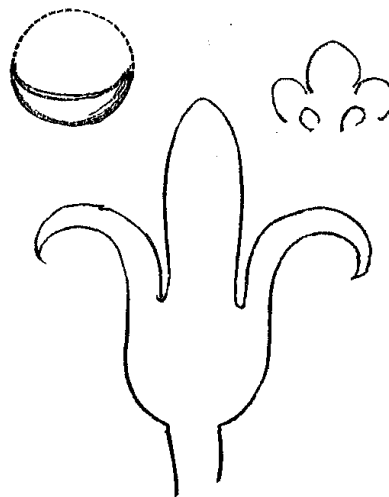


Fig. 120.



was to be seen in a chariot drawn by horses, and there were winged figures in an ark-boat, having the sacred Henza-head on its prow, whilst in another ark-boat sat representative man and woman, whom Christians might call Noah and his wife; but as the man had occasionally three heads with the trident symbol, or a cist or box, I fear we must confess to the *Argha-Nāt* in his Argha or Ark. To return to ancient days.

The Serpent is inexplicably mixed up with crosses, crosiers, augurs' rods, or "the crook'd Lituus," which had its origin in the older crooks we find on the Nile (where it springs from the hat of many gods, kings, and priests), the Euphrate, and the Tigris.

The Lituus or Crosier is but a variant of the Rod of Moses, which he borrowed from Egyptian priests, and of the sceptre, staff, or baton of gods or great men; and in

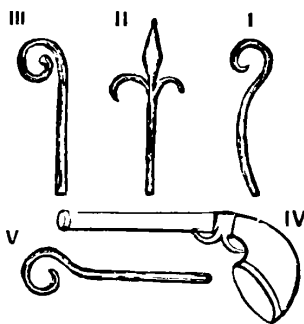


Fig 121.—LITUUS, CROZIERS, AND INDIAN ANGKOOS.

one of its very oldest forms with the double circular bend, as in I. and V. of this Fig. 121, where a clear circle is formed, we see the Phallic *triune* symbolised. No. I. here is the most ancient Etruscan Lituus (*Smith's Greek and Roman Antiquities*), whilst No. III. is the ordinary Roman one, and No. V. that of early Christianity: but the Lituus was also framed into a sacerdotal trumpet (*ιερατικὴν σάλπιγγα*) and so employed by Romulus when he proclaimed the title of his city, and continued to be used as the trumpet for cavalry—the *Drakones* or Serpent-bearers (Dragoons),

in contradistinction to the *Tuba* of the Infantry. Now Siva, Python, Jove, and all male and female Oracles were the instruments through which the Divine power was proclaimed to men, and hence the lituus very naturally was formed into a trumpet, and especially so by the Phallic-worshipper of *Hera-kles*—the mythic patriarch, Romulus. India considered the *Ankur* or *Ang-koos*, Fig. 121, II., with the *Sool* or javeline head, one large crook, and one small one, its equivalent symbol, which Hindoo and even Boodhist women, as already shown, wore as a lingam; but India has also crooks and crosiers, for without a crosier no Tibetan Lama would attempt to perform any important office, say Huc and others. Hislop, in his *Two Babylons*, gives us proof positive as to the connection between the Mitre of Roman Episcopal Prelates and the Augurian Lituus, saying that one of the Popes of the middle ages is described as "*Mitrá lituoque decorus.*" He also derives the augur's lituus or crosier from those great phallic-worshippers, the Etruscans, who he thinks got it from the Asyrians. A very improper, ecclesiastical looking proeession, said to be only of about the times of the Protestant Reformation (and if so, showing how sadly this was wanted) may be seen in the secret chamber of the British Museum: it is the procession of a very gross phallus, not unlike the skeleton form of the crozier-trumpet No. IV. above.

In forming such prominent and important articles, of course some sort of decency was always observed, except at extraordinary festivities, connected with great Solar periods of fertility; when great grossness in form was always thought

admissible, and thus we are assured that we are not mistaken as to the symbolism which the milder forms portrayed. Plutarch writes that Osiris had a crosier with an eye above; and Hurd tells us that the hooked stick or form was a great fetish with Africans, and hung over their doors, and we know already what sort of feminine objects were there; no doubt this hook was their sexual complement. Most Japanese Gods have a regular "Shepherd's crook" in their hands, and, of course, wherever the God is represented as a "Shepherd of his sheep," he will be usually given the shepherd's staff—that wherewith he catches up into his arms the young and feeble, and guides the leaders; and as all faiths ever and again blend with one another, so we may expect to see the serpent forming the curve and the Phallus, or a phallic emblem, the staff, just as may be observed in this celebrated Crosier of Cashel, which I here give, Fig. 122. It was found in a Sarcophagus called the "*Font of the Cashel Temple*"—a coffin showing elaborate serpent sculpturings, and believed to be "the coffin of the great Cormak." The Serpent is here springing out of a sheath which we can confidently call the vagina, as we see a fish on it looking downwards as we now hold the staff, with open mouth and yoni spots. The entrance of the Sheath, Cave or Cavern, is also formed like a Polyps or Anemone, which is a well-known favourite with the votaries of IONISM, and not seldom alluded to in the poetry of Sivaism. Note also that the end of the Sheath is adorned, like most arghas, with a wreathing Serpent denoting Passion; whilst humanity stands upon its coiled head, and on that of a biting dragon who clings to, or seizes the Staff of the hero.

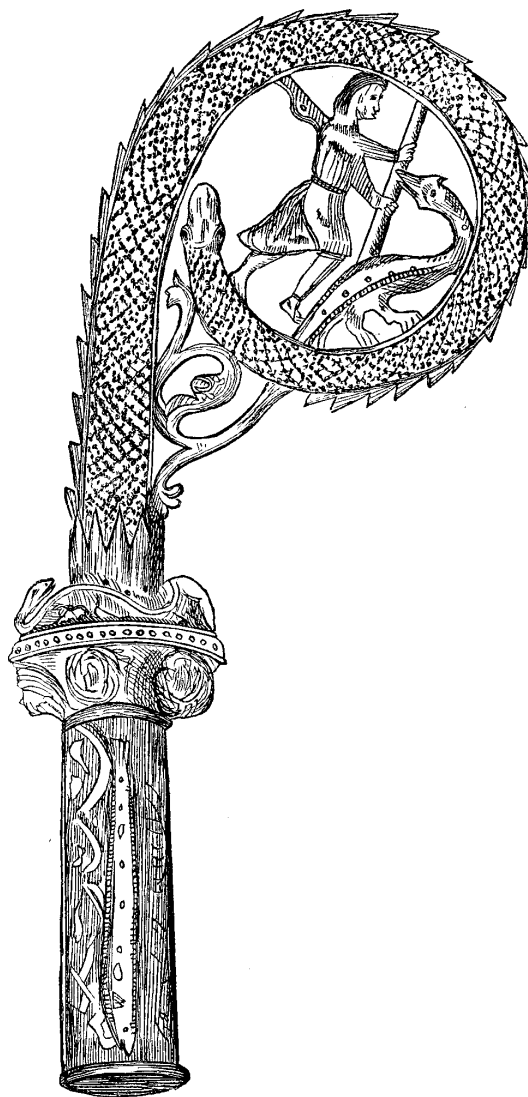


Fig 122.—THE CROZIER OF CASHEL. SERPENT EMERGES FROM FISHY SHEATH.

The old Crosses of Ireland are also usually living with Serpents. Mr. Marcus Keane says that "no figure is more conspicuous on Irish sculpture, or more frequently met with than the Serpent"¹ yet no living Serpents are to be found in Ireland! though "there is scarcely a cross or handsome piece of Irish ornamental work which has not got its serpent or dragon." From him

¹ *Towers and Temples of Anc. Ireland.* Dublin, Hodgson, p. 156-8.

I get this Kilkenny Cross, where we see serpents wreathing everywhere, and eating up each other in the cross, the centre of which is the Sun, as emblematical of fertility. If we had the old original top we should no doubt find it was a lingam, or the favourite female “*charm*,” instead of of, as here, evidently altered by christianity, when it succeeded the older faiths, into a covered recess for a Madona and Child.



Fig 123.—SERPENT CROSS OF KILLAMERY, CO. KILKENNY.

Col. Forbes Leslie in his *Early Races of Scotland* gives the same, or greater prominence to the Serpent in that Island. We see the deity all over his Scotch sculpturings, and he writes that, “in whatever quarter of the globe portraiture, sculpture, history or tradition has preserved to us a knowledge of the ancient rites of heathen nations (! ?), the Serpent seldom, if ever, fails to appear as an object connected with religion.” (II. 409) Indians, when in sickness and trouble, still use the holy reptile as Israelites are said to have done in the desert. Babylonians placed “two exceeding great serpents, formed of silver,” on the summit of that famous tower of Babel. (Dio. Sic. II. 9.) The Citadel of Athens was founded on, and defended by a great Serpent (Herodotus, VIII. 41); and the Athenians called their king by the name of Basileus, of which more elsewhere. With Egyptians as well as Hindoos, aye, and with ascetic Boodhists, the hooded canopy must cover the Gods, or what is holy; and the Typhon Snake of the Nile, and the Rahoo of Ceylon, must attack Osiris, Soorya or Mithra; whose enemy the Irans said was *Ashi*, and Cingalese *Ahi*. His Excellency Brugsch Bey, in his address regarding the Jewish Exodus at the Oriental Congress of 1874, said that “the Serpent of Brass called, *Kereh*, or the polished, was regarded as the living

symbol of God,” that is, of Mahā-Deva, or the Lingam-Jhavh: it was “the living or life-giving God, which the town of Pithom in Egypt worshipped.” Belzoni’s Theban tomb shows us that the Serpent was there propitiated with human sacrifices, and the British Museum abundantly proves that he was worshipped with most obscene rites in almost every corner of the world. Virgil pictures to us Eneas making offering “to the holy thing” as it

glided from the tumulus of Ankises, a characteristic which seems to have always greatly added to its sanctity; I meant that of gliding through *clefts* or crevices, for then often it "casts off its slough," which was always held by our forefathers as a very precious relic; "if wound round a woman in labour it would insure her speedy delivery," says Col. Forbes Leslie in his *Early Races*. Serpent eggs were also very important gems in these islands; they were called *Glaine-nan-Druidhe*, or Druid glass, and the pious Saint Columba sent one to Brudeus, king of the Picts. Any water poured on these eggs "had wonderful life-giving powers," that is *produced life*. I show two probable imitations of them called beads in Plate, No. IX.

In Boodha's Isle, Ceylon, no one will kill a *Cobra di Capello*, and temples to these are still numerous for islands are his favourite abodes. "The island of Nainstivoë, near the coast of Ceylon has a small temple sacred to Naga-Tambiran, the Serpent God," where numbers of Cobras are daily fed by Pandarms (*Early Races*, II. 411). Rahoo, already mentioned, is the Ceylon Boodhist planet, called the "Serpent and Fish," of which Upham gives us this drawing. He is both male and female, and therefore immortal; and is "one of the houses in which the Sun dwells," that is, a sign of the Zodiac. Upham makes him more like a camel-leopard than a serpent, but not having any original before me, I copy him. We have an abundant literature telling us of Rahoo; he is the holder of fertility or the fish in one hand, and apparently of a young snake in the other, which takes the place of one of his breasts; or else he has only one very prominent breast. A dog as passion rests precisely where the tortoise and serpent are seen kissing in Montfauçon's great Hermes, and at that suspicious place which the Serpent is "to bruise" the עֵקֶב, *Akab*, euphemized as *Heel*. His dress is kilted up and chequered exactly as in the case of the Goddess Kandoo, or the Moon, another house of the Sun, of which more in its place.



Fig 124.—BOODHIST CONSTELLATION, RAHOO. SERPENT AND FISH.

Thus, then, we find the serpent everywhere, for Passion or Heat is as necessary the objects on which it acts, which are nothing when bereft of it. The Lingam Stone is nothing if it is not the Sun-Stone or Serpent-Stone, nor are Moons or Astartes of any consequence save when influenced by this motor. Col. Forbes Leslie sees Nagas in the ascending Nodes, in Elephants and other astronomical figures. Indra is tame, except as *Naga-Indra*, or shortly, *Nagendra*, and so is Zeus and Juno, sky and air. The Kelt saw a Naga in the thunderbolt, which he called *Beir*, and explained to be *Tein-Adhair*, or Ethereal Fire; for *Beither*, he said, was a *dragon or serpent*, as well as Lightning (*Early Races*. II., 415). But let us now look at him in his mountain home near the southern extremities of Europe, to which, as the seat of one of the greatest of Pythic oracles, we must devote some special attention.

As usual we must carefully study the *topography* of the Shrine, for it is always this, and not signs or miracles, from or by the gods, which first attract wise priests. Fitting scenic effect is necessary towards the success of every drama we

intend to place before the public, more especially if we wish to inspire an enduring reverence, awe and worship, with tragic interludes. This stupendous, dark, and frowning mountain, with its strange, weird, rocky cleft and holy water, was enough to establish any shrine; but when, as here, the spring in the gaping cleft; was not only thermal but sulphureous, then, indeed, was it "nature's own door," the "holy of holies;" which the Greek esteemed this Pythic fount. It had, however, many other symbolic and awe-inspiring features, as the two great East and West masses, which hung imaginatively over it like huge bosses, cheeks, or bosoms. Asiatics, or indeed any careful observers of faiths and their sanctuaries in, the East, can generally tell at a glance, from the topographical features of a hill or holy place, to which god the shrine belongs. I have never experienced any difficulty in doing this long before I reached the shrine, and even in cases where I knew nothing of the cult of the temple I was being led to see. The formation of the rocks, a favourable bend of the rivulet or river, the disposition and shape of the hills, will generally proclaim to him who studies the faiths of men in whose "awful presence" he stands. Thus I at once saw Siva or Apollo on approaching Delphi, and Palas between the Sabine and Etruscan Mounts, where Tiber bends his, or rather *her* stream; for he was sacred, no doubt, to yonder Albulan nymph of sulphureous breath, who dwells in that pretty retreat at Tivoli, regarding which much will be said in its place.

When visiting Delphi, now many years ago, I was not so conversant with my subject, and especially hazy in regard to Solar Shrines, of which we have but few living specimens now in the East, and none purely Solar; so that on approaching the "resplendent cliffs" with their caves and monastic buildings, I was at a loss as to the deity until I saw the cleft and Kastalian fount. Still there were no poles with the usual serpent streamers, though the cleft and *well* soon made me feel whose presence had been here supreme. The gods were, however, suffering grievously from neglect and loneliness; no bell, nor chaunt, nor even a shed, welcomed the weary pilgrim; no well-trod, sweet, shady nook was here where he could sit and worship his god, as we are so well accustomed to meet with in the East.

How had the mighty fallen! Yet not by reason of the faith now dominant in Europe, but before the marshalled hosts of advancing intelligence, which the Academic groves of Greece, and the suburban villas of Rome so freely gave forth. Though Asia and Africa, nay, all earth, once owned the sway of the faith which had ruled here; yes, and in a manner which neither they nor any great nations of men ever will again so absolutely own; though poet and pietist for thousands of years had never wearied of singing and hymning the glories of the deities of the triple or, perhaps, we may say quadruple faith¹ of Delphi—and none did this more than the people of the coasts of this central sea, and the sweet isles of Greece—yea, in due time, Delphi's end too had come; and as all earth-born things must die, it too passed away as a

¹ All the five streams of Faiths were here, though the first *Tree* is almost undiscoverable.

wearying dream before the advancing tide of human knowledge and exact science. Tennyson never wrote more truly than when he thus described the ephemeral nature of all "Religions," although every race, nay, every earnest pietiest, oft declares of his own, that "it will never pass away," no, "not a jot or tittle!" whilst it is changing all around him, if he had but eyes to see and ears to hear."

"Our little systems have their day
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they."

In vain does "the Blind Bard of Delos" and thousands of others down to our own day now try to bewitch us into madness whose feet are stayed on Reason, and whose anchor is not only "common sense," but keen and sceptical science; we listen and oft admire, but smile when asked to join in the worship which he sincerely and often beautifully offers to his deity. Seldom did the Delos Bard do so more rapturously than when looking, we may imagine, from the lofty precipices of Parnassus over the holy dwellings of Krisa, down far away into its lovely bay, or, as with eyes over Delos, Samos, Lemnos, and Sacred Syrus, he cried with exuberance of pious joy:

"With thee each rock, each headland brow
Of lofty mountain rang,
While Rivers in their seaward flow,
And toppling cliffs, with waves below,
And creeks thy praises sang."¹

But we must leave the Poet and the past for a time, and here relate all the prominent *facts* concerning this—one of the most important of the Sun and Serpent-shrines of earth.

That which we now call Delphi was the oracle of the Python and then of Apollo; it flourished long before the days of the Hellenes, or of the tales and myths, for we have not yet any correct histories, of the early tribes who worshipped here. Trophonius, the *Basileus*, and his brother, *Aga-Menes*, or "Man of Love," built, says mythic tale, this shrine for King Hyreus; query *Hur* or *Sol*?² but this hereafter, when we investigate the kingly name of Attica and the origin of the Basilica of Romans, and of the great modern Faith, whose priest rules from the seven hills, of which the foremost still is that of Pallas. Delphus, Delphua, Delphoi, Delphis, &c. have all a feminine signification, perhaps as connected with Δ, Delta, the "door of life," womb, or the Delta, as the most fertile part of a land. The Delta of Egypt was a synonym for Isis, but the roots D-el or Del, D or De, Di, Diu., Dev, Div, T, Teu, Zeu, To, So, Go, &c., have never yet been properly investigated by competent men; Bryant and Faber had not sufficient knowledge of Phallic faith and Eastern lore; and their mistakes are, in the light of our present knowledge, often very quaint. D added to a word, as to *Oanes*—which

¹ Hymn to Apollo, xxii. 4, quoted by Pococke, I. in G. 303.

² It was adorned with Serpents.

Faber thinks is the origin of Dagon, gives this Kaldian male god a female form, and so in the case of Ana or Anu, as roots of Diana; but it oftener gives merely the androgyne form which all great Deæ had. Dag, we know, has the signification of *fruition*; and hence, perhaps, a fish; whist On, Om, or ॐ is “power,” as in Am-on. I suspect *D-elphi* unites all the male, female, serpent, and oracle or mouth-piece ideas. Jove, we are told, created Pandora to ruin his lieutenant’s *manly* creation; and we thus see in woman—the traditional tempter, the possible reason why such words as Delos, Deleastræ, Deleasma, &c., are all connected with “a bait or enticement,” and probably why Deltas or Delta is also a “book or tablet” on which a man may write, an analogous meaning to the woman’s mirror-symbol, in which man may *mirror* himself.

Although I have personally most carefully inspected the Pythian shrine, I will here try to describe it in the words of others rather than my own.

At the foot of mount Parnassus is situated the small hut populous town of Kālamata, and here let us spell all names with a K, rather than with that very deceiving C, and it will make more clear the close connection of early Greek story and geography, with India and its Kāla, and Kāli—Siva, and Sivi or Parvati. This last lady is one whom, I have no doubt whatever, we have; here found in Greece; and I am not the first discoverer by a long way. Moore suspected her here forty years ago, and I can assist his idea, by adding that Parvati, who also is Bāvāni or Bāmāni, is, by Jains, called *Parsva*, the wife of Parsavā-Nāt, their great serpent *Tetankār* or Incarnation. The birth-place of Parsvā was near Vernāsi, the old and sacred name of Kasi or Benares; so that the early eastern wanderers to the Krissæus Sinus, which Poccoke, no doubt correctly, shows us was Krishna’s Bay (for Delphi is his, as Apollo’s shrine), would very naturally call their great hill, full of gaseous clefts and caverns, and of womanly contour, Parsva’s own Vernasi or Pernasi.

I wish my reader would take the trouble, as geographical illustration is very costly, to here consult a good map of the province of Phokis, from the Bay of Krissa up to the holy shrine, amidst the boisterous waters of the sacred Pleistus. and over the great Parnassus to Opus of Lokris on the Eubean Sea. All about here is “holy soil” and especially so easterly, over by that once so important capital city, Orkomenos and its fertile plains; these rise gently out of the far-famed *Kopais Lacus*, fed here by the troubled Kephissus, which drains off all the Eastern waters of Parnassus and Mount Kerphis. To the searcher after faiths there is far more than mere classic story mixed up with all that we have read regarding the vast basin we here see spread out, and which stretching away down south and east to the great ranges of yonder “Mountain of the Sun,” and the spurs which shut out the Theban plain, thus embraces nearly all the once strongly pulsating heart of Beotia—the land *par excellence* of all European lands, for myth and fable.

Parnassus shelters its most holy spot in a very warm angle, which it abruptly makes here by turning nearly due north and south from a direct east and west course.

No easterly winds can thus touch its shrine, but only warm southerly and western breezes, and this is here very necessary; for the oracle is at a considerable elevation and embosomed amid lofty precipices, where otherwise cold biting winds would have swept and eddied around and made the place such a home as ordinary priests would not care to dwell in; but nestled as here in the warm bosom of the great mountain, it is exactly the kind of spot I should have expected to find it. The chain, on leaving Delpbi, dips, and passing away down south, rises again in grandeur to form Mount Kerphis, and nearly land-lock the glorious bay into which so many thousands of pious and anxious souls have sailed, and no doubt fallen on their faces before the great goal they saw there opening in front of them, as they rounded the prettily dented shores of Kerphis. The mountain chain, after Kerphis, again resumes its east and west course, and with another dip rises yet again into a glorious mountain, called Helikon after the great god of day, and then fades away into the fertile plains of this land of myth, feeding Kopais on its left, and the garden meads of Therpis,—that brave city of the Muses, on its right, finally expending itself under the walls of immortal Thebes.

Strange how many names we have on and around Parnassus beginning, as Moore would say, with *Kal Ionic* or Krishn-Ionic sounds. We have the towns of Krissa and Kira, Mount Kirphis and Bay of Krissa on the south; whilst Keronia, Orkonion, and the “lake of the Kopais, Krishna’s sweet-hearts,” says Pococke, lie along this great mountain’s eastern base. Of old, says Bryant (iii. 329), Parnassus was actually called Ark, or *Larnassus*, from Laren, which he hold to be an ark, and I hold to be still more in regard to female symboliam. The name, he thinks, may have been Larenasos, nesos, νῆσος, signifying of old not only an island, but a hill or promontory; in short a Parvati—that “mountain goddess,” and ark of all mankind. The Akropolis of Thebes lying at the base of Helikon, was called Nesos, so that Par-nesos, or Lar-nesos, signified merely *a great female hill*, that is Ark-Omphe, or Caput-oline in contradistinction to Pala-tine. This assures us that most names compounded with Lar, Larina, or Laren, had a feminine signification, the same as Thebes or Argos. In the Akropolis of Argos, where was the ark which Da-naus the Arkite was held to have established, we know that “the Laris or *Navis biprora* was worshipped,” and watched over by women styled Danaidæ, or priestesses of the Argus. Men who were great Arkites were called by names compounded with Argos or Ark, as Arkisius or Arkasius—possibly *Arkas-Ionas*. Bryant connects all with water, deriving Lares from the sea, as where *Larinentis Alieus* is in *Hesychius* called a man of the sea (p. 332). So Larinæn signifies “fishing,” and Lar and Larus a sea bird, of which more hereafter, for here we must continue our topography of the shrine nestled in the high-sheltered bosom of that great Omphe, where kings and the mighty ones of earth continued for long ages to go, and pray, and strive longingly to know the will of their God.

Delphi has a convent and ruins situated on a rising ground, screened by high

cliffs to the north. The fountain of Kastalia, that is Kāsi-Tāl, the “sacred” or “pre-eminent Lake,” is excavated in a rock of marble and still exist, though choked up with weeds and thorns. Behind it were the remains of an arched passage hollowed out in the rock: the cleft on the east aide of which was the fountain, widens at its mouth, and rises to a considerable height ending in two points; see Walpole’s *Turkey*,

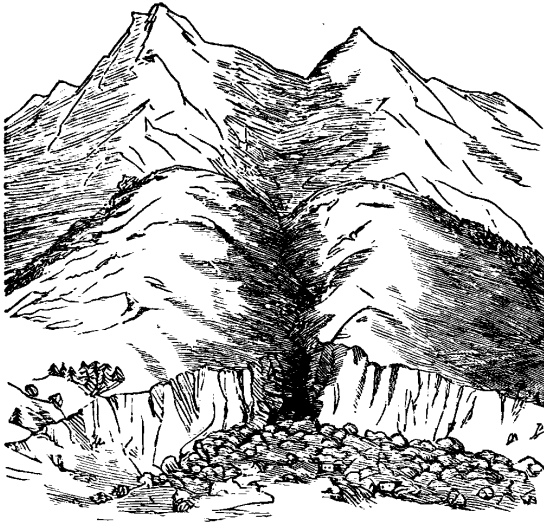


Fig 125.—THE PARNASSUS IDEA.

p. 37. I give here a *general* view of the natural features outside and around the shrine, embodying not so much of the artist’s view of hill and cleft, as the *idea* which seem to have seized the imaginative religious mind of the first founders and supports of this oracle. It is clearly akin to that wild worship of caves and clefts, of which Bryant gives us a plate—the first of his first volume, showing how fully impressed this deeply read author was with the fact, that man’s first worship was the cave or ark; nor is it yet dead: do we not see it in the holy “Cave of the Rock” at Jerusalem, the holy caverns of Bamian, Elephanta, Elora, and

a thousand such shrines, nay, also in the dark Adytum of the Al-Kaba, as well as the richly dimmed altars and crypts of Christian shrines? Pausanias assures us that the “Cavern in Phocis was particularly sacred to Aphrodite, and that here she always received divie honours.” The very “word *Caverna*, a cavern, was denominated originally *Ca-Ouran*, *Domus Celestis vel Domus Dei*, from the supposed sanctity of such places” (Bryant, i. 271). Parnassus. itself, this author adds, quoting numerous ancient writers, was rendered holy by this “mighty chasm in the hill, ὄυτοκ χάσματος ἰν τῷ τόπῳ, and Apollo is said to have chosen it . . . on account of the effluvia which from thence proceeded.” Bryant, in his Plate I., gives us “Mons Argæus ex Numism Tyanorum et Cæsariensum,” very quaint looking holes indeed, and which I do not think he sees the full significance of; these I give the reader in Plate XIII., v. VI. The Greeks knew the Delphic Cavern in their earliest advent, as *πυθῶ*, Pytho, which might signify merely the mouth of a god or goddess, or come from Pur-ain, the mouth of a fire fount. At this early period a very nauseous and intoxicating vapour used to issue from the cleft, and spread up the whole mountain gorge; but this has long since ceased.

The earlier Grecian story of the Shrine seems to be connected with a fire which is said, in 548 B.C., to have destroyed the very ancient temple which had been built by Princes “Trophonius and Agamedes, sons of king Erginus, who ruled over the Minyeen Empire,” from the adjoining capital of Orkomenos. The princes and their names are mythical, but full of religious ideas which I shall have to dwell upon hereafter; for Trophonius was apparently the first *Basileus*, a name very early given to the

head of a state; it was adopted as the official title of the Arkons of Athens in 1024 B.C., by Akatus the second Arkon,¹ who, however, but continued in this the title which used only to be applied to kings. Between 357 and 346 B.C. the Phokians used the rich treasures of Delphi to the great scandal of the pious world, but to the necessary protection of themselves against all the rest of Greece, they being merely the custodians of the world-wide shrine, for its treasures were not Phokian, nor the property of any particular province. After its destruction in 548. B.C., all states and even foreign kings and nations voluntarily subscribed to rebuild it, among whom was Amasis or Psametik II. of Egypt.

The general features of Parnassus, taking a bird's-eye view of it, from the front of the Shrine, is a huge block of mountain, slumbering behind two rising mounts—themselves of great height and grandeur; these falling towards the south are broken into a fearful chasm, which has torn down the base of the mountains and thus formed undulating and gently swelling terraces, now clothed for the most part with scraggy brushwood, amidst which various Pietists and Shrines have found a safe abiding-place. The general features of Delphi have been so abundantly described by abler writers, as well as by good artists, that I will not enter on any details beyond what pertains to the *Phallo-Pythic-Solar* features, such as I have not anywhere seen adequately dwelt upon.

Parnassus has two great east and west summits colled Tuthorea and Lukorea. "Immediately above Delphi the mountain forms a semi-circular range of lofty rocks at the foot of which the sacred town was built. These rocks were called *Phaidriades*, or '*the Resplendent*,' from their facing the south and thus receiving the full rays of the sun during the most brilliant part of the day. The sides of Parnassus are well wooded and its summit is covered with snow during the greater part of the year It has numerous caves, glens, and romantic ravines. . . . On Mount Lycorea was the Corycian Cave (*Kor-ak*, or Sun-Cave), from which the muses are sometimes called the Corycean nymphs. Just above Delphi was the far-famed Castalian spring which issued from between two cliffs called the Nauplia and Hyampolia Between Parnassus proper and Mount Cirphus (*Kirsus*?) was the valley of Peleistus (*Pal-i.s-theus*?), through which the sacred road ran from Delphi to Daulis and Stiria," says the writer in "Smith's Classical Dictionary." The names of the cliffs evidently signify N-omphe and H-omphe, Nin and Hea, or female and male. Nauplia was the port of Argos, and Hyampolis was a very ancient town of this province (Phokis), founded by the Hyantes, whom Kadmeans drove out of Beotia, and which therefore probably flourished here some eighteen centuries B.C. Pococke tells us that the Phokians were our Northern Indian Bojas, and the Beotians, our Baihootias. whose ancestors lived on the banks of the Behoot or Jailum; and without committing myself to the details of his or Moore's most interesting and erudite writings on the Indian origin of

¹ Philander in Smith's *Greek and Roman Antiquities*, articles "Basilica" and "Archon."

Greek and most Mediterranean Faiths, I may remark that the learned are slowly giving their assent to the necessity of seeking for the roots of these faiths in India, Bactria, and Iran.

The first discoverers of Delphi are naturally enough described to be shepherds, who, as well as their flocks, used here to be often seized with convulsions, owing to the fetid gases coming out of the chasm. It was then said, as in the case of poor demented ones all over the world, that all who had the premonitory symptoms could prophesy. Even in the palmy days of the Oracle, when the exhalations had greatly subsided—they have now almost entirely gone—the priestesses had to be careful and not sit too long on or near the Tripod. Instances are related of the priestess falling off this in convulsions, and even expiring on the spot, so mephitic were the gases. The torrent into which the waters of the sacred spring flowed was called *Pleistus*; whilst towards the source or on the watersheds around we note several Phallo-Solar and Indian names. Pausanias tells us, that here was a village of *Kal-amæ*—that is, of Mother Kāli, in which was a temple to the Syrian goddess *Kali-dia*, or we would pronounce it *Kāli-Deva*. The Pleistus very shortly joins the *Krisa*, which is then called *Kala-mata*, an Indian designation, containing the meaning of blackness and fierceness, or black-faced one, as Moore shows it is entitled to be called. The waters then fall into the beautiful gulf of *Krisa*, near the town of Kirha; all of which names justly entitle the locality to be called the Seat of Krihna, the black Apollo of India, and conqueror of the Serpent, which the Delphic Apollo was. Mr Walpole describes all the country as “dark and wild, broken in the extreme.” “If the founders of oracular imposture,” he says. “wished to select a spot whose wild and desolate seclusion would deter such an influx of visitors as might endanger a detection of its mechanism, they could not have chosen a happier situation. Parnassus is for the most part a savage moss, with scarcely any vegetation to relieve the rugged surface. The fountain of Kastalia, stripped of its fanciful embellishments, is a small spring issuing from the chasm which rends the cliff from its base to its summit.” “Here then,” truly adds the great writer of the *Hindoo Pantheon*, are all the elements of a site of Hindoo superstition . . . A savage rugged-surfaced moss; a conical mount like Parnassus; and above all, a stream issuing, Ganges-like, from a cavernous chasm rending a cleft from base to summit.” It is possible that the *Tal* of Kastalia. may be Sal, and convey the meaning of a salt or bitter spring; thus we have a lake, *Nyne-tal*, issuing to the plains of India through a sulphureous cleft; so that *Kastaly* may then mean a very sacred bitter lake or fount. All the bills around Para-nasa are sacred to the sun as Kirphis and Helikon (Heli-konda or Hill of the Sun), and Para-Nasa is sacred to Bacchus, says Lucan, quoted by Moore—

“Mons Phœbo, Bromioque sacer.”—Phar. v. 73.

Byron, writing “from Kastri (Delphos at the foot of Parnassus)—now called Liakura,” says: “The little village of Kastri stands partly on the site of Delphi. Along the path

of the mountain from Kryro are the remains of sepulchres, hewn in and from the rock. A little above Kaatri is a cave supposed to be the Pythian, of immense depth. On the other side of Kastris is a Greek monastery. Some way above is the cleft in the rock, with a range of caverns of difficult ascent and apparently leading to the Korycian cavern mentioned by Pausanias. From this part descend the fountain and the dews of Castalie (Kas-tali) . . . The Curtian (Kar-tian) lake, and the Ruminian fig-tree in the forum, having been touched by lightning, are held sacred, and the memory of the accident was preserved by a puteal or altar, resembling the mouth of a well, with a little chapel covering the cavity;" and as wells and their mouths mean woman, this chapel should, as Moore says, be dedicated to "Our Lady." Another traveller of the years 1809-10, who is perfectly innocent of my subject, describes the Delphic chasm as something very extraordinary.¹ "It is," he says, "an immense cleft rending the mountain from the clouds to our feet," for he was then standing near the little town of Kastris.

Parnassus to the north is now always called *Lugare*, and that part of it bears the very Hindoo name of Trikala, which is one of Siva's names, signifying him of the Trisus or Tri-Soola (three thorns) or Thyrsus. Parvati is called Tri-Kāli-devi-Koomari, or the triple-maid. A curious fact in connection with Parnassus, and one which would alone make it very holy in Sanskrit-Aryan eyes, is, that the shell called *shank*, or Concha Veneris, of course very diminutive—the Entrochi, are found all over it, and at its greatest elevation (*Dr. Clarke's Travels*, p. 207).

Christianity has never neglected this so-called "Pagan shrine" nor yet misunderstood it, if we may judge by the saint she has here located, for Mr. Hobhouse found "*in the rocky chasm dipped in the dews of Castaly*," but safe "*in a rocky niche*," a Christian shrine; and close by "*a hut called the Church of St. John*," H yea verily, of IOne, she who had once reigned here supreme; "whilst on a green plot a few yards below the basin, in a little grove of olive trees, stood the monastery of Panhagia or Holy Virgin," so that here we still have, and beside *her sacred fons in the cleft*, men who have consecrated their manhood to the old Mother and Queen of Heaven, just as if she of Syria had never been heard of! Doubtless they knew little of what civilized Europe calls Christianity, for I have often spent many days conversing with such men, and seen little difference between them and those similarly placed in the far East—fervid Christians though Greeks and Syrians are. Another traveller through Greece—Hughes—as quoted by Pococke, says that Strabo rightly describes Delphi as "a vast natural theatre," which he thinks "just even to the minutest details for the city was not only built upon a fine semi-circular sweep of the mountain, but suspended as it were upon regular gradations of terraces built in the Kyklopean style of masonry;" and, adds Pococke: "From his rock throne and his town, could the Indian god-hero—Krissa (Krishna)—see glittering like burnished gold in the setting sun the waters of the Krishnean Bay." Delbhai were the descendants

¹ J. C. Hobhouse's "Journey Through Albania," &c., 2 vols., Lon., 2d ed., p. 246-7.

of Arjoona, the third Pandava prince, “whose martial bands, under the name of Vaijayan (Aigaian) . . . settled. on, and gave a name to the Egean Sea; on whose north was the gulf of Therma (Dherma) . . . another name for Arjoona . . . Delbhi or Arjoona was. the bosom friend of Krishna,” says Pococke (I. in G. 291); but I must pass on and speak somewhat in detail of the very important *Naga-Poota*, or Boodha, of the Serpent race, which guarded the rocky cleft and dwelt in the fountain; and whose principal part was the golden-headed Tri-soola or Fleur-de-lis, found whose shaft wound three serpents.

A triple serpent column, say all writers, was set up in the *Kas-talian* or holy spring, and a seat was there for the Pontifex Maxima; for a woman had to sit here, else the god spoke not. Now because some coins, sacrificial tripods, and many writings speak of these, and of “*the Tripod of Delphi*,” on or from which the priestess gave the responses of the Deity; it has, been concluded by European writers that these were one and the same, and hence they show, as Mr. Jas. Yates does in his article on *Tripos* in Smith’s *Greek and Roman Antiquities*, an elaborate tripod with a basin, having circular supports over it to carry a seat, on which it was supposed the priestess sat. This may very probably have been part of the furniture of the Delphic temple, as temples require and usually contain many similar rude tables for the flowers and gifts of visitors, but a three-legged table is not my idea at all of the Pythic Tripod. All who know Indian Sivaik shrines will remember the common little rude tables which stand about in them; and no doubt these became in Delphi’s later days more elaborate and carried a sacrificial bowl or cup like our Church fonts; but these three-legged articles have no connection in my mind with the tripod of the god. *He himself is a tripod*, but he is also that on which we have seen the bird sitting; and his emblematic tripod is known as his *Tri-Soola*, a most potent and important article.

It is the trefoil-lingam with which he strikes the yielding “earth-cow,” and which brings water from the rock; it may or may not have serpents twisted on or about it, like Mercury’s Kaduceus, or the rod of Eskulapius. The whole tri-lingam in the Hippodrome of Constantinople is formed of serpents; and the column is, as I here show in Fig. 126, situated in *a pit*. I give in Fig 127 an actual landscape of the Hippodrome as drawn by myself many years ago when at Constantinople; but here in Fig. 126, I wish to present my readers with the *three religious ideas* of the spot. Thus on the left we see the symbol of a pure phallic faith—that which preceded the Serpent; while on its right we see neither Serpent nor Phallic ideas forgotten in the Temple of this later “People of the Book;” for in the ever-recurring domes, or globular forms of mosks, we have the Omphe and Solar ideas; and in the minarets which correspond to the Jewish, Boodhist, and Christian candles, we have the still repeated idea of the Obelisk; in all, we have Ophis or Python, and Apollo, the Sun, Serpent, and Sun-stone, whether called Mahā-Deva, or Pārvati, of which Omphe more hereafter. The Tripods of Apollo and Bacchus, and that consecrated to the muses, were certainly not “tables” if I

have in any way studied solar, phallic, and serpent cults aright, in the temples of the East, and the literature of Europe. Nor did Hercules, when fabled as having raped Apollo's Tripod, steal or rape a table; but rather are we to understand that he stole Passion from the Sun, or ran away with solar nymphs or the passive energies of creation.

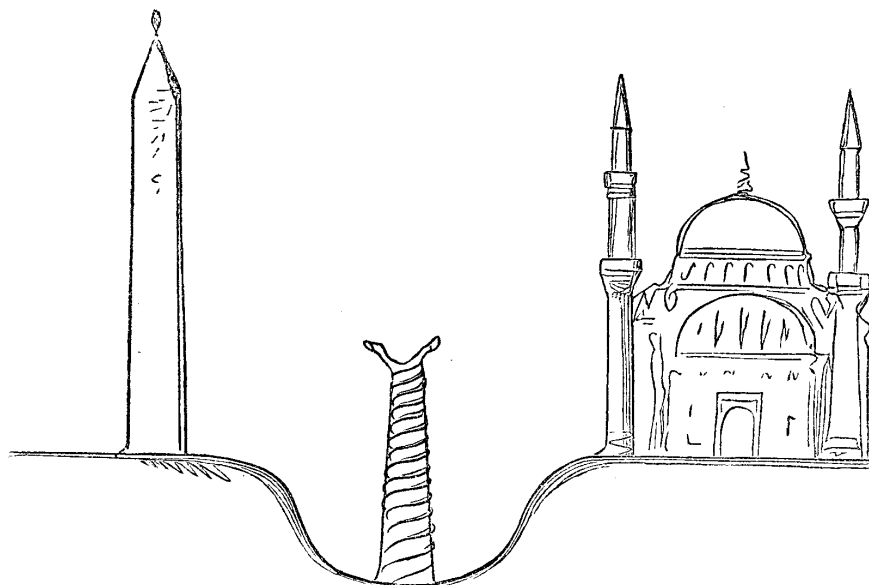


Fig 126.—SECTION OF SYMBOLS OF MOST MODERN AND MOST ANCIENT FAITHS, AS SEEN AT CONSTANTINOPLE.

In the story of the Rape we are told that Apollo recovered his tripod—that is the Sun regained his power, when he is pictured as a bright and joyous son of Song, with his lyre and Serpents—love and passion—ushering in the vernal year, and *this is exactly the Ter-ambus or Egyptian Omphe idea*. The base of the Tripod was, we are told, emblematical of the God; and as the Tripod was the Pytho-phallic cone or conicla column, so we may be quite sure that the base was the Argha or Yoni.

Pausanias tells us there was a more ancient tripod than the one Herodotus describes, but adds that it was earned off by the Tyrrhian Hercules, and restored by the son of Amphitryon, so mayhap this was it.¹ The word Am-phi-tryon bespeaks the triple sun-god. It is improbable that the golden portion of the tripod carried off by the Phokians was ever restored. The tripod was called the image of truth,² by which I would understand Light, or Ur, as the Urian Jove, which is true of the sun-column; but it might be also Themis and the Mirror, or Māya. To show how close was the intimacy between the Serpentine columns or Serpents and “emblematical bases,” Priestesses, Arghas, Vases, &c., we have a story related by the learned Montfauçon, that there was another Serpentine column, supposed to have belonged to Delphi, in which three brazen legs support a *Vase*, and round one of the legs is coiled a serpent; and Bulenger tells us that live serpents were kept in the adytum. I believe that we see the idea of the Priestess sitting on the tripod in that vase over the Maha-Deva, in Fig. 40, page 121, for woman is the vase; and in Delphi, where the oracle spoke with power and far-seeing wisdom, doubtless a throne was erected over the emblem of Life and Salvation, of which

¹ Paus. x. 830—Herod. ix. 81.

² Montfauçon II. 86.

our rural Maha-Deva was and is the original. See also the vase-worship of Egypt in the Ark of Phile, which I give at page 190.

The Serpent-column—so felicitously placed in this oval pit—seems to be the highly Sivo-tri-pythic column, which we observe in *Smith's Dictionary of Antiquities*, as the tripod seen by Spon and Wheeler in 1675, and which they said was 14 to 15 feet high. I think they have mistaken or manufactured the third head; for when I visited the *Hippodrome* or *āt Meidān* of Constantinople in 1857, I did not see it, but my attention in those days was not so minute as since. I believe the heads were only perfect up to near the end of the seventh century A.C. One head is said to be carefully preserved in a Christian shrine, "the armoury of the Church of St. Jerome." A writer in the *Dark Blue* of, I think, 1872, says that De Quincy carefully describes the column, calling it "the greatest talisman of Constantinople, having its original in the Mosaic serpent which healed the diseased if merely looked at." "This consecrated talisman," he says truly, "was venerated alike by Christian, Pagan, and Mahomedan;" and, writes the Rev. Mr. Deane,

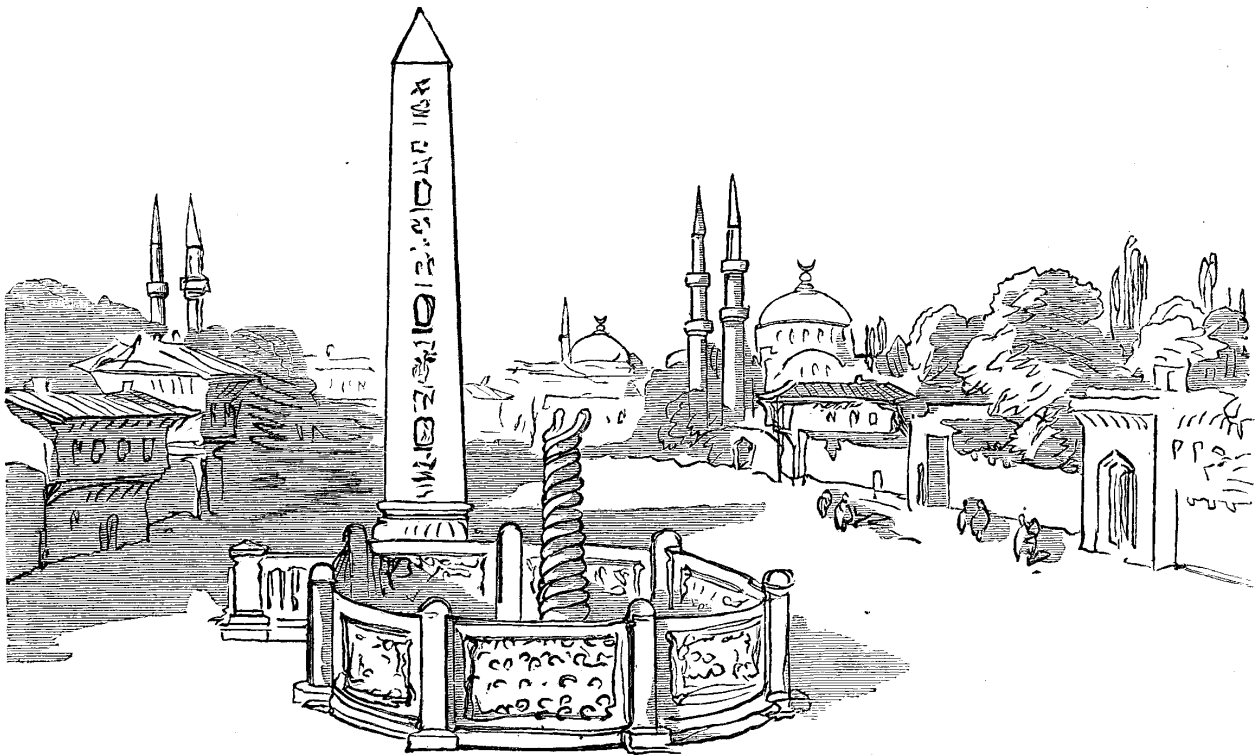


Fig 127.—THE AT-MEIDAN OR HIPPODROME, CONSTANTINOPLE—SKETCH BY THE AUTHOR IN 1857.

"so superstitious are even the present Turks concerning it that they say: 'Although, in consequence of the lower jaw of this brazen serpent having been struck off some serpents do come into the city, yet they do no harm to any one.'" (Annals Tur. 213). De Quincy says that the column was struck on the head by the last great iconoclast race, in the person of Mahomed II., on 29th May 1453, when he conquered Constantinople, then the glorious bulwark of Eastern Christianity. Even he, however, the mighty conqueror in his hour of triumph, feared attempting to crush the symbol of a mighty

and wide-spread faith, and only “scotched the snake.”—“The fanatical Sultan riding to his stirrups in blood, the conqueror of the last of the Cæsars—who had glorified his station, and sealed his destiny by martyrdom—advanced to the column round which the triple serpent soared spirally upwards, wielding that iron mace, his sole weapon and well-known sign in battle, struck it on the head, and shattered. one head only; crush it and destroy it he did not.” His people called it a symbol prefiguring the fortunes of Mahomedanism, saying that his good genius wisely prompted him not to entirely crush the serpent. This serpent-column was, it is said, the work of Greeks, chiefly Lacedæmonians, after their victory over Mardonius at Plataia, and is said to have been made out of the spoils of the Persian army obtained on that golden-lettered day of two great victories—the 22d of September 479 B.C. “For centuries,” says a Reviewer in *The Dark Blue*, “it stood close to the altar of the Delphic oracle, and was surmounted by a golden tripod.”

From my drawing of the broken column and its present locale in Constantinople, it will be seen that the constructors of the Hippodrome have in a very extraordinary manner, and I believe quite ignorantly, placed the serpent-column exactly in the same position and with the same accessories, as the most learned votaries of phallic-serpent faith would have demanded; for mark that it is still in in “the Abyss,” oval pit or Yoni; and, alongside of the “Column of Desire,” or the obelisk; and close to the Moslem Moske and its candlestick columns, as if designed to expose also the roots of that faith, or, at least its architecture. Verily here stand represented Osiris and Isis, Apollo, Typhon, Ceres, Sun, and Fire; as well as every emotional, and also some of those spiritual ideas which can be abundantly gleaned from the various utterances of this once so celebrated oracle. Several authors, apparently following Herodotus IX. 8, say that this Serpent-Lingam, evidently *Tauri aut Arei sed non hominis*, carried a golden bowl, that is, was the Somnāt Siva, with the crescent over the tripod, a not uncommon form of Tri-Sool to this day. But let us return to the spot whence the triple serpent came; for we have only described its surroundings; and not tried sufficiently to read the meaning of the old priests and their followers.

The site of the Python was the Navel or Omphalos of Ge or Terra; and we see it is also the reverse of this, “the caves of a great theatre, shut it, but cleft in the centre; from whence poured the water of the Kastalian spring,” that is waters from a *Holy* or *Heated* source—a fountain and spring, it was said, of immortal life; and one, too, which has given joy and consolation to thousands, aye millions, for some 1200 years.” The founders, we are told, were Lukoreans; that is, followers of Apollo, or Maha-Deva, and so we recognise our Sanskrit-Aryan friends, whom my chart shows, when Delphi rose to prominence, as spreading away west, full of such learning and poetry. “In the centre of the temple was a small opening in the ground, from which, from time to time, an intoxicating vapour arose; over this chasm stood the Priestess, called Pythia, whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour, were believe to contain

revelations from Apollo,” or Pytho of earlier times. I see then, in this great mountain



Fig 128.—CERES AND APOLLO FERTILIZING THE EARTH.

and its ‘*Abyss*’ and thermal font, our old Queen Parnasi, or Varnasi, or Parvati. She is that great passive, sullen-looking mass hid away in the clouds, but who descends to earth in the two lower, full-crested Montes (see sketch on page 360), below which comes that huge Omphalos, ending in what has ever been called “*the Phaidriades, or Resplendent ones,*” in the secrets of which lay the sacred cleft of the Sun—the Korykian Cave. Is not this also the idea which the races of Greece have perpetuated in marble, as in this of Ceres, which I take from Montfauçon’s supplement to his *Antiquities*, page 76? Here she fertilises the earth, herself fertilised by the Sun; Love as young

Horus or Apollo carries a laurel branch by her side, whilst below is the inscription: “CERERI, MATRI MAXIMÆ, FRUGIFERÆ, QUINTIUS GEMALLUS. V. S. L. M.”

Juno appears in a very similar marble, pictured by Montfauçon at page 64, sitting on a Rock, possibly the *Tsur* or “*Rock*”-Jehovah of the Jews and Phenicians, with a bow and tipped with flowers, and the peacock at her foot, brooding over the creation thus symbolised. She is called “*Juno de Bresse*” and holds aloft in her right hand a human heart, the *Ait*, or *Ain*, or seat of Passion, as typifying that which she reigns over; she presses her bosoms with the other hand, and pours forth nourishment on all. Now, in these leading Mothers of Creation, I feel assured we see some of the ideas conceived and worshipped by the Greeks in this mountain and cleft. I believe they saw Ceres, the great Pythoness, as well as the Sun in that “*Resplendent One,*” who was undoubtedly the chief part of the worship at this Kastali font—*Ain-omphi*, or Nympheum. She is the Parnāsi, or Varnāsi in that Fons, Well, and Reservoir, as well as a Serpent facing great Sol, whose beaming southern rays at this particular spot the fertile and imaginative genius of the people thought from this source of bliss, permeated, and impregnated all their country. I must here try to make this clear, although it would take a volume to distinctly show all the phases of *Mountain-worship*, of which this is a part.

Orpheus and his disciples went yearly, we are told, to offer sacrifice on a high mountain. All Persians worshipped on the top of high hill; whilst “*some nations instead of an image worshipped the hill as a deity,*” see Bryant I. 293, quoting in the original *Maximus Tyrius Dissert.*, VIII. 79. “So worshipped all the people of Cappadocia and Pontus. Mithradates, when at war with the Romans, chose one of the highest mountains in his dominions, upon the top of which he reared an immense pile equal in size to the summit on which it stood; and no sacrifices, perhaps, ever equalled in magnificence that which was there offered. . . . The pile was raised by his vassal princes, and the offerings, besides those customary, were wine, honey, oil and every species of aromatics. The fire was perceived at a distance of nearly 1,000 stadia.”

In like manner Virgil makes his hero choose a similar situation for the Temple which he erected to Venus, and for the grove which he dedicated to the Manes of his father. India, China, and Japan do the same to this day. A great height was chosen because silent and lonely; and well adapted to lift the mind, like the body, above the affairs of the lower world; but the chief excellence, says Bryant (p. 295), “for which they (mountain-omphi), were frequented, was the OMPHE, ὀμφέ, interpreted *θεία κλήδών, vox divina*; being esteemed a particular revelation from heaven.” After investigating thus correctly, Bryant loses himself, for he adds: “I know not for what reason Hermæus in Plutarch (Isis et Osiris II. 368) called this Omphis by the name of an Egyptian deity; and interprets it *Εὐεργέτης, EURGETES—THE BENEFACTOR*, as in Luke xxii. 25.” It has long been clear to me that the god worshipped on the tops of hills, was THE LORD GOD OUR BENEFACTOR, but principally here I think “*the Benefactress*,” as the omphis was usually the large round top, as it were; of the place—the womb or navel. The word omphe “was sometimes expressed without the aspirate,” viz. OM-PE, also AM-BE, and “the oracle was styled AM-BON” (Hesych, quoted by Bryant). “It (the ompe) was the oracle of Ham the Sun, or Osiris, and likewise revered as the chief Deity by Kaldians and most nations in the East. He was Ham and Cham, and his oracles were styled both omphi and ompi, . . . and the mountains where they were delivered, were called *Har-Al-Ompi*; . . . by Greeks Ὀλυμπος Olympus, and the mountain ὄρος Ὀλυμπος;” the Oros here being the equivalent of the Hebrew Har הר. Bryant says that “the most celebrated Ompi of early historic times was Delphi, which was called the Omphi-El or Oracle of the Sun. The *Moon* was Olympias; *Lybia* was Olympia.” The EARTH itself, though covered with *Ompi*, was called *Olympia* by Plutarch, who speaks of “τῆσ Γῆσ Ὀλυμπίας ἱερόν in Theseus 27; by which is meant temple of the prophetic Earth” (Bryant I. 297). But the Greek looked, like all Easterns, upon Ompi as being the Omphalos or umbilicus—the navel of the Earth—that which linked the old and new life; the beginning of that life created by Pallas or Siva, which had till then lain hid in the womb. Delphi, and the hills of Maha-Deva all over the East, were navels or omphali. Sophocles called Delphi, *μεσόμφαλα Γῆκ μαντεῖα* (O.R. 580) and so spoke all early writers. “Livy called it the *Umbilicus orbis terrarum*,” but Strabo spoke less strongly, and Varro declined to endorse the statement altogether, showing us that man was progressing. At the temple of Jupiter *Am-On*, one whose antiquity “was esteemed of the very highest, there was an Omphalos; and that deity was worshipped under the form of a navel” (Bryant I. 304). The supposed preceptor of Jupiter was called Olympus (Diodorus III. 206), and no doubt his wet nurse was Olympia. “An oracle was given to Pelias (of whose significant name more hereafter), in Thessaly. Whence did it proceed?” asks Bryant; and he answers—as if he meant more than he says, which I do not think he does, “from the *well-wooded Omphalos of his Mother Earth*; . . . in other words, from the stately grove of Hestia, where stood an oracular temple!” Now Hestia is the *Agni Mandalam* of Sanskrit Saktis; the female place of fire which indeed the pious and modest Bryant acknowledges, when he confesses “an

"Ομφαλος was Omph-El (Om-pi-El) the oracle of God, the seat of divine influence." The result then of the whole is, that we are told by the best modern as well as by nearly every ancient writer, that the Egyptian, Kaldian, and Greek "*Omphe*," or Om-pe signified a Mahadeva and Parvati, or the manifestation, seat, abode; and if female, the ark of a God, and therefore, the feminine organ or womb; if male, the oracle of the *Euergetes*, as of Jupiter, the Creator; and behold what our British Museum authorities define to us as the signification of this picture which I take from a vase in the Greek collection; "The Anointing of the Omphe!" This is the oldest, and not yet by any means the dead "*Messiah*," or "Anointed One" of the nations. It is woman, not man, who is here with lyre, vase, and patera—her proper symbols, pouring on wine and perfumed oils, as did Mithradates on his lofty hill top, which was but this Omphe-idea exaggerated.



Fig 129.—GREEK OMPHE-WORSHIP
FROM VASE IN BRITISH MUSEUM.

The statue of Memnon at Thebes, says Bryant, was called Patora—probably the name of the place. The "priests of the Ompi of Amon were called Petipharæ in Egyptian, but by Greeks Pateræ, from their carrying silver Pateræ¹" wherewith to anoint the God; and this name was continued at Delphi: as in Egyptian, however, Pator or Petor seems to have been the name either for "the place of the oracle," or for the interpreter of the words of the Deity, and to be so used in Gen. xli 8-13. It appears to me that the derivation of this word is rather to be found in Pator, Padre and Father, in accordance with that strong tendency man has ever shown to call his Priest—Father, leader and guide. So the Patera or vase-idea seems to have been a mistake as to the origin of the word, and a very natural one, *when the Petipharæ came to be priestesses*. This does not militate against the idea of *Peter being also a rock*, for the Rock, according to the Jewish writers, was claimed as the God-Father of that people. The Rabbim called Joseph *Pator*, because he interpreted omphi or oracular dreams; and to "go to your father for counsel" used to be to "go to the Maha-Deva, Rock or Father-God." So the place of the famous oracle of Apollo in Lukia was called Patara, as that in Akaia was Patra; and hence, adds Bryant justly, do we see in this the reason why *Pethor* or *Petor* was the place where Bala-am, the son of *Beor*, resided (Num. xxii. 5). Petra of Arabia was always a most celebrated place for the worship of Alilat (Ar-a-Rat), and is still known as *Rath-Al-dat*; Rath, Rat, or Rad being God,² and Alilat the most popular of Arabian deities, as Petra was of rocky hills, with Edomites, Moabites, Amonites, Ethiopians, Jews, and Syrians, all of whom at one time or another fervently worshipped, on and around this extraordinary mountain rock of the desert. Petra was the Mahā-Deva of Arabia—Phallic at first, and then Solo-phallic. Bryant gives us at I. 312, a plate

¹ Sansk.—*Pat*, to be powerful; *Pati*, a lord, a master, a husband; *Patrin*, a mountain, an arrow.

² Sansk.—*Rati*, the Goddess of Love, Pudendum.

showing the ark boats which formed the principal objects of the processions of this worship of the Petipharæ, the first of which is that seen in Fig. 80, p. 201; and adds that the god of this ark was variously styled Omphi, Alphi, Elphi, Orphi, Urphi; and he might have added the *Aleph* or A of all nations, for A standing by itself represented Bacchus, because it was the Phallus. All these words, adds this learned old writer, come from *El* and *Orus*, but he does not see that this justly commits the Jews and himself to the worship of a phallic God in Elohim! The fact is that the Ompi, when male, is the **A** or **▷** on its side as in the oldest Syriac language; that is, the *plough-share* (see my Fig. 105, II.-4., p. 233); which stir up *Sita* of India and *Persephone* of Greece, the yielding seed vessels of Mother Terra. When Ompi are female, then we have ovicular ones as in I.-2 or IV.-1 of this figure, or the globe of Venus on the masculine cross, X.-2, a variant of the *Crux Ansata* Fig. 99, page 228. The two sexes in conjunction are therefore, **▷O**, **IO**, or **IAO** = the dual androgyne, and greatest of Gods.

The Greeks were most partial to the name *Amphi*, as in Amphiaraus, "Amphilocus, the God of Light" (Plutarch), and therefore Uranian Jove, Amphion, the Oracle of Apollo, and "Amphictuoms, who were the prophetic personages attending at the temple of Delphi." One of the names of Minerva was Amphira, "a compound," says Bryant, "of Amphi-Ur, signifying divine wisdom," the name of the oracle of Orus in Delos. Virgil calls the prophetic Sibyl *Amphrysia vates* (*Æen.* iv. 368); and in Phokia we find that the Ompi is connected with both Dionysus—the Sun and Serpent deity—and the actual mystic reptile, for Pausanias says that Amphikleia (Om-pi Kala?) of Phokia, which owned Dionysus as its guardian deity, was also called *Ophitea* (x. 884, see Bryant I. 316). The very ancient hymns and praises sung to Ham, or Am—the Sun, by the Homeridæ and Iamidæ (worshippers of *I-Am*), were called after him *Ad*, *Athyr*, and *Amphi*; which the Greeks expressed in *Dithyrambos* and *Thriambos*, Latinised into *Triumphus*. Ham, or the Sun, was in very early Greek days called *Iamus*, his priests *Iamidæ*, and his oracles *Iamphi* and *Iambi*, *i.e.* I-Ompi. The Egyptians called Ham *Tithrambo*; and Diodorus says that "one of the titles given to Dionysus was *Thriambus*" (v. 213), which we see clearly in *Tor-Ambus*, the tower, or pillar-oracle of Ham, *alias* the *Sun-Stone* or *Maha-Deva*. He was called "*the Shepherd Terambus*, rich in flocks and a great musician; and was known as a bird (that is, flier or swift mover), called *Cirambes* or *Cirambi*, the oracular (*sic*) of the Sun" (Hol. on Bryant, 422), for *Kir*, or *Kor* speaks through an Am-be. The Iamidæ, or priests of Ianus (Gaelic Hamesh, English James) served him before an altar where fire burned everlastingly, for he was ἄθαρτος or the immortal one. The Greeks called Ham, *Hermes*, and his processions were accompanied by great shouting of *P'omphi*, and hence the words *πομπή*,¹ *Pompa*, and our *pomp*; but *Pompeiæ* continued for ages to mean simply oracles or symbols of the Phallo-Sun deity as the Fertiliser, whose emblem was the simple Pillar as the so-called "*Pompey's Pillar*," which has nothing to do with the great *Triumvir*, but very much with the *I-Am-Thriambos*. The shafts of these pillars, says Bryant (I. 325), are mostly a superstructure of a later date than the bases. All pillars were sacred to the

¹ ["conduct, escort, guidance; a solemn procession" (Liddell-Scott intermediate, *s.v.*) — T.S.]

phallic Hercules, that is, they were Phalli. "The Pillars of Hercules" were, says Strabo, at the noted passage of the Mediterranean; "one in Iberia called Kalpe" (Kali or Kal-pi, mouth of Kal or Kali) now called *Gibel-Tar* or Gibraltar, and the other Abyla or *Ab-el—Parens Sol. Ca-Alpe*, writes Bryant (I. 328) "signifies the house or cavern of the oracular god, for it was built near a cave" on the hill of Gibraltar. Mere "mounds of earth sacred to the sun, were called Col-on; and hence *Κολώνη* (Colona) was any sacred hill or foreland" and pillar on it; the pillars continued to be called columns, whether sacred or not.

The rudest and most ungainly-looking rock or stump, was sufficient to denote a Hercules or Pallas; and a lump, a Ceres, or Juno; so Hercules at Hyettus in Beotia was, says Pausanias, a mere rude stone, and "Tertullian gives a like description of Ceres and Pallas; *"Pallas Attica et Ceres Phrygia—quæ sine effigie rudi phallo, et informi specie prostant"* (Bryant I. 337); see my plates, Nos. IX. and X., for many such. The Vine, as sacred to Bacchus and Dionysus, was called *Ampel* or "*Ἀμπελος*, because the Sun and the two gods were called Baalim, ignorantly so, says Bryant, which I doubt. He agrees that "*Ampelus* and *Omphalus* were originally the same term, and that Ampelus at My-Kale (Maya-Kali?) in Ionia, was so denominated from its being a sacred place and abounding with waters." (Bryant I. 344.) Sacred fountains—or *Ain-Omphe*—the Greek contracted to *Νύμφα*, or Nympha; and more especially were all hot springs nymphs, as Pindar says *Θερμὰ Νυμφᾶ λουτρὰ* (Olymp. Ode. 12). "Thetis was styled Nympha merely because she was supposed to be water." Another name for hot springs was *Ain-Ades*, or "Fonts of the Sun," which the Greeks contracted to *Ναϊάδες*, Naiades. In Babylonia, fire or bituminous founts or wells were called *Ain-Aptha*, and by Greeks *Naptha*—the matter coming from the font being *Apthas*, *Apha*, *Aptha*, *Pthas* or *Thas*, *Ptha*, *Tha*—Fire; so we get *Apha-Astus*, the god of fire, or *Heph-Astus*. In the same way we arrive at the fact that the Korykian nymphs were sun-nymphs. Now the place where dwelt the Numphs, that is *Ain-Omphe*, was called the *Νύμφαιον—Nymphæum*, which I will show in the "Palace of the Cesars," with its dominant phallic god, in the next chapter. *En passant*, our term Lunatic, say some writers, comes from the term *Al-Ompa*, shortened to *Lympha*, and not *Luna*; because mad persons, and those on the *Ompi*, were thought to be able to prophesy and divine, and hence called *Lymphati*; but enough, we have wandered perhaps too far.

Delphi was the most sacred *Omphe*, *Ompe*, *Nympha*, *Naias*, or Phallic oracle in the western world for at least 1500 years, and few great undertakings of any kind—public or private—were begun without consulting it. A few words as to the benefits which this wondrous shrine—the organ of one of the greatest faiths of man—may be held to have conferred upon the human race; for we may not condemn it more than any other. It has now sunk to rise no more, and we look upon it as a strange superstition; but shall we not also do this of present, aye, and of future faiths which must yet arise, although all may be better than those which preceded them?

The more intelligent and patriotic Delphians or Greeks *did* confer, by means of this superstition, many blessings upon mankind, and especially often stayed the violent and blood-red hand of war; and therefore humanity owes a debt of gratitude to Delphi for having seized upon our weakness for the miraculous in "Revelations and lying wonders," to do us good. Of the moral and salutary effect of the Delphi Oracle, Mr Long, in his excellent article in Smith's *Greek and Roman Antiquities*, says: "During its best period it gave its answers and advice to everyone who came with a pure heart and had no evil designs; if he had committed a crime the answer was refused till he had atoned for it, and he who consulted the god for bad purposes, was sure to accelerate his own ruin. No religious institution in all antiquity obtained such a paramount influence, not only in Greece, but in all countries around the Mediterranean, in all matters of importance, whether relating to religion or politics, to private or to public life, as the oracle of Delphi; when consulted on a subject of a religious nature, the answer was invariably of a kind calculated to protect and preserve religious institutions—nay, to command new ones to be established, *so that it was the preserver and promoter of religion throughout the ancient world.*" This is true and good testimony by an orthodox Christian writer to the religious spirit which has moved man even amid dark and loathsome objects, and which will yet lift him higher and higher. I have shown that Christianity never neglected ancient shrines, and that she placed in this Delphic chasm her IOna and Celibates, when the ΙΑΩ and all his retinues left, pursued by the light of literature and science, which is now driving this later new IOna and his stories into myth-land also.

Let me try to make clear in as few words as possible the fact, that Christianity was no more able to efface ophiolatry from its ranks than were the many faiths preceding and following it. It never tried very hard or continuously to do so, and could not, if it had; for all the ground on which the mystic-loving faith trod was alive with myths, miracles, and serpents. Ignorant Christians said ophiolatry invaded them from Persia, "brought in by weak and erring brethren;" but the men of Delphi, and those who had built up the Greek and Roman empires, were ophiolaters and no weak men, but *rather giants* to those who first dandled, and then adopted the new child; and we are not to suppose that their children were weak and erring brethren either. We may rather ascribe the introduction of ophiolatry into the Christian sects, as the movement of a very considerable and intellectual body, which rose into great importance in the second and third centuries, and which became prominent as a branch of the Nicolaitans and Gnostics. These affirmed (and truly, though they saw it not) that from the beginning, God, that is the *Creator*, had in ophite form manifested himself to the world, that "he himself was of Draconic form," and was that Serpent of Paradise which had on that occasion imparted wisdom and knowledge to our first parents (were they far wrong?); so these Christians kept serpents in baskets, chests, or arks; and their eucharistic service consisted in opening an ark and enticing the Serpent to come out by bits of bread; which having done and folded himself about the bread, then he was a veritable Beth-El, and Beth-

lehem, and “the sacrifice was complete;” the pious might then kiss the Serpent, and the service was concluded by singing hymns to Almighty God¹ and praying for acceptance in and through the Serpent. Such was but the continuation of services which had been very old when these began. The Egyptian Gnostics struck a coin representing *OB* or the holy Basilisk with rays darting from his head in a grand glory; and round the outside, Cnuphis as Jesus Christ, or the new solar deity (Jablonski, quoted by Deane, p. 131). Bacchanals well understood the consecrated cup and hymns to the Agathodemon, and Demosthenes severely suffered for his eloquent denunciations against Eskines, for being the bearer of such Serpent and Bacchic mysteries.² Delphi strictly kept its Sabbaths, or seventh days, by similar hymns and mysteries to Python.³

Manes, the great Persian christian of the third century, revived the persecuted Christian ophiolaters, and taught that Christ was an incarnation of the great serpent which glided over the cradle of the Virgin Mary when she was asleep at the age of a year and a half. We are not left in the slightest doubt that a very large body of early Christians existed for some centuries in Asia, Africa, and Europe, who merely believed in Christ as a solar incarnation, similar to several who had for many centuries continued to spring from the Ganges, Western Asia, or the Nile. The Egyptian Christian sects, called generally by the wide term Gnostics, or “the wise ones,” said that the Almighty was *Abrasax* or *Abrahas*, which signifies, says Mr. Sharpe, in Egyptian, “*hurt me not.*” Its great value consisted in the fact that this word in Greek letters makes 365, or



Fig 130.—SERAPIS
AS ABRAXAS.

great Sol’s annual revolutionary time, so that *Abrahas* or *the early Christian God*, was Sol. The Persian Gnostics here copied their Asiatic co-religionists who honored the word *Mithras* or *Meithras* for the same reason. The Christians symbolised their God on amulets and gems (as this one from Sharpe’s *Egypt* shows) bearing the above names, or *IAO*, *Jehovah*, *Saboth*, *Adonai*, &c., and put along with him a Serpent “either by himself, or terminating in the legs of a god,” “with a cock’s head; the Leonine Serpent with a circle of rays was commonly

engraved upon them . . . : also a Serpent biting his own tail.” (Deane, 132). The Rev. J. B. Deane adds further at p. 157: “Nor did the worship of the Serpent in Egypt, any more than in Phenicia, fly before the face of advancing *Christianity*, to return. no more;” he might have added, “nor before the greater iconoclastic faith of *Islamism*;” for we learn that Bishop Pococke, when on the Nile at Raighn, was taken by the highly “religious sheik of the famous Serpent Heredy,” called after this pietist, to his serpent grotto, which was really “a mosk with a dome over it built against the side of a rock, like a sheik’s burial place.” In the rock was a cleft from which this holy reptile ever and again comes, and wanders about the Turkish tomb, held to be that of one Heredy; the Serpent is, they now say, Heredy’s soul but,

¹ Epiphanius [*Panarion (Adv. Hær.)*], lib. I., tom 3, p. 268. A stranger at the Christian sacrament might see in its bits of bread a similar idea—the enticing of the Spirit. [Epiphanius of Salamis was a notorious scandal-monger and slanderer and should not be treated as a reliable source of information. — T.S.]

² “*Demos.: de Coronâ.*” 79.

³ Pindar, Bryant’s *Anal.* II., 147.

there are two other clefts and one or two Serpents, though the old Serpent has, the Shek told the Bishop, been there ever since the days of Mahomed. The custodians denied that sacrifice was made to it, but the Bishop writes that he "saw much blood and entrails of beasts lately killed before the door," and the Shek confessed that they "brought sheep, lambs, and money, to buy oil for the lamps;" he said the serpent can "cure the diseases of all who go to it;" that "*when a number of women go there once a year, he passes by and looks at them, and twines around the neck of the most beautiful,*" the italics are the Bishop's, and show that our old god has not lost the weaknesses of his younger days. "Some Christians really believe that it (the Serpent) works miracles"¹ says the Bishop of his fellow Christians, and says Mr. Deane, "the annual visit of the women is similar to the customs observed in Epirus and at Lanuvium," except that the Bishop does not, if so, tell us of the necessity for the absence there of all garments. Serpent-worship of the old severe kind died out of southern Europe, Egypt, and Western Asia, about that period which led to the iconoclastic uprising, culminating in Mahomedanism; but for long after that we had a kind of Serpent-worship, which still even flickers among the inveterate, ophite-loving peoples, Christians though they have long been in name, on the banks of the Baltic, and in and about Poland. Let us now consider an important matter held, but erroneously so, to pertain to only the grosser Phallic faiths, viz., the prevalence of libidinous sculptures on temples to the gods, aye, and to good gods, and even to the Almighty himself, and where worahipped by really pious men, and this among all sects, Christians not excepted.²

All faiths have more or less shown to us their love of, or perhaps I should say their toleration of the indecent in sculptures, paintings, and mouldings, as well as in songs or hymns, prose and poetry. India and the East, as working commonly in imperishable stone, has perhaps handed down to us most of what we must designate as indecent. This has long puzzled pious Indians, and, where occurring on their temples or other holy places, has been variously but unsatisfactorily explained to us as placed there in fulfilment of vows, or as punishments for sins of a sexual nature committed by those who executed or paid for them. My own opinion is that they are simply connected with the old idea of the union of the sexes being a real and godly "sacrifice," that which the Creator himself first mystically performed and sanctioned in all his children. Baboo Ragendralala Mitra, in his late excellent and learned work on the *Antiquities of Orissa*, speaks of the indecent sculptures of the Orissa temples, in a way which leads me to suppose he also sees a mystical sacrificial idea in the abundance of these there. He is one of the most learned of our now strong Hindoo Phalanx, and writes thus:—

"A vitiated taste aided by general prevalence of immorality might at first sight appear to be the most likely one; but I cannot believe that libidinousness, however depraved, would ever think of selecting fanes dedicated to the worship of God, as the most appropriate for its manifestation; for it is worthy of remark that they occur almost exclusively on temples and their attached porches, and never on enclosing walls, gateways, and other non-religious structures. 'Our ideas of propriety,' according to Voltaire,

¹ Pococke, "Desc. of East," vol. I.; Deane, p. 159.

² See illustrations, King's *Gnostics*.

'lead us to suppose that a ceremony' (like the worship of Priapus), 'which appears to us so infamous, could only be invented by licentiousness; but it is impossible to believe that depravity of manners would ever have led among any people to the establishment of religious ceremonies. It is probable, on the contrary, that this custom was first introduced in times of simplicity,—that the first thought was to honor the deity in the symbol of life which it has given us; such a ceremony may have excited licentiousness among youths, and have appeared ridiculous to men of education in more refined, more corrupt, and more enlightened times,' but it never has its origins in such feelings. Besides, vicious propensities have, in India, been everywhere and at all times most emphatically denounced, and there is no creed known in this country which does not condemn it as hateful. It is out of the question, therefore, to suppose that a general prevalence of vice would of itself, without the authority of priests and scriptures, suffice to lead to the defilement of holy temples."

This author confirms what I had written regarding Sivaik lore long before I saw his work on Orissa, viz., that India did not receive it with her far north Aryan immigrants. He says:—

"Exception might also be taken to Sivaism being reckoned as a Hindoo form of worship, the opinion among European Orientalists being in favour of its non-Aryan or Tamulian origin. The question is of great importance in connection with the history of the structures which form the subject of this essay.

"The *pro* and *contra* of the question may be argued with equal force. On the one hand apparently, the most incontrovertible arguments might be called from the Hindu Sutras, to prove the non-Aryan origin of Sivaism, often from works which are avowedly intended to glorify and promote that form of worship. While on the other, equally strong reasons might be adduced to show that it formed a part and parcel of the Brahminical orders from a very remote period in the history of man, and was one of the earliest objects of human faith even in the most ancient seats of civilization.

"The arguments in favour of the non-Aryan theory may be enumerated under the following eight heads:—

- 1st. Vedic denunciation of phallic worship.
- 2nd. Denunciation in the Smritis.
- 3rd. Numerical inferiority.
- 4th. Unholy character of the offerings to Siva.
- 5th. Prohibition to build temples of Siva within the limits of towns and villages.
- 6th. Anti-Vedic character of Siva's chief worshippers.
- 7th. The shape of Siva.
- 8th. The disreputable character of Siva."

He sees the same god in "Roodra the destroyer," in "Roodra the male principle of Nature," and in the later name of Siva, and shows that this faith was dominant alike among Shemitic and Turanian, and, he might have added, Aryan races. He says:—

"In the cults of the ancient Egyptians, Assyrians, and Babylonians, it was all pervading, and it seems to have passed from some of them to Europe, and found a footing among the early Aryan races of that continent. The myth of Rudra got currency among them some little time after, and its trace still exists in the names of various places, such as Rhodes, Rhodenachar, Rodenburg, Rodentheri, Rottenburg, Rottenfel, Rhode, Rolte, and Rathburg, in Germany; Rutland, Ruthwel, and Ruthin in England; Rot, Rotholet, and Rotnoe in Norway. The colossus of Rhodes was probably no other than a gigantic figure of that Rudra,"

which, however, assumes what I cannot grant, that Phallic cult sprang from Roodra. I hold that it is coëval with sexual desires in every land, and that owing to the early civilisation of India we only have here cognisance of it *earlier* than we have in other centres of pre-historic races. The learned Baboo is very sound in what he says as to

Ama or "*Uma* the great mother of the universe" being incarnate in the Queens or Wives of all gods, whether Lakshmi, Sarasvati, Isis, Juno or Venus, and in our later Mary. He says:—

"The mother of God of the Mariolaters is none other than she. The eight divine mothers of the Tantras are invariably represented each with a child in her lap, and are the exact counterparts of the 'Virgin and Child' of European art." "In Indian philosophical works, the concrete mother *Uma* passes into the abstract *Máyá* or delusion, *i.e.* the mystery by which the Great Spirit evolves the universe from within himself. The usual character assigned to that Spirit being a negation of all human faculties, wants, and feelings, the mediation of *Maya* became necessary to extricate the philosophers from the cocoon which they had woven around themselves. This *Maya* then is the power which disturbs the calm repose of the Godhead, and excites him into action, and is, therefore, his energy or power (*Sakti*), or his consort *Prakriti*, or plastic nature. The Vedanta approves the term *Maya* as it suits best its non-dualistic dogma. The materialistic Sankhya prefers *Prakriti*, or plastic nature, as most consonant with its mode of exposition of the mystery of creation; and *Sakti* finds the greatest prominence in the Tantras as in accord with a purely anthropomorphic theory. The Puranas adopted these terms at option according to their particular leaning, some giving prominence to *Maya*, some to *Prakriti*, and some to *Sakti*. They all, however, accept the three words and synonymous. Thus, *Uma* is the same with *Maya*, *Sakti*, and *Prakriti* of the Hindus, and with 'IO, Isis, Astarte, Ishtar, Mylitta, Sara, Maia, Mary, Meriam, Juno, Venus, Diana, Artemis, Aphrodite, Hera, Rhea, Cybele, Ceres, Eve, Frea, Frigga, &c., of other nations, everywhere representing the female principle in creation. She is equal to the Godhead, because creation cannot be accomplished without her, and she is greater than God, because she sets him into action. 'Sakti gives strength to Siva; without her he could not stir a straw. She is, therefore, the cause of Siva.' Again, 'of the two objects which are eternal the greater is Sakti.' Mysticism revelled in these ideas, and developed them into a variety of forms. By herself *Uma* is a maiden or mother; united with the Godhead, she produces the androgynous figure of *Ardha-Narisvara*, the left half of a female joined along the mesian line to the right half of a male figure.¹ Now, *Rudra* having been identified with the male principle, she necessarily becomes his wife, and as a symbol of the former is the *Lingam*, that of the latter is *Yoni*, which appears in art, as the crescent, the star, 'the circle, the oval, the triangle, the door, the ark, the ship, the fish, the charm, the cave,' various fruits, trees, and a host of other forms alike among the Hindus, the Egyptians, and the mystics of Europe. The union of these symbols with those of the male principle produces the innumerable cabalistic symbols, talismans, amulets, and mystical diagrams, which have deluded mankind for ages, and still occupy so prominent a place in the history of religion. The *Lingam* and *Yoni* united is the form in which *Siva* appears most frequently in India, and is best known in our temples. It should be noticed, however, that in the most ancient temples, the 'upright' or the emblem of the male principle is along met with. In the great temple of Benares, it occurs to the entire exclusion of the modern symbol of the *Lingam* and the *Yoni* united in one."

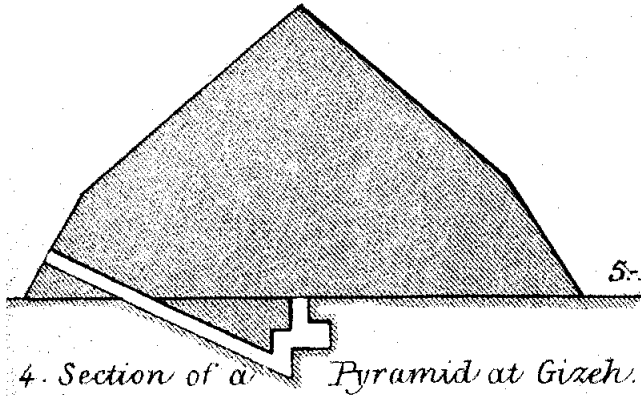
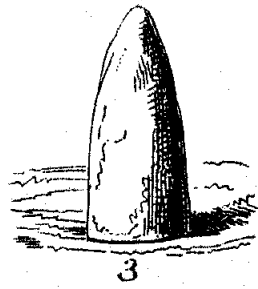
I will have occasion to speak of this separate devotion to emblems, when I sketch early Arabian faiths. The learned Baboo, one Of the Council of our Asiatic Society in Bengal, here anticipates almost exactly what I see I wrote some half-dozen years ago, before I saw my way from want of time to publish; and so it is with very much more that will be found in these volumes. If men, however, get *the truth* put clearly before them, let us be content; for very much which I worte several years ago has, I see, been both written and published within the last year or two; and though we cease to be original, it is highly satisfactory to know, that we must be correct, when such various minds arrive at the same conclusions from entirely different sources, and often when living in opposite. hemispheres.

¹ I give this as Fig. 1 in my Plate XIV.

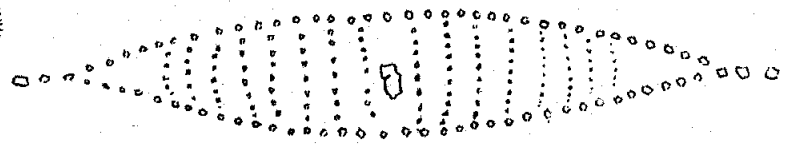
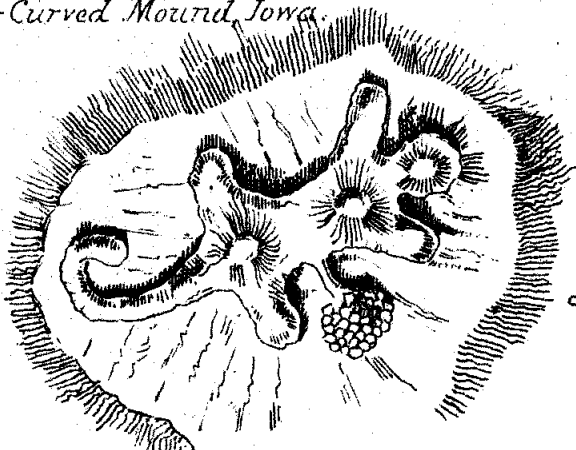
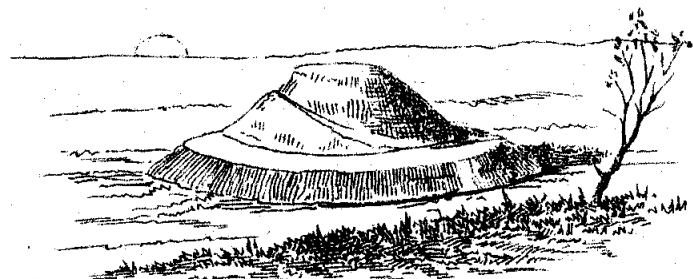
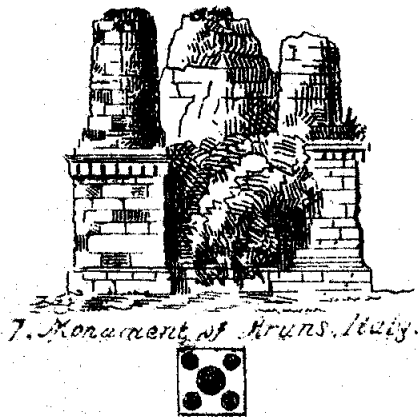
I must now say something regarding our ancient British shrines, although at the certain risk of incurring severe criticism. Nevertheless it seems a duty here to give my views for what they may be worth, and as I first approached the study with a very poor knowledge of the fierce wars which European writers have here waged, so, as being perhaps in this respect unbiassed, and with my own mind filled with facts culled amid Eastern faiths, my opinions may be worth contributing; anyhow, I will try that they may be brief, and being now very decided and clear to myself, they may well be so.

I began my study of British ruins about eight years ago (1866)—during a two-year furlough, attracted to it at first by my friend the late Sir James Simpson—President of the Society of Antiquaries, Edinburgh—at that time writing and debating much on these matters; and I came then to the same conclusion as I hold to-day; viz., that the ruins of Armorika, those of Stonehenge, Abury, and various others, known popularly as “Druid circles,” are, or originally were *Phallo-Pythic-Solar shrines*, or places where all the first five elemental faiths seen in this chart more or less flourished; the first (Tree) very little, and the last (Sun) very abundantly; and if so, then we see the cause why European writers so pugnaciously hold out, some for Sun, some for Fire; one that they are mere places for sacrifice or burial, or for assembly of rulers, clans, &c. whilst a few outlying writers hint that the large stones are Lingams, or mere groups of such stones as that of Kerloaz—the Newton stone, &c., see my Plate IX. Colonel Forbes Leslie, in his *Ancient Races of Scotland*, has *very nearly* told us the whole truth, his long residence and travels in Asia having enabled him almost to pierce the cloud, though he seems at first not to have fully appreciated the ever *very close* connection between Sun, Fire, Serpent, and Lingam faiths, which I believe he does now.

The European mind having once lost the old ideas of what these words meant, and from having still such objects as Sun, Fire, and Serpent before them, are always thinking of these visible objects, which I might almost say a true Sivaite never recognises *per se*; for in fire the true Phallic-worshipper sees no flame, and in the Sun no far-out resplendent orb as we know, standing apart, as it were, in space, and to which we all gravitate; he sees simply a source of fertility, without which the Serpent has no power or passion, and in whose absence the animal and vegetable world must cease to exist. The fire here, then, is not that which the real Sivaite sees or *cooks* by, but Hot or “*Holy Fire*,” or the “*Holy Spirit*,” or the fire of passion, which to a certain *small* extent, and in certain symbolic forms and *positions*, he recognises in flame, as when raised on a tower, coming out of an obelisk, or rising in a column or pillar over an ark, or smouldering in the secret adytum; for the first impresses him with the Arkite, the second with the Phallic and Arkite, and the third with the purely feminine idea; in all, he merely sees representative male and female energies which are excited and fructified by the Sun, Apollo, or the Sun-Serpent, as in his old coin, Fig. 131, where fertility fed by fire, feeds the shell. In a column be it



6. Altar from the Temple Krendi, Malta.



wood, stone, or fire, he sees the *Sun-stone*, such as the Mudros of Phenicia, the Miudir of Ireland, and obelisk of Egypt; and in the cist, shell, or Akros, the womb, Yoni, or sun-box; in all, the column or Palas, and its Caput-oline. In the Phallic-worshipper's mind that city alone is *complete* which has a Palas and Athene, or a Palatine and Capito-line; regarding all which words much will be said hereafter.

I give in this Plate VI. some of the ideas which these ancient races thus, I believe, embodied in stone and earth, separate and combined, in the form of animals as in this Alligator or Scorpion, of the mount in Ohio, No. 11; in the tall or cruciform man of Wisconsin, No. 1; the undoubted Serpent of Iowa, No. 9, or these two Kentucky Omphi, Figures 8 and 10; matured by a cultured people into that Omphe of Egypt, which the Greek called a Fire-tower or *Pur-amid* (Fig. 5), but which is after all only a Maha-Deva form. of tomb. In Figures 4, 7, and 12, I believe we see the remains of those who worshipped the *Yoni*, for no Sivaites would shape their graves as did the ancient inhabitants of Denmark in this quaint ship-form. In the so-called "altar" from the great ruins of *Krendi in Malta* we see the "Grove" of the Israelites, and "the *Tree of Life of Asyria*," a leafing Palm or Thorn rising from a Phallic foundation, which constitutes this a most remarkable sculpture of the early Trinity-in-unity as well as of the "grove," or *Agni-Mandalam*. In Figure 7 we have another and later idea in a shrine or tomb to "the holy Trinity," being that of *Aruns*, near Albano, in Italy. This is clearly after the plan of the Sardinian "*Nur-hage*" which sounds very like a "Serpent or Deity of Light," if *Nur*, may be *Ur*, and *Hag*, *Haig*, or *Nag*, a Serpent. This tomb is attributed to those great phallic and serpent-worshippers, the Etruscans, and appears to have been a common form; for Pliny and Varro describe the monument of Lars Porsenna near Clusium as very like this, and such buildings are usually classed under the head of *Etrurian Sepulchres*.¹ Figs. 3 and 5 are from that very valuable old temple on the island of GOZA, adjoining Malta, where is a shrine, like to that of *Krendi*, which has already, and it is hoped may yet yield to us very valuable remains. These figures both represent the worship of the Phallus and Yoni, for Figure 3 stands beside an ark-like shrine adorned with serpentine sculpturings, and Fig. 5 is the Lingam before the Yoni, like the diamond in Siva's hand, holding the *Concha Veneris*,

in Fig. 46, p. 129; or in that gem of Yoni-cult from Layard's "Nineveh," my Fig. 84, p. 205. The Coins, No. 2, are called Keltic or Gaulic, and are in the Roman Museum; they were found in the Adour, and are carefully described by M. Lamber, *Société des Antiquaires de la Normandie*, 1863, where they are considered to be rude models of the ordinary Phenician coins such as this No. 131 of the Tyrian Herakles, or those of the *Ambrosia Petra* and similar ones which I give



Fig 131.—TYRIAN HERAKLES,
THE COLUMN OF FIRE, THE STONES
AND CONCHA-VENERIS.

¹ See Pl. XXI. and p. 19 of the late Mr. Waring's valuable volume, "*Monuments*," &c., published by Mr. J. Day, Strand, to whom I am indebted for the subjects of this, and some other plates.

elsewhere. The two stones in the cup ("Testimony" in the Ark?) were clearly thought sufficient by these rude Gaulic copyists, and the addition of a Jove as Oak or Hercules and symbolic shells, evidently thought superfluous luxuries. We get this coin, my No. 131, from the French coasts, and we must not be misled by classical scholars, who do not understand phallic lore, into the absurdities I have read in explanation of such *bona fide* Phenician and Solo-phallic gems. We see here very distinctly what the "two stones" mean; they are fed by the eternal fire of the Sun-god, and in turn feed "the yielding earth Cow," or feminine symbol; we can also here clearly understand what idea the huge Hera-Kālā, with his baton and animal fleece, is meant to convey. I give in figure I., No. XIII. a very suggestive Phenician coin, where an excited dog stands barking at the mouth of the shell, which is placed on its side and below the fruitful tree, in this instance placed more naturally between the stones; the tree is very erect, laden with fruit, and encircled by a serpent. A similar coin, fig. 10, Plate X., has a bull *with crescent on its side and between its horns*; whilst in the crescent is the solar orb, just as in the caae of Apis. In front of this bull is *a Cone, carrying a Crescent*, and similar in all respects, therefore, to the idea of the Siva of Som-nāt, and the Osiris of Pl. XIII. fig. 13. But to resume the subject of enquiry, viz., why, if these ideas and objects formed at one time the faiths of all men and nations, and do so extensively still, why, I urge, should we not find than in these Islands, always so famous for the intensity of their religious fervour? Would it not be marvellous if Abury, Stonehenge, and such like places were not Solo-phallic?

Our Queen rules over, according to the latest census returns, some 100 millions of PURE PHALLIC-worshippers,¹ that is, above three times the population of these Islands, and if we say merely Phallo-Solar worshippers, then 200 millions who adore all my first five streams, mixing these only a little with Book and Ancestor-worship. Thus the Queen rules over, at least, seven Solo-phallic worshippers for every one of her Christian subjects. These figures show us how inconsiderable is our own small stream; and if we add the rest of Asia and Africa, and deduct those following with tolerable purity, Bhooda, Confucius, and a host of similarly good men, as well as the adherents of the Prophet of Arabia, we still can make pretty sure of far more than half² the population of the whole world (which, say, is 1,200 millions) as devoted to phallic faiths, or to my first five streams, viz., to *Elemental* religions, worshipping Fertility.

The above being so, I see no difficulty in acknowledging that stone circles were places of Sun-worship and sacrifice, and that avenues should lead up to them in a highly Drakonic form, and that all the figures should be marked out by Lingam-like

¹ BRITISH SUBJECTS

Asia, - - - -	171,000,000	² Asia - - - -	650,000,000
Dependent States - -	50,000,000	Africa, - - - -	120,000,000
	<hr/>		<hr/>
	231,000,000		770,000,000

[See corrected census, ii. 590 (note in vol. 1 errata)]

stones; that there should be an altar in the midst of the inner circle for the bloody sacrifices which must always accompany the rites of the Creator, be he symbolised as Sun or Lingam; that the high inner stone circle should be surrounded by another earthen one of far greater and softer dimensions, opening into an avenue or sistrum-mouth, facing the Giver of all fertile energy, or Sol in his rising vernal or mid-summer grandeur who thus takes the place of the Sivaik symbol of fertility—the Apis as in Fig. 39, p. 120, the Indian idea. I can quite see that the priests of this faith did, in Europe 2,000 years ago, what they did in Asia 2,000 years before that, viz., signify here a Linga-in-Argha—the stone circle, when viewed closely being the Argha, with usually a central stone within it, and when seen from a distance, the earthen circle the Argha, and the stone circle the Lingam. That these things are so is to me no matter of wonder; on the contrary, I should be filled with astonishment if I did not find all the symbolism, though more or less imperfect, in Europe as well as Asia, and in the shrines of all peoples prior to a few centuries after our era; indeed, I would not otherwise believe in their antiquity, and we know that the age of European stone-circles must be long prior to the date of the nominal conversion of our forefathers to Christianity. *Every part*, nay line, stone, and dot in this faith, as indeed in many other faiths, should, to be correct, represent, as I have already said, every other part, and the whole; which was what I observed in the Stonehenge monument as soon as I saw it. If we try to forget slight details, and generalise, as in this small sketch, perhaps its general purpose and idea will be clearer. Here is a veritable *Linga-in-Yoni*, with the rising Sun-God at the mouth, and tumuli, etc., in the neighbourhood. I found the Lingam in this case at the entrance, though no writer that I have come across seems to have noticed it. I could not observe,



Fig 132.—STONEHENGE AS A LINGA-IN-YONI.

what I expected to find, a lingam in the centre, so that I fancy the whole circle of stones was looked upon as the Lingam; otherwise the central Lingam must be one of these fallen stones lying near to what is called “the Altar;” I think, however, this sect preferred to show it in the *Os-Yoni*, as what is known as the “Pointer,” of which I give an enlarged drawing in chapter on Kyklops and Kelts, though decency forbids too accurate a sketch.¹ No doubt, as some archeologists write, this glorious spot for Solo-Phallic-worship was formerly a forest, and this older faith, embracing Grove or Tree-worship, gradually gave place to others. A great deal of detail will occur on these subjects in the chapter on Kelt, Kyklops, etc., so I beg my readers, if not accepting the above, to reserve their judgement until they read this work through.

A few words now on the subject of the principal shrine of Amorika, which has been handled by French writers—always in this cult hitherto in advance of us—much

¹ [Vol. ii. p. 233.]

more ably than Englishmen have treated of British ruins. I shall presume that the facts and *topography, always here highly important*, are well known to my readers.

At Karnak and Malnak we observe long lines of upright stones, evidently arranged systematically and with care, winding around and near to sacred and somewhat remarkable conical mounds, and ending in decreasing size near a very remarkably-shaped Bay. All ages have looked upon the arrangement of these monoliths as imitating the coils of the great mythological snake, and some learned writers insist that the word Karnak is held to be derived from Karn or Cairn, a heap of stones, that is a Hermes, and "AK," a serpent, in the same language. In Egyptian and Assyrian, AK is the Sun, and also Serpent. No wonder that, with such a grand monument, "these Pagans," as they were called, of the province of Armorika, did, so late as a few centuries ago, "incur the censure of the Church for worshipping upright stones." These modern Armorikans did not, however, thinks no reviewer, regard the stones themselves as possessed of divinity, but only as the sacred constituents of a grand emblematical structure, by which their Deity was typified, or which his worship had hallowed. This "Dracontium," as it is now commonly called, is half a mile distant from the village of Karnak, nine miles from Auray, in the department of Bretony. Its width towards the tail is 200 feet, and towards the head—the east, 350 feet, where the stones *average* 15 to 17 feet in height—above ground—and 30 to 40 feet in circumference. The tail rises out of a narrow part of a *Marine lake*, called by the modern but very suspicious name of *La Trinité*; and the head, running round the mound near the quaintly-shaped Bay of Quiberon, possibly *Oub-r-on*, there rests after a course of some eight miles. At two points it forms a *horse-shoe* or *bell*, and at every point it keeps in full view "a singular mound of great elevation which was once evidently conical; the upper part of it being artificial, and analogous to the remarkable hill of Silbury, which is similarly connected with the Dracontium of Avebury or Abury (perhaps Ab-Ur). This cone has been consecrated by the Christians to the *Archangel Michael*, to whom also is sacred every natural or artificial mound in Bretony;" showing us, if we did not know this otherwise, that *Michael* is Hermes, the Lingam, Sun-stone, or strength of the Sun—the *Mahe-Kāl* or Christian Maha-Deva. We do not hear much of this Michael till those converted to Christianity lost their Baituli, Beth-Els, or Lingam-Gods; but he came to light in the Apocalypse as "the destroyer of the Dragon," because that Dragon had forgotten he was the servant, though motor and spiral adorning of the Cone, and not in these days, itself the king. In the apocryphal book called "*The Death of Moses*," "Michael and Samael" (usually called Satan) "contend," we are told, "for the body of Moses;" which "contenders" we may classify with Raphael, Uriel, Ariel, etc., who represent certain emanations from the active principle of nature, that is, are phallic deities (*Idol., note 9*). It is very important to remember this, and also that every people must have a Maha-Deva in one form or another. Mahomed selected Gabriel, to whom, along with Michael, Europe has shown

most partiality. Education and wide reading will in time clear us from our idols, which nothing else will ever do; therefore let us strive for educations, varied, wide, and deep.

The names *Kar-Nak* and *Lemæ-Nak*, it is thought, point to the *Karn-Snake*, and the *Maen* or Stone-Snake, *Hak* or *Ak* being always a Snake or the Sun. In Morbihan are, it is said, the ruins of an ophite temple on the *Ile aux Moines*, or *Isle of Monks* (probably Druids, for no Christians would live near such a Pagan object) of which a lunar or campanulate area remains. The stone-avenues "terminated in an oblong tumulus of considerable dimensions, one end of which being opened exposed to view a very beautiful Kist-vaen. There was an obelisk at the head of the tumulus, and its name is *Pen-ab* or head of the Sacred Snake."¹ Colonel Forbes Leslie is more than borne out by this reverend writer in what he seems to hold as to the long-continued solo-phallic-worship of Armorika, by which, of course, I include Serpent-Worship. Mr. Deane, after twice going over all these ruins in company with a veteran French explorer, thus writes at page 434 of his moot interesting volume on *Serpent-Worship*. "In Bretony . . . if we judge from some of the present superstitions of the peasantry, they were never *thoroughly* converted . . . in the vicinity of Karnak, which may be called the 'Trakontis of Europe:' the oracle of BELUS is to be found in the parish of BELS: the Serpent, the universal emblem of consecration, decorates the exterior of some of the oldest churches," as is common over southern Europe and western Asia. The sacred Mount of Fire, near the avenues of the Dracontium, is a consecrated spot: the ancient dance of BA-AL, descriptive of the Ophite hierogram, is annually exhibited at the Carnival of Erdeven : while the peasant still turns his face in prayer to the *Kibla* of the Ophites—the Serpent's head at *Kerzerho*—which bears accordingly the expressive name of "*the place of the Stones of prayer*." The tail of the Serpent is shown as ending at *Kerlescant*, so that Ker is here evidently a sacred root.

Torques or *Lunettes*, or horse-shoes of pure gold have been found in great numbers in Bretony; "upwards of £1000 worth in 1832," or perhaps we should read, "up to 1832." The significance of the shrine has evidently, *as in all cases*, to do with the topography, and here, indeed, is a very remarkable land and water configuration; and these ancient untutored peoples were keen observers of natural forms. The very curious shape of the land-locked bay, with its overlapping circular arms and promontories, suggests forms of the human frame well known to medical men: from the outside it lies quite concealed. The central mound overlooking the whole bay is about 200 feet high, and some writers, although not versed in phallic lore, have suggested that it is "the great mundane egg of creation, hatched, it was said, by the divine Serpent," whose coils embrace it in the wavy avenues of monoliths forming the very holy symbols given on page 228, Fig. 99, VI.-2, 3, &c. This seems probable, for the serpent is constantly seen twisted not only round the "egg"—Ceres, but the Lingam;

¹ "Serpent Worship," by the Rev. J. Bathurst Deane.

which latter is, I think, here represented in the cone of St. Michael, standing apart S.E. from the Serpent-streams. This mount, overlooking all the Maenak as well as Karnak groups, is about a quarter of a mile from Karnak; and I therefore think that in St. Michael we see the Maha-Deva, in which case that on the sea-shore becomes "*the mountain-born one*"—Parvati, who is ever wreathed in snakes. The lines of the shrines run nearly east and west, with a little northing; and as to size, they show a careful arrangement of the materials at the command of the old builders. The group of Maenak—perhaps the most complete of the three groups—covers a space of about three miles. The lines are distinct for eight miles, and have been traced even to twelve miles in length. This group has eleven rows forming ten avenues; there is a space of half a mile between the several groups, and the lines of stones; but the lines of one group point in the direction of the next, and indicate a continuity of design. Thus, the impression the whole gives me, and which I feel certain it would to every Hindoo who knew anything of his faith and its ancient ways, is that in the mound falling with snaky tresses into this land-locked sea—*Maya or Salacia*, we have the female Omphe, and with sufficient poetic and other accessories to satisfy the head, heart, and imagination of the most critical of Solo-phallic-worshippers. Nor is the reading of such matters difficult or uncertain. Once we know a people's faith, and understand *generally* its mode of development, the shrines are known at a glance; we no more hesitate as to the faith on seeing a Vishnooite, Sivaite, Boodhist, and Jain temple, than when we enter and observe for a little the service in an Episcopal, Presbyterian, Unitarian, or Baptist chapel, however closely together or widely apart these occur.

"The whole department of Morbihan," writes the Rev. Mr. Deance, "may be considered as the *terra sancta* of Bel. Fragments of serpent temples may be seen in many communes surrounding the great Dracontium of Karnak, like village churches about the cathedral of their diocese." Not that I agree with this writer or Dr. Stukely as to these old shrines being "*serpent temples*;" indeed, I cannot say I have ever seen or read of any shrine which I would call a *serpent temple*, unless it is that one which we still however, know too little about to dogmatise concerning, amidst the forests of the Kambodian Lake. The worship of a live reptile scarcely admits of a temple, for it requires food, water, shelter, and darkness, all of which it only has in our small Kashmeer shrines—mere crypts or cells in a swamp or lake, of which Fig. 37, p. 112, is an outline sketch. The serpent is but a *symbol* of the Faiths which my Chart places before, apart from, and after him; and of this symbolism I see a good deal in Bretony and in Britain, but no trace of any *serpent temples*, nor even shrines, nor yet serpent-worship *per se*. Everywhere there are altars, circles, and Lingams; and wherever we have these, we usually understand the presence of all the *Phallic phases* of faith, as Tree, Lingam, Sol, and Fire, *as well as and always* the *Serpent Symbolism*. I am, therefore, well content to accept from the hands of patient, learned, and critical investigators, their conclusions as to the wavy avenues repre-

senting serpents; the *Pen-ab*, or serpent head, resting on the Morbihan Island; and the *Pen-ak* of Abury, and the serpent-form on Loch Nell, and in America. I willingly accept such shrines as Abury, &c., as places also of sacrifice, and with altars for offerings, and even bloody sacrifices; but these offerings would here, I believe, be to the Sun as Nature's Fertiliser, and rarely, if at all, to the Serpent; for the Lingam and Arga-like forms facing, or prominently placed in regard to the Sun, denote a phase of Faith which has passed beyond pure ophiolatry. Pure serpent-worshippers *kept their serpent ON HAY in an ark* Crypt, or secret corner of the domicile, just as they did that which he symbolised—the *Lares and Penates*; and there, indeed, they adored him *per se*, and quietly or secretly offered sacrifices, and too commonly human ones, to him; but in Karnak, and such like places, we have a considerable advance beyond the days of such a worship; and I only expect to see the serpent here, because he has always appeared in every stream of faith, aye, and down to the latest. None have existed altogether free from him; he is verily "the prince of the powers of the *air*" (Eph. ii. 2), for without him Juno (IOni), Hera, Era, or Airei, are useless; *through air alone* can the fertiliser, Sol, act; so that the apostolic writer, doubtless, expressed far more than he was aware of. In his days the serpent was indeed the prince of the air, for he filled *all the air in the eyes or fancies* of nearly the whole world, save the few intellectual ones in and about the centres of civilisation.

These Gallic coast-tribes long traded and intermarried with the Phenicians. We have abundant evidence of their worshipping Astarte and Herakles, pillars, rings, egg-forms, and such like; and the church has mourned over their innumerable indecent ceremonies with pillars and stones which they continue, even up to the present century, as we shall see in our chapter on Kelts. They were a quaint people, who clearly loved the orientation of their shrines and also *Bel*, if not *Phal*, and had been preceded by that wondrous race of engineers and builders who have covered the world with gigantic public works, and who here, as in most places, were greatly their superiors as architects; we call these Kyklops and Phallic-worshippers, in contradistinction to the Kelts with whom the Sun principally dominated.

The building energies of the founders of Karnak and Maenak are seen by the fact, that all the immense monoliths there must have been transported from great distances over a sandy, inhospitable, and ever much-disturbed country; and in times when we do not seem to be justified in giving to the region any mechanical appliances beyond wedges, rollers of wood, and ropes of roots. I am informed that no stones, or even chips of such stones as compose these monoliths, are to be found in Armorika, certainly not over the vast undulating sandy expanse where miles and miles of huge monoliths once extended; so that men deficient in that faith which can "move mountains"—and not seldom does so in its Solo-Phallic developments—have ascribed the abundance of huge stones here to the action of moving glaciers. He would be a rash man who would here presume to dogmatise; but sensual faiths can, in all quarters of the world,

remove mountains of stone some few scores of miles, and think nothing of it; and even if these stones had been carried half across Europe, this is nothing to what Phallo-Solar faiths have elsewhere done. It is clear that for long centuries men and women worshipped here, and have only lately ceased on this coast to honour and revere large stones as emblematical of divinity. In such monuments as these we see the very earliest idea of the temple; when the tree was forsaken, or not easily obtained, the column took its place; and columns in time naturally came to be grouped together, probably first in serpentine, and then in circular or solar form, as at Abury. After a while the monoliths came to be capped by horizontals as at Stonehenge; and finally got capitals and handsome architraves, as at Palmyro. Lastly, spots would be grouped small enough to shelter the priests from the weather; until at last would be produced such temples as we find the ruins of over all the ancient world; but the Kyklops and ancient Indian races, did not favour such innovations till comparatively later times. They clearly considered what we call the "avenues" or mere approaches, whether in wavy Draconic form, straight or circular, *to be their shrine*; just as Christians consider that the outer lines of their cruciform church is almost equally holy with the altar; for the ancients speak of their "great stony Python" as "covering several acres."¹ So that the Christian church with its *navis* and *transept* (see Plan, next chapter), and in the midst of its consecrated grounds, is but the reduced outline which these so-called approaches took in relation to the central altar; which both shrines have alike, and with certain strict relations to the rising "Sun of Righteousness."

All who have attended great Eastern festivals or gatherings for sacrifice, pilgrimage, and worship, will also see the use and wisdom of having "the holy ground" or shrine so marked off; for the followers of ancient faiths come not for a two-hour service, but for a week or so, to sacrifice, fast, and feast; and to be instructed, and pray, and teach their little ones to do the same. Nor was the sacrificing, as now-a-days, mere offerings of rice, bread, oils, flowers, &c., but costly herds and flocks; or, at all events, from every family some cattle, goats, sheep, doves, &c. In the days when these "avenues" were erected, the worshippers came with their wives, children, tents, and abundant provender; and we know what a wonderful scene, and over what an enormous space such encampments extend, even in these degenerate days, whether at Hardwar on the Ganges, or on the plains around Poori or Jager-Nāt. It is necessary that all pilgrims or devotees should encamp on that which is marked out as holy ground, just as Christians must worship in consecrated buildings, where the priests could only visit them. These went about, no doubt, as they do still, visiting the family encampments to instruct, pray with, and receive the offerings of the faithful, precisely as we see still done in the small chapels of great Christian shrines; but not every one ventures into the "Holy of Holies." The father of the family, and perhaps his eldest son would; but if poor and of humble origin, even they might well hesitate to go forward to the great central altar, to deliver their little

¹ Ovid, *Met.* i. 459, and *Æneid*, vi. 596, etc.

offerings, and make their obeisance amidst the great ones of the land. It is, of course, correct always to act thus; but in many instances the very poor never do so, unless very pious and of independent spirit. My enquiries amid such worshippers occasionally elicited the fact, that not one of a family had ever left their little encampment or its neighbourhood, nor got within some hundreds of yards of the central shrine, one reason perhaps being, lest the family should be robbed; and in Armorika of ancient days, this not only of goods, but of wife or children. It seems to me very probably then that the serpentine megalithic lines were meant to mark out by this holy symbol, and in this sacred form, the extent of the "*Holy-place*;" and that each family squatted with its tents or leafy booths, along the outer line of the stones, thus leaving a free passage for all to the central altar of Python or Apollo.

Ovid in *Met.* xi. 59, and xii. 23, speaks of serpents changed into Stone, and of Apollo petrifying the Lesbian Dragon into Stone, in that so famous field of Ophiolatry, Beotia; and in Sivaik *parlance*, a Serpent petrified into Stone means the *membrum erectum*, which is caused in most of the animal creation by the action of Apollo. Higgins mentions some curious punning propensities, and double meanings which the Kelts affected in solar names; thus *Emrys*, it appears, was an ancient Welsh-British name for *Stonehenge*, and for 365, and therefore for Abraxas—the Sun, as well as 365 days, and "Abury was held to have 365 stones." Perhaps this was a mode of teaching astrology or astronomy to the ignorant, for, as already stated, this also denoted the Persian Mithras, Meilos, &c. See his symbol, page 27, *ante*.

The author of *Serpent Worship* heaps proof upon proof as to the enormous Serpents—miles in length and acres in area, which ancient people spoke of, but regarding "great earthen and stone-formed Pythons," the curious should refer to the Rev. Mr. Deane's volume. Mauretania had mighty Dragon temples, avenues, and "fields" of this faith, "over whose backs grass was most abundant." Taxiles showed Alexander "a Serpent of 5 acres" in the Punjab. Strabo describes two somewhat similar Indian ones, and Posidonius saw one on the Plains of Macra, in Syria, such "that two persons on horseback, when they rode on opposite sides, could not see one another; each scale was as big as a shield, and a man could ride in at its mouth," that is, I fancy, into the Kist-vaen—Penak, or mouth of the tumuli. The position of Macra under the shadows of Lebanon and Hermon, or Maha-Deva, that Hivte (Eva-ite) or Serpent-land, accounts for this grand Drako.

It was clearly long before the Roman invasion that the Kelts had driven the dying-out Kyklops into the fastnesses of Europe, which it is thought that they did on account of their being great Serpent-worshippers, not much given to Solar matters, but very much to Maha-Deva, and human sacrifices to him. This the very cautious author of "*Tree and Serpent Worship*" states at page 29, when he describes what I call *Kali-di-onic* (Kali-devi-IONic) propensities north of the Forth, such as depicting Serpents, Spears, and pine-headed rods, usually called "sceptres" on megalithic monuments.

These Kali-isms of India we would expect from persons adopting great Kali's name or that of soft Ionia's god: see the spear-head, which is one of the oldest Phallic forms, page 185, and figures in chapter on Kyklops and Kelts.

I give here a drawing of the celebrated Earthen serpent of Glen Feochan, shown as just emerging from dark mossy Loch Nell, near Oban; it lies at the only spot,

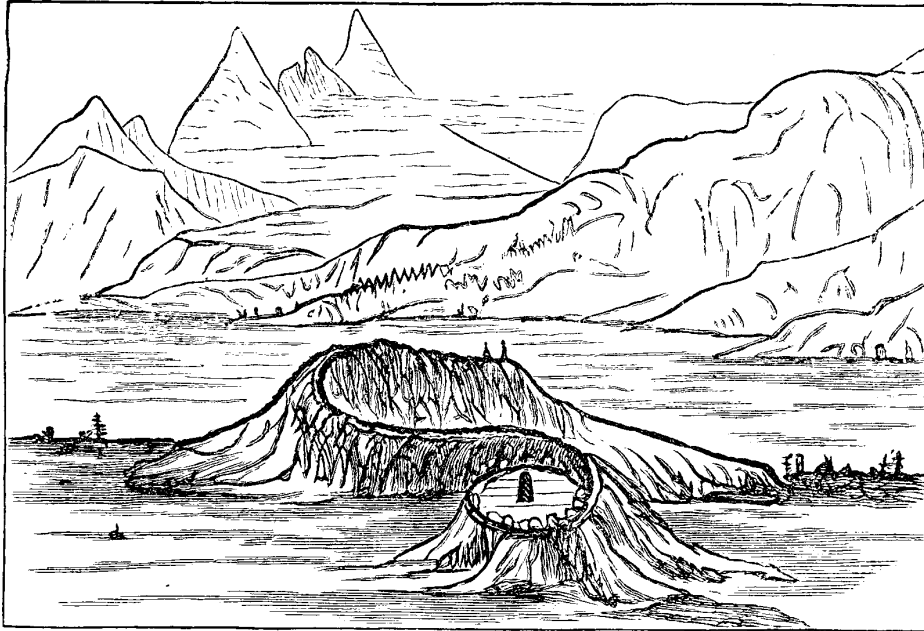


Fig 133.—SERPENT MOUND, LOCH NELL.

where a perfect view can be had of the triple cone of Ben Kruachan. Miss Gordon Cumming gives us an excellent description of the Serpent in *Good Words* for March 1872, which, with some notes of my own, will enable us to clearly understand this strange monument. Professor Blackie apostrophizes the deity in the following lines:

Why lies this mighty serpent here,
Let him who knoweth tell—
With its head to the land and its huge tail near
The shore of the fair Loch Nell?

Why lies it here?—not here alone,
But far to East and West
The wonder-working snake is known,
A mighty god confessed.

Where Ganga scoops his sacred bed,
And rolls his blissful flood,
Above Trimurti's threefold head
The serpent swells his hood.

And where the procreant might of Nile,
Impregn'd the seedful rood,
Enshrined with cat and crocodile
The holy serpent stood.

And when o'er Tiber's yellow foam
The hot sirocco blew,
And smote the languid sons of Rome
With fever's yellow hue,

Then forth from Æsculapius' shrine
The Pontiff's arm revealed,
In folded coils, the snake divine,
And all the sick were healed.

And wisest Greece the virtue knew
Of the bright and scaly twine,
When wingèd snakes the chariot drew
From Dame Demeter's shrine.

And Mænad maids, with festive sound,
Did keep the night awake
When with free feet they beat the ground,
And hymned the Bacchic snake.

And west, far west, beyond the seas,
 Beyond Tezcuco's lake,
 In lands where gold grows thick as peas,
 Was known this holy snake.

And here the mighty god was known
 In Europe's early morn,
 In view of Cruachan's triple cone,
 Before John Bull was born.

And worship knew on Celtic ground,
 With trumpets, drums, and bugles,
 Before a trace in Lorn was found
 Of Campbells or Macdougalls.

And here the serpent lies in pride
 His hoary tale to tell,
 And rears his mighty head beside
 The shore of fair Loch Nell.

Here then we evidently have an earth-formed snake some 300 feet long, and 17 to 20 feet high, emerging in the usual manner from dark water at the base, as it were of a triple cone—Scotland's Mount Hermon, just as we so frequently meet snakes and their shrines in the East. The whole neighbourhood of Loch Nell and Oban is quite classic ground in Scottish history. On this coast lie the chief scenes of Ossian's poems—here also was a strong-hold of Highland kings; and close by, in Dunstaffnage Castle, the celebrated stone on which they were crowned, and which England's king thought important enough to remove to Westminster. Here the warrior chief Fingal, who so valiantly held his own against Imperial Rome in the 3d century A.C.—and who carried his country's arms with credit into Ireland, the Orkneyes, and even Sweden—used to hold great court; for nature is here kind to those who cannot congregate in vast armies, and oppose disciplined troops in the plains. Precipitous mountains often rising far above 2000 feet, deep dark lakes with treacherous morasses on every side, and bleak, hard, stony, connecting valleys, where a hundred men could stem a thousand; and an iron-bound coast, all thronged by a strong, brave, and in attack a desperate people; constituted such a stronghold as neither foreign kings nor armies have ever cared to encounter.

Miss Gordon Cumming thus describes her visit to the Serpent:—

"A three miles' drive in a south-easterly direction brought us to the shores of Loch Nell, beyond which Ben Cruachen proudly rears her triple crest, standing in dark relief against the delicate white vapours which cling to her so lovingly, sometimes veiling, sometimes crowning, this stately queen, as they float around her with ceaseless motion. The carriage-road winds along the shore, and through broken 'hummocky' ground, sometimes clothed with grass, sometimes with heather or bracken; and, but for the presence of one of the few initiated, who had fortunately accompanied us, we should assuredly have passed close below the heathery mound which forms the serpent's tail (in fact, the road has been cut right across the tip of it) without ever suspecting that it differed from the surrounding moorland. In short, we should have been no wiser than our forefathers, who for centuries have passed and repassed along the same beaten track, whence only an occasional sportsman or shepherd has had occasion to diverge. It does seem strange, however, that not one of them, looking down from the higher ground to westward, should ever have called attention to so remarkable a form, and one, moreover, which rises so conspicuously from the flat grassy plain, which stretches for some distance on either side with scarcely an undulation, save two artificial circular mounds, in one of which lie two sets of large stones, placed as in a kistvaen. These circles are situated a short distance to the south or to the right of the serpent. *The head forms a circular cairn*, on which, at the time of Mr. Phené's first visit, there still remained *some trace of an altar*, which has since wholly disappeared, thanks to cattle and herd-boys.

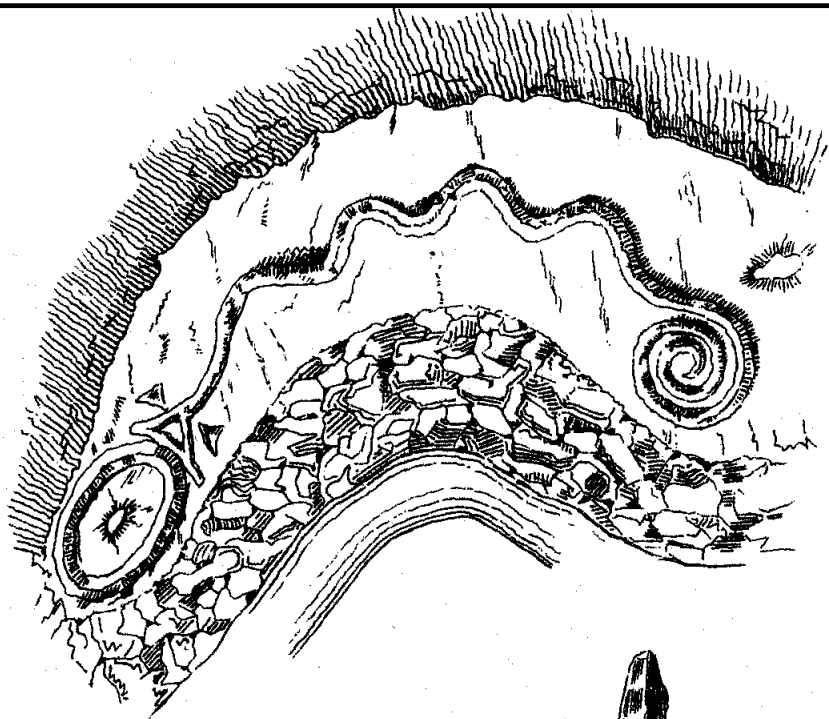
"This cairn was excavated on the 12th October 1871, and within it were found *three large stones*, forming a megalithic chamber, which contained burnt bones, charcoal, and *charred hazel nuts*."

I have already, at page 167, drawn attention to the fact of all caves, crypts, and arks having sacred stones, and give in Fig. 60, the usual appearance of a sacred cave. The writer resumes:—

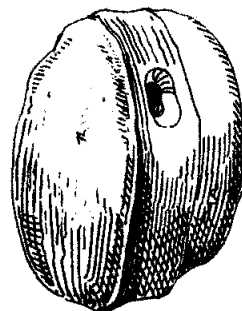
“A flint instrument was also found, beautifully and minutely serrated at the edge. On opening the cairn, Mr. Phené was at once convinced, from the position of the stones, that the place had already been ransacked (probably by treasure-seekers, as there is no tradition of any excavation for scientific purposes having ever been made here). On the removal of the peat-moss and heather from the ridge of the serpent’s back, it was found that the whole length of the spine was carefully constructed with regularly and symmetrically-placed stones, at such an angle as to throw off rain, an adjustment to which we doubtless owe the preservation, or, at least, the perfection of this remarkable relic. To those who know how slow is the growth of peat-moss, even in damp and undrained places, the depth to which it has here attained (though in a dry and thoroughly exposed situation, and raised from seventeen to twenty feet above the level of the surrounding moss), *tells of many a long century of silent undisturbed growth since the days when the serpent’s spine was the well-worn path daily trodden by reverent feet.* The spine is, in fact, a long narrow causeway, made of large stones, set like the vertebræ of some huge animal. They form a ridge sloping off in an angle at each side, which is continued downwards with an arrangement of smaller stones suggestive of ribs.

“The mound has been formed in such a position that the worshipper standing at the altar would naturally look eastward, directly along the whole length of the great reptile, and across the dark lake, to the triple peaks of Ben Cruachan. This position must have been carefully selected, as from no other point are the three peaks visible.”

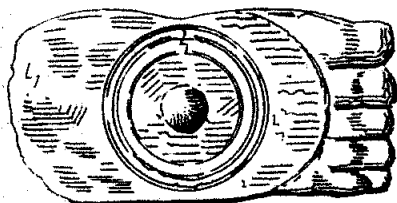
The italics are mine, as the writer was no doubt unconscious of the signification of stones, and I wish to show our clerical brethren, who are so particular as to the eastward direction of themselves and their altars, that so also were the Ophite clergy. Mr. Phené thought this Loch Nell Serpent-Mound much like that of the Egyptian Uræus. It remains for philologists, led on by students of faiths, to add to our stores by names and roots of names; Kelts and Scots called snakes *Snaigs*, from *Snaig* to creep, for which the Sanskrit is *Srip* or *Sri* and the Greek equivalent *Herpo*. In English, Nathair is said to have become Adder; but in Eskulapius’ day, or supposed day, the serpent became the Sar, Lord, and *Piantadh*, “the painful,” the “Lord of pain,” the Goad and Pricker, as well as “conqueror of pain” or “healer” of our woes. Most readers on archeological subjects will remember the great *Earth-formed* Serpent in Ohio, America, known principally by the name of “*Squier and Lapham’s*” who first brought it to notice. It is given in this Plate VII., Fig. 1, and in the previous plate was shown the Iowa Serpent-mound, also a remarkable one. The Ohio serpent is about 1000 feet long and 4 high, having, like the Loch Nell one, an altar on its head; it points to three rivers, and must, on this account alone, have been an object and place of the very highest sanctity; the junction or spot overlooking three streams being even more sacred than that which looks on to a hill of three cones, as does the serpent of Loch Nell. *Three rivers form a Tri-Moorti* of “awful and sublime import;” upon which Moore, author of the *Hindoo Pantheon*, justly dwells at some length. The long hill-crest on which the Ohio Serpent rests is about 150 feet wide, and 150 foot above the river, which here makes a re-entering angle, a situation much loved by Serpent and Phallic-worshipping races, as I will have to allude to in discussing the



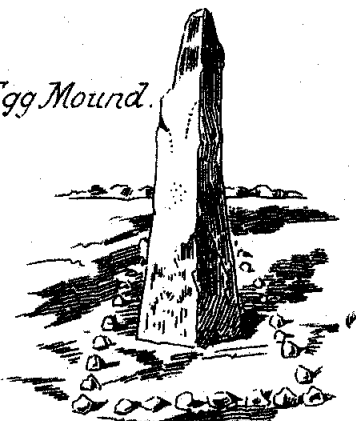
1. The Serpent & Egg Mound.
Ohio



2. Pebble from a Tumulus,
Kerlescant, Brittany.



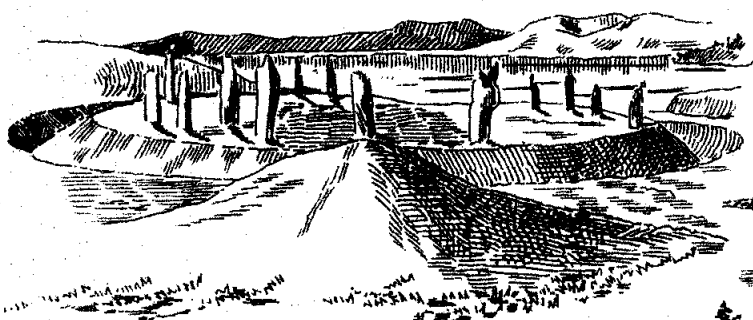
3. Buddha's foot.
Amravati Top, India.



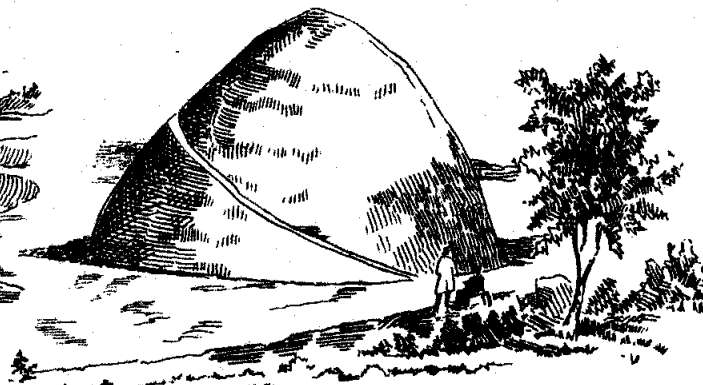
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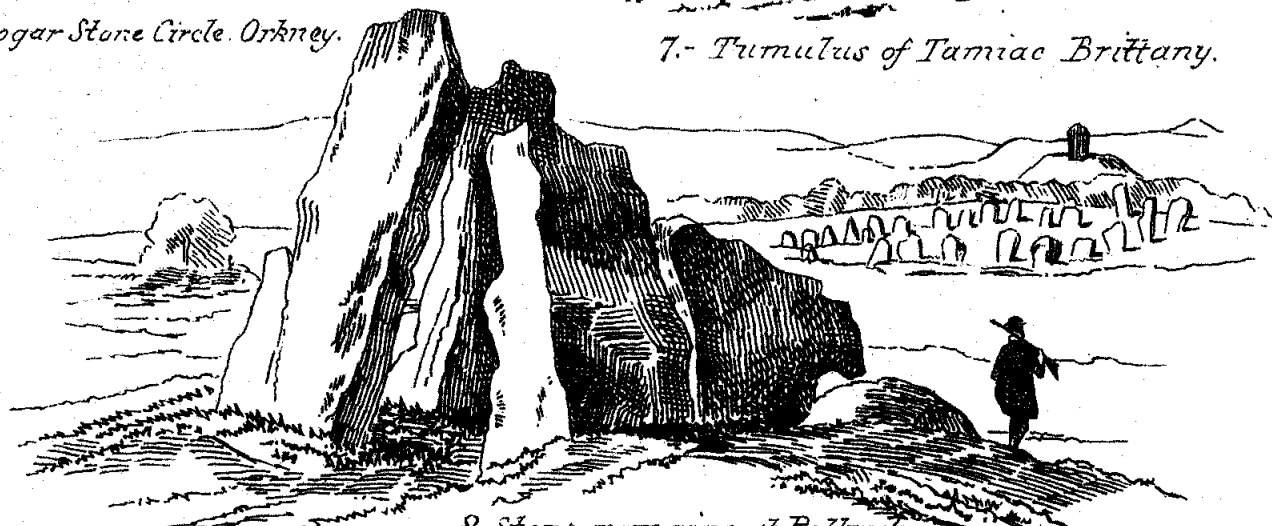
5. Memorial Stone. Rezzonese, Corsica.



6. Brogar Stone Circle. Orkney.



7. Tumulus of Tamiac Brittany.



8. Stone remains at Rollrich,
Oxfordshire.

topography of the “*Eternal City*,” selected and loved by Phallic-worshippers, and equally prized by Christians.

Iowa, Wisconsin, and Ohio seem to have been almost as devoted to these early faiths as Bretony, Sardinia, Corsica, and Britain. Figs. 7 and 2 of this plate belong to Bretony; the latter is a very pronounced Omphe, called “the Tumulus of Tumiak,” which probably means Tamas or Tam-Ak, for As = Ak, the Irish *agh* and the Sun; coming no doubt from the Sanskrit Ag or Agh, Fire. The *peculiar* pebble, from a barrow at Karles-cant in Bretony, Fig. 2, is a very common object among Armorikan ruins, and seems clearly a valued symbol; it especially occurs in company with conical stones in kist-vaens, and all over the land, as will appear further on. Fig. 4 is an undoubted Linga-in-Yoni and apparently from Gothland, as far as I can understand Mr. Waring. Fig. 5 shows common sacred objects in Corsica and similar to what we find all over the world. Fig. 6 is the Brogar Stones of Orkney, but drawn forgetful of its two *sine-qua-nons*—situation at the junction of two lakes, and a great conical mound like Silbury. I give the small engraving, No. 59, page 156, to remedy this defect, but the figure in this plate is sufficiently suggestive, and more so when we look at it in the light of the remarkable monument, No. 8. in Oxfordshire. The view of No. 8 is taken from what is locally called “the chambered grave;” on the heights behind are tumuli much as we have all around Stonehenge; and Maha-Deva, or a Lingam, overlooks the circle, which is 105 feet in diameter. Fig. 3 is a solar footprint, said to be Boodha’s on which I shall enlarge elsewhere, for the worship of the “Foot” is a curious phase of phallic faith. It is one of its euphemisms like the “heel” and the “feet” with hair, which Isaiah alludes to in vii. 20. “*The Pebble*,” Fig. 2 of this Plate VII. is no doubt connected with what the elegant writer in *Good Words* I have already quoted tells us, viz., that “the worship of the Serpent and Serpent-eggs by Druids (and, indeed, all peoples) is a matter of history. . . . We are told how they (Druids) were wont to place live serpents *as symbols* (of what?) at the foot of the altar during the time of sacrifice,” which is still an Eastern custom. Scotland, continues this writer, gives us “various legends in which a White Snake figures;” thus “a nest of seven serpents was discovered, containing six brown adders and a pure white one, which latter, if caught and boiled, confers the gift of omniscience on the first man who tastes of this serpent-brew (*broth*) and who thereafter becomes the wisest of doctors.” Whether this strange story is traceable to the worship of Eskulapius or the Brazen Serpent, or to some tradition older still, it is remarkable that we should find it here at all. This identical story occurs also in German folk-lore. “In all old Gaelic legends great reverence was always due to the White Snake, which was described as the king of snakes. It is still believed by some of the old Highlanders to exist in the land, a faith which. is occasionally confirmed by the appearance of a silvery-grey specimen. In Ceylon a silver-white snake is sometimes found, which the natives likewise recognise as the king of the Cobras. The Armenians of Mount

Ararat have also a story of a great White Snake, and of a royal race of serpents to which all others do homage." In this White Snake we see the Sivaik Phallic-Worship which Krishna,"the black one," tried to put down. All the stones, phalli, and bulls of the latter are black, those of Siva being white; so in this regard for the white by these ancient northern peoples, we seem to see that they had not, up to such time, ever been much impressed. with the worship of the Black Stone of Emesa, which Heliogabalus strove to revive; but the Krishna. phase would seem, from various tales and legends—especially that which comes to us from Loch Awe, close to Loch Nell—to have reached the Scotch Kelts. We read that "one Fraoch fought and killed, after a fierce battle, a very terrible black water-snake, which dwelt in and about Loch Awe," this, "on account of a golden-haired lassie;" which I would translate "on account of the country of light-haired people," who had been turning towards *Krishnaism*, or to *Nox*, rather than Osiris. Not long ago we were told of the discovery, by Dr Angus Smith, of numerous white quartz-stones in various newly-opened Karns and megalithic Caverns, which were especially abundant in the neighbourhood of Loch Etive. We may remember that all good Sivaites were fond of these symbols about their houses, and even persons; and that the Greeks used to release one another from obligations by giving and receiving a white stone, which, says the same writer in *Good Words* already quoted, "is a custom probably alluded to in the book of Revelations, in the promise, 'To him that overcometh I will give a white stone, and in the stone a new name written.'" In the present instance, the white stones were found in Dr. Angus Smith's karns near Loch Etive, and apparently "in a great oviform karn, 120 feet long by 30 feet wide, and running north and south, which was opened up at the village of Ach-na-goul (Place of the Stranger), near Inverary." Mr Phené thinks he has established that there was here a place both for worship and sepulchre; and why not? Do we not still worship and bury in the same spots all over "barbarous Europe," as a Hindoo friend of mine often called it when he read of such customs?

The white circular or ovicular and conical stones in all these Keltic karns or barrows have been found on projecting ledges of rock, where such existed, and together or alternating with each other, as I show in the "Sacred Cave," page 167, Fig. 144. In India, where the people have generally been more civilised, earthen figures—baked or merely sun-dried, of all qualities and quaint shapes, but chiefly cones, eggs, vases, and little "Mamojee" objects have prevailed, such as I show under the Holy Banian Tree, Fig. 1, page 31. We may remember that Mr Hobhouse, in his "Grecian Travels," told us he found Christians had similarly placed their treasures, as figures of St John, IO, or others, in the rocky niche "within the dews of Kastaly"—that holy water of the Delphic cleft, where I believe they still are.

The result then seems established, that Phallic, Serpent, Fire, and Solar Worship pervaded every part of our islands as well as all other lands; as also Ancestral, with sacrifices, human and other, to Phallic, Serpent, and Solar gods and natural

objects; and further, that *only in this generation* has competent research been brought to bear upon the discovery of these grosser faiths in Europe, so that we may yet hope to see her religions as thoroughly unveiled and accounted for as those of Asia. With these remarks I must now pass on to the last section of this very long chapter.

At the risk of troubling my readers with what will, I fear, be occasionally a repetition of some of the foregoing, I must now go briefly into the crucial tests of the roots or radicals which appear to lie at the bottom of all words which dominate in the literature of Faiths, and what words do not? see Bryant's *Mythology—Radicals*. I can offer, I know, no new ideas here to the learned, nor to any who have studiously read Higgins, Bryant, Faber, many good French authors, and that severe smiter-down of old 'doxies, Dr Inman; yet I may perhaps enlighten those who have not, and reach some dark, though populous communities, where the above learned writings have not yet, and are not likely to generally circulate; anyhow I must add to the truths which have been spoken by many learned men, the testimony of one who has not so much picked up his knowledge from the classic stores of western nations, as from association with the principals and active promoters of living and energetic faiths, and observant personal intercourse with the swarming multitudes who frequent the temples of the East. Active duty in various onerous posts in the East have stood in the way of my obtaining much Western mythological erudition; but deeply interested during the best part of a lifetime in all the highest as well as mundane interests of my fellow-men, and ever striving to probe to the root their highest hopes and fears, as well as those deep doubts or murmurings which the thoughtful of all religions alike have, but moatly shrink to expose, I may perhaps be able to give wide testimony valuable of its kind.

After we have studied the outer developments of a faith, we seem in writing, speaking, and thinking of it, to be ever glibly repeating certain terms, phrases, or sentences, of which, if we are studious and earnest, it is our duty to investigate the history and roots. Thus we begin to ask, how arose, and what were the original meanings of "Holy Spirit," "Regeneration," or "New-Birth," "Salvation," "Redemption," "Baptism," "Kingdom of Heaven," "Son of Man," "Son of God;" "the Messiah or Anointed One," "the King of *Israel*," "The Rock," "the Pillar of Truth," "the Sun of Righteousness;" "Rock of Ages," "the Mountain of the Lord" (Jahveh or Adonai), "Zion," "Zeus," "Olympus," "the Living Stone," "the Stone of Witness," "the Sun-stone;" "the Tree of Life," or "Life-giving Tree," "the Vine," "the Branch," "the Corner Stone," "Heaven," "Hell," "the Abyss," &c.; then such leading names as Adam, Eve, IO, IOni, A-bram, Ab-Ra-Ham, *B' Ram*. A, Fire, Sar, Sarah, "Mar," "Mary," "Meria," "Water of Life," "Fertility," "Ophis," "Serpent," Python, Pal, P'hal, Pan, Phan, Palas, Phallus, &c. &c.

All faiths deal in these terms, and most have certain objects representing them, but more or less veiled, according to the ideas and civilization of the times. The

oldest and most illiterate peoples—as those inhabiting the forests and hilly parts of earth, and with the least commercial and literary pursuits, have, we observe, the coarsest ideas and objects, and the most cultivated people the most refined; these last, if they retain the terms, spiritualise the subject or idea.

The first and most prevalent idea is a great Male God, who to create, first “wishes” and then becomes dual and “manifest in the flesh,” and in the following substantial features is familiar to every student of the second, third, fourth and fifth streams of faiths especially if he has dived into the subject in Asia; as Rocks, Stones, Great Stones, Pator, Petor, Petra, Peter, Petros, Obelisk, Pillar, Pole, Polis, Column, Tower, Toth or Hermes, El, and Il; Ra, Ram; and reversed, Ar, Mar (Mars); A, Ab, Al, Ak, Ka, O, Ob, or Op, Om, Pi, &c., &c., with many more similar. All these are, separate or combined, used to denote the Lingam, and often the Linga-in.Yoni, and Fire, Sun, and Serpent; or, to speak generally, the organs and powers of generation rather than gestation. All stones, columns, or pillars signify Sun-Stones, as the Helio-ga-balus of Syria and Rome, the Mudhir stone of the old Irish Kelts, &c.—but they are also *Fire-stones* or Fire-columns, for Phath, Hephestus and Vulcan are *fertilizing* Fire; they are also the Serpent as active Passion, that which “the Man of God” can at once render upright and potent.¹ The Hebrews gave the signification of *Creator* to an upright stone; *Ebenezer* means “a stone of strength” (1 Sam. iv. 1), and *Eben*, such a rock or stone as the Phallus God which Cyprus raised; and so we have (Gen. xxxvi. 23) *Ebal* or *Aibal*, or *Gaibal* and *Hebal*. *Hor* (Num. xx. 22) is *a mountain*; *Harum* (1 Chron. iv. 8) is *the high one*; *Horeb* (Ex. iii. 1), “*he that is high and firm*”; *Harim* (1 Chron. xxiv. 8) is “the consecrated one;” *Hirah* (Gen. xxxviii. 1) the noble one, from *Harah*, “he glows or burns” (Inman).

It was with stones that the patriarchs (as indeed moderns) performed circumcision, a rite which many persons now consider was sacrificial,² and in mitigation of the sacrifice of children when Sivaite faith began to yield to advancing intelligence—not that human sacrifice had ceased among Jews till probably after the time of Josiah, who tried to stop it in the valley of Hinom. This is clear even according to the tribal account; and as about this period most of their “history” is believed to have been manufactured, or *was being put together*, we feel well assured that they were then weeding out all barbarous and lowering tales of their race; and hence, perhaps, the origin of this story of the Hinom practices being then put down. My views here are amply borne out by the *Lectures* of the learned

¹ “The Serpent-Charmers in Africa are able to render Serpents as rigid as a sick. They effect this by touching the head in a certain manner which causes a cataleptic stiffness. It appears to be a phenomenon of hypnotism.”—*Origin of Man-kind*, p. 22, by M. A. Balliol.—London, 1872.

² It may have a sacrificial and sanatory character in *some cases*, but my own enquiries lead me to agree with the great traveller, Captain R. F. Bur-


ton, who, in a paper on Dahomey—read before the Anthro. Soc. in 1863-4 (Jour., p. 318), stated, I think, more correctly, that it is performed “to prolong the act of Venus.” He found it universal with men, and common with women by the excision of “what old authors called the *fons et staturigo Veneris*.” [In modern English, the clitoris.] I fear truth compels us to attach an Aphrodisiacal character to the mutilations of this highly sensual Jewish race.

Bishop of Natal, and "Physician on the Pentateuch," one of Mr Scott's series. A study of the names Hinom (Hemon in Sanskrit is Mercury, the Sun, or Sun-pillar) Hevites, Hittites, Perizites, Jebusites, and such aborigines, would no doubt elicit much. Bryant (ii. 199) told us more than seventy years ago that *Eva* is *Eph*, *Epha*, and *Opha*, in Greek "Οφις, Ophis; and that *Evoe*, *Saboe*, *Hues*, and *Attes*, *Attes-Hues* were all titles of Dionysus, who was peculiarly called "Υης and his priests Hyades and Hyantes. *Abadir*—the name of the stone which Saturn's wife, *Ops*, substituted in lieu of one of the sons whom Saturn wished to devour—was called *Abader*, which is simply "*Ob-Adur*, or the Serpent-God Orus;" and here (I. 418) Bryant gives us that graphic coin of a tree encircled by a serpent between two conical stones which Python is kissing, whilst below is a dog pointing at a *Concha Veneris*. The principle picture in the plate is a nude man with a *feather springing from his middle*, a cone in his hand, and cobra on his forehead, kneeling before an upright serpent on a mass or rock, whilst underneath is the title "*Ophis Thermuthis sive Ob-Basiliscus Ægyptiacus cum sacerdote supplicante*," showing us clearly that this Basileus had to be worshipped nudely, and also giving the meaning of *feathers* and *cones*. These are all seen in my Plate XIII.

The word *Pe-or* signifies to open, and knowing that Pi, P or B or Fi all signify the mouth, wedge, or Serpent, we see in Pi-or, the Sun, Darter or Goad, or that which opens; and hence *Peor* is usually now translated as "the opener of the hymen or womb," but occasionally signifies the act of opening. The female principle of P, whether Phallus, Sun, or Serpent, seems in Egyptian and Phœnician dialects to have been softened in sound by the letters V, E, and N, as in *Eve*, *Ev-a*, *Eph-a*, *Nep*, *Cneph*, and *Kan-Oph-is*, or Lord-Serpent, Lord of Fertility; and hence *Water*, which we call Kanopus. *Pi-tan*, *Pe-ten*, *Pi-ton*, or Python, are all one word which, like its Sanskrit equivalents, signifies "*speech*," because a mouth-piece of the oracle, or "God the Speaker." Hence probably we have *Phar-aoh* from *Pi-ora*, *Pi-Ra*, or *Pi-Ar*, the mouth-piece of the Sun; for the "voice of a king is the voice of a god,"—and kings and people generally call themselves after their gods and faiths. It is possible that we do not yet know enough of Egyptian vowels and the construction of words to determine this name, for as the people were great Fire as well as Sun-Worshippers, the word Pharaoh, which is reducible to *Par-AO*, may signify a follower of, or leader of those following *Pur*, or Fire-cults. It may be from *Pur* and *Rā*, Fire and Sun, which are also doubtless the roots of *Parthia*, a country great in Fire-worship, and which had four monarchs, called *Phra-Ortes*, in the third century B.C.¹ Media had a king *Phra-Ortes* in 656 B.C. The founder of the ancient city of *Pharæ*, *Pharaiātes*, or *Pharātes* in Messenia, mentioned by Homer, was *Pharis* or *Paris*, the son of Hermes, that is Priapus, whom the Orphics identified with Dionysus Helios, &c.—the Attics with Konisalus, Orphanes, and Tykon, and the Italians with *Mutunus*, or the personification of fructifying energy.² No great stress or importance in this study of old faiths need, in general, be attached

¹ *Phra-bat* is the name of the impression of Boodha's foot, and *Phra* here means Creator or Former.

² *Priapus*, Smith's Clas. Dic.

to double letters, as double *l*'s, *m*'s, *s*'s, or *h*'s, nor to the *h* after consonants, nor the Greek softened and aspirated *p*, as *ϕ* instead of *π*. Scholiasts and copyists have here very much pleased themselves as the cockney does with his *h*'s. Hebraists writing Hebrew words in English constantly give double letters where the original has only a single one, which no doubt the Phenicians and Greeks, also did, they soften and aspirate *p*'s according to their fancy of the original; and especially so in words like Phallus, which scholars tell us has no original Greek connection. The Greeks were not only a very imaginative people but inveterate punsters, and seem to have been very free in this respect in regard to the very phallic symbol *ϕ*, which in early Hellenic days was much more significant of that charm hanging from the neck of Apis (Pl. XIII. 9) than *ϕ*. This is the  with the pillar through it, and in Fig. 99, IV., 1-4, we see the same idea as Egypt expressed probably some thousands of years before. All embrace the idea of the male triad, and also of the heart, the *Ait* or *Ain*, organ of heat or passion, and therefore of the Lingam and Yoni, over which, as elsewhere appears, it was and is the proper orthodox covering, till the Pallium and Toga Virilis of the male, and Stole of the female, took its place. The shape of such a heart was, however, rendered more pointed or Lingam-like than we at present usually see.

Now, in getting rid of the Greek *ϕ*. we arrive at the all-important conclusion, that Pallas is Phallus, Palestine Phallastine, and therefore that Pallas-Athene is the Lingam and Yoni Deity; which enables us to connect many names and ideas. Fortunately the Latins and Syrians did not adopt the Greek orthography, preferring the Egyptian mode of spelling the God's name, and calling their God, or his "mountain of light," by such namea as Pala-tine, Pe-on, or Pe-or. This last was the high mountain adjoining the holy Nebo, or conical hill, on which, says legend, the ark had a place built for it where it long remained, and to which the two solar-named men, Bal-ak and the priest Ba-al-am, went and sacrificed rams and bulls. The *Is-ra-els*, as we may imagine, freely worshipped this *Ba-al-Pe-or*, though the writer of the story (Num. xxii. and xxv.) says that Jhavh killed on this account 24,000 people with a plague; the "evil-doing" was their joining themselves to Midianitish women. David also gave the name of Ba-al-Pe-ra-zim to a place where his Jhavh gave him a victory (2 Sam. v. 20), and Isaiah calls probably the same place Mount Pe-ra-zim (xxviii. 21). We know now that Beth-el, Beth-Dagon, Beth-Ba-al, Beth-Peor and Beth-Shemesh (all the *h*'s may be dropped) had the same general signification, viz., the *Sun-God*, *God the Lingam*, or the Organ by which the Creator Acts. So Beor is but a variant of Peor, which Gesenius tells us was "*a Torch*," and Fürst "*a Shepherd*;" thus showing us why torches or candles are used, and why priest are called "Shepherds." Now in turning to *Genesis* xlix. 24, 25, we learn that *Israel's "Shepherd" is Israel's "Stone*," and further that there is no necessity here for inserting the word "God," the clear meaning being that "the mighty stone of Jacob," that is his Maha-deva, shall bestow "the blessings of the breasts and of the womb," and "of the heavens," and "of

the deep," that is of the sun and earth, or of Osiris "the heavens," and of Isis "the abyss;" all blessings which it was the special province of such a deity as this Stone, Rock, Tsur, Adon, or Ba-al, to provide. He it is "who begat thee," and "whose work is perfect" (Deut. xxxii.), and they must not neglect him if they would have abundance of offspring. The Rock Stone, Elohim, Jehovah, and Jah-Jehovah, are all the same with this ignorant tribe, for they proclaim that there is no rock in comparison with their Rock-God; "our Elohim," the "Rock of Ages," and "Jah-Jehovah" (see page 103, *ante*.)

It is of importance to notice the fact of Beor or Peor being a *torch*, as well as a high and conical hill. We are told it was "a torch or piece of burning pine-wood or other straight thing." I show it as commonly given in religious hieroglyphy, in Fig. 99, foot of columns IV. and V., page 228, in connection with a zone and crescent. The flaming pine-torch was the emblem of Kāma or Cupid, and a necessary accompaniment of all phallic gods and their processions. *Pe-on* was the God of Light and *Pe-or* held to be his abode. *Pe-on-ians* were an important Thracian nation, sometimes called *Pi-orians* or *Pi-erians*, and Great Sun, Lingam, Serpent, and Fire-worshippers. Bryant thinks that the Porus, whom Alexander fought in the Punjab, was so named from the worship of *Pi-or*.¹ *P'ur* was an Egyptian or Kaldian word, says Plato; and from the solar *Pi*, come all names such as *Pior*, "*Piambo*," and "*Pionius the martyr*;" *Pi* is freely changed into *Pa*, our contraction for father, and as in *Pacomius*, the "*Pamylia Sacra*," or rites of the Egyptian God *Pamyles*.

Pi-ades, afterwards *Hades* or *Ades*, was a title for the sun, and from this, in *Pur* or *Pir*, comes *Pur-ain* or *Pirene*, any fire-fount or *Ignis fons*, as that of "*Virena*" in Campania, showing how well the Latin knew the Fire or *Vir* that was meant, for "*Vir*," says Littleton, is "the Phallus." Had he not understood Fire as passion, he would of course have used quite a different word, or called this *Pir-ene*, as we do, merely a thermal spring. The Greek misled him, however, a little, just as he has done some of us, into softening the Egyptian *P* into *F*; and hence, though we see in our Latin dictionaries, *Palas*, a peg or pole, yet we have *Phalæ*, "high towers," *Phallus* "the article carried at the feast of Bacchus," and such like. Still the Latin seemed to look upon *Ph* when applied to phallic lore, as a mistake on the part of the Greek; and we therefore observe that the Latin never softens the *P* in *Pi-lum*, a pestle, nor in *Pila*, the mortar, and these are words of crucial significance as the *bread-makers*. The priestly hat used at the Saturnalia was the *Pileus*; and hats are very important ancient symbols, as I have already shown at page 185, and will yet have to enlarge on.

The sacred and symbolic pine was *Pinus*; *Pinna* was the same as *Penna*, and hence *Penetro*, *Penetrabilis*, *Penetralia*, the "*dii Penates*" (which should be distinguished from the "*dii Penetrales*," as the former only includes the Lingams, and the latter both *Penates* and *Lares*), *Peniculus*, *Penis*, *Penu*, and *Penus*, which last has also the meaning of *Sar*, *Sir*, *Lord*, *Master*, and *Bread-Giver*, or *Preserver of Life*, hence

¹ Indian writings call Porus, *Pûru* or *Pûrsha*, which signifies "the Soul" or "Mankind;" *Pur-ishya* is an "epithet of Fire;" all such words come from *Pri*, "to be busy or active, to protect, to fill, to be able;" hence "*Vir*," the Phallus, as Littleton says.

Saviour or Redeemer. Ovid speaks of *Pi-tan* in Aeolis (Met. VII. 357), as we still speak of Patāns in India. The *Obi-ci* were the Pitanatæ who had Serpents in all temples, as our Indian Patans still have. The roots or earliest objects of man's faiths are in general the origin of all tribal and national names and rites.

It is important to notice here that the original name for the *Latian Jupiter* was *P'ur*, which shows why the Greek Ph or φ was used instead of P with an aspirate. Bryant and Holwell tell us that "in time P'ur was changed to *Puer*, the deity of Fire, whose priests were Pueri; and because many of them selected for that office were handsome youths *Puer* came at length to signify any young person. "History," the Rev. Wm. Holwell adds, "shows that it had no relation to Jupiter's childhood." "It was a proper name and retained, especially among the people of Præneste (Pi-ron-es) who had been addicted to the rites of fire." "They called their chief god *Pur*, and dealt particularly in divination by lots, termed of old Purim."¹ In *Gruter* there are inscriptions, "*Iovi Puero*." Lucretius says that Puer was originally Pur.² This word P'uri of the ancient Latins, is held by Bryant and Holwell to come from the Kaldi אור *Ur* (p. 356). The Greeks therefore spoke of Prutanis, and every Prætor had a brazier of live coals carried before him to denote that he was a *P'ur-tor*. In Hebrew and Doric Greek, Puer is Poir, a youth or a maid (Littleton), and it may be that Pu in such words as *Pu-dendum*, *Præ-pu-tium*, &c., may come from this root, Fire or desire. P or פ has in Hebrew two sounds, being Pi sharp, and F as in Joseph. It is only interchangeable with ב and מ, Beth and Mem. In ancient Hebrew it was written ׀. The following words are suggestive, and should be borne in mind by him who studies faiths.

פּוּרָא *Palea* or *Pallu*—a distinguished one. בּעַל Bol, Bel, Bull, The Creator.

Phra (P'ra) the Sun of Egypt, so also Poti-phaera and Poti-phar in Koptic.

Parah (P'-ar-?)—a. prince, leader, one who causes to be fruitful.

Phegor-Peor—Priapus, as *Belphegor* the deflowerer—βεελφεγορ.

פּוּלָא *Pala*—He splits, or is distinguished. Sansk. Ma. Arabic Fal, Fale, *col.* Tale.

פּוּלָח *Palach*—He splits, ploughs, and cultivates. Organic root פּ Pi to Create.

פּוּלָל *Palal* or פּוּלָם *Palas* or *Palsh* פּוּלָשׁ.—*He tears or breaks through*, words common to Pheneician, Syriac, and Ethiopic. פּוּל Pal or Bal, the strong One.

פּוּלָךְ *Palak*—He is round or plump, probable origin of a coarse Saxon word.

In Greek we have *Pallo* or *Palo* to "shake" or "hurl" a missile; Pallas or Minerva, a sakti of a Phallus; and φαλῆς, Phales, the fig-tree, from which Phalli were made. The word Phallus, no doubt, survives in the *Pales* or *Palus* of Latin; German *Pfahl*; and *Pale* or *Pole*, as *May-pole*, in English: φαλλός Phallos, having no independent meaning in Greek, is thought to come from פּוּלָשׁ above, that is from a Kaldi root. We have a word of similar import in I Kings XV., 13. viz., Miplet-zet, or Miplet-seth מַפְלֵצֶת, the *Ashera*; or, as Bagsters bible-margin better describes it—"Simulacrum Priapi," which the queen mother Maakah made, and so persistently worshipped. An older language than Greek gives the same results, for Phal in Sanskrit signifies *to burst and*

¹ Virg. Æn. VII. 679, and Holwell 355; Cic. de Divinat. 1. 2.

² L. 41., v. 1020.

produce; hence Phalla, Bhala, or Bala, is a name of Siva as the strong producer, *the plougher* and *ploughshare*, which is also the *Nishān* or “mark” of man, such as Greeks used to put on Hermi when they feared the sex would otherwise not be clear. So the great kings and chiefs of the East used to affix the ploughshare to their mandates, in those days when it and the sword were better understood than the pen. I give in page 233 Fig. 105, II.-4, among a number of very common and significant hieroglyphs, the sign-manual of the ploughshare, and beg attention to other figures here as the old church bell and *fleur-de-lis* device, so common in church architecture; the crosses, crescents, and pillars over them; the so little disguised Greek *Alpha* and *Phi*; the phallic helmet with, as in India. the faces of a Triad of Gods on, as it were, the *glans*; the sun or orifice in the triangle; the double triangle with the reduplicated yoni-idea. in the *Omega*-like re-entrance; the vase; the full acorn, and plan and section of the orthodox Roman clerical hat, which is also that of the Bouns or sacred cales, see foot of cols. I. and II., and figures page 185 : all these are speakingly illustrative of the ancient faiths, and the proclivities of modern ones which adopt these symbols.

Bāla, as in Bāla-Rāma, is in these days generally translated as only *the “strong Lord,”* but *Bala-Rama* signifies the strong fertilizing sun; *Phool* is a variant of Bāl, and is a child, a flower or blossom. Pale-mon or Pale-on was Dio-nysus, and Herakles and Neptune; children were sacrificed to Palemon (Holwell, p. 319), which shows us that he was Siva or creative energy. Neptune as Poseidon was also P’oseidon or P’osiris, the sun. Let us look further at names connected with Pator, Pador, Fader or Phader, Petre, &c. Petah was an Amonian or solar term of honour, as in *Peti-phra*, and Pete-Sukus, the builder of the solar labyrinth. The priests of the oracle of Amon were perhaps the first who were called Pateræ, because, said after ages, they each carried a silver basin, which Bryant shows was a complete error (I. 307). The oracle had 80 Pateræ who supported the image and boat in which it was carried; “they only moved as the Divine inspiration led them,” which probably gave to the Jews the idea of leaving their ark to itself, or rather to the milch kine, as stated in 1 Sam. vi 8. The *Petipharæ* were also called Patertæ, Sacerdotes Apollinis, and the high priest got gradually callecl the Peter and Pator; the “most famous oracle of Apollo in. Lukia was called Patara;” and the “Patra of Achaia had the same import,” continues the far-seeing Bryant, who only lately began to be understood, and whose value is still little known, for the ancient cultus is hidden even yet from Europe. Bryant here justly remarks: “I should imagine that the place where the false prophet resided was of the same nature,” which it was; for Pethor, Peor, or Pethora was indeed, as we now all so well know, a veritable Priapus (Num. xxii. 5). “Baalam had by the king of Moab been appointed chief Petora” or high priest, and his rocky cone so sacred to the Venus of Arabia, was by Romans called Petra, though by the natives Rath-Alilat (Bryant I. 311). *Pe-teus* the father of the great Athenian king—Menestheus (god-man)

was the grandson of *Erek-theus*, the golden serpent and god-man, the son of Vulkan.¹ He was carried about in a chest representing Ceres. His name is very suggestive, signifying he who *tortures, splits, grinds*, or makes bread, if we may take the liberty of using the Greek K for χ ; which they were very free in doing, as well as in the case of π P, and ϕ Ph,—causing the unlearned, especially in Europe, to stumble grievously. The, ϕ I have elsewhere and pictorially shown, contains an evident *double entendre*. It was a common form of charm and amulet, and is so seen to hang from the neck of Apis; the bar or shaft when not vertical was a nail, spike, or thorn, and therefore the whole a. Linga-in-yoni; otherwise, the male triad, see my Plate XIII, where both amulets, as usually seen on the Apis, are given. The priest, or *Ram-phan*, Greek Ramphas, was called Pata, and so all priests are *Patas, Paders, or Padres*, words which go back to much beyond Latin days, to Pater as the father or *Generator*; Patria, the place of generation, or native country—a feminine form, as the former, usually before the days of statuary, figured as the penates or male form. Saturn was called by Romans their most ancient Pater, and his priests Patres; but thousands of years before Rome the ancient Amonian Petors used to dance round the Amonian Fire-Shrine, holding in their hands their holy *Petaurum* (Petor-Am, a kind of pole or phallic symbol), this in honour of the Sun,² which appears to have been the origin of “the *Pyrrhic-dance*,” wrongly fancied to have been named after Pyrrhus, the son of Achilles; for of course the word simply signifies a *Fire-dance*, or dance to or round a fire; which is still common in Asia; and elsewhere. Bryant says that this Egyptian dance was in honour of Hermes;” or Maha Deva, and “was called *Betarmus*, a compound of Bet-Armes, or Armon, more properly Hermes and Hermon; *Bet* among the Amonians denoting a temple,” as we know it was from the very earliest to the latest periods of Jewish story. Petra was in the most ancient times always a sacred object, but not necessarily a stone; it might be an omphe. “Thus Olympus near Pisa, though no rock but a huge mound or hill, was of old termed Petra, as relating to Oracular influence; hence Pindar, speaking of Iamus (from Ham, the Sun)—who was supposed to have been conducted by Apollo to Olympia—says that they both came to *Petra Elibatos* upon the lofty Kronian mount,” which Elibatos, Bryant explains, “signifies Eli-Bat or *Solis domus vel templum*, as well as the actual Deity there worshipped.” In this world we have the origin of our *Elizabeth*, for the house or temple of a god is always a woman or ark. The temple of Elis had a *Petra*. Pindar says the Delphic Pytho was a *πετραέσσα Petraessas*, and in the adjoining capital, Orkomenians all worshipped a Petra which fell from heaven;³ and so from Euripides we learn that the sacred cavern of the Akropolis of Athens “was called *Petræ Makræ, Petræ Kekropiæ*, which, by-the-bye, reminds us of that most ancient of sacred things with all peoples, “the Abyss,” or cave, revered alike in this Akropolis, as by Jews on Mount Moriah. All goddesses like Ceres sit or rest upon a

¹ Clas. Man., p. 87.

² Bryant I. 386. This *Petaurum* is often mentioned by Roman writers, and appears to have been latterly used as a leaping pole, a suggestive article, especially when we remember what the Keltic *heavings* and *leavings* signified.

³ Pausanias quoted by Bryant, I. 36.

Petra; and the Jewish Jehovah rested on various Petras from Sinai to Zion. "In short," says the orthodox Bryant, "*there is in the history of every Oracular temple some legend about a stone, some reference to the word Petra,*" and is it not so still? Does not Petros still rule from the seven hills, sitting the acknowledged head of a very phallic and feminine form of worship, and kissed and bent down to by the most civilized people of even our day? The Scholiast on Pindar identifies the Sun with Petra; because, says he, the Petra fell from the Sun as did the Lingams, or Petræ, which were shown at Ægospotamos, and at Abydus; and hence the legends about *Tantulus*, sitting under the fear of the Stone (Sun-Stone) falling on him, up to his chin in water and surrounded with fruits, yet perishing of hunger and thirst (B. 1. 366). The cause of identity of Sun and Petra is, of course, the fact of the Lingam being the organ of the Sun as regards his means of causing fertility; so Mithras, as the Sun, is called "the deity of the rock whose temple was a cavern; even the cavern is called at times Petra. At Milan an ancient inscription tells us of "a dedication" termed *Hercules in Petra*, and we know that Christians were forbidden "*ad Petras vota reddere.*" The tree-stem, being a Lingam, was a Petra, as also the Sun; and therefore *Zeus's* tree, the oak, was called *Sar-On*, or Sun-On. Neptune was called *Poseidon Petraios*; Jove, Zeus, *Patro-us*; Vesta was *Patroa*; and "gods were generally termed *θεοὶ πατριος* and *πάτρωι*," which in later days came to be called *Dii Patrii*, and erroneously thought to be only "the gods of one's own country." As Petra was the Sun, so was it, whether as a stone or deity, called occasionally by the name of *El-Aphas*, or *Sol Deus ignis*; and by the Amonians *El-Apha-Ba-al*, in which we see no doubt the origin of the name of the celebrated shrine of *Elephanta* near Bombay—a cave which has seen in it all the worships of man down to and including Christianity, report says; but where the Petra or Lingam has again, and long since resumed its sway. The Elephant form of the hill is untrue and absurd.

A town was usually called after its greatest god, as were the offerings after him to whom offered; hence offerings to Petra were named *Patrica*, which was natural; for offerings in *Bouns* or cakes of flour, oil and honey, &c., were formed into *symbols of the god-idea*, which we see were therefore always phallic or umbilical, this being the form Egyptians, Assyrians and Jews delighted in; see Jeremiah xl. 18-19, li. 19.¹ as well as *Baruch* v. 43, and Herodotus. Notice also that this worship and offerings are closely connected with *prostitution*, as we should term it; but which, by the principal body of devotees, was merely considered a sacrificial offering of their bodies to the deity represented by the sacred cakes, or as the Greeks said, *Pitura*. These offerings were made alike to Mithras as to Osiris, and to all gods from Meros to the mountain-wilds of Armenia; aye, to furthest Himalaya and over all the plains of earth.

I must again remind my readers that P and B, Phi and Bhi are interchangeable, and that *Pi* in general has the signification of an *oracle*, or *mouth*, and B of a *house or temple*; that *tine* is "*a place*," and in very ancient terms, "*a holy place*" or altar; and that *teus*, *seus*, or *theus*, are generally holy affixes, as for *god*, or god-like men; in regard to H, we may usually omit, or only aspirate the P, T, B, &c. so

¹ [There is no Jer. xl. 18, and li. 19 hardly seems relevant. Perhaps xlv. 19 was meant. — T.S.]

Phoibus, the Sun, becomes clearer to us if we spill it *Poibus* or *Pé-bus*; for we then see its apparent connection with *Pe-us*, the "all-seeing" Skythian god, usually called *Pa-Peus*, the all-seeing Father." Phego-neus was Jove presiding over his oaks and beeches. In *Pysikus*, the Greek *Physicus*, we have him who presides over all nature and her works, who at *Pisa* was called *Pi-seus* or *Pis-eus*, whence *Pistor*, the



Fig. 134.—THE BREAD MAKERS OF BARMA

baker (*Clas. Man.*, p. 14), "Bread-Maker or Winner," THE LORD, THE GOD of Beth-lehem, of which this is the practical personification in southern Barma; and much chaff and banter have I heard going on beside him, as the young women plied their daily avocation, and so kept up the life of the household. These labourers were truly "LADIES" or "Bread-distributors," as THE LORD signifies "the Bread-supplier." This grinding-column is the sacred palm-tree, from the centre of which a spindle projects; the grist is the result of the trituration causes by the hard rind-wood of the palm set in action by the young girls who insert a cross-piece and thus form this machine into a sacred *Tau* or "thing of life," nay a "God of Life:" for this *Dei Machina* is actually worshipped, especially in India, at stated seasons as a deity, when it is carefully furbished up, cleaned, and coloured. I have even seen it clothed, but these good Bar-

mese Boddhists do not go so far as this. The usual Indian form of the Beth-lehem is a regular *Linga-in-Yoni*, on which fits the upper feminine part; and as this is a most common form of a holy hill," it would almost seem as if rude early people had taken the idea of their Mount Zions from it, and seen in the creative organs the double signification of *my Lord* and *my Lady*. Col. Forbes Leslie gives us, in his *Early Races*, this sketch of a very sacred mount at Karnak, in which we have a perfect similitude of "the Lord," "the Bread-maker," and many similar mounts will occur to all archeologists and be seen among my illustrations.

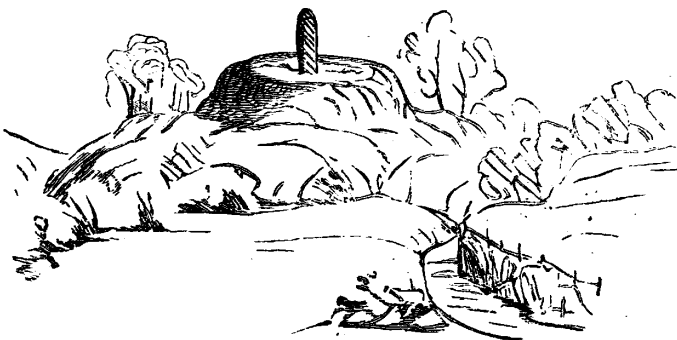
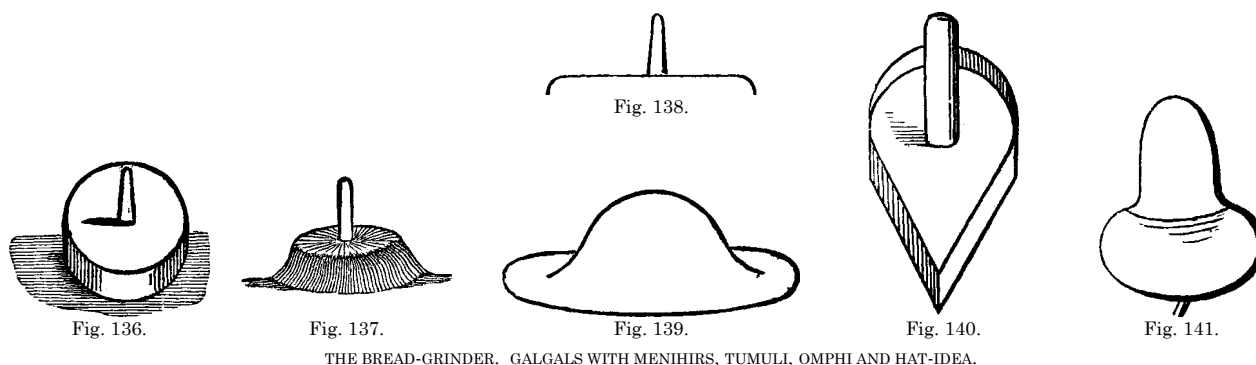


Fig. 135.—SACRED HILL OR TUMULUS AT KARNAK.

This following-up of the religious idea from the small sacred gem or church relic, to its exaggeration in large natural objects, as hills and rocks, is one universally adopted in ancient faith and not unusually in modern; so that we are justified by practice and theory in seeing a *Linga-in-Yoni* in Stone-henge; in the Tripod in the cleft or yoni of Parnassus; in the Petra of

Jupiter Amonium in the Libyan desert; as well as the mere Lingam in the lofty peaks of Maha Deva in Central India and elsewhere, and in this Karnak mound. Here there was very probably an argha or yoni, for we know that phallic and then Solo-phallic worshippers continually met at this place for sacrifice, &c., which “&c.” embraces many things such as most writers on these subjects very broadly hint at, *viz.* as to *contact*. Dr Inman tells us that a medical friend of his in India actually observed a small village emblem made use of to represent “the solemn sacrament” which Creation requires and gives us these not uncommon Hindoo forms of the emblem so



THE BREAD-GRINDER. GALGALS WITH MENIHIRS, TUMULI, OMPHI AND HAT-IDEA.

used. I cannot confirm the statement from my own observation, though I can well believe it, having seen very similar acts, and been frequently told of the advantages attributed to actual contact with the symbol. But to resume; for I must run through a few significant words which will help us better to understand the subject.

In *Ph-thas* and similar names of Memphis we have simply P. with *thas*, which became with the Greeks *theos*, and the whole the God P.; and as P has the meaning of Fire or “Mouth of Fire,” so *Py-thas* was Vulcan or *Ool-Kan*, the *Lord of Fire*. He had very phallic proclivities, wearing a conical hat and wielding a hammer called his “fashioner” or “Creator.”¹ One of his names was O-pas or Op-As, two names of Sun and Serpent joined to *pas*, which may signify Pasiphæ, the pacifier and mother of Amon. *Pam-phanes* is “the all-bright one” and *Pandamator*, “the all-subduing.” Homer and Statius call the Graces *Pasi-theæ*. Jupiter, like Krishna, had to overcome a Python, which we may spell and pronounce Pi-on, and thus was sung to him the famous *Pe-an*. A whole State, as mentioned at page 297, was called Pi-on-es which means the country (Ea, or Des) of Pi and On-worshippers; they were great allies of Priam, from whom or after whom we have Priapus with a fitting son *Paris*, the seducer. The king against whom Priam made war (the latter was an Asiatic) has also a significant name in *A-ga-memnon*. The A of Apollo, we may note, changes his nature from *Poliris* “the grey” old god of the autumnal Equinox to the fertilizing God of Spring—the youthful lover which we see in this *Aga-memnon* the *man of Goodness or Love*, if we take his name from Greek, and of *Fire* if we derive it from Sanskrit. *Memnom* or *Manes*, who was called *Patora*, is the great King-God, whose statue when first gilded by the rays of the rising sun² emits *music* as if from

¹ *C. Man.* p. 64, Iliad.

² *C. Man.* p. 286.

a harp, and harps and music were the female principles on which the Gods acted. In this Memnon touched by the solar rays we recognise the so-called "Pointer" or Sun Gnomon-Stone, which is in the centre of the so-called "avenue" in the Stonehenge Druid circle, and over whose summit alone (see p. 281) the ray can reach the most sacred part. The same idea of the Sun-darter and fertilizer seems to be faithfully portrayed in the picture of the "Rosary of the blessed Virgin," which was printed at Venice in 1542, says Dr Inman,¹ to whom I am indebted for this rare engraving. The ray in both

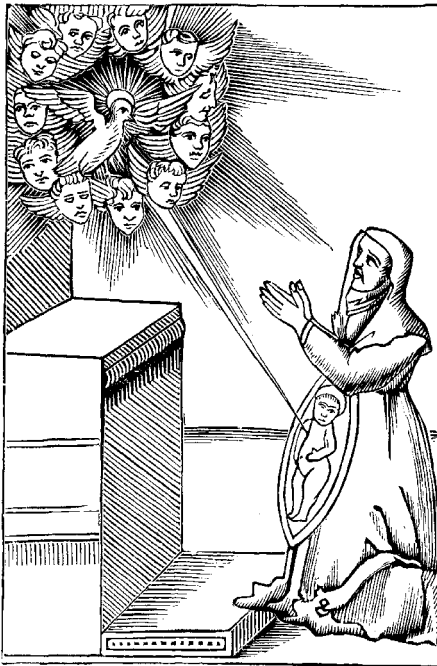


Fig. 142.—THE CONCEPTION, OR APOLLO FERTILISING TERRA.

cases is fertilizing the sacred shrine. Memnon is frequently shown as Horus being nursed by the Virgin who is then called Aurora; and his picture is then precisely the same as we usually see in the case of paintings or sculptures called "Madonna and Child" or Deva-ki (Mother-God) and Krishna. But to return to the prolific Ps.

Pola was a celebrated altar, in the Istrian town of Pola,² no doubt, like Jacob's *Beth-el* of Genesis xxxv.; "it represented Rome." *Potela* was the *Hymen* God of Sklavonians; *Polybia* was a name for Ceres of "Abundance," and it was *Pan* "the hunter" (Nimrob) who discovered her cave and so made the earth fertile. Pan or *P'An*, seems to be the mouthpiece or "fire of An." The Pan or Phan or the Orphics was "*the Sovereign Deity and Lord of Elements*" (Hol., 320), which his name *Pi-an* would entitle him to be called. *Phanes*

in the Orphic hymns is *Protogonus*, who is Nature or *πρωτογένεια*, the first born, *Δίκη* or Justice, and also *πεπρωμένη* or Fate, whose origin is given as follows. From Good or *Unity* sprang a DUAD, *Ether* and *Chaos*, of which *Ether* represents *Bounds*, and *Chaos* *Infinity*; and these uniting produced Intellectuality, which sprang as it were from an Egg generated by NIGHT, NOX, or *Darkness*, and this was the "MIGHTY FIRST-BEGOTTEN ONE" of *the ineffable Father, Goodness and Love*. Phanes is the first "*Sceptre-Bearer*" among the great gods. Orpheus calls him the "bull-roarer glorying in golden wings"³ and therefore he is Mithras; but Mithras *has been* also Ceres, who is at times the moon, the queen of generation. Porphyry (262) says: "Mithras as well as the Bull is the Demiurgus of the Universe, the Lord of Generation." Proklus makes out that *Phanes* is to the world of intelligence what Thetis is to the sensible world. Thetis is the mother of Venus, and Protogonus, the father of night, who is Venus in Orpheus. Phanes is clearly a form of solar worship which was in high favour at Kio (Chio), the capital of (Chios) Kios, which lies under the highest mountain of this considerable island. Phanes was a great king of this island in its mythic days, and a promontory—a sure Phallic sign—is called

¹ *Anc. Faiths*. I. 99-100.

² *Class. Man*, p. 371.

³ Hymn to Proto., 3. He is also *Bel*, see p. 298 *ante*.

Phaneus. In Kaldi, *Fan-leak* is a *kromlek*, or stone of adoration—the Phani lephanim or *sanctum sanctorum*. The pillar-worshipper, Jacob, called the place where he saw and “wrestled with God face to face” and hurt his “thigh,” Penuel or Phanu-el, פְּנִיאֵל. The word Panah פָּנָה is in Fürst to *shine*, to *lighten*, to *be prominent afar off*, from a root to *glow*; “hence the projecting pinnacle or turret of a house,” and a corner-stone or pillar; so that we here trace, by a very uncommon method, the idea of the Lingam being, even in most ancient Kaldia, the *sun-stone* and “*enlightener*,” the Boodha, Boda, or Goad. Hence the place of enlightenment—that is, of oracles in ancient times, and churches in ours—are Fanes, Latin *Fanum*. Ireland has still a Fan-Lobuis, or St. Lobus’ Church, near Cork. Phanes and Priapus are identical, according to the Orphic extracts which Cory gives us in his *Ancient Fragments*. He is “a dazzling fountain of splendour,” of whom, like the Jewish Jhavh or Elohim, it was said, long before Jews wrote to this effect that “none had seen this Protogonus save the sacred night” or womb. But we must pass on and say a few words more as to his spouse “Ceres, the seed-bearer,” a name given by Orphics also to the first father *Metis*.

Ceres, when discovered by Pan, was sitting upon a rock under a mount of olives, and respectably garmented as is not her wont; but it was winter when she always conceals her charms. I give this drawing of her emerging from the cave with a dove—*Ione*—in one hand, and the Dolphin (Salacia) in the other; while her equine head denotes her relation to Hippos, one of the Sun’s titles. I am obliged to Mr. Marcus Keane for the engraving which he takes from Bryant who calls the Sun *Hippos*, and *Hippos-On*, and tells us of many towns and places so named after him (II. 293-295). The *Pi-galians* put a statue of Demeter with



Fig. 143.—CERES ISSUES FROM CAVE.

a horse’s head on a niche in this Arkadian cave and there worshipped her; so that we had there the same faith as now exists in India in the worship of Mamojee, see pages 31, 72, Figures 1, and 22. The Egyptians called Ceres *Pharia*—that is, *Pi-Ar-ia*, or the sun-goddess *Pi*—under which form I show her in page 268, from Montfauçon. She was imaged under this title all over Egypt and Asia Minor, but commonly as a mere formless block of wood or stone (*C. Man.* on *Iliad* II., p. 113), a very common and well-considered Indian idea to the present moment, but one for which the people are very much laughed at and abused by ignorant foreigners, who do not comprehend the significance embodied in the idea of “formless matter”—that on which the creator had first to act. Ceres was the *Magna Dea*, the *Al-ma*, *Ar-ma*, or *A-ma* which corresponds to “universal mother” in Sanskrit. She was “the mother of all life;” and personified nourishment, love, and all the beautiful traits and virtues which these speak to us concerning. The ancient Kabiri called her Kabira or “mother of all;” and serpents and male symbols were sacred to her, and these are seen yoked to her car—the ark-boat of life. If as the Sun, she was called

Kora, heat, or heart; if Fire, Cnidos; she was the Mylita or Mulita and Demeter of Arabia and Babylon, and in Europe "our mother Europa." She was Helos and Geris, or the Earth, Hestia in Greece, and Vesta in Rome; the Atys or Ko-Atus of Phrygia, that is, Hekate, and in Europe the very womanly Friga. When in a cave the Sarmatians called her *Nia*, and others *Nox* and *Nigra*, "the dark abyss," "the winter solstice," "the Womb of time,"—that where in the seed slumbers and is preserved; for she is often Selene and Sita, "the field-furrow" and "grain-receiver," whose Lord is the plough, or Jehovah-Nissi, the "staff" or "banner," and "comforter." Everywhere she is Theba, Teba, or Boat of Life, man's first Argos; and was claimed as a mother by that old race whose history we have yet to fathom, and whom we call after their demi-god *Pelasgus* of mythic nomenclature, concerning whom a few words.

The great Pelasgian race ruled in all "Asia Minor, the Grecian Peninsula, and the whole of Northern Greece" certainly more than 2000 B.C., says Baldwin;¹ and they, say Strabo quoting Ephorus, established the Oracles of Dodona,² so that their history ought to be a history of the ancient faiths. There seems no questioning that this people sprang from Aryanized races who came from the East, and it is granted also that the "Greeks were a family group of this people:" they were clearly a commixture of the great Ethiopic race, and "represented a mixture of several branches of the Aryan family," and some extent, especially in the early period of their existence, "a mixture of the races who dwelt in the Phenician cities of Asia Minor." The Leleges were an important branch of this people, and seem," says Hesiod, "to have been gathered from among all the nations of the earth." "They were much disposed to wander," says Strabo, "ready to remove from settlement to settlement, and to experience both great increase and sudden diminution of their number."

Poseidon, who, like Dionysus and Hercules, had the appropriate name of Phale, or *Pale-On*—that is, Sun-phallus—was called the Father, and Larissa, or the *Yoni*, the mother of the Pelasgi; which is equivalent to the Jewish story that we are all descendants of Adam and Eve. The Pelasgi were undoubtedly the remains of a great race holding many provinces and states when Greeks came upon the scene, for we are told by the very best authorities that they ruled all Asia Minor, Hellas, and "the whole region of Etruria; nor do we know the ultimate. to which they were extended."³ Long before the days of Dorians and Ionians, probably before Leleges and Kaukones,⁴ they were a very numerous people, supposed to have been for a long time in a wandering state.⁵ Their chief capital was Larissa, and they clearly loved the *Yoni* form of faiths, though no doubt the Lingam-god was also worshipped all over their possessions. They were allies of Priam, and one of their great chiefs was called *Apis*, or the bull, whose female energy—*Apia*—was the cow, or earth. The *Apis* of the Pelasgians, we are told, conquered the *Pelo-ponnesus* and called it *Apia*, that is "*their*

¹ "Prehistoric Nations," p. 162. ² Strabo, vii.-vii., 10. ³ Plut. in Rom. 1; Strabo, v., 339.

⁴ The Kaukones are said by Homer to have aided the Trojans. They occupied N.W. Greece and Asia Minor.

⁵ Holwell "Myth. Dic.," 323.

earth." *Apis*, the Father or Bull, the Greeks termed *Appa* and *Apphus*, and the ROMANS MADE *APIA* INTO *PATRIA*,¹ which marks a change in faith. The Memphic *Apis* was called at Heliopolis *Mnevis* or *Mneuis*, which are Egyptian terms for Father; and *Apa* or *Ap-ta*, which Greeks wrote *Aphæ*, *Aphæa*, and *Aphtha*, were "Amonian terms for fire and the god of fire," and for Vulcan as well as for Diana.

The first ruler of Pelasgians of whom we know anything—and that is little, and only as connected with Greeks and Grecian possessions—was *Inakus*, who flourished about 1875 B.C., and is put down in "the 19th generation before the Trojan war." He had a son, *Phroneus* (*Pur-on-theus*?), who was contemporary with the founder of *Sikyon*—say 1850 B.C. In "the 13th generation" we hear of this race firmly established in Thessaly, and in "the 9th generation" (say last half of the 15th century B.C.) that "*Danus* supplanted them." The next generation gives us *Deukalion*, and the next *Kadmus*. The *Sikyons* were called the most ancient people of Greece, and "*Sikyon* now *Basilico* (a serpent name), the most ancient city and kingdom." *Adrastus*, says *Homer*, was their first king; and he, says *Pausanias*, "was driven from the throne of *Argos*." "*Sikyon* was particularly sacred to *Jupiter* and *Hercules*,"² by which we may understand, to Phallic and Sun-worship. But to resume our enquiries as to the Pelasgians.

Pegasus was the swiftness of fire, or Sun, or *Zeus*; he was *the horse on which Aurora rode*, and by which *Bellerophon*—the winter sun—was enabled to conquer the *Chimera*. It was *Pegæus*, we must remember, who awoke the *Muses*, daughters of *Pi-erus*, as they slept in darkness on *Mount Helikon*—solar picture similar to the first, and one very full of meaning. Now this *Pegasus* was one of Italy's most ancient gods, whom we often see with the head of a horse and a human body with or without wings, that is, with or without virile power or continuous force. He was also often represented as a ship³ or with feminine power, and was therefore *Hippos* or the Sun in his female energies, as he is more especially noticed by *Kelts* in the Gaelic language. This makes *Pegasus*, in such a sense, *Ceres* or the *Argos*. Now *Pelasgians* are the first emigrant race of whom we know almost anything who settled in *Latium* or *Italy*, by which we may understand that probably *Petra* or *Lingam-loving* races were on the *Mons Pala-tine* before *Arkites*. The Greeks called the *Arkadians* *Pelasgi*, saying they were *Autochthone*, or indigenous, meaning by this merely a people whose past history they were unable to fathom; they describe them as great hunters and shepherds, loving music and worshipping *Pan* and *Artemis* in a very gross manner. The Romans knew them as a race adjoining *Argolis*, whose capital was *Argas*, often held to signify "a plain," but only so in the same light as *Isis* is *the plain*, that is the milch cow of the *Nile* and the ark of life. The settlement of *Pelasgo-Aryans* in *Italy* signifies the pulling-down of *Etrusco-Turanian* rule; for, according to *Mr. Isaac Taylor* and many learned men., *Etruscans* were *Turadians* who had gathered together from the *Caucasian Alps* and *Ural mountains*—a *Ugrik* race; and were in full occupation of *Italy* when *Greeks* began to group themselves together

¹ Holwell, p. 38.² "Class. Man.," *Iliad* ii., p. 90³ *Bryant*, I., 411, and *Holwell*, p. 322.

and force Pelasgians and others to “move on.” Rome was then an Etruscan city, and those were then there who had to teach her arts, religion, and a certain amount of culture, as eastern Aryans had taught Greeks. I have failed in spite of all that has been said and written regarding the wide difference between Aryan, Turanian, and even Shemitic races, to find any material divergence in their early religions; and it will puzzle the wisest to show me this in the worship of Aryan Benares, and Dravidian Tripati, or Konjeveram. The difference, I find, when carefully considered, is only in language and nomenclature of the same gods, though not much in this; for if the Shemite called his Lingam-God—Asher, the Sanskrit Aryan named him Eswer, Eshver, or Esh-wāra—holder of the *Esh* or *Ash*; and the Ugriks, Turks, Finns, Etruscans, and such Turanians, *Æsar*¹ or *Es*, that is *Esh*; he whom the Teutons called *Æsir*; most ancient Vedantists, *Asur* or *Asura*; Siberians, *Asa*; Mongols, *Es-an*, and Yenseian, and most ancient Ugriks, Ais, Eis, or Es, which in the language of India means sexual enjoyment.

The roots or words AM, LA, AL, AR, RA, EL, &c., are common to Egypt, Arabia, and Asia; and the *Lāt* or pole of India, whence we have gained so much knowledge is but the *Lar* of the Etruscan, by the light of which word Mr Taylor helps us to read much. Lars, he thinks, in the most ancient times had very masculine significations, but I fancy, like Sar the Sun, it was a dual god. Lars and Larissa are names which old geographers show to have been not uncommon over all the countries from Katch and Goojerat to the valleys of the Tigris, Euphrates, Nile, and Tiber. Thus Mr. Taylor claims for the Etruacan Tatars—while tarrying on their westward way from high Asia, on the upper lands of the Tigris—the founding of the city of Resen or Rhescena; Etruscans called themselves *Rasennas*, and it is clear Ras had the signification of Lars, for this *Rasen* Xenophon calls *Larissa*, and so we see that the city these Rasens founded afterwards on the Tiber—known to Roman story as Vulturnum or Capua—was by Dionysius called Lariss.² It is clear that in the very earliest times a dual or feminine deity was here in the very spot where Lars or Lares and Penates were yet to be so famous; nay, that a Lars, Lares, or Larissa was ruling some 4000 years ago, and at the same period on the Tigris and the Tiber. *L*, says Mr. Taylor, quoting Kasem Bey’s “Turkish and Tatar Grammar,” “is the sign of the passive in Tatar languages,³ and we know that P or Pi always denotes activity, fertilisation, or irritation. In Lukian inscriptions, says Taylor, *La’da* rneams *wife* or *lady*, which with Etruscans was *Larthia*; the dead, quiescent spirits or Menes were called Lemures, Larvæ, and Lares, a fact we would expect, inasmuch as woman is the passive principle—Nox or Darkness. The Turks, who are also of Tatar origin, give us “*Li-umm* as signifying *maturity* or *maternal*,” *Larvæ* we know to be spirits of evil, and Lares, spirits of good ancestorys, the Etruscan root Lar signifying great ones. It is clear that *La* is usually the feminine prefix, as P, Pa, or Sa is the male, as we see in Sar, Sun, and Pader, father, &c. Lars is still a personal name among Romans and Lapps,⁴ and as l and j or dj are interchangeable,

¹ See the Rev. Isaac Taylor’s *Etruscan Researches*, Lon., 1875.

² Do., p. 375

³ Do., p. 286.

⁴ Klemm, quoted by Taylor, p. 123.

we have Lar becoming Jeru and Tjar in Samojedic forms, and Tzar (Czar) as king in the Russian tongue. In Finnic, *Sjer* is "high" and *Suur* great, which in Hungarian becomes *Ur*, "a lord;" and wandering north we find Esthonians calling their God *Tar*, and the *Wogul's*, their God and heaven *Tarom*, which no doubt accounts for that heavenly spot *Tara* in Ireland, and the Taras, stars, or heavenly tenants of all Europe and Asia, and also the Polynesian God Tarao, Keltic Tenarus, &c. *Pe-lides*, one of the names of Achilles (Ak-II or Sun-god), after his father Pe-leus who begot him on Mount Pelion, was a god of Larissa, and called like Jove the *Lari-seus*, which here signifies "the God of the Lares" or citadel of Argos—womb or Pudendum.¹ Larissa is one of the names of Minerva, she of the *Akro-polis*; who, as the mother of Pallas, was the Palla-Dium, with spear in right hand and frog, as water, in the left. A grosser form of Palla-dium than this, however, would be that prize which the Greeks set before themselves as worth all their trouble and losses in the Trojan War, and this they say they gained. Of course that Palla-dium was a *Maha-Deva*, or perhaps a *Linga-in-Yoni*. Its Mythic history is similar to what we find in India and elsewhere; it was said to have fallen from heaven close to the god *Ilus*, and was therefore called *Ilium*—he of the Sun, or "Sun-stone." Herodian says it fell as *Pes-sinus* in Phrygia (Furgia?), which is less difficult to comprehend. The vestal virgins were alone allowed to guard the *Palla-dium*, whose sacred fire they had to re-light on the 1st March annually from Sol's own rays by putting tinder into a concave mirror or highly-polished cup, or by the friction of two pieces of wood of the fig-tree, which, as before said, was appropriately called *Pala!* This mode of lighting is still customary in the East, being also the method which the Mexicans and many other far Westerns adopted; and my readers will remember this Fire was that of *Passion*, and in no sense whatever that of the kitchen. In all religious matters by Fire is meant this *Holy Fire*, kindled from heaven and sustained miraculously.

Pelops, who has left us his name in *Peloponnesus*, was a king of Pisa, who came from northern Phrygia—land of Purians, for he was a Pe-lo-peios, very incorrectly translated or paraphrased as a *Pa-phlagonian!* He was a favourite of the sea-god Poseidon, and his descendents were called *Pe-lo-pi-di*—and this old land gave to Troy and Greeks and Romans their Pala-Dium. The Palici were two Sicilian (twin) gods, children of Jupiter and Vulcan, believed to live in two sulphureous pools of water, and ever and again giving out flames and balls of fire. Their temple afted the part of the Patriarch's place of covenant,² every oath and testimony being here, we are told, the most binding which could be made; and thus Stones, Hot-Springs, "Thighs," and Pillars were all suitable places of "Testimony."

Pala was the earliest name of the very ancient Phenician city of Tyre,³ *Tsur* or Surya the Sun, which points to his having been called *Pale* or the Lingam. Josephus

¹ "Class. Man.," p. 41, *Illiad* i.

² Gen. xxiv. 2, and xlvii. 29.

³ Tz, Z and S and Ts, the Hebrew ז, became with Greeks T, and they called this city Tyre and TOR, a solar name and a fire-tower. The Phenicians called it So and Sur, others Zor and Tsur; so Soan or Zoan becomes Tsoan and Tsan and Tanis.

speaks of its King *Abi-bal*, which last may signify Father Ba-al. Hiram—who built Solomon's temple and many similar ones to Jupiter, Hercules, and Astarte¹—was said to be *Abi-bal's* son.

At *Paleste* in Epirus, the Furies were worshipped under the name of the Palestines; and as *Tine, Tyne, Tin, Tan, &c.* is usually acknowledged to be "*place*," we hence see that hills and countries with this name denoted that they were famous for the worship of both the male and female organs. But it was often said to be more than this; for we find in Mr Taylor's *Etruscan Researches*, that he places TINA at the head of all "words denoting the powers of heaven." At page 132 he says TINA is the Supreme Etruscan deity, the Aryan Zeus, and a personification of heaven; that in Hungarian IS-TEN is the spirit of heaven, and in Hunnic, Turkish, and Mongolian, TENG-ILI and TENG-RI are "heaven's place or heaven's MAN," and we know that Tien in Chinese is the Sky or Sky-God. Phonetically, says Mr Taylor, THANA, the Kirghiz TANG, and the Tatar *Tan*—"Morning and Light," is the Roman Diana, but the Rasennic TINA and THANA; so that the heavenly gods JANUS and JUNO spring from a Finnic substratum. I dispute these conclusions, however, and consider Tin, Tina, and Tine, merely affixes denoting place, which I deem to be proved in *Is-Ten*, the spirit of heaven, that is the Tin where Is, Il, Ri, &c. dwell. In turning to the list of "Powers of Heaven," at page 153, this seems clear; all the terms, Ten, Tien, Tang, there admitting of the meaning "big," "high" or "heavenly place," or "place of light," where some IS, LA, LU, LI, RI, &c., dwells. To resume our consideration of Pals or Fals and such like.

From Mr Taylor we learn, at page 330, that these terms enter very commonly into many languages, standing for or in connection with mountains and high places; and to his list we may add our *mountain name* PAR or Parah, as in the name of PARVATI, the Queen of hills, the great BAGAVATI or womb of all time.

Etruscan,	Falæ,	Mountains.
Ostiak,	Pel,	Mountian.
Do.	Pylna,	High.
Andi,	Pil,	Mountain.
Mokacha,	P'-anda,	Do.
Mordwin,	P'-ando,	Do.
Lapp,	Palwa,	Cloud

Our *Fanny* of course enters into this question, and meant more than it does now: "A *Fanum* originally was not a temple but a '*sacred place*' and this word. was the common property," says our Reverend author "of the Turanian races of Italy." The annual assemblage of the tribes was held at a place called *Fanum Voltumnæ*; the Sabines meeting at *Fanum Lucinæ*, and the Volaci at *Fanum Artenæ*.² Now *Fanes*, *Hanes*, *Phanes*, or *Ph' Aanes* (all names of a deity), signified in Egypt "the great fountain of light"³ from which terms and and idea, the Greeks had *φαῖνω*, *φαναις*, *φανερός*, &c. *Ph-Hanes*, of course is *Pi-An-es*, or the mouth-place (*Es* is a place or country) of *An*, who may be the

¹ "Class. Man.," p. 391.

² "E. Res.," p. 326.

³ Bryant i. 124. Holwell, p. 193.

early great god of Kaldia, Ana or Oanes, or the later San or Sun, whose female energy was Anat or Gool. *Fanum* comes from Ph'ain-on and this female font or *Ain* came in time to be applied to the lord of the Ark—Bacchus, by the addition of Ak-the Sun, for Myaians called Bacchus *Phi-An-ak*, which poets contracted to Phanak. My readers, I hope, are not forgetting that P, P', Pi, or Phi signifies a mouth-piece, so that *Phi-ain* is the mouth of a font, and *Phi-el*, *Phi-ala*, *Phile*, &c., are all names for the mouth-piece of any god, and therefore an oracle. Both Bryant and Holwell justly insist on this, instancing *P-ela*, a city of Palestine, as so named from its oracular fountain.

The Pelasgians, Pelishthe, or Philistines, were all the same people in the eyes of the Greeks as well as of the Jews; see 1 Sam. xxvii. 7, and elsewhere. The Greeks called the great portion of what we know as Syria, Tsuria, Phenicia, or Palestine; although the Phenicians called themselves *Kenaans*. Both Greeks and Jews called the original stock from which such races sprang, *Ethiopians*. By all they were regarded as a powerful, learned, travelled, and energetic people, unsurpassed in the knowledge of commerce and geography, and all that such world-wide information implies. In the eyes of the Greeks they were *παλαιστῆται*, *Palaistæ*, or great men of war; and hence, perhaps, their country was Pales-tine, and all valiant soldiers or wrestlers, *Palasistæ*, or what we in India call Pailwans, and whom the writers of David's history called *Pele-thites* or *Kere-thites*, only to be found, they say, in Pelishte or Philistina. Dr. Inman's investigations lead him to the conclusion that the Pelashti, strangers or emigrants of *Amos* ix. 7, were Pelasgi, who came from the north and peopled the coasts and islands of the Mediterranean long before the Trojan war, and who fought with Karians against Egypt about twelve centuries B.C. It is of considerable importance in the study of Phallic and Solar faiths, to try and clearly understand the position, and, as far as possible, the ancient history of the Phenicians, as the earliest and best exponents of these faiths in the west; and therefore, as the leaders or fathers of all Pelethites, Pelishthe, Philistines, Palestines, &c. I must here dwell for a little on this princely people, in comparison with whom not only the Jews, but those who enslaved them from Moab in the east to Greeks in the west, were, said even Jewish writers (here unusually modest), in their own sight as grasshoppers; see Num. xiii. 33; Joel iii 3.

According to Jewish writers, Phenicians were descendants of the brothers "Canaan, Cush, Misraim and Phut," and of the ANAKIMS,—so famous for *strength and learning* and descended from Anak eldest son of ARBA of Hebron (Jos. xv, 13). The Jews did not distinguish them from Hamites. The Greeks called them *χρηναί* and their land XHNA, "whence *χρῶ*—Canaan" (Gale I. 19, 22). In regard to the Greek term *φοινίκον*, Phoinikon, or Phenic, some derive it from *Palms*; and others as Vassian, from *Red*, as where he says "*the Latins made Puniceus* (red like a Pomegrante), *and from Phoinix, Parnus*" (Gale I. 20); so that it is clear the word must have signified their god or great patriarch—a tall, red-palm-like one. The learned and severely

orthodox Gale, following Bochart, says the word is more likely to come from Beni-Anak, בני אנק *sons of Anak*, which shortened is Benak or Penak, for it was “*very usual with the Greeks to turn ב into φ*” (Gale I. 24)—a fact I beg the reader to bear in mind. Both derivations are in different senses correct, for AN, AR, or AL all signify the Sun; *An-Ait*, is “the fount of the Sun,” and Greece had deities called *Anaktes*, who were worshipped in temples called *Anaktoria*. The Kadmians were called *An-aktes*, and both Egypt and Babylon knew of Anakims. The Greeks had a festival to Castor and Pollux called correctly *An-akeia-Neko*. Naki, and *Negurs*, the names of kings and temples, are but abbreviations¹ of *Anakus* as *Necho of Egypt*, and hence perhaps the *Naki Roostum* shrine at Persepolis. *An-akium*, signifying a king and benefactor, is mentioned in the *Iliad* (iii.) as the name of a celebrated mountain in the Peloponnesus;² whilst in the *Odyssey* (xi.), we learn that “*Tri-nac-ria is Tor-Anac*,” or *Anak-toria*—“*the spot first inhabited by the Kyklopians a name by which many cities and countries in which the worship of the gods prevailed were distinguished.*”³ Of course, *Tor-Anak* is a tower of hill of the Sun, a Mount Zion. The Jews considered the sons of Anak the most noble and renowned; and where they say, as already mentioned, that “we were in our own sight as grasshoppers,” they also add, “and so we were in their sight.” From Gale, I. 21, we learn that Hebron was a Phenician “fortress and strength for war, and Debir the seat of their learning—which was therefore called Kirjath Sepher—the city of books and Kirjath Sanna the city of learning, or the Law.” Bryant and Holwell state that Phoinik or “Phoenix was a mere honorary term compounded of Anac with the Egyptian prefix,” so that it meant a great man or king of men, an oracle or mouth-piece, *Phi or Pi*, of the Sun—that Koothites and Canaanites assumed it—that it signified red, scarlet, the great Palm with its huge radiating sun-like leaves, and stalwart upright form; which they said could bear without yielding a greater load than any other tree of equal girth and height, and which monthly put forth its seed. Thus the Myaians called Dionysus *Ph’anak*, and the Royal shepherd-race of Egypt, who were Koothites, were entitled Phenices. It is clear then that Phenicians *per se* were simply a noble religious sect, and not a nation. Isaiah called the Phenicians the “honourable of the earth” (xxiii 8), whose fall, says Ezekiel, would make the earth tremble, but in those days they were only known as the Sarim שרם and צורם Tsurim, not Ashyrim or Assyrians, but a people of צור Tsur or Tsyrr, or as we say Tyre, that wondrous *Ora Regia* in which we are even yet digging for the remains of this mighty race, as did Pythagoras, Plato, and Zeno, say Gale;⁴ for it was in the region of Tyre and Sidon that all Greek philosophers got their choicest notions of religion and the cosmogony of things. Bryant and Holwell are agreed that from two great chiefs, *Belus* and Phenix, sprung the two great races, Belidæ and Phenices, and all those races going by such names, from Pesepolis to Britain. Granting that Phenicia is

¹ Rev. W. Holwell’s and Bryant’s “Myth,” Art. *Anac*.

³ “Class. Man,” 320.

² “Class. Man,” 147, quoting *Iliad* iii.

⁴ Do., p. 28.

called after Phenix or Phoinix Φοινίξ, because a country of Palms in Hebrew and Phenician; that תמר Tamar (a noun maculine) and Palmyra (the city of the Sun, 1 Kings ix. 18) was so named from the like abundant vegetation, still this does not yield to us the origin of the word, far less the root from which the palm received its name. Mr Newton tells us that “the central object in the Assyrian ‘grove’ is a male date-palm the well-known emblem of the Sun, Phallua and Life,”¹ that all its characteristics as “feather-like branches and *singularly wrinkled bark*, are readily recognised in the highly conventional forms of the religious emblem, even in the ornament of the king’s robe,” and in a most valuable picture which Dr Inman gives us of an Assyrian Phallus at page 124 of his small book. Fürst thinks that the worship at Baal-Tamar or Baal the Palm, was a Priapus column, in which opinion Dr Inman and Mr Newton concur; we may rest assured, I think, that the uprightness and fruitfulness of the palm was the cause why Phallic worshippers revered it. Sankoniathon, as quoted by Gale (I. 29), says that the Phenicians “*compassed the world by Saturne*” and *Astarte*: which we now see, means Solar and Lunar observations. Their first great westward expedition is said to have been by aid of the Tyrian Herakles to Tangiers, Malta, Gedes, etc. They erected two pillars to him near Tangiers. Appianus (2d century A.C.) and Diodorus said that Phenician rites and sacrifices still obtained at the temple and pillars of Hercules (Gale I. 32). It is held by this learned man and Bochart that the Phenicians gave the name שפניה Spania to Spain, because it so abounded with conies or שפן, Spana; it was also *Iberia*, which in Phenician signifies Termini or Bounds, עברן, for they wished all people to consider this the *ultima Thule*; perhaps they at one time really thought it was the limit of the globe.

Their African capital they called Chadre Anak or seat of Anak, also Kartha-hadat כרתאחדה, or Carthage, which city, says Tertullian, annually sent tithes to the Tyrian Herakles. Dido restored, but did not build, the very ancient city. It was held to be “built after *Utika, Atika* or *Otika*, עתיקה, which signifies *the ancient city*,” though it is thought to have followed Gedes or Cadiz. Tangiers was Tingis or Tagar תגר, a place of negotiation. It was but a small remnant of the great XHNA then, that the Jews called Philistines, and “the dwellers in Canaan.” This great old race we may, with certainty, say, had some 3000 B.C. established their strong centre about Troy—Tyre and Sidon, and thrown off the Pelasgi to the north and west, and these Pe-lishtes, Pe-let’ites, Pelesites or Philistines to the south: we must remember that *s* and *t* are interchangeable letters, and that the *P* is only meant to be aspirated when the *h* is added—not to be made into an *f*. Xenophon and numerous writers tell us that *Kana-an* or *Kna-an* or *Kanaan* was the country of the P’iliates. These were undoubtedly a strong maritime as well as pastoral people in the days of Abram; and the Jews, according to their own account alone, were evidently nothing in comparison with them, until at least the days of David. Even then the unbiassed reader will see² that the Pilistes

¹ Dr. Inman’s *Symbolism*, Appendix p. 128.

² See Gen. xxi. xxvi. and Smith’s Bible Dic.

retained all the country they particularly cared for, and especially all the rich lowlands; they had ports and a navy, and waged war even with Rameses III. of Egypt. All contemporary history acknowledge that they were not only a very rich and warlike people, but excelled in the arts of peace. According to Justin, xviii. 3, they warred, in 1209 B.C., with the Sidonians—their brethren in the north.

Pheniceans, then, had been Armœans of “the very highest antiquity” and of that race which first came to be known generally under the name of Ethiopians, Kooths, or Kooshites; but whether sprung from *Koosha-Divepa*—now called Arabia, from the highlands of Media, or the plains of Mesopotamia, is not yet clear. One thing is certain; they were the progeny of those great builders of antiquity who have left to us “vast constructions which astonish and perplex beholders,”¹ and this in Egypt, Nubia, Phenicia, Arabia, Greece, Italy, and its islands, and all Western Europe, including the British Isles. It seems to have been they who, when springing from, or sojourning in a southern clime, sculptured Himyaritic hieroglyphs on all the rocks of Arabia, and shaped the precipices of Petra into architectural wonders; who encircled with walls of gigantic stones—still the amazement of all scientific builders—the sea-girt city of Ruad, the ancient *Arvad* of Genesis, whose history was ancient when our oldest bible story was young; and which was, with *Karne*, *Enhydra*, *Marathos*, or *Martu*, the centre of a civilization such as the world was long in attaining to after these cities sank. *Martu*, now *Mrith* or *Amrit*, is mentioned in the oldest inscriptions of most ancient Kaldi; and on its site city after city seems to have been founded. We have still here a vast temple called *El-ma-abad* (*El-Maha-Ed?*) cut out of the solid rock, 180 feet long and 156 wide; whilst another building near has ten rows of seats encircling an arena 738 by 100 feet which are mere trifles, however, in comparison with the works ascribed to this ancient race. In Rawlinson’s “Herodotus,” where he speaks of the “vast antiquity” of this people, he assures us they were the founders of most of the towns of Western Asia, and *its first inhabitants*;² which is perhaps a little too sweeping a remark to make in our yet imperfect knowledge of the earth. Of course neither Herodotus nor any other historian mentions Jews, nor their bible history. The earliest notice we get of this Syrian tribe is only about the ninth century B.C., in connection with their enslavement as one of the small tribes taken captive during the wars of Babylonians and Assyrians. In the disentanglement of history it has been often the fate of those to whom we owe most, to also most confuse us by the very importance we attach to their every word; and perhaps the two Rawlinsons have somewhat misled us into fancying that the Phenicians were always a Shemitic people. This idea Mr Baldwin, in his *Prehistoric Nations*, disputes and now that we are set in the right track, the idea that they were Shemites or Arabs is clearly absurd; but I will not here enter into this question.

As regards the religion of the Phenicians, Smith’s *Orthodox Dictionary of the Bible*, in Art. *Phen.* correctly says: “Their religion was a personification of the forces

¹ Baldwin’s “Prehis. Nations,” 142.

² *Loc. cit.* IV. 245.

of nature which, in its more philosophical shadowing forth of the supreme powers, may be said to have represented the male and female principles of production;” that is to say, the worship of the sun, planets, and fire, with sacrifices human and other, such as we see pretty clearly laid down by Jewish writers for their own illiterate race, when living in the Arabian desert and the Syrian High-lands. *Abel*, and then *Set* or *Seth*, and *Shem*, *Sham*, or *Shama* in later days, were their patriarchal gods. The name *Shem* or *Shams* evidently marks a change of faith from phallic to the higher idea of Tsabeanism, which I think, however, only dawned on the masses about the time of David, more probably about the time of Boodha, when we know that all these countries were set into a state of great commotion by that eastern wave of thought which swept from the plains of the Ganges to furthest west and east. The Vedantists were scattered far and wide, and Zoroastrians, Babylonians, Egyptians, Amites, Ethiopians, and Arabians, were then violently roused and began writing and sculpturing on rocks, tablets, temples, and obelisks, &c., over all the world of man. It was a return of that wave which had moved races in the 30th century, created Vedas about the 24th, sent these abroad in the 18th, turned pious and deep thinkers half-mad in the 12th, and culminated in Boodha, Confucius, Pythagoras, Thales, and others about 600 years later. These various seasons of ferment are denoted in my Chart by broad transverse red bands.¹

What has been called *Arvad Civilization*, looks to me suspiciously like Ar-Vedists, or Vedantists, worshipping *Ar*, or *Al*, the Sun; and *Enhydra* and *Mar-tu* may be *Indra* and *Mard*, or *Marduk*; but enough here of these interesting races and subjects. In what I have said I only wish to impress upon my readers, that the farther back we trace ancient man, so much the more clearly do we see that his faiths are those of my earliest streams, in their grossest material forms, and always I believe in the order in which I place these. From nations let us now return to names, and in these continue for a little our researches in that inexhaustible mine, the P’s.

We have not yet given sufficient attention to that most important old garment, the *Palla*. It was in the earliest times connected with the arrival of puberty, and marked the youthful followers of the Phallic God, whose names denote his offices, and the ideas formed in regard to him, *viz.*, *Eleutherius*, *the Liberator*; *Colonates*, *the Toth* or *Pillar-God*; *Hebōn*, *the ever-young*; *Iacchus*, *the noisy and intoxicated one*; *Ignigena*, *the fire-born one*; *Inverecundus*, *the shameless one*; *Phelon*, *the fruitful one*; *Rectus*, *the upright one*; *Oreus*, *the mountain one* (the favorite name of *Siva*); *Taurokephalus*, *the bull-headed*, and *Liber-Pater*, *the father of liberty and joy*.

History tells us that on the removal of the *Bulla* or “golden bubble”—the *aurea bulla*, *Boss*, or *Heart*, which covered the seat of passion, and which was only removed in nature’s great season of passion—the spring solstice—and then solemnly dedicated to the *Lares*, the young male not only received the *Toga Virilis*, but had then thrown over him, as when the Pope creates a cardinal, that much envied mantle—the *Pallium*; after which he could join the phallic processions of his country. If we look further back,

¹ [They looked grey in the colour scans I was working from, and have been re-set grey. — T.S.]

however, into the history of this garment, we find that it used to be worn by woman—matrons, not maids—probably to mark that they were under the care of a male or Phale,¹ that is an. Adām; or else that they were serving a phallic God, as we know is the wont of priests in the matter of dress. Afterwards the Pallium became common to both sexes, and this was at one time the case with the Toga. Eventually the peculiar feminine dress was the *Stole*, which, reversing matters, priests and Neophytes adopted when worshipping a male God, as we still see done all over Europe; though, by-the-by, it is difficult to name the sex of the first and third persons of the European Trinity—Jehovah as well as the Holy Ghost having at one time been feminine.

The characteristic dress or covering of a God or God-like man or of any very holy object, is a wide and sacred subject, and merits considerable investigation. In very rude ages the Ikon, *Εικόνη* or picture, was to the multitude. the “very God” himself, as in the traditional Veronika: any covering which has been thrown over Siva or Pārvati, especially in their creative capacity, or when thrown over any holy, nay, valued animals engaged in “the great sacrifice”, or holy act of creation, was highly valued for many reasons and purposes; especially so in the case of Serpents, the pro-creative act of which is a very strange phenomenon and one very rarely witnessed. This fact as to the garment is stated by Dr C. E. Balfour of Madras, who also gives us detailed evidence regarding his seeing two holy reptiles *in coitu* on a moonlight night in his garden in India, when, he says, they formed the exact and upright shape of the rod of Eskulapius; the particulars are given in Fergusson’s “Tree and Serpent Worship.” A pallium which had covered such a “sacrifice” would be valued all over the east, and this is only a feature of that insane idea which has always made some foolish men and women, if not multitudes, rush to touch an altar-cloth or priestly garment, as we see down to the present hour when the red cloak of the cardinal sweeps through cathedral or cloister, and which was done, it is affirmed, in the case of Jesus of Nazareth, by the poor sick Gadarenes. See how Mahomedans still annually scramble and fight over a shred of the old Pallium—*Kisweh* or covering of the Al-Ka-aba of Meka., when that is annually removed at the Spring solstice, and a fresh one put on. Most of my readers are aware that the presentation and procession of the *Kisweh*, in its magnificent gilded Ark or *Mahmal*, and shrouded in a beautiful and costly canopy, is one of the great festivals of Arabia, Egypt, and Syria. Even Mahomed wrote that the Pilgrim who touched it, and he for whom this pilgrim prayed, would be pardoned; and so says “the occasional correspondent” of the London *Times*, in the issue of 19th May 1875, writing from Damascus. The crowds on such occasions grow mad, and struggle and fight but to touch the prize, whilst an incessant cry resounds along the whole route of the procession, “Pray for me, O pilgrim, pray for me.” It would also seem as if in ancient times this procession was led by nudes like that of Osiris, for to the present hour, the immediate suite of the *Mahmal* are “a body of very holy men stripped to the waist,

¹ See p. 173, *ante*.

² “Clas. Man.,” Lon. 1827, p. 386; Æn. I., 385; Hor. 36, 1.

wearing no head-dress, their hair long and matted, and perpetually rolling their heads from side to side," all which is a very accurate description of the proceedings of Sivaik votaries in some of their rites, and pointa to the dap when *Hobal*, whose image Mahomed broke and turned out of the *Al Kaba* was Ab-Al (*Abel* of ancient Syrians), that is Father El or the *Lingam*. The Imāms of Persia did anciently, and do still honour all learned and inspired men by presenting them with a *Pallium*.

I give here from Dr Inman the *Albe* worn by the Roman priest at Mass; and the *Chasuble* or very IOnish robe which he wears as a male; both are painfully significant, and remind us of all those old tales as to the worship of Venus, which coarse and illiterate ages delighted in. The ancient *Pallium* which Roman priest wore some four centuries ago was this plain *crux ansata*, but in that now adopted, we lose the cross bar. In this full-blown "Confessor," taken from the Venice *Missale Romanum* of 1509, we see *the perfect Phallic man*, whose "royal part"—the head, with its tonsure as representing the Sun—has passed through the circle or handle of the *crux*, for the head of the *Lingam* is very commonly that of a man.¹ With this priest is the key and book and all passports to eternity; he is the oracle; nay, to millions of ignorant ones the very God

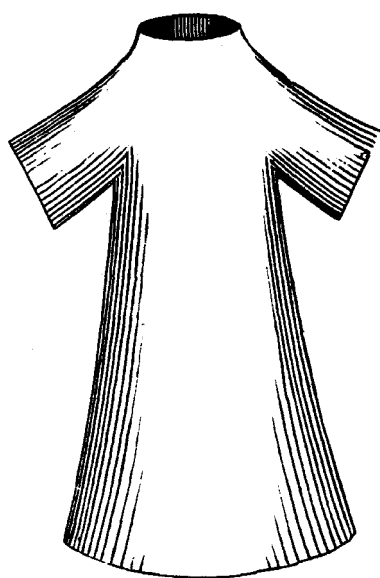


Fig. 144.—ROMAN ALBE

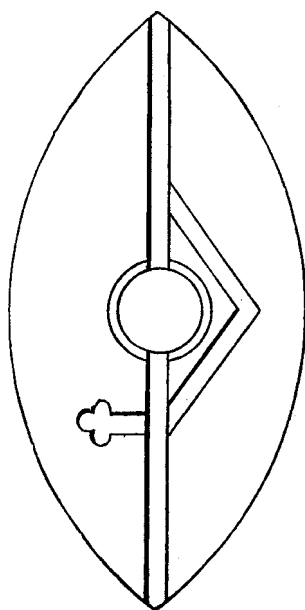


Fig. 145.—CHASUBLE

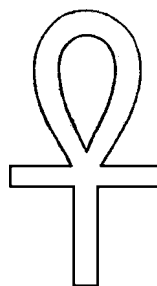


Fig. 146.—ANCIENT PALLIUM



Fig. 147.—PRIEST IN ANCIENT PALLIUM

himself; and it is this idea which makes some of our English Ritualists teach that all should, in adoration of the sacerdotal office, stand up when their priest enters, and more especially when. going towards the Sanctuary or Ark of life! Teachers and taught are alike ignorant in almost all cases of the old signification of what they do and say; and do not. therefore, see how necessary it is to put these old ideas and practices down; so I must not be understood as blaming any individuals, hierophants, neophytes, or the thoughtless, gay, but still often, in their way, earnest and pious souls who throng our priestly

¹ See the highly coloured "*Hindoo Pantheon*" by E. A. Rodriguez. Madras 1841-45.

cortesges: I merely explain and expostulate regarding what, if they only knew it, they themselves would esteem most odious.

In Sanskrit we have *Pal* or *Pala*, protection, and in colloquial Hindustani, *Palna*, to nourish; hence *the nourisher*, protector, or Parent. In the Pallium we have the symbol of spiritual or ghostly protection, as when the Pope presents to the Bishop his sacred pallium, and of old when we threw a pall over a corpse. So also the Palla Dium gave protection to the city which possessed it; and to this hour the *Maha-Deva* of every Indian city casts a strong and impervious shield around it, such as no monarch would presume to ignore, as none durst slight the god's temple. Colonel Forbes Leslie speaks thus truly in regard to the *Pales* and *Palilia* of Kelts and ancient Italians:¹ "We may also remember the Keltic element in the earliest Italian population, and that *Pales* appears to have been a deity of the race previous to the foundations of the city and the origin of the Roman name." Yea, truly, for Italy had Northern and Eastern nations abundantly poured into her.

In Italy, flag-staffs, especially when carrying serpent pennants, are still called *Pali*; and in heraldry *Pall* is a cross, and a *Pale* or *Pal*, "one of the eight honourable *Ordinaries*, representing a stake placed upright."² A *Pale* or Palisade is an upright stake, or the holy *stauros* on which sacrifices to the Lingam were affixed, and on which Christ was crucified. The Pall bestowed by the Pope "should be made of the wool of those two lambs, which, being on St. Agne's Day (21st January) offered up on the high altar, are, after the hallowing of them, committed to the sub-deacons of that church and kept by them in a particularly appointed pasturage. The whole garment is not made of that wool, but only that list of plait of it which falls down before and behind, and encompasses the neck about,"³ which is clearly the same idea as that which only gives a woollen fringe to the rods and base of the Phallic caps of the priests of the Roman Republic and earlier empires.⁴ English Monarchs have a similar sort of coronation robe also called Palla, and the cloth of a Christian altar (ark?) is so named.

Let us look for a moment at the great demi-god known as Pallas, for he, like the Elm, was often female, and very serpentish. Pallas, as a female, is representative Virgin-Light, pure and unmixed. As a male energy, he has horses to his car, exactly as had the Sun and Apollo, to denote strength, and a fiery, swift nature. These "vehicles" of the gods denote a great deal; thus the oldest form of the Sun, which is Saturn in Europe, is *Passion*, and *Desire*, and he is then drawn by *serpents*. The later idea was less animal, and more intellectual; so Pallas or Saturn had horses yoked in his car; Jupiter has eagles; Venus doves—Peleiaiai, IOnim or IOnis; Mercury cocks; and Luna stags, denoting swiftness and timidity. Pallas enters into a trinity with Apollo and Herakles, and these formed *the trinity of Light-Gods* who led in the great array of the Titan war. Here we are to understand that

APOLLO is solar light *in general*;
HERAKLES, solar light *in special glory and strength*;
PALLAS, *virgin-solar light*.

¹ "Early Races," Note to I. 133.

² Bailey's Eng. Dic.

³ Ibid.

⁴ See p. 185, fig. 66, II.

Siva was Light and the Sun, and his representative colour is blue. Pallas-Minerva loved the celestial azure blue and the blue of the *olive*, which was her special gift; her eyes were azure, and her hair the solar rays, just as the beard of manhood is held to represent the rays of the more powerful Sun. Pallas is Wisdom, representing outwardly that inward life of the mind which made her “mother of the Arts” and of all that thoughtfulness and watchfulness which characterise the mother; and hence she is called *Sophia*. The goddess Pallas, says Pindar, writing early in the fifth century B.C., “*sitteth at the right hand of the Father*, and receives his commands to be carried to the other gods. She is greater than angels,” and has the same place in heaven as Apollo, and even a higher lineage.

“No mother bare this goddess, but the head of Sovereign Jove;

The nod of Pallas is the stamp of Fate.”¹

Aristides says of her, “She is venerable in the sight of her father, and *made partaker of all, things with him*. She is the power of Jove,” the virtue of the Sun, the shining ether which surrounds the Earth, and is cleft by the Sun, and hence called Pallas, from פָּלַל, *that which separates or divides*. This idea is carried into the working of the mind, and hence the separator of mental processes is called the *knowing or wise one*. Thus the translators of the LXX. call “*the wonderful*” (by whom many understand Christ) in Isa. ix. 6, the פָּלַל (Pala); hence we have ΑΘΗΝΗ, *wisdom*, which may come from the Hebrew אֶתֶר, *athe*, darting-fire, or light. It is also sometimes connected with תָּנַן, *Thenen*, a serpent, dragon, &c., because light was supposed to dart like a serpent; and therefore neither Athena nor Pallas are almost ever seen without a serpent, and the reptile is as invariably around her Egis, as it is in or around the Argha or Yoni. Orpheus calls her Ἀιολόμορφις Δάκαομαορ, or multiform dragoness or serpent—

“Jove’s cuirass blazes on her ample breast, . . .
And o’er her shoulders hangs his horrid shield;
Dire, black, tremendous! round the margin roll’d—
A fringe of serpents hissing guards the gold;”²

which is an exact description of serpents in the Argha or Yoni of India of present and all past days, as many of my illustrations will show. We must not forget the significance of Egises or shields, which I have already stated are, with rudders and ancilia, peculiarly feminine emblems; see page 131 and 185 *ante*.

It is very important to observe the root *Ar*. It may read *Am*, *Ad Al* and *El*, or simply *A*, when, however, it signifies the male; though masculines and feminines are difficult points to decide, in the embryo state of man and his faiths. But *Ar* or *Al* also stand in combination with other words for a city, which is a massing of people round their chief Deity, be this the *Akro*, Argos, Aran, *Teba*, or *Theba* of the ancients, or the *Sophia* of the West; the Peter or Petros of the East Christian Church, or the Maha-

¹ “Kallimachus’ Pallas,” Dodd’s Trans., p. 144. ² *Ibid*: p. 124.

Deva or mighty Lingam, some 30 feet in circumference, around which Benares clusters. Now, Ham, as Hebro-Christians call the father of the Egyptians, signifies *Heat*, and is written Am or Cham; he is the Sun, which has similar names as Shem, Sham, Shams, Shamus, and hard, as Kem, Kam, Kama, the Sanskrit-Aryan God of Love, form which comes Kamāla, the name of the sacred Lotus. *Ak* or *Ach*—this last a mode of spelling which has often kept us in the dark—enters abundantly into many words, and “was a term of honour among the Babylonians and the rest of the progeny of the *Chus*”¹—which last we may spell *Koos* or *Kooth*. “Ak-ad, says the Reverend Mr. Holwell, “was one of the oldest, and first cities in the world, and *Ak-ad*, and *Ak-on*, were names of the Deity, the Sun,” as also *Ak-ar*; and notice that not only these words, but all the parts of them, signify the sun. It seems to be a peculiarity of early races and weak minds to reiterate the chief word of a sentence, as every person who knows an Eastern tongue colloquially, will acknowledge; we possibly see the same in our nurse’s pet “Georgie-Porgy.” In the Old Testament this repetition constantly occurs as El-Elohe, El-beth-el, El-Is-ra-el, El-ja and Ja-el, &c. *Akai-menes* were worshippers of Ak or Aka, and Mene the moon, and Plato tells us we have the same signification in *Her-ak-lide*, though Hera or Hoor may here signify the race worshipping either Sun or Moon. If they came from India, they would be devotees of Vishnoo, as he is Hari, or the Sun, and “the God of Religion,” if from Kaldi, then of Hur, the Moon.

In all this be it remembered we have also the *Serpent*, for he is “an emblem of the Sun, Time, Kronos, and Eternity, and was esteemed the same as Osiris”² but it is as *Pi*, and therefore, *the sun in activity*, the upright and inflated one; so *Pi-on* is the Lingam, and usually the fertilizing sun of spring. *Pi* conveys in general the same signification as when *Kam* (love) enters into a compound word, as in *Kam-Orus*, a name of *Oph-El*, or *Ar-Kam-Orus*, the city or God-Kam-Orus.³ *Op-El-tes* or *Op-El-des* signifies the *Des* or country of Ophites or Opelites, as *Op-El-tin* means the *place*, generally sacred place, and therefore altar or shrine, of an ophite; if with a Taphos, *τέμενος*, or sacred enclosure; then it was called a sacred mound or *Omphe*, and in this case usually had a feminine significance. Serpent-worshippers were also styled Heliadæ, Auritæ (solar terms), Pitanatæ, and Drakonani, for all gods or god-men connected with Sol became more or less connected with this universal Basileus. His Greek term Python or Pi-on came from Egypt, or is perhaps the Syrian פֶּתַן Pethan, Asp or Basiliskos; that Basilisk or “Serpent king,” so called from the crown or Lingam-like *triangle* on his head which *he inflates at pleasure*, and makes him a most fit representative of the hooded Eastern Cobra. Numerous are the fables concerning him; he or a congener is “the Cockatrice, sprung from a cock’s egg, brooded by a serpent”—strange co-mingling of such potent mythic creatures. As sprung from a male without a female, this gives him the leading characteristic of a god or god-man which all faiths cling to. Christ is the offspring of Jahveh and not of Joseph, nor yet even Mary,

¹ Holwell, p. 2; Gen. x. 10.

² “Clas. Man.” 337.; Odys. xiv.

³ Bryant I., 462; Holwell, 303.

in any real mundane sense; so the Cock is continually identified with the Sun, and also with cones, crests and such like.¹

In Matt. iv. 6, quoting Ps. xci 13, we see from the margin of the latter, that when this psalm was written, a heresy had sprung up or was looked forward to, for the writer hoped that the expected leader would “trample upon the Serpent (not lion) and the Asp.” The quotation in Matt. iv. 6 is not, however, a happy one, for Christ there rejects the idea, and the Serpent we must remember, is also known as the “Fascinator” or “Persuader,” an office taken up warmly by Christ and the Christian Church. The Greek verb *πίθω* Peitho, Hebrew *פָּתָה*, used in Matt. iv. 1, means to seduce, tempt, or persuade, and all who do not listen to the voice of the Peithon or Python, were, no doubt, called in Greek as in these days, *Ἀπειθείς*, or *the unpersuaded*, that is, “the disobedient.” Christ was pictured as *פֶּתַח* Pethah, that which draws aside, the veil, and is the door or key by which men can gain happiness; he that declareth, looseneth, unbindeth, or openeth “the way of life” and also that which comes forth as a sword.² The *פֶּתֶן* Pethen is the disturbing serpent, and the *מַפְתָּח*, the threshold of the door, or, I rather suspect, he who guards or stands at the threshold, which we have seen is a special duty of the Serpent. He is also the guardian of all highly valued treasures, of maidenly virtue, and “golden apples” in the “gardens of love.” It was the *Pet-on*,³ *Pi-on*, or Python on whom the *Petra-essa* (Priestess) sat guard, and declared “the way of life” and the commands of Jove in that Delphic chasm, as another Peter still does under his Baldakin and glorious dome on Tiber’s banks. That papal Baldakin is an ophite offspring or outcome of the ancient Serpent-hoods and canopies of eastern gods or deified men. Boodha had such a canopy of *Ahees* or holy serpents, and Zoroaster of *Azoonees*, from which our *Zona* or *Zone*,⁴ the serpent-girdle of the Sun, who shines on, and covers the heads of all gods with aureoles, if not canopies. Even here this *Petra* or *Peton*, the representation of Christ still retains the meaning of *the Persuader* or *Seducer*, which the Hebrew *Zonoth* (harlots) also means; such terms are applied much too frequently by Protestants towards the Pope. The priests of the Egyptian Venus, Neith, were called *Pa-ta-neit* and those who watched over the sacred treasures (among which were Shields or Ancilia, such as Solomon probably had) on the Palatine hill were called *Pala-tinæ*. The priests of Hercules were *Po-ti-tii*. In all these matters we come back to the Father and Mother idea, in the *Pater*, *Patres*, *Dii Patrii*, *Patriot*, *Patron*, &c., so that the result arrived at is important to the last degree, wearisome though I fear the reader has thought me. To get at a primitive Father, however, is drawing nigh to the root of matters, and we are now simply driven to this extremity,

¹ Cock is “the notch of an arrow; the upright style or gnomon of a dial; the swinging indicator of the Libra or Balance; a conical hay pile; that which fires a gun; a spout; and in *coqus*, *cocco*, and hence *concha*, a shell or small vessel” (a feminine form), see Webster’s Dic.

² The verb *פָּתָה* signifies “to ungird,” “unsheath,” or “open of itself as a vinebud.”

³ *Petra* is used for the Sun in Iliad II, see “Clas. Man.” p. 84.

⁴ Holwell’s “Myth. Dic.,” p. 64.

that we agree with the unknown writer of Jeremiah ii. 27, and are compelled to say “to a stock (*i.e.*, Pillar), Thou art my Pater (Petros or Father); to a stone, Thou hast brought me forth,” yes, not only created me naturally, but Thou, *Petros*, art the *Father* of ALL FAITHS; that which the infant race alone saw and still largely worship.

Though I may be wrong in some of my details—and etymology I well know to be a difficult science—yet I can only say that my *conclusions* are now held by many hundreds of most learned men, who have come to them as slowly and as unwillingly as I have. He who knows the heart alone knows how much it was so with me; but light and truth *must* be followed at all risks and they bring with them a comfort quite unknown to him who will not be enlightened, but who determines, in spite of light as Paul said, or rather Æschylus in Agamemnon, “to kick against the goad,” a veritable goad or enlightener in this case. My conclusions are, as before said, not arrived at from Western teaching, nor originally based on Western lore, but thought out for myself as I studied, conversed, and conversed with the worshippers of living and active faiths; aye, faiths stronger and more active in shaping the lives and thoughts of millions than Europe can now exhibit, or probably ever will again; for the strong piercing light of keen, fearless and critical research is showing us that there are not only dark or dirty spots in the finest robes, but that there are also beauties which our darkness has hitherto prevented us from seeing; and though the true sceptical spirit is that “word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discernor of the thoughts and the intents of the heart” (Heb. iv. 12), yet some of the leading minds of Europe have now, along with this quickening “spirit,” imbibed a spirit of freedom, tolerance and forbearance, which suffers long and is kind to all the faiths and weaknesses of humanity; a spirit which vaunteth not itself, is not puffed up, nor easily provoked, thinketh no evil, rejoiceth in the truth, and seeth truth and falsehood in all faiths; a spirit which pervades the leaders and learned of Europe so much now, that they neither jump at visions nor uncompromisingly follow any formulæ or beliefs. I have long thought and felt that if the little an Herodotus and Lucian have told us of Phallic, Serpent, Fire, and Solar faiths in the midst of which they lived, was and is intensely interesting and strange to Europe, why should not we, the conquerors and governors of far vaster and freer multitudes than they ever beheld, tell to still ignorant Europe the mysteries enshrined in thousands or rather hundreds of thousands of holy places, on plain and hill-top, cavern and chasm; yes, tell of the still same fervid cults regarding which we know so very much better, as mixed up administratively, judicially and socially, with all the rights of these sacred spots? and even with the *rites* and interests of the shrines in their minutest details, as these come for arbitration before our courts in issues arising from revenue, criminal, priestly or hereditary rights; why, I say, have we not imparted to Europe what our ancient historians were only able to whet our appetites for?

CHAPTER IV.

FIRE-WORSHIP

I HAVE placed FIRE somewhat before the SUN, as it seems to have always had the firmest hold upon the wonderment and then the adoration of the infant mind. To the present moment it is an essential part of all Hindoo worship and ceremonies. From his cradle to his grave, when the Hindoo is folded in the god's embrace, the ancient races around me seek for it, use it, offer sacrifices to it, and adore it. Let us follow it briefly through a Hindoo life alone.

At the baptism or investiture of the thread, which takes the place of the Christian confirmation ceremony, but between the ages of seven and nine, Fire and Water are the great sanctifying elements, and are the *essentials*. The fire is kindled from the droppings of the sacred cow, then sprinkled over with holy water and blessed; and when so consecrated by the priest it is called "Holy Fire." Offerings are given to it consisting of grain, ghee, or melted butter, &c., by those desiring favours, and especially in this case by the parents of the child, whilst the priest continues reading passages from the Bible—Veda—or its inspired commentaries. The parents offer prayers to Agni (Fire) that all the past sins of their child may be forgiven, as having been done in ignorance; and they declare him of age, and to be able to "know to refuse the evil and choose the good"—the precise Hindoo words—and what Isaiah wrote in the seventh century B.C. of his child, meaning thereby the age when Ahaz, king of Judah, was to see in it a sign of what Jehovah would do for him. The sacred thread is then washed in holy water and held over the fire, after which the priest places it on the neck of the child and also bestows upon him ornaments of grass, when from that moment he becomes a Brahm-Achāri, or one sworn to practice the laws and behests of Brahm or Almighty God. A pious father will then say privately to his child, "Remember, my son, there is but one God, the sovereign Master and Principle of all things, and every Brahman is bound to worship him in secret"¹

The next ceremony in connection with the child takes place fourteen days after, when this strict dedication to priestly service is relaxed, and he again appears before

¹ Dubios, *Mouers des Indes*.

Agni and the priest; and, on the promise of his parents that they will take care of him, that he shall be married and lead a good life, the former vow is wiped out.

The third ceremony of the child's life is now marriage, which may take place at any time of the life of the boy after the *Moonje-bandhan*, or thread-ceremony, generally at about twelve or thirteen; the girl any time before arriving at puberty. Many forms and ceremonies are gone through at the marriage, but that before the god Agni is the last, and is *irrevocable*. The clothes of bride and bridegroom are then tied together, and they walk round the god throwing on him offerings of grain, &c., as before, but which now symbolise the sacrifice of all their virgin modesty to the deity, as the symbol of sexual fire. The last oath is then sworn by both addressing the Fire, and saying they will love and be faithful to one another.

A fourth ceremony takes place on the virgin attaining puberty, when Agni is again adored by prayer and sacrifice, until which cohabitation cannot take place.

In the last and closing drama, Agni, symbolising that life which has fled the mortal body, is now carried before the dead by the nearest relative; with "holy water" the corpse is washed and then laid reverently upon its mother earth until a stretcher is ready to receive it, when it is borne aloft on four men's shoulders in solemn procession, the Spirit-Fire marshalling the way, till it reaches that bourne where, after the spirit is consecrated by "the man of God," it enwraps the cold clay in its smoky shroud, and becomes one with it in another world, perhaps of spirit and of matter.

These are but a few instances of this ancient faith, for Fire enters into *every duty* of a Hindoo's life. Before partaking of his morning meal he utters incantations to Agni, and offers to him portions of that meal; and in like manner, before he wears a new cloth or garment, he must take some threads or parts of it and offer these to the same deity.

All peoples have ceremonies corresponding to those of Christian baptism and confirmation—that is, they dedicate or seal their infants to their gods, and on the arrival of puberty release them from their vows, or make them take upon themselves the vows or duties of a citizen, which word of old carried with it a sacred significance—a *civitas* signifying a religious no less than a political association, within the *urbs* or domicile of the groups. Greek infant-baptism was called *Amphidromia*, and took place on the seventh day of the infant's life. The medium was Fire and Water, and the dedication was more especially to Hestia or Vesta, the queen of hearths and homes. The nurse, accompanied by all the women of the house, bore the little one to the Sacred Fire on the family hearth, and there, after stripping it of every garment, in token that its body and soul were consecrated in uncovered purity, and in the most intimate relationship to its Protectress, they formed a procession and marched round Hestia's flame.

Like Israel of old, Rome of later days, and Zoroastrians of the present, good and devout Brahmans ever keep kindled in their houses the Sacred Fire, as a symbol of life and of God's Holy Spirit.

Many laws which Jehovah is said to have given to Moses, 1500 years B.C., are still strictly observed by the very pious in India;¹ the priest still changes his garments, as the Levites of old, on approaching the Spirit-Fire; and every morning lays his burnt-offerings, or rather we should read "offerings to be burnt," on the sacred flame, saying that "it is a sweet savour to the Lord"—there the Hebrew Jehovah, but here the Hindoo Agni as represented the far-off BRAHM—he who is too awful and too holy to be thus constantly approached, nay named.

All through the old Hebrew writings we see that they and the surrounding nations were ardent worshippers of Fire. Abram and Moses sprang from the strongholds of that faith, and Moses—in imitation of the Egyptian cult in which it is said he was an apt scholar—bore aloft an ark which formed also a fire-altar, and on which burned the eternal fire which was never to be let out. It was to go on before the tribe as a pillar of Fire (a flame) by night, and of course only seen by day in smoke or a cloud. It was his Fire-God who spoke to Moses from the tree or bush,² and who thundered and smoked on the mountains of the desert. When Rome was rearing temples to the fame and worship of Fire, we find the prophets of Israel occasionally denouncing the wickedness of its worship by their own and the nations around them; nevertheless, even to Christ's time, Molok always had his offerings of children.

All nations have at one time or another passed through violent stages of Pyrolatry, a word which reminds us that Fire and Phallic cult flourished around the Pyramids. Huet remarks that Fire-worship was very similar to the worship of Bacchus and Mithras; that it had equally gross orgies, and was always enthusiastically maintained alike by Kaldians, Phrygians, Lydians, Medes, Garamantes, Skythians, Sarmatians, and in Pontus, Cappadocia, and all ancient Ethiopia. In Lydia it existed in the worship of Jupiter-Amon or the Egyptian Siva, and every town in Greece had a *Pyr-tanon*. Hercules was worshipped in Gaul under this emblem, Vulcan in Etna, and Venus in Erikyna, or the Arkite abode; and in Ireland, England, Muscovy, Tatar, China, America, Mexico, and Peru, the same faith obtained. Jewish history especially abounds with records of Fire-worship, and assures us that probably in the tenth century B.C., Abram introduced it among Jews from Ur in Mesopotamia, a land where lighted altars and diverse feasts of Lights are still seen. Persia, or Media, has been called the cradle of the cult; but the assertion is too bold, although this region has certainly adhered most vigorously to Fire-worship, and is to this day still known as Azkorbigan, or "Fire-Country." From a remote antiquity it was identified with Mithras and human sacrifices.

Fire continues to be used religiously in many lands where its worship has wholly disappeared, as that through or by which a covenant may be sealed, or vow pledged. In the east many a young maid plights her troth to her lover by lighting her taper from a candle, which he presents to her for that purpose. Sometimes this is openly

¹ Lev. vi. 8-13. ² A *white pillar shaft* for fire has been erected on the supposed spot.—Kitto, p. 173.

done before the eyes of the parents, as I have witnessed in Boodhist Barma, but it is also occasionally done secretly by the maiden holding the taper out of her window when she sees her lover's torch or light approaching at nightfall. If she does this, it is held to be as binding as our secret marriages, or the plighting of troth before a magistrate, and has been often upheld by the sword, though the lovers separated then and there, and never met again. In the language of India, Fire is still called *Aish* or *Esh*, as it was when Saul called his son *Esh-baal*—Lord of Fire (1 Chron. viii. 33). It still signifies desire or passion, so that *Esh-bal* may mean "child of my desires," or "of my heart," for we prefer to speak of this organ as the source of all such emotion.

The Heavenly god *Uranos* or *Varoona*, who was the supreme god of the early Vedic Age, and supplanted, or at least followed *Indra*, is often represented as *Agni*, or *Sivi*, and as such he is called *Prajāpati* or Fire, or the Creating Father.

In the Fire-ceremony of the *Vasta-Yaga*, or rite of consecration of all domiciles, temples, tanks, &c. (for with the religious Hindoo all these require consecration) *Prajāpati* is specially worshipped, but here note, figuring prominently with the ancient serpent god, and connecting us, perhaps, with far-back pre-Vedic ages; for these ceremonies are supposed to have been offerings of the ancient Aryans, to appease the aborigines or *Nagas*—the serpent dynasty, whom they warred with, and have at last mostly supplanted. Like Israel of old, however, and not a few of us still, these Aryans also took to the gods of the nations amongst which they dwelt; nay, objected not to mingle blood with faith, which will be made clear when I come to speak of central Indian aborigines. The *Vasta-Yaga* is held to be the oldest Aryan rite, and *Vasta* is considered an early Aryan deity. The ancient Aryans, after they settled down in India, and had begun to consider Northern India as their own, worshipped two gods of night; the *Asvins*, which they said appeared from midnight to dawn, and following them in the heavenly procession the *Ushas* or Dawn, a god of long red streaks; after these came *Agni*, who was called "the messenger of the gods," because sent to summon all the Gods, when *Soorya* or the Sun appears. Perhaps we may call the days of *Asvins* and *Ushas* times of *impersonal* faiths, and that of Serpents, Fire, and *Soorya*, personified faiths, both gods and abodes being real earthly objects.

It is customary to specify the Parsis as the great Fire-worshipping race of these times, but the truth is, that Parsis in this respect only exceed the other Indian tribes, as the Catholics of England exceed some of her ritualistic communities in ornate altars and candles. I have shown that no Hindoo rite is complete without fire, yet the Hindoo does not now, like the Parsi or Zoroastrian, keep holy fire ever burning in one sacred spot. The Parsi calls this hearth or recess the *Atash-bairam*, where the fire must be ever bright by day, and banked up with its own sacred ashes, and left to smoulder at night. Before covering it up, bits of sandal-wood are thrown upon it—I scarcely like to say *offered* to it, lest I displease my Parsi friends—but there is no doubt that if not *now* considered so by the enlightened Parais of India, it is so by the ignorant, and is a

remnant of offerings to the fire-god which most Parsis and Hindoos once openly gave. The Parsis repeat this sandal-wood offering on all joyful or sad occasions in their families. In cities, or where Parsis are numerous, besides the home altar of Fire, special Fire temples (also called *Atash-bairam*, coupled with the name of the person who built such) are erected, and two or more priests maintained to look after the fire and prayer services. If special prayers are required—the suppliant fees the priest, or *Naubet*. The community subscribe a fixed sum for each priest, who lives in the temple, and to whom fees are given for all special ceremonies, as births, deaths, &c.

When a Parsi dies, his relatives immediately place a light at the head of the corpse, which they remove to the ground-floor of the house. Priests are summoned, who first stand at the door of the house, offering prayers. Some bring in a dog, and lift it up once, twice, or even three times, to look upon the corpse, and then immediately remove it. Can this animal, which is thought to scare away or absorb all evil spirits or passions, have any connection with Cerberus, he of the tombs? The body is, if possible, borne to “the Towers of Silence” (as the enclosed place of the dead is called) on an iron bier, preceded by sacred fire in a brazen vessel, carefully prepared in the house, and the face of the dead is reverently uncovered outside the gate of the enclosure, so that all the mourners may take one last glance, after which all retire to a neighbouring house of prayer, or temporary shed erected for this purpose. The corpse-bearers then carry their burden inside the tower, where it is left to be destroyed by birds and the elements.

The Hindoo cremation ceremony has many features in common with the above, and is well described in the following account of the burning of the Hon. Nārāyēn Waso-deo, late a member of the Legislative Council of Bombay.¹

The body was in this case also at once removed to the ground-floor of the house, where all the mourners met to weep. It was then placed on a bamboo litter, covered with a rich shawl, and raised on the shoulders of the nearest male relatives, when the procession set out, preceded by “the sacred fire which had been kindled with due ceremonies at the house, and which was carried in front in a brazen vessel by the deceased’s son,” he whose special duty it is to continue the sacred flame of the family hearth. “When the procession reached Sonapore, the bier was placed on the ground, while the pyre was being constructed. Men with short crowbars made six holes in the earth, and in each of these was placed a rough piece of timber about four or five feet high. The posts, ranged two and two, were about a yard distant from each other. Three logs about 6 feet long each were placed on pieces of wood between each pair of uprights, so as to allow a free draught under the whole. A number of smaller logs were placed on these large ones, and were covered with sandal-wood, which made a sort of bed for the reception of the body. While this was being done, a number of torches of sandal-wood were being carefull ignited by the deceased’s son at the sacred fire

¹ “Times of India,” Bombay, 4th Aug. 1874.

which he had brought with him for this purpose. Prayers were said while the ignition was in progress. All being ready, the bier was brought to the side of the pyre, and the body was divested of all covering, except a cloth around the loins. It was then lifted on to the bier, which was by this time between three and four feet high. The upright posts confined the body on either side, and prevented the possibility of its rolling off. Small blocks of sandal-wood of various lengths—from six inches to two feet—were placed lightly on the body. The deceased's son then took a brazen vessel full of water, and carefully sprinkled a circle on the earth around the funereal pile. He next seized a brand from the sacred fire and applied it to some dried leaves or similar combustibles placed under the pyre. That did not set fire to the pile, however, and was not intended to be more than a compliance with the ceremonial; the brand was red, but not blazing, and a spark or two only fell from it. The relatives were then, as is usual in such cases, led away from the pyre by the friends around, so as to spare their feelings as much as possible. When they were taken a few yards off and their back turned to the pyre, large logs similar to those at the base were placed over the body, which now became completely concealed—all but the feet, which were left exposed either by accident or design. The friends applied matches to the sandal-wood brands, and, when they blazed up, set fire to the combustibles. Owing doubtless to the dampness of the ground, and occasional drops of rain, it was a matter of some difficulty to get the mass to burn. Cocoa-nut oil was thrown on the wood, and screens were held by men so as to regulate the draught, and after a long interval the pyre blazed up fiercely. In three hours only a handful of ashes remained."

Thus we see that in both Hindoo and Parsi rites, the ceremonies in connection with the sacred fire are nearly alike. Both are careful to kindle it in a similar manner, namely, by rubbing together two pieces of wood, or directly from the Sun. All Parsis wear the sacred thread of serpent and phallic extraction, and the investiture of this is a solemn and essential rite with both sects, showing their joint Aryan origin in high Asia, for the thread is of the very highest antiquity. The Parsi does not, however, wear his thread across the shoulder, and knows nothing of the all-but-forgotten origin of its required length. He wears it next to his skin, tied carefully round the waist, and used to tie it round his right arm, as is still the custom with some classes of Brahmans who have lost purity of caste by intermarriage with lower classes.

Zoroastrian lore, says Professor Haug, was known in ancient Persia as the doctrine of the Magi, a word commonly applied to the Priests of India, Persia and Babylonia; and it was they who came from the East to worship Christ if that story can be trusted. The first mention of them in the Old Testament is in Jeremiah, 630 B.C., when they were in Nebukadnezzar's retinue. The Rab-mag or chief of the Magi entered Jerusalem with him, 600 B.C., and at this time exercised great influence. Dr. Haug, however, considers the *true* Magi were foreigners, and says they must not be confounded with the indigenous Priests. These last, some writers suppose, were not

worshippers of idols, but this depends very much upon what we call an "Idol;" I do not think Idol-worship has anywhere ceased to the present day. Zoroastrians, Assyrians, Persians and Jews were *Sun*-worshippers all through the days of the Jewish prophets, or up to the 3d century B.C., and therefore, undoubtedly more or less Phallic in cultus. Ezekiel's god was evidently a "burning fire-god." His "appearance was as Fire, amber, and burning, whose smoke went up between the cherubim or Solar figures" (see fig. 76, p. 194) which overshadowed that Ark-box on which sat, we are told, "Israel's God." From Ezekiel¹ and Jewish tradition, we gather, that *as a punishment*, this Jahveh was to desolate these phallo-solar and Fire altars, because, amongst other reasons, they there also worshipped animals, "every form of creeping thing, and abominable beast," as well as "pictures of idols" on walls, to which, like their brother Arabs following "the prophet," the natural instinct of this race was opposed. Yet it was not so at all times, for as the Southern Arabs had *Hobab* and *Alilat*, so had their Northern brethren *Belus* and *Ashera*, Jehovah-Nissi, Ark, Serpent, Rod, Ephod, &c., and if there were these holy objects and gods, so also statues, sculpturings and drawings of these would exist on sacred walls and rocks; we gather from Arabian history that such existed in Arabia till Mahomed destroyed them. The Arabic goddess *Alilat* is the Hebrew *Deleh* "the Moon." Her companion is *Orotal*, *Hel*, *Aor*, or *Ur*, "Light;" and *Ta-al* "exalted;" *Orotal* is therefore "the exalted Light" or the Sun,² and *Orotal* and *Alilat* correspond to *Bacchus* and *Urania*. *Asheras* or groves, and *Baals* were but the Jewish forms of the worship of *Adonis* and *Venus*, which continued all over Syria, and especially at *Byblus* and *Emesa*, down to long after the Christian era, see plate X. Fig. 8, where I give the famous temple of the Sun at *Emesa* with the celebrated *Lingam*, and over all, *Luna* or *Isis*. *Strabo* and others say that this *Adonis* was a handsome god who, slighting the wishes of *Venus*, was killed by a boar—clearly a solar myth, and so connected with *Vishnoo's* third or *Boar Avatār* sent to slay and destroy a mighty giant, or *Daitya*—a solar name. *Proserpine*, the *Juno Inferna*, restored *Adonis* to life, on condition of his living six months with *Venus*, which evidently has to do with the seed which lies dormant in the earth.

This temple at *Byblus* had women attached to it just as that of the Jews had, nor do we hear that the Israelites raised any voice against such officials or their practices, except once in the case of the sons of the High Priest *Eli*,³ who perhaps exceeded the customary grossness of the times. Most eastern temples, more especially those connected with solar cult, had, and for the most part still have, *Deva-dasis*—temple, or "God's women," the followers of *Mylita*, though generally not seated so confessedly nor so prominently as those whom *Herodotus* describes. They were doubtless the women with mirrors (*Exod.* xxxviii.) who wept for *Tamuz* the Sun-god.

No one can study the customs of all these temples and their officials without seeing that the deities were practically the same; the dancing, weeping, hair-cutting,

¹ Ezek. i. 8-10.

² Herod. iii. 8.

³ 1 Sam. ii. 22.

joys and revelries were all connected with sexual matters, or the worship of the Fertile Energies of nature. The mirror was Egyptian, and Mylita's special sign, and when "the mixed multitude—Jews, Egyptians, and Hybrids—fled from Pharaoh"¹ they brought out with them all the insignia and memories of that great people's cult. Mirror have been found in abundance, especially about Theban temples, and are commonly like the one p. 216 *ante*, namely, with a round handle of wood, stone, or metal, on which is carved a female figure, a flower, column or rod, ornamented with the head of an Athor, the bird of love. They vary, but this female with a phallic head-ornament, is the most usual. The whole is significant of *Mayā—Illusion*, for the reason already given.

It was a later and far more advanced faith which took the Jews to the tops of their houses to worship the hosts of heaven,² that is Venus and her starry hosts, though they then also served Milkom, as it was an advance on Persian or Armenian faiths which led Zoroastrians, about 600 B.C., to seek to purify all things by fire, and manifest a hatred to every sort of image, beast or symbol, save Holy Fire. The leading Jews and Syrians then began to learn from this eastern source, that image-worship must be distasteful to the great Creating mind, and hence we see that from about this sixth century, preachers here and there raised their voices as the ripples of that great Indian wave—which the Kapila philosophy first set in motion, and Boodha carried into practice—passed into their midst. The leading disciples of Zoroaster had long before that—say at least 2,500 years ago—taught in many parts around Asia Minor, one personal God, a personal Devil or Dual Deity, and a Resurrection and Immortality, and had written regarding a lovely "Paradise, and a beautiful fenced-in garden" of Ahuramazda's, as well as of that Hell and Devil which the European grasp so persistently retains. On this, however, I must not dwell here, as it will all become more clear when we enter on the history of those great men, who, like Zarathustra,³ Boodha, Laotse, Confucius, Christ, and Mahomed, have left the mighty impress of their names on countless millions of our race. It is not in a day that the faith of any people can be effaced; it endures ages and has a continued and ever-renewed energy. A great leader may initiate a bold reform, and occasionally the old stream may seem obliterated for a time, but mankind in the mass present at the best a dead heavy load—a *vis inertiae*, which, though rolled aside, invariably swings at last partially back into the old groove, or forms a new one with the old and new materials.

Leaping or "walking through the fire" so frequently mentioned in Jewish writings in connection with Molek, is still quite common in the less civilized parts of India, being usually done in fulfilment of a vow for blessings desired, or believed to have been conferred by the deity upon the Nazarite or Vower. I have known of it being gone through for recovery from a severe illness, and for success in an expedition or project which the Nazarite had much at heart. Some say fire should be trod because Drupadi,

¹ Eben Ezra and Smith's Dic.

² Zeph. i. 5.

³ A Solar title of Zoroaster, signifying the golden-haired one.

the mythical wife of the Pāndoos, did this, after defilement through the touch of Kich-aka, and because Sita proved her purity by fire. Where the British Government can prevent this rite, flowers are thrown into the fire-pit, which seems as if the fire were looked upon as a female energy. Fire-treading is commonly accomplished by digging a deepish narrow pit, and filling it with firewood, and then, when the flames are scorching hot, leaping over it; usually the rite begins by first walking closely around the fire, slowly at first then faster and faster, with occasional leaps into and out of it in the wildest excitement. Mr Stokes, of the Madras Civil Service, thus describes the rite as it came officially to notice in April 1873. In a level place before the village deity, who was Drupadi Ama (Mother D.), a fire-pit in size 27 by $7\frac{1}{2}$ feet, by 9 inches deep, was excavated east and west, and the goddess set up at the west end. Six Babool or Acacia trees (this being a fiercely burning wood) were cut and thrown in; thirteen persons trod this fire, and one died from the effects. They followed each other, some with tabors, others ringing a bell, and each, after passing through the fire, went into a pit filled with water, called "the milk pit." All merely wore a waist cloth, and had their bodies daubed over with sandal. The one who died, fell into the fire and had to be pulled out. The fire was lit at noon and "walking it," took place at two p.m., when it had become very bright and hot. The Poojore, or priest of the temple, said it was his duty to walk annually through the fire, and that he had done so for seven or eight years. It was the mother of the dead man who had vowed that if her son recovered from an attack of jaundice she would tread the fire; but the old woman being blind, her son fulfilled the vow. Some said that the dead man himself had vowed thus to the Goddess Drupadi: "Mother, if I recover, I shall tread on your fire." Death is rarely the result of this practice, but Mr Stokes adds that a few years ago, a mother and her infant died from the effects.

Fire-leaping or walking was practised till very lately in several remote parts of the British Isles, and still obtains in many parts of Russia and Skandinavia, always, of course, at the great Solar phases. In *The Englishwoman in Russia*, p. 223, a writer says that, "On mid-summer eve, a custom still (1855) exists in Russia among the lower classes that could only be derived from a very remote antiquity, and is perhaps a remnant of the worship of Baal. A party of peasant women and girls assemble in some retired unfrequented spot and light a large fire over which they leap in succession. If by chance one of the other sex should be found near the place, or should have seen them. in the act of performing the rite, it is at the imminent hazard of his life, for the women would not scruple to sacrifice him for his temerity." The writer was assured that such instances had often been known. Thus this "Fire-dance" is a very serious matter, and one which, under these circumstances, we can learn very little about: from its secret practice here by women it is clearly connected with Agni, the Procreator or Fertiliser. Our ancestors were inveterate fire-worshippers, especially at the four great solar festivals, as will be detailed in my chapter on Keltic Faiths. They thought

no cattle safe unless passed through the May-day and Midsummer Beltine fires, and no persons would suffer a fire within their parish, which had not been then kindled *afresh* from the Tin-Egin, or sacred fire produced by friction. The Irish called May, *Mi-na-Beal-tine*, in honour of the sun.

It was only in the reign of Henry III., or shortly after *Magna Charta*, that England began to abolish the ordeal by fire and water, and in the 8th century, we find Christian Arch-Priests publicly inveighing against the then existing "practice of passing children through the fire,"¹ and the wars of the new faith against the old, dearly-loved, and well-understood ones of Solo-phallic meaning, continued most vigorous until education began to spread. Colonel Forbes Leslie shows us that even the other day in Scotland, Christian baptism was not thought sufficient, instancing a case in which, on return from the church, the young Christian was duly "swayed three times gently over a flame. . . . In cases of private christening in Perthshire there was a custom of passing the child three times round the crook which was suspended over the centre of the fire," and this rite was considered by no means second to Christian baptism. Probably this crook conveyed the significant idea of the Kaduceus or Baton, such as that which the Vernal Queen holds, as she gently leads the *Agnus Dei* in his opening year; see my large figure at the beginning of the chapter on Sun Worship. The twists of the sacred crook have, among other occult matters as virile power, the signification of Ananta or Eternity, the returning of time, as it were, into itself. In Fig. 121, page 252, I give four crozier ideas, the oldest being No. 1, which the Etruscans used as a rod of office. No. 2 is the *Ankoos* or elephant goad and guide of India, and when used as an official instrument, is usually made of bright steel, inlaid with gold and silver. The hammer of Tor is the same idea; so is the phallic spear twisted round with flax, cotton, &c.;² and the *Distaff*, which was sacred to Pallas, and which was carried in the old bridal processions, and "was sculptured with the spindle in the Trojan Palla-dium."³ The Etrurian Kentaur's carried hammers and boughs of trees, and no doubt it was this very ancient race who taught Skands, Kelts, Gauls, and Romans⁴ to do this, and to revere the Kentaur and his insignia.

The Sabines were perhaps more nearly related to our ancestors than is generally thought; at least we may believe so from the Sabine and Gaelic languages having more affinity even than Welsh and Irish, and from other evidence which I will hereafter adduce.⁵ Dr Leatham, in his work on *Descriptive Ethnology*, says that "much of the blood of the Romans was Keltic, and so is much of the Latin language," and a study of the movements of ancient peoples will show how this is so.⁶ Like the Skyths, these old Sabines were devoted to all the worship of Sivaites, and particularly of Mars' symbol, the Quiris or Spear, after which we still call their greatest *fête* Quirinalia, and their Mount Zion, the Quirinal. The worship of the *Quiris* has not yet ceased in high Asia,

¹ Col. Forbes Leslie's *Early Races of Scotland*, I. 113.

³ Smith's Greek and Roman Ants. *Fusus*.

⁵ *Regal Rome*, by Prof. Newman, p. 49.

² See fig. 66. line ii. p. 185.

⁴ F.L.'s *Early Races*, II. 443.

⁶ Leatham, II. 38.

nor, I believe, in America. It was prominent on the summits of all the Skythian bonfire-piles and mounds at which these Aryan fathers worshipped, and is connected with most rites. We also see it on numerous sculturings, which have been unearthed from the ruins of the Skuti, or Kelts of Ireland and Scotland—much to the perplexity of local antiquaries. Huc, in his *Travels in Tartary*, gives us these Phalli as existing all over the immense extent of country he traversed, including Northern China, Mongolia, Tatar, and Tibet. Spears are, however, too valuable to be left sticking in “these *Obos*,” as he calls them,

and therefore “dried branches of trees” are substituted in very good imitation of spears. I give this group of *Obos* from Huc’s second volume, page 25, as apparently the landscape he saw when he arrived at a place more than usually sacred to “the spirit of the mountain.” He ignorantly labels the picture (O shade of the pious and spiritually-minded Sakya Mooni!) “Buddhist monuments!” Bones, charms, or amulets, are common about such spots. The Serpent, perhaps the *OB-o*, is represented by the streamers of the *Quiris*, which are “strips of cloth having inscribed on them verses in the Tibet and Mongol languages.” At the base of



Fig. 148.—“THE GREAT OBO” OR THE PHALLUS OF MONGOLIA AND ATARY, COMMON ALSO IN INDIA

“the great *Obo*”—that seen in the foreground, “is a large granite urn, in which the devotees burn incense and offer money, &c.” while going through “sundry ceremonies and genuflexions.” The good Christian confesses that the hills and tribes of “the holy people Israel” must have been very like to the hills and tribes of Mongolia. “These *Obos*,” he writes, “which occur so frequently throughout Tatar, and which are the objects of constant pilgrimages on the part of the Mongols, remind one of the *loca excelsa* denounced by the Jewish prophets:” too true indeed, from furthest east to west, and from north to south, the same faith and objects are found, as all that the animal man could understand in his uneducated childhood. No early age of purity in faith, when one god was the father of all ever existed save in the dream of comparatively modern priests. Ancient men were mere animals, whose descendants developed by education and travel only after a long unknown and unknowable time, into civilised and cultivated creatures.

I have lately and purposely used the old, well-known word “Christened” instead of “Baptised,” and must now remind my readers that *christening rites* used formerly to be connected with fire and *anointing* so closely, that but for caste, no Sivaite would object to our christening ceremonies. Thus we find that up to the close of the last century, a child, in order to be made a Christian (or a Sivaite), had to be anointed on the head with *Chrism*, or an oil and balm, or some such unguents, after which a pure white cloth—in later days a cambric kerchief, called the “*The Chrisome*”—was put over the infant, who was then laid in a basket with some bread and cheese, fit offering to the God of *Beth-le-*

hem. The Chrisome cloth, or handkerchief, was then presented to the priest, or afterwards given to him by the mother, at her churching. Even in the case of a deth, the child had to be brought to the priest in a Chrisome, when it was buried, and called “a chrisome child.” This wrapper was evidently a sort of Pallium, with an important and sacred meaning. From a considerable time back up to the last century, people from Thanet and Essex to the Orkneys¹ used to retain all original Chrisomes as family heirlooms, substitutes, “not under the value of 4d. each” being given to the priests. In Devonshire the Chrisome was called a *Christening Pane*, possibly from the Latin *Pannus*, a cloth, or garment. The word Chrisome, like Christ, “the anointed,” comes from the Greek *χρισμα*, *Krisma*, and *Krio*, *χρῖω*, “to anoint.” Thus we have *Krio*, a horn, or the Hebrew *קֶרֶן*, *Kern*, used in anointing kings and gods,² and *Chrismatory*, a vessel very like the Monstrance (page 196 *ante*) of Christian churches.

Christians now justly object to the term Christian, as meaning “anointed ones,” which was first applied to them “in reproach or contempt” by “the scurrilous jesters of Antioch;” see the orthodox Parkhurst³ on this word, *Christianos*, and *Μεσσιας*. He adds that the disciples could not have given themselves such a name, “much less imposed it by divine authority.” All were clearly ashamed of it at first. Parkhurst considers that in Acts xi. 26, xxvi. 28, and 1 Peter iv., 14.-16—the only places where the term occurs in the Bible we find “*Believers suffering under this appellation*,” and further quotes “the ever-truthful Tacitus,” as writing that only “*the vulgar called them Christians*.”⁴ He says that *Christus*, “The Anointed” and “Messias,” Hebrew *מָשִׁיחַ* *Messiah*, have the same signification, but if Christians were better informed they would not say they spring from the same *root-idea*; nay, not even on the great authority of the unknown writer of John i. 41, and iv. 25. According to Fürst, *M s h* signifies “to anoint, appoint, and to expand,” and *M s i h* “the Anointed,” is the “Expanded,” “the consecrated,” “the *Progenitor*.” And so M-s-i-h seems connected with, *Mesites*, *Μισιτης*, “a Mediator,” also a term applied to Christ, and connected, Parkhurst thinks, with *בְּנֵינוּ* B-n-i-noo “between us,” which Fürst associates with *Posterity*. Parkhurst says that *Mesites*, Mediator, signifies in Greek, not only “umpire,” but “a witness,” Eduth or Testimony, as when Lucian writes of Pylades and Orestes, that they took their god for a *witness* (*Mesites*) of their mutual affection.⁵ *Mesites* comes from *Mesos* middle, which this Lexicographer connects with *מִצֵּעַ* or *הַצֵּה* giving us the: signification of “The Divider in the middle,” “the Presser,” that which cuts into an incision or cleft (*Fürst*). In a footnote, I give the actual meaning from Greek and Hebrew Lexicons,⁶ and beg close attention to this very important subject, for the old and ever anointed one is *Maha-Deva*.

¹ Morant on *Dunton Ch., Essex*; Lewis’ *Hist. of Thanet*; Brand’s *Popular Ants.*; Brewer’s *Phrase and Fable*, etc.

² 1 Sam. xvi. 13; 1 Kings i. 39.

³ Greek Lexicon.

⁴ Tac., *Anal.*, xv. 44.

⁵ Parkhurst *Greek Lex.* 427.

⁶ *Mesites*, Greek, from *Mesos*, the Middle (Parkhurst, p. 427). A Mediator, Umpire, a God the Witness—the *Mesistes*, and in the sense of Exodus xvi. 34, the Eduth or “Testimony.”

Mesos “from *הַצֵּה*” H-j-h, to divide, to divide in midst—*Meros*.—See Greek and Hebrew Dic.

Messias. The Messiah *מָשִׁיחַ* M-s-ei-h from M-s-h

Thus, then, in the terms Messiah, Christ, and Mediator, we observe that Christianity only followed the universal law of all faiths, by adhering to the old names which people had revered or loved under quite different notions. We do the same in calling our God—who is really an abstract spiritual idea—the “All Father,” “Our Father,” “The Creator,” &c.; and although we do not connect with such words any mundane generative ideas, this was not the case formerly. Even to this day, five-sixths of mankind preserve the old idea in the father, mother, child, and nursing Madonnas, especially in Europe. The names which Christians gave to their new god-idea were but some of those “ninety-nine names” which Arabians tell us belong to God, and of course the apostles sprang from a northern tribe of Arabs. One of these names, *Ya-Fattah*, we have had lately very prominently before us as the motto or monogram of the Seyid of Zanzibar, which signifies, as correctly stated by the Times of 21st June 1875. “The Opener,” “The Conqueror,” or “He who openeth the way”—of Life. It was strange to those who could trace back the original idea from which the word came, to see it “emblazoned in golden Arabic characters backwards and forwards” over the vast assemblages who met to welcome this Moslem Ruler at the Sydenham palace; to see it traced in various devices over a choir of 2,500 performers, singing such anthems as “Glory to Thee, O God;” and then in the evening written high in mid air in letters of Fire (Siva’s special element), gorgeous with many colours, and applauded by a dense multitude, more numerous than many an ancient state that used to shout IAKO to their phallic Lord.

I have before alluded to the ploughshare as being the sign or monogram of most very ancient Indian rulers, because these stood before their tribes as “*Patri-Arks*” or great progenitors; so my readers will here see the full force of Al-Fattah, and such-like names of “the Creator.” The ploughshare was also designated “The Opener of the Way” for the seed, and the “Queen of heaven,” or “the King’s land,” was Sita, “the field furrow.” Only those who have studied the Shemitic races in Asia with the books and manuscript tales which they and most half-educated Asiatic Mahomedans and Jews delight in, can understand with what pleasure these illiterate men prattle over for hours together the grossest possible tales, replete with the most indecent language. I do not, of course, here allude to our educated fellow-subjects.

The Moslem’s most holy day is that sacred to Friga, or Venus Aphrodite in her most sexual character, and in every Islami household on that day Moslems eat a peculiar food, anciently held to be provocative of Passion. Friday is now specially devoted to

to anoint. No such word exists in Greek as Messiah or Messias, unless from Mesos “middle,” and then it would signify “The Divider” or “Dividing God,” equivalent to the Baal-Peor of the Hebrews.

Kristos or Christos is from Greek Krio, “to anoint.” Same as מָשִׁיחַ according to the writer of John i. 41—iv. 25, who calls the

Messiah Kristos, a word then unknown to Greeks unless as “the Anointed One” from Krio to anoint, or Krio *the Horn* in which the oil was held, and which was a Phallic emblem. It is connected with κρη, *Krē*, “need” “necessity,” from which come Krema, riches, wealth, and Krematiso “to utter oracles,” the special function of a Phallic Deity, or Omphe.

prayer, and is nearly in all respects equivalent to our Sunday or Sol's day. It is esteemed, however, as more especially the husband's and wife's day, and the latter must on that day herself light every household fire, for these are all sacred to Venus and the patriarchal god.

Skands, Norsemen, and Saxons all held Friday to be Venus' day, the latter calling it *Lang-Friday* owing to the length of its debasing ceremonies, and after the English goddess, Fryday or Friga. The Latins, in the time of Charlemagne, called Friday *Veneris dies adoratus*, and the French, *Vendredi Aorné* or *Aoré*. On this day, says Amalarius, the Pope and Canlinals crawl on all-fours along the aisles of St. Peter's to a cross, which they then glorify, embrace and kiss.¹ Now, considering what this "thing of life"—the cross—is, and seeing in this worship that even Bulls are held to kneel (*vide* Fig. 39, p. 120) and that in this attitude also, both Christians and Moslems look towards their kibra, kaba, ark, or altar, this papal ceremony of proceeding up the aisle on their knees is certainly one of some occult significance.

In Arabia, Friday is called *Jama* or *Jooma*, or "the day of conjunction," now understood to mean "day of assembling" or congregating for prayer; but the origin of the name is clearly due to another kind of "conjunction" which took place ere there were Mosks or other than Sri-Linga gods, and this will appear indubitable hereafter when the original meanfuga of words connected with the Kibra are investigated. *Jam* is Pluto and Death, that is Fire, Life, or Light, and Nox and Darkness. The "Candle of Pluto" is called "*Jam-diya*," which I take to be the Phallic god, the ordinary signification of the Candle or Flambeau used in religious rites. "*Juma*" is *Coitus*, and *Concubitus*, and *Jama*, "congelation," "connection," &c.;² hence the celebrated Iran mythic demi-god and king is called *Jam-Shid*, no doubt, after his Phallic God, Idea, or Faith. the names of kings. and heroes being usually so compounded. Note the Jewish names emhracing such terms as El, Jah, Ash, Shadai, and other words meaning Sun, Fire, Phallus, &c. *Jam*, standing alone in the ancient name, is probably like the Ba-al of Baal-Peor, and the affix Shadâ is the Peor, Fascinator, Deceiver, or Mercury, so called according as his people liked or disliked him.

I have shown that an orthodox Mahomedan king adorned the gates of his palaces with the fish and woman-idea; and that all Moslems adopt Selene as their world-wide symbol, most reverently kneeling before her at her every birth, as the iconoclast race will do to none other than. Ala or his prophet, which *Ala*, varying in character according to the imagination of nations and of individuals during the various stages of their religious growth, yet originally was El, Il, Yahve, Brahma, Asher, and Zeus—neither more nor less than Siva, the Alat, or Linga of our rudest tribes.³ Every good Moslem shrine or tomb, usually combines a *Pur-tor*, in which lights should be continually burning, and every tomb of a male should have its upright head-stone (as we

¹ *Idolomania*, Lon., 1858, p. 28, and notes, where all authorities are given.

² See Arabic, Persian, and Hindostanee Dicts., as Shakespear's, Richardsons', &c. ³ *Alat* = Phallus.

still see all over Egypt), which is but a phallus disguised. I give here the common Islāmi tombstone and lamp-tower of India, as I sketched it near a great Hindoo city. The grave is that of a man; the shaft on the grave contains a niche for a lamp, and another for flowers or votive offerings. An old retainer of the family was permanently located in a hut on the spot, whose duty it was to light the holy fire at least every evening in one or more niches on the tomb and tower, and on Friday and gala days to light them all. His duty was also constantly to pray for the living and the dead, and not seldom have I heard such watchers pray to the dead.

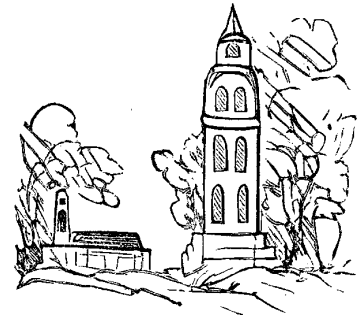


Fig. 149.—MOSLEM TOMBSTONE AND LAMP TOWER.

I am pretty certain I have often seen an old lingam-stone on a Mahomedan grave, and have often heard of such—nay, of lingams in Boodhist buildings, which shows the greater age of the former. Mr. Home, B.C.S., tells us in the *Ben. As. Soc. Jour.*, I., ii. 73, that he found at Sayidpore-Birori—formerly a great Boodhist site—a lingam at the head of a Moslem grave, with a niche cut in it for a lamp. This lingam, he observed, had been cut out of a Boodhist column, which, in this instance, shows us that the Sivaite supplanted the Boodhist. The Pillar or Toth is the most persistent feature of the old faiths, and its presence marks the first return of Boodhism to the faiths which the pious Ascetic thought he had expurgated.

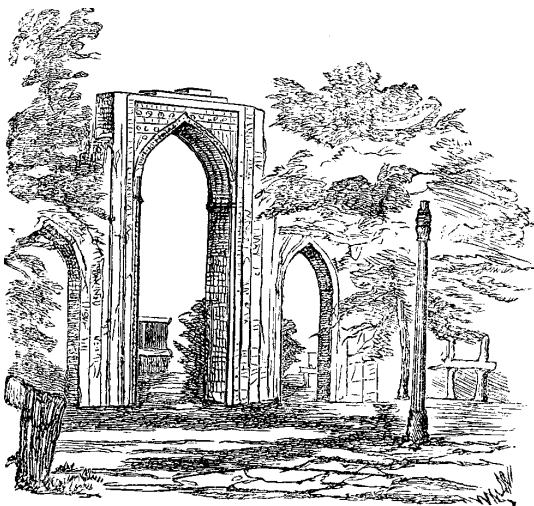


Fig. 150.—THE DELHI LAT.

The first Boodhist emperor—Asoka—although a most devoted follower of his prophet, and very different from his so-called Christian after-type Constantine, set up pillars everywhere. If no lingam-idea was meant by a pillar, it was a curious and somewhat unfortunate symbol to present to his subjects, more especially with the Lion on its summit, like the one at Alahabad, and this Lāt near Delhi, which, strangely enough, the Moslem has not only preserved carefully, but unwittingly built in front of it, with little apparent object, the most appropriate possible form, viz., an arched gateway, that very Delta or door

which many archeologists think Egyptians and some other early nations avoided, because symbolical of woman.

General Cunningham unearthed a Boodhist Lion pillar, over forty-four feet high at Bakra in Tirhoot, which we know to be ancient Vaisala, a place where the holy Boodha long tarried and taught. In “the winged Lion of St Mark,” which the far-travelled Venetians—no indifferent Phallo-Solar Worshippers—brought to Europe and placed by their holiest shrine, we see also the Christian tendency to fall back into the

old loved groove; but Southern Europe liked the feminine god-idea best, and therefore pillars did not prosper much in this soil; nevertheless the Obelisk—as the *Pur-tor*, or fire-tower—was always more or less welcome, and the Christians were always as ready to display, at least on their catacombs, what they termed the “Tree of Knowledge in the midst of the Garden,” or *Gan-Eden*, with the serpent coiled around it, as was the Boddhist to pourtray his sacred tree and dragon, and the Arabian Mahomedan his forms of the same. From being loved the serpent came to be hated, and poor *Woman*, as the exciter of passion, got conjoined in this hatred. Austere hermits and Saniyásis (men under a vow) pictured women as the demons with darts and stings, who tempted their passions in their state of violation of the laws of nature; her presence they taught and felt was a burning fire, and her sacred touch contamination. Lecky tells us (II. 36) of a Christian man who shrank from touching his mother, and wrapped up his hands in cloths when required in an extremity to do so, exclaiming “*sic corpus mulieris ignis est*,” a remark which shows how closely Phallic worship is connected with Fire or Sun, and Serpent-worship. In Boodha’s case, the error was all the other way, and Python took his old place as the teacher of wisdom, for Boodha is never more the wise moralist, than when sitting under the *Boodha-deram*—tree of all knowledge, surrounded by the great *Langabeer*, or seven-headed Snake.

In the Christian Catacombs of Italy we find more than snakes and trees; indeed we have every symbol of the old faiths, although it is taught that all these come from Bible story. On walls as well as tomb-stones, we find the Fish, Phenix, Anchor, Ship, Olive, and Palm, all of which are sacred to the God of Fertility, or the procreative energies. The Fish, we are told, was adopted by those Christians because of the alphabetic rebus—the Greek word I. K. Th. U. S. containing the initial letters of the words forming this title in Greek, “Jesus Christ, Son of God, Saviour;” but *Ikthus* was a holy name in Egypt and the East, long ere Greece had adopted her varied faiths, and ages before the good Nazarene had preached his holy gospel in the wilds of Judea. The Hebrew for Fish is דג , *Dg*, *Dag*, or *De-ag*, which some think may be connected with the Sanskrit, *De-Dev*, and *Ag* or *Ab*, and be allied to the solar *Ak*, and *Aqua*, water. *Dagon* was the fish-god (*Aleim*) of the Philestines, and spelling *Dag* backwards¹ as was so common and natural, seeing some peoples read from right to left, and others left to right, we get *Gad*, the good one, that is, God or Goddess of Day (see German *Tag*), as in Is. lxxv. 11, where, in connection with *Meni* the moon,² we read: “Ye are they that prepare a table for *Gad*, and that furnish the offering unto *Meni*,” which Bagster’s *Comprehensive Bible* admits to be stars or such objects. *Dag*, says Calmet, signifies *Preserver*, and so *Saviour*, which has many ancient connections with fish and water, as we see in the case of *Dagon*. St. Augustine said of Christ: “He is the great Fish

¹ It is and was considered pious to spell holy names both back and forward, and this was also done lately in honour of the Zanzibar ruler. See p. 335, *ante*.

² Diod. S.; Dr. Jamieson’s Dic., *Art.* Moon.

that lives in the midst of the waters;" so no wonder that Ἰχθύς, a fish, became a holy term, and applied to Christ's representative, who in token wears a *Poitrine* as his higher officers wear what is called a Mitre or Turban like a fish's mouth. Christ, being a Hebrew, of course received the title Ik-thus from his Greek followers, just as he got IHS—the monogram of Bacchus—from those who forsook that God to follow Christianity. There is nothing sacred about such matters. Ich or Ik, or Ak, = Ab, at once Our Father and water; and in India the fish is the God of the water, and so we have *Dev-ab*, from which may have come Deg-an or Dagon. The Greek, of course, used *Thus* or theus, and so Ik-theus or God-Ik; at any rate Christians have made him a veritable god, and water its element—a very holy thing. The most ancient Keltic tongues seem to identify the two, for water in Gaelic is *Uisge*, the "water of life" being Wisge (whiskey), and a fish Iasg, or in old Irish Iaka or Iacha, which is an Eastern term for Jesus. If V or F—the digamma—is here admissible, then we arrive very near our own word Fish. Perhaps Vishnoo, *Viçnu* or *Fishnoo*, is responsible here, for he is the first god who rises out of the water, and from a Fish; and from his first incarnation to the last, he is always connected with both.

We have abundant proof that Fire was never neglected by ancient Christians, either on tomb or altar. In a letter from Rome, we find that in front of the Cubiculum, or square tomb of Cornelius the martyr, is a short pillar supporting an ever-burning lamp of oil; and when this custom of never-dying flame—alike common to all faiths—was revived in the 3d century A.C., we read that the Popes used to send to kings and queens a few drops of the oil from this lamp of the tomb of Cornelius.¹ Nor need we be astonished at this, seeing that Vesta's shrine still flourished and received Papal attention, and that in every corner of the world Fire-faith existed. To this day none may neglect the rites of this faith in Syria—cradle of the God, as the poor Turkish Bey of Antioch and his son found to their cost, when, after the earthquake of April 3d, 1872, they and their officers, kindly, reverently, and wisely buried the Christian dead, but without the fire-symbols and bell-ringing (which they failed to understand), thereby greatly offending a powerful sect of Antioch, called the Dusars, who, still clearly worshipping Baal and Astaroth, rose upon the poor Turks and "smote them hip and thigh:"

"Burying these heathen in the pit
Which they themselves prepared;
And in the net which they had hid
Their own feet fast are snar'd."

a so-called sacred verse, or very like one, of execrable rhythm as well as morals, which was long ago driven into my memory by Scotch schoolmasters, and called the 9th Psalm, or Song of that cruel King, David.

In the county of Kildare, Ireland, "everlasting fire" was preserved by "holy virgins—called *Igheaw Andagha*, or *daughters of fire*,"—down to the time of the Reformation. These were often the first ladies of the land, and never other than of gentle birth.

¹ See Cor.—II. Lon. News, 3-72.

No blessing can be asked or granted from the altar of any Catholic Church until the candles are lighted.¹ If a woman, when pregnant, desires to be blessed by the Christian Church, she is instructed to “wait on her knees at the door of the church with a lighted taper in her hand;” nor can any cross be blessed until three tapers are lighted by “the man of God,” and placed at its base. See Picart II. 117, where he gives some graphic plates of Christian Phallo-solar-fire rites.

Colonel Forbes Leslie, in his *Early Races*, remarks: “We are not dependent on inference, however rational, for a knowledge of the fact that fire was an object of adoration to our heathen ancestors, even so late as the 11th century; for in the laws of *Cnut*, fire appears as one of the objects, the worship of which is forbidden.” This diligent author has collected examples of fire-adoration from Cornwall to Perthshire, through Ireland and the Hebrides, and winds up with a statement, “that practice derived from fire-worship continued up to the present century, and that Beltane fires were numerous in Aberdeenshire (his own county) in 1864.”²

Not only, however, do we find fire and serpents thus late on the field of Northern Europe, but we have the IONIC horseshoe with which the serpent is so closely identified. The same author remarks that “superstition clung to this symbol so hallowed by antiquity, and even impressed it on the Christianity by which it was superseded; and this to such an extent, that the horseshoe was inserted in the pavement, or its figure sculptured on the entrance, to churches in Britain that were built 1000 years after the introduction of Christianity.” This IONIC symbol is found over all sorts of places, generally doors, throughout Europe. The “Quarterly” mentions “omnibus vans, and prison doors.” I have heard of a stalwart agriculturist in these Islands who exclaimed: “He is lucky who has found a good horseshoe, for its price is far above rubies.”

In *Godwin’s Civil and Ecclesiastical Rites*, under the head of *Feasts of the Expiation*, which we have reason to believe was at one time a period of human sacrifice, we have the great Winter-Christmas Saturnalia, or Juvenalia festival of Lights and Fires described, when not only the temples of Jews and Christians, but every house, had to be carefully lighted. Jews taught that the lights must be held in the left hand, and the holder must “walk between two commandments”³ which seems to denote the climatic or solar turn of the year. This old writer tells us that it was “woman’s peculiar province to light their lamps;” and that “there are certain prayers appropriated to this festival, and among the rest *one in praise of God, who hath ordained the lighting up of lamps upon Solemn Days.*” Here we see a close resemblance between the faith of the Jew and the Islāmi, whose wives are enjoined personally to see to the lighting of the household lamps on Venus’ Eve. Jerusalem, we know, acknowledges the God of Agni to the present hour by annually giving out that holy

¹ Picart II., p. 13.

² II., pp. 419-420.

³ “*Cer. and Relig. Customs of the World, from the French,*” Lon. 1741, a large and valuable work, but Author’s name suppressed.

Fire descends from heaven at a stated season into the dark Adyta of the Sacred Shrine; all old fires must be extinguished at this, the season¹ of Sol's renewed vigour, so when the Priest emerges from the adytum with the new fire in his hand (and Christian priests have often done this, if they do not do so still), crowds of every hue and creed rush towards him, light their tapers, and bear away the new fire to their homes.

The Hebrew term for fire is As or Ash, אש, which also signifies MAN, ADAM, A STEM, and the ESSENCE of a subject. We see the signification of such words as As, or Ash combined in the following, which should be borne in mind:—

Asha, or Asher,	}	The Maha Deva of Western Asia, Priapus of Greece,		
Assir, Asar, or Aser,		and first great God of Kaldia and Asyria.		
Ashera, or "The Grove," or Ishtar or Astarte	}	Parvati, Lakshmi, Yoni or Sakti, &c.—the organ.		
Ash-ban, or Esh-ban,		The Son of Fire.	
Ash-ba-al, or Ash-Bel	... ..	The Lord of Fire.	
Ashi-El, or Asi-El,	... ..	The Creating El.	
Ashah, Isha, Isa and Isis, אשה.	... ..	Woman, Eve, and Yoni.	
Ishi and Ishi-Jah,	... ..	The Upright one—Jah.	
Ishma-el, ... ..	... ..	El is high, or shines.	
Ishtar (<i>cuniform</i>),	... ..	The Celestial Queen.	
Ishua (Gen. xlvi. 17)	... ..	The Erect One.	
Is-ra-el, ישראל	... ..	<i>Man of El</i> , or Saturnist.	

Ra and El each signify Sun and fertilising heat, and *Is*, its fire, the whole giving the idea of a Sivaite, or one worshipping the fertile force of El.

Isui ישיי (Gen. xlvi. 17)	... ..	The Comforter—Victory.
Ishai, יש, (usually called Jesse),	... ..	A Stem or Root, the Druid <i>Criewy</i> .

Tas, *Ta*, and *Ap-tas*, were all titles of Amon as Fire, and every place in the composition of whose name these words are found, has reference to procreative or fertilising fire. Thus, *Apitis* was the name of Amon's very ancient oracle in Thrace; *Aphaka* was the temple and oracle of Venus *Aphakitis* in Mount Libanus, and was "so denominated from fire;" Castor and Pollux were *Aphe-terioi*; Mars was amongst the Arkadians Arkites called *Aphæus*; Apollo was *Aphe-tor*, which Dorians properly translated *Fire-Tower*, a name of Siva as the *Lingam*, *fire-stone* or *Sun-stone*, and which Latins continued calling *Pur-tor*, from which we have *Prutaneum* or *Pry-taneum*, the shrine of Vesta, whose priests were *Aph-etæ*. *Prytanis* was the title of the Governor of Athens, as well as of the Curia of Rome, which gave birth to our Parish Official, still connected with religion.

That Fire and flame still form a not inconspicuous part in the devotions of British Christians may be seen from the statement of the Rev. C. Maurice Davies,² where in

¹ Newton's Appen. to Inman's *Symbolism*, p. 112, Ed. 1874.

² *Unorthodox London*, p. 386.

describing the present "*Tenebræ*" Service at the Pro-Cathedral, Kensington, he says: "Twelve lighted tapers are arranged on a stand, six on each side of a central one, also burning. These twelve tapers are one by one extinguished, while the choir chant appropriate psalms, and are supposed to represent the disciples who 'all forsook him and fled.' The central taper represents 'The Light of the World' himself, and finally this is extinguished, typifying the darkness of His Passion."

At the *Easter* or Spring festival, the Romish churches in Britain have numerous fire and phallic ceremonies, not excepting, says this same author, the *kindling* of "NEW FIRE" from flint and steel, which he saw performed on *Holy Saturday*, and with which fire all the lamps of the church were lighted (p. 412). Thus we need not wonder at the hold speech made by Bishop Strossmayerl which so startled unread Europe a few years ago. This Bishop asserted before all the great Ecumenical Council of seven hundred Prelates assembled at the Vatican, that one reason he saw against decreeing infallibility to Popes was, that Marcellinus, who was Pope from 296 to 303 A.C., "was neither more nor less than an idolater, having entered into the temple of Vesta, and offered incense to the goddess." Now, what was this Temple of Vesta? In its rites and surroundings, its duties social and political, it was one with the temples still existing in Asia, devoted to Phallic and Fire-worship combined, or perhaps I should say a temple to Phallic worship only, but the cult in the dawn of brighter faiths was somewhat hid away by the priests in the darkest recesses of their temples and not well-known by many of the worshippers and scarcely at all by European writers even of the middle ages. Any student of Delphic lore and of Eastern travel, however, will recognise at once in Delphi's oracle and Vesta's temple, "The old Faith" and its priestess worshippers, although the writer in Smith's *Dictionary of Antiquities* does not appear to do so. He describes Vesta's as merely a Fire-temple, and says that there were six Vestales or Virgin Priestesses to watch the eternal Fire which blazed everlastingly on the altar of the goddess. On the Pope has descended the name of their superior as "Pontifex Maximus." If by any negligence or misfortune the Fire went out the Pon-

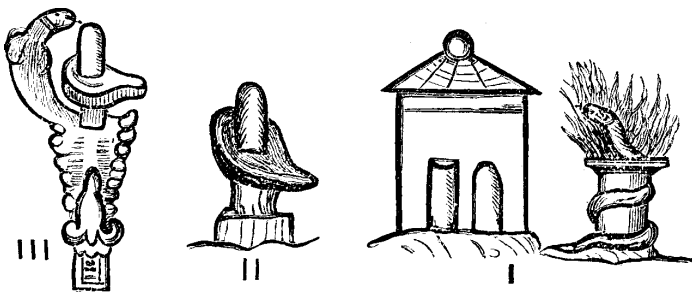


Fig. 151.—TEMPLE OF VESTA, AND THE IDEA, WITH FIRE AND SERPENT ALTAR, ALSO AN ORDINARY LINGA-IN-ARGHA, AND THE RING OF A PIOUS SIVAITE.

tifex Maximus stripped and scourged the erring vestal virgin, for had not she—a woman—permitted the procreative energy of the god to forsake mankind? Procreative man and woman stood represented in the innermost adytum of that temple, where none were permitted to enter save the

virgins, for in it all agreed in believing there was something of awful sanctity. "Some said in it were the sacred relics which formed (and no doubt truly) the fatal *Pignus Imperii*—the pledge granted by fate for the permanency

of Roman sway;”¹ for this mighty Empire as much depended on the prolific power of her sons and daughters, as did the first weak tribes of our race on Earth’s primordial wilds. All that could be seen in this dark and secret Adytum was “a small earthen jar closely sealed, while another, exactly similar in form *but empty*, stood by its side,” as I depict in this *section* of the temple, which all Indian travellers will readily recognise. The empty jar is now commonly represented in India by the cup of Yoni-form in which the Lingam is placed. I have added a serpent as a common ornament around the altar, though often hid in sculptured tracery, and I have also given, as No. 2, the Indian Cup and Lingam idea in the poorly veiled form of the East. This is repeated in a very remarkable ring (No. 3), given in Higgins’ *Anacalypsis*, and which, wheresoever it came from, is such an one as the orthodox Sivaite would very highly cherish. The Serpent—as Passion—is here shown kissing “Maha-deva” and is also a perfectly formed male Triad, whilst below is the Bell and fleur-de-lis with the latter nearly hid in the former, the whole forming a grand *triple entendre*, which the followers of this cult so much delight in.

The learned Professor who writes the article in the *Antiquities* says:—“That some people supposed that the holy adytum of the Virgin’s temple contained the ‘*palladium*’—others the ‘*Samothracian gods*’—carried by Dardanus to Troy, and transported from thence to Italy by Eneas,” and in this they were no doubt right. Classical Dictionaries tell us that the *Palladium* was any image of “Pallus Athena,” the androgyne divinity, sometimes represented male as Pallas or Phallus, sometimes as Athena his daughter, and as Minerva the wise mother. She is often *simply called after the male god Pallas*,² and was the daughter of Zeus and Metia Melita, or Maya, the “spirit-spouse” of the Hebrew Genesis. In her “is blended power and wisdom; she gives to him who worships her, strength and prosperity,” and generally stands represented as a woman and a warrior, with the symbolic spear in one hand, and oval shield or infant standing on the globe and holding the circle of life in the other.³ To her were sacred the owl—bird of night—the serpent, the cock, and the olive; and all the ancient world abounds with her temples and altars. It was at this temple of Vesta then, that Pope Marcellinus worshipped in the third century (so we are told by a devout Bishop of his own church); and if he did so, how much more, and how much beyond his day did the thousands of ignorant Christians—his revering disciples—worship? We know for certain that these temples were held sacred in the Roman world up to at least 500 A.C., and history tells us that “Sacred Fire” existed here long before Rome was built, or her children heard of.

I have stood musing beside this ancient Fane on Tiber’s banks, and not without sorrow have I thought of the barbarous Goths and Vandals, who, springing from the “Grove” they worshipped amidst the black forests of Eastern and Central Europe, swept

¹ Smith’s Classical Dictionary and Antiquities.

² Ibid. Classical.

³ See p. 132, ante.

away so much of ancient lore. It was they, as far as we can at present see, who effaced *public* Phallic Worship from our European Continent; for history, before which we must all bow, not only does not give that honour to the Christian Church, but shows that the mitred head—the great representative of Christ on earth—bowed humbly and devoutly before these Fanés, bearing patiently, for the sake of Rome's old Faith. the calumny and martyrdom which such a falling away from the Christianity he professed must have entailed upon him.

The new religion wished not that Fire should be banished from the altars of Europe; and no Atila with Gothic hordes from its central forests, or Alaric with his Vandals from Spain and Africa, could completely efface this ancient worship. Christianity herself received it in fondest embrace, and no altar to the holy iconoclastic Jesus (for about 1500 years after he had preached his pure and simple faith, embodied in the two good old commandments to love God and our neighbours) could be reared, until the sacred fire shone on the Virgin mother and Holy Son; nor could any ceremony be sacred without it or its symbols; nay, to the present hour, does not every chapel consecrated to the rich Christian dead show on the altar or grave the sacred ever-burning spirit of this God? Even Protestant Europe, which tried to banish it from her altars, has been long seeking to win it back again, while the whole Church of England is at this day in convulsions, threatening her utter dismemberment, because of that party who seek (and hitherto with considerable success) to see the old God once more on their holy places. I of course allude to altar candles, which graphically represent column, obelisk, and fire, all of which seem to have been symbols of man's Faith before Vedas or Zendavestas were heard of, and which promise to outlive even these.

Nor indeed are we yet entirely free from the elder brother of this Faith. The sacred Navis, Nave, Boat, or Ark, is still the prescribed form of the Roman Catholic, English, and Continental Protestant Churches; all these and the worshippers must still turn to the old male Sun-god, to Chammah or Shemesh, Samson, El, and Jah, of old Kaldaic days, the powerful, fruitful Creator of all things, called Baal, Shaddai, Mithra, and a thousand other names.

Even in this land from which (1871) I write, and which is so full of the older faiths, rites and ceremonies, we find Protestantism still trying to compete with them in the use of their old symbolism. An Indian journal, of September 1871, thus recounts to us with congratulatory fervour the celebration of a marriage in the "Church of the *Holy Trinity*" at Sonapore, Bengal, which in the decorations of the Shrine and the priestly and other performances that took place, reminds us of many of the ancient ideas and symbols. We are told that the "Church was highly decorated, the *Sanctuary* had banners, shields, and flowers. The altar was vested in white silk with *superfrontals* of red velvet; it had crowns, crosses, and fleurs-de-lis in gold relief. The choristers, robed in cassock and surplices, each with a bouquet in hand, marched

slowly up the aisle singing "The voice that breather o'er Eden," which voice we know to have been the female "Spirit" or *Ruach* of Genesis, from which sprang all nature. The clergyman wore a stole fringed with gold embroidery, and after the highly emblematic ceremony of Maya's ring, an *offertory bag* of white silk was presented and placed by this priest on the altar (Venus' Ark), which reminds us of that mysterious bag which the worshippers of Ishtar presented some four thousand years ago, as seen on this old Assyrian sculpture.

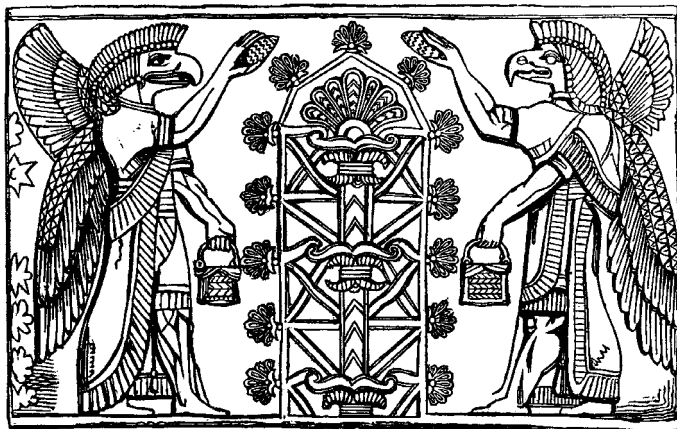


Fig. 152.—ASYRIAN GODS WORSHIPPING THE TREE OF LIFE—YONI.

The Christian altar would then present such an appearance as in this fig. 153; and it too, like its ancient prototype, was consecrated to love and Venus, prayers being offered at it to the Gods of Fertility, very much as used to be, and still is done at the altars of the old faiths. Over the ark was, of course, the Cross, that symbol *par excellence* sacred as of old to Life and Death; whilst on the ark or altar-table (I here speak of the two synonymously, because the table, about whose "Easting" so much is made has taken the place of urns and arks) stood tall candles, lighted I presume, for otherwise these have but half their significance—in fact represent an emasculated faith; whilst in the centre of all was the mystic chalice as emblem of the fruitful mother, and not of the wine-cup only. This is the cup which hangs in the heavens and nourishes the solar babe in the cradle, as does also the mother watching by it—the scene depicted in figure 82, page 202—a very beautiful and favourite Romish picture.

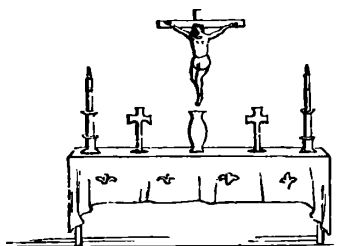


Fig. 153.—CHRISTIAN CHURCH ALTAR.

In many respects the Christian Church recalls to mind the oldest faiths. Like the inner Delphic chasm-chapel, it has a Font and Ark in an Altar, or as the English clergy prefer to call it, a "HOLY TABLE," where the Eucharistic sacrifice—if not sacrificial rites—take place; and in a columnal sort of edifice called the PULPIT—of most ominous derivation, if we seek for this in Hebrew¹—we have a type of the great Om-phalos or Lingam Column which stood in front of the Abyss at Delphi,² and from which at times, if not always, the oracle spoke. My own impression, from watching the proceedings at Eastern Sivaik shrines like that of Delphi, is, that for the mass of the people, at all events, the oracle always spake from the outer Lingam column, and of course as prompted by the God of the Altar; and this is the case in Christian shrines also. The

¹ פֹּל, *Pul*, a vigorous one = Phallus; פִּת, *Pit*, a cave or pit = Pudenda.

² Leslie's *Origin of Man*. Appen., 363.

Pul-pit Mr. Leslie likens to a shaft carrying the “Ark-like box from which the preacher prophesies,” and adds, “the name is convertibly identical with Pyramid and Pediment (see figs. 156, 157, futher on), carrying an URN or ARN—אֶרֶן—of the Covenant.”¹ This writer would derive *Altar* from *Al-Tor*, of which more hereafter; meanwhile, note how this Christian temple (Fig. 154), with altar in front like all solar shrines, strictly points to Kemoosh the Rising Sun-god, and how very phallo-solar it is in its skeleton *Cruci-form*, as well as in many details.² It is, however, when draped out on particularly festive or sad occasions that we most clearly see its connection with the past, and the full force of the strictly emblematic ornate hangings and sculptures then put forth, and that we understand the full meaning of the “Testament” or *Eduth* God being present in his “Holy of Holies.” The Royal Banners with their Alphas and Omegas then wave from the columnal aisles, or drop from the fretted roof emblazoned with Flowers, Dove, IOnis, and all Solar imagery, not omitted the Vine of which “we are all branches,” and which carries back our memories to that old god who was worshipped long before the days of “Jehovah.”



Fig. 154.—
CHRISTIAN
CHURCH IDEA

If the sacred Shields, which one of the moat sensual of monarchs hung up so abundantly in his amatory palace of Lebanon, and which all solo-phallic faiths were and are partial to, do not often occur in Christian Churches, yet all rich shrines have great Bosses of rare and precious stones, giving where possible a *play of many colours*, and so very gacred to *Maya as Illusion*. This great boss or oval shield is generally seen over or very near the “Holy of Holies”; but instead of it will often be observed a more oval object with a Virgin and Child, such as Boodhism (in spite of Boodha) has occasionally adopted, and even depicted upon its most sacred Dagobas, a fit place too, seeing that this name signifies the womb. I show one in Pl. xiv. 7, and there is a beautiful picture of the same IOnic adoration in the centre room of the National Gallery, London, the worshipper being an aged Roman Catholic.

My sketch (No. 153) of the altar of the Holy Trinity, I should explain, is merely taken from the descriptions given to the public through the Press, but the plan and *aspect* of the Christian Church in figure 154 are strictly correct, as those who construct churches and chapels well know.

In the Fleurs-de-lis, crosses, and female vestments of Priests and attendant youths in Roman Catholic and Ritualistic Churches, we see the truth of all that Inman says under the head of “Vestments,” and the disregard of that Mosaic order, that a “woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment.”³ This very order shows that it was required in those days (is not so now?) for it was usual for women to worship Mars in male attire, and for men to worship Venus in female garments; and the word “stole” is simply Latin for a “matron’s gown.” The

¹ Leslie’s *Origin of Man*, 227.

² See Dr. Inman’s *Anc. Faiths*, I., Chap. xi.

³ Deut xxii. 5.

origin of the custom should be searched out in *Anc. Faiths*. It is still common for men to dress in women's garments during the carnival season in Italy.

It has been already stated that our difficulty in believing all we see and hear in Solar, Fire, and Phallic faiths, is the extreme grossness of *idea*, if not of symbolism; but we must try and remove ourselves far back into the earliest times, when the race lived untaught, herded with their cattle, and had as their sole object in life the multiplication of these and of themselves. What cared Greece and Rome for modesty if the nation increased? Look at all the naked dances extending down into Christian times, and the laws of the Greek Sage Lykurgus, 900 B.C., when trying to rear a nation out of his small Spartan tribe. The greatest attention was given to breeding strong, lusty, fighting men, and healthy mothers. One law decreed that all children with any kind of defect were to be thrown into a pool at the foot of Mount Taygetus; another, that in order to strengthen young women, and give them less inconvenience in child-bearing, they were to wrestle together perfectly nude, singing certain amatory songs in order to inflame the men. Their dress was also required to be such as would leave their limbs free and unconfined, a provision which still obtains in Barma and Siam. Pielus in Euripides (*Andromache*) says that Spartan ladies could have no modesty, as they also ran and wrestled with the young men; and to this he attributes the immoralities of Helena. Thus we see that Phallic ideas lay at the bottom not only of all social but also religious organisation.

If God made man in his own image, no less so has man always made his god. All theology is based on the assumption that man is God *in petto*, and that God is man *in extenso*,¹ and hence men arrived at their idea of an "Incarnate God." Though the Jew had his *El* or *Lingam*, and later his *Jahveh*, as a Creator and dual God, yet he borrowed these from more ancient peoples, as well as the waters on which *El* "moved"—that "female principle" by which Christians and many other sects initiate each other into their mysteries. "The primitive doctrine," says the author of *The Keys*, "that God created man in his own image, male and female, and consequently that the divine nature comprised the two sexes within itself, fulfils all the conditions requisite to constitute a Catholic theological dogma, inasmuch as it may be truly affirmed of it, that it has been held *semper, ubique, et ab omnibus*, being universal as the phenomenon to which it owes its existence." This author then goes on to show how "*Unitarianism* blunders alike in regard to the Trinity and the Duality; for, affecting to see in God a *Father*, it denies him the possibility of having either spouse or offspring." A great, lone, god, whether Spirit or Person, could have no love, and hence in the infancy of man, as well as of the child, the Father was held to be *Power* and *Intelligence*, but not love, till the Phallic creed started, by affirming a great male, a great female, and their resultants. "More rational than such a creed (Christian Unitarianism) was the primitive worship of Sex, as represented by the male and female prin-

¹ "*The Keys of the Creeds*." Trübner, 1875, p. 17; by some believed to be by a Roman Catholic Priest.

ciples in nature, in no gross sense, gross as its practice may have become, or as it would appear of the notions of modern conventionalism. For no religion is founded upon intuitional depravity. Searching back for the origin of life, men stopped at the earliest point to which they could trace it, and exalted the reproductive organs into symbols of the Creator.”¹ Were they not so? Surely the organs of Creation or Procreation are the symbols or means by which the Procreator manifests himself, or makes his incomprehensible acts known to us by the result. This author, though clearly showing how man came to see *Duality* as soon as he had projected one Being on his Canvass, yet fails to show how he evolved a Trinity; and I do not think the origin of this can be explained, except from the Phallic stand-point.

To Solo-phallic ideas we owe all the worship which early men have so lavishly bestowed on mountains, caves, wells, and symbolic natural forms, as in Trees, Fish, and Shells—especially the Concha Veneris of very sexual shape, which was the first of Church Bells—those symbols so essential in all forms of Solo-phallic worship, and regarding which a few words.

Bells, it is said, when first used merely for sound, were only pieces of metal, usually flat, as we still see in the common Eastern gong; but when used for religious purposes, the bell would of course, like every other article of the shrine, have a symbolic shape; and so we are assured that amongst IOni-worshippers the Bell was named from *Pel-vis*,² a basin, or that long, open, and suggestive bony structure at the lower extremity of the body enclosing the genital organs, and connecting these with the spine and caput of the human body. With Jews the Basin was the Laver of the Jewish temple, perhaps also “the Sea,” and stood near the altar; it had a “foot”³ which was carefully anointed with the sacred oil. Solomon. constructed five Lavens for the north and five for the south side of the temple court, but the writers are contradictory as to their dimensions;⁴ they were made from the Mirrors of the Temple women. Of Bells proper we only hear mention twice in the Bible; once when used on the margin of the High Priest’s Ephod,⁵ for tinkling purposes, as women still wear little tinkling bells on their ankles, and as Romans used the Tintinnabula, and again in the very doubtful rendering of Zech. xiv. 20.

Rome had gongs in her Ancilia, of which I shall yet have a good deal to say; but long before even these, we read of “brass kettles” used—like the tinkling Sistrum of Egypt—to give sweet sounds amidst the rustling of the Dodonian oaks, and which were latterly hung on pillars in the sacred grove. The Egis of the Iliad—when worn or rather carried occasionally by Jupiter, Minerva, and Apollo—was not the goat-skin breast-plate of the early Minerva (implying productive power, and adorned with all suitable symbolism), but a brazen instrument “used to excite courage, or inspire fear,” fringed like the priestly Jewish robe with golden tassels or knobs, which by

¹ *Keys*, Letter IV.
from *Cloch* a stone or well.

² Sir H. Seplman; Brand’s *Ants.*, Lon. 1810, p. 12. In Keltic lands

³ Lev. viii. 11.

⁴ Smith’s *Bible Dict.*

⁵ Exod. xxviii. 33.

shaking and tinkling produced the required effects. Stripped, however, of its poetry and splendour, "the Egis was probably nothing more than a symbolical instrument, signifying originally the motion of the elements, like the sistrum of Isis, the cymbals of Kubele, the bells of Bacchus, etc.; hence Jupiter is said to have overcome the Titans with his Egis, as Isis drove away Typhon with her sistrum."¹

Jews and others welcome in the new moon, and Christians dispel storms by ringing bells. They toll solemnly at deaths, merrily at marriages, and softly tinkle when the *Host* or sacrificial victim is raised. The Bell is indispensable to various ecclesiastical rites. Bede translates *Campana* or *Bellun* by "*Cluggan*," a Keltic word derived from the Obeliskal Stone, the form which the Keltic bell, according to Mr. Keane, seems at first to have taken. With Frenchmen in Amorika it was the *Cloche*, and then the clock of Bede, who of course did not know of our clocks, but only of bells which were used to strike the hour, measured by candle-burning or sand-falling. Large Church Bells were only introduced about 400 A.C. by Paulinus, Bishop of Nola in Campania, whence the *Campana* of impure Latinity.² The first French and Italian bells were all called by feminine names, and Rome's first was that which she gave to IOne—or John of the Lateran. The ringing of bells has been held all over the world to have great effect in suppressing storms and demons. Indians have often assured me that by ringing bells in passing through dangerous jungles, they scared away tigers, fiends, and robbers, scorning my idea as to the seemingly more reasonable explanation. So Kelts used to ring bells to frighten hares from their path, these being held to be evil spirits, particularly hags and witches. Woe betide any poor old crone whom they met after passing a hare, she being almost certain to be drowned or hung. Bells were of all shapes, many having an opening at the top like those Layard found in Nineveh,³ and that on page 233 *ante*, through which the tongue or oracle passed and spoke, in a manner which clearly had much authority with our highly imaginative but very animal fore-fathers. The Hebrews affected the Trumpet more than the bell, but all Easterns and Westerns preferred the clanking *Klachan*.⁴ No member of any tribe would dare to neglect ringing the bell on the top of Samanala, or Adām's Peak, in Ceylon, as soon as he reached it. "The bells of St. Ninian, St. Patrick, St. Columba, St. Ternari, and many others were not only preserved as venerated monuments, but were believed to possess miraculous powers inherent in themselves as well as derived from their former possessors. . . . Superstition for once favoured truth, and men were more afraid of swearing falsely on the bell of a Saint than on the Gospels of the Evangelists."⁵

Bells, or their prototypes, Shells, Sistrums, Gongs, Cymbals, etc., have for three thousand years been depicted by many people in various sexual forms. Some have come down

¹ See Barker's reprint of R. Payne Knight's *Symbolic Language*, p. 55. London, 1836.

² Brand's *Ants.*, II., p. 214. Ellis, 1849.

³ Layard's *Nin. and Bab.*, abridged ed. 1875, p. 58.

⁴ *Clach* is a Stone in Gaelic; *clachkin*, or *clach-chin*, a "head" or prominent stone; *clachan* a Church. In Irish this is slightly altered, "a stone" being *cloch*, and a cone or pyramid *clogad*.

⁵ *Early Races of Scot.*, II., 505.

to us attached to Phalli, or Phallic-looking objects,—bells, though not the clappers, being always feminine; on which account Christianity commonly dedicated bells to the Hermaic demi-gods—Gabriel and St. Michael. I have some drawings of Bells too indecent for the public eye; and travellers and antiquaries will remember a very improper one in Christian Kolumbia—St. Fillans, which was very highly venerated up to the end of the last century, and which is decorated, as already stated, with Phalli;¹ also many very gross sculptures on the old Roman ruins of Nismes, see drawings opposite to pages 85 and 92 of *Antiquities*.² The ancient Egyptians, like modern Turks, forbade the use of bells, as indecent *female* symbols, but Mr. Payne Knight³ thinks that Priapus may be the same as βριαπovς—“the clamorous one,” B and P being interchangeable; epithets of similar meaning were continually applied both to Jupiter and Bacchus; hence Priapic figures have bells as *clamorous* female attributes attached to them. Hindoos, Greeks and Italians have continually worn bells, especially in the worship of Bacchic and Solar gods. Small bell-like amulets are constantly met with in connection with Phalli, Lunulæ, &c., see those in Plate XII. 2 and 3, found among very ancient European ruins. There is no mistaking the idea from which sprang such “a charm” as No. 2. Bells did not become generally connected with Christian worship till about 600, but about one hundred years after this, they were indispensable, and were regularly baptized and named after great persons, mostly women and saints.

As associated with women, bells became intimately connected with wells, fountains and springs, especially warm or health-giving ones, because they were considered highly feminine objects, not only in Asia and Southern Europe, but all over our own Isles. The more gaseous and warm these were, the more they were sought out and worshipped by pilgrims of both sexes, of all classes and creeds, and this with fanatical perseverance from the earliest dawn of history. Christianity diligently and for many centuries continued the adoration and these pilgrimages; merely from time to time transforming the old “Pagan” names (as she contemptuously called all superstitions save her own) into words more suitable to her own stories, ideas and saints; she adopted the dates of the unalterable Pagan-Solar Kaldendar. Of course there is no more superstition or absurdity in making a pilgrimage to a lovely grove or dell with its fountain and bell than to an old relic, bone, or tomb of a saint, and many would even now prefer the Pagan’s taste. So we find that the early Christian Church invested pilgrimages to wells with the highest ecclesiastical sanction. Such stagnation and ignorance, however, could not continue, and EDUCATION—that great impelling power which makes churches and faiths “move on”—began in the ninth and tenth centuries to smile at the churches and their wells, as she has been lately smiling at a great many other superstitions nearly as weak and foolish. Thus in the tenth and all through the eleventh centuries we find canons and other laws interdicting all *Fon-*

¹ Bishop Forbes in *Proceedings of Soc. of Ants. for Scot.*, VIII., p. 265, and see p. 332 *ante*.

² M. Menard’s *Ants. of Nismes*, Edited and Illustrated by M. Perrot. Nismes, 1831. [See also Knight and Wright, *Discourse on the Worship of Priapus &c. &c. &c.*, plates XXV and XXVI.]

³ [*Discourse on the Worship of Priapus*, p. 97 (ed. 1894).]

tinialia as "Paganish." Many revered wells, however, are to be found amongst us even still, so persistent is the old faith; and it is suspected there are members of "Christian congregations" in some secret nooks who would rise *en masse* if their holy well were insulted, or violence offered to the tree beside it, on which they and their trees have for so long hung up coloured rags and tinsel; for the "Beer-sheba and Mamre," or well and tree idea of Abram, has not died out in Europe, and in Asia has abated by little of its old force and vigour. Rome was devotedly attached to her *Fontinalia* of the 13th of October, when the whole of the great city used to visit the well-nymphs, and strew their holy ground with bouquets and garlands. No shrine was more revered than that of the lovely temple-grotto of Egeria, though Christians tried to divert the popular affection to the Baptistrium of Constantine and others.

Egyptians and Koothites called the sacred well *Ain*, and as diligently worshipped it as Asiatics do Maya, and Roman Catholics Mary. The Irish word for well is spelt *Aine*, which also signifies "the Sea," "the Moon," and "Pleasure," a sort of *Gan-eden*, or "place of pleasure;" so we have *Ain* with Kelts, meaning a great and sacred circle. *Bel-Ain*, say the Irish, is "the year," or "great circle" of the Sun,¹ *Bel* being here still the Belus of Babylon. In Irish, *Ath* or *Aith* is a ford, which was, and is with all old races a holy place—one of refreshment though sometimes of danger, where temples are generally seen, or at all events figures of the Gods, male and female. *Aith*² is also a *Kiln*, that very important cooking or preparing place, from which the figures of all the old clay-formed gods came, no less than womblings or children,³ inasmuch as this word springs from the Gothic "Kilthei, the womb,"⁴ so that a kiln, womb, well, a sacred circle, the sea, &c., are all here closely connected religiously and socially, and bring out such ideas as woman, the bearer, and place of our birth and life. In Gaelic, *Ait* is something "joyous," "gladsome" and "funny." *Aite* is "a place," apparently of "joy;"⁵ and *Athais* pronounced *A'esh*, is "leisure, rest, opportunity," almost exactly what it is in India, though perhaps there more closely connected with sexual love, *A-aish*, or as commonly pronounced *A-ish* and *Ish*. In all these instances, which could be multiplied to any extent, we have the origin of present European ideas and furor in regard to the sacred font or heart, the *Ain* or *Ait* of Egypt; it is still the font or seat of passion, though perfectly incomprehensible when applied to one who subdued all such passion, and did not even show much "heartiness" to his mother and relatives; yet we see where the Roman Catholic Church got these notions, and the cause of her having always elevated them and spiritual emotions into matters "holy and mysterious." The Amonians, as great Font and Well worshippers, have in this respect been the parents of Christianity; they, like their Jewish brothers, designated all holy places having water or gaseous emanations,

¹ M. Keane's *Towers and Temples of Ireland*, p. 468.

² M'Alpine's *Gaelic Dic.*, pronounced A-och, is a kiln, and *Athach*, a giant.

³ Dr. Joyce's *Irish Names*, third edition, p. 364. The Druid Circle was "the Cell of the Cow."

⁴ Webster's *Eng. Dic.*, *Kiltho*, a child; *Dan.*, *Kuld.*; *Goth.*, *Keimen*, "to germinate."

⁵ M'Alpin's *Gaelic Dic.*

by names compounded of Ain, An or En—commonly spelt with diphthongs, and considered these to be feminine. John the Baptist used to baptize at such a place,¹ *En-On* or the “Fount of the Sun,” which was also the Fount of “Divine Wisdom,” from which may arise *Ath-en-a*, as representative woman, the *Aith-Ain*, “burning” or “heart-fount.”² At times we see these termed reversed, and a goddess constituted, called *An-Ait*, “whose temples occur in many places where the rites of fire were particularly observed.” Joshua, in xix. 38, mentions such a temple as Beth-Anath. *Ain-El-Sham*, and *Ain-Ades*, are fountains of the Sun, which became in Greek *Nai-ades*. Founts of fire were *Ain-apatlas*, *Ain-eius* and *Ain-esius* (hence Eneas) and are derivations from Hanes the Egyptian God. *Ain-omphe*, or *Fontes Oraculi*, were prophetic fountain-gods, contracted, as already stated, into Nymphæ, or nymphs presiding over water. The Rev. Mr. Holwell on Bryant gives us the following among many names connected with fire and font-worship:—*Egina* was *Oen-opia*, and we have *Ain-eus* in Thrace. *Ham*, as the Sun, was *Ait*, and his land was therefore called by the Greeks *Aet-ia*, or *Ait-iopia*. The Nile as the source of Life, that is, of heat, was *Aet-os*. The heart was called HΘ (Eth) *Ionice*, which the Dorians with more propriety would have called *Ath.*,²—our word Heat, which in sacred matters is connected with the Spirit, Breath, or “Holy Spirit.” It is commonly asserted that, because the Vulture was part of the ensignia of Egypt, that land was often called *Ai-gypt*—the latter part of the word signifying Vulture or Eagle. Doubtless the Vulture is a bird which courts and can endure heat more than any other, but I am inclined to translate *Ai-goypt* generally as the “Vale or place of heat.” The Vulture or Eagle being common in Egypt, we may further understand that when Plutarch says “*Eagles*” settled at Delphi, Egyptians are meant, and *Gupt* or *Goypt* might well mean a “Voracious Maw,” or Vulture. Egypt was symbolized by a heart over burning coals, which shows the Christian “sacred heart” idea to be several thousand years old; indeed the Catholic heart, with the arrow through it, is the *Phallic amulet of Apis*, see Plate, No. XIII.-9. It represents the seat of passion in male and female, and is not an object to be laughed at, as so many Protestants do. *Ap-is*, or *OB* and *IS*, are at least six thousand years old, showing how tenacious the idea is.

I have said that Mountain-Worship accompanied that of Wells, for the latter are generally the spirits of the former, or places of the spirits. and the source of all fertility. The well is “the abyss” that living or life-giving water which all faiths have preached so much about. In the cleft of the spring lives the Mountain-God, though he manifests himself also in the grand upreared form of the mountain, and is then Siva or Parvati, the protector and sustainer of mankind. This will appear in various places throughout this work. The great mountain of Pergamos (which I have visited and studied the stories concerning), on which rested the capital of the Mysian kingdom, occurs to me as an instance of the cult of high, conical, weird-looking mountains. It is not very dissimilar, as this sketch will show, to the upper part of

¹ John iii. 23.² Bryant and Rev. W. Holwell.³ Bryant, I. 18—Holwell’s Dic., p. 14.

Parnassus seen from the south, having only two grand peaks, and a lofty terrace on which its children dwelt. It was so holy, that one of Alexander's successors here deposited enormous treasure, which formed the nucleus or gave life to what is called its Atalik dynasty, lasting till 133 B.C. Under the Ataliks, Pergamos, in the third century B.C., became "a city of temples," and of Phallo-Solar Faith, and so holy over all Western Asia, that it was even called *Pergameus Deus*. Eskulapius was known as its "Soter," the city was his dwelling-place, and the serpent, therefore, the prevalent god and sign. In the days of Marcus Antoninus,—2nd century A.C.—Zeus, Athene,

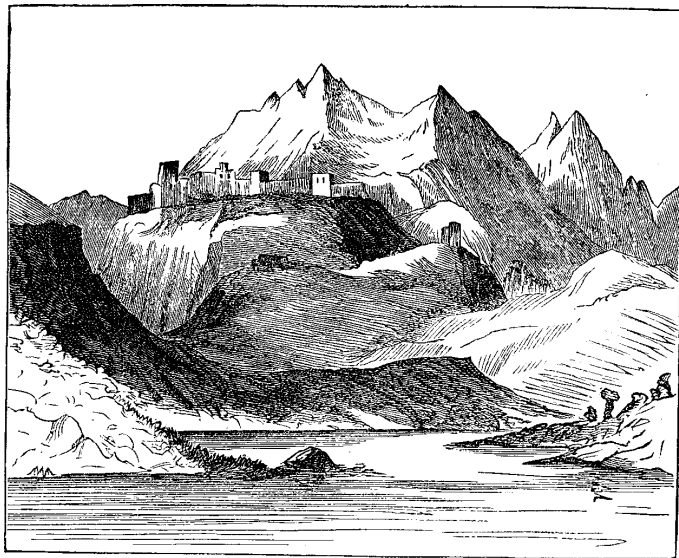


Fig. 155.—PERGAMOS, THE MOUNTAIN GOD.

Dionysus, and Eskulapius, were here all equally worshipped. It was a city very likely to seduce the followers of Paul and Peter into mixing up serpent and solar faith with their new and more spiritual cult, which accounts naturally for "the dweller in Patmos" calling it "Satan's seat" (Rev. ii. 12, *et seq.*), just as Protestants call by this name the good old Pope's throne on the Tiber. The Apocalyptic visionary saw clearly enough that these Pergamites would never embrace Christianity; he praises them, but adds that there are not only Nicolaitanes but actually Balaamites among the churches. And clearly this great city laughed at the new faith. It loved its holy mount, thinking no place and no faith so good or so ancient. Others it freely acknowledged, for every church had its own favourite ark or altar, and every altar a Mount Zeus, Zion, Moriah, or Meria; and from furthest east to west we can still name similar hills. Travellers in Tataria tell us much regarding such "mounts of prayer and sacrifice" prominent among which is Great Baikal, where all covenants and testimonies are signed, sealed, and delivered with solemn rites. These must take place on the very summit, just as Moses taught in the case of his God of Sinai, Hor, and Nebo, for such gods do not descend from their Kailās unless to destroy. The great deity of Baikal is a *Jupiter Fœderis*, who permits no departure from any oath made on his "holy hills;" the penalty of breaking the oath used to be death, which doubtless the priests carefully saw executed. Death was the penalty in the case of Moses, Aaron, and others, when they erred before their covenant-god of Sinai and Horeb. Tatar gods all dwell on hill-tops, for the most part high and pleasant ones, where the priests attend to solar, phallic, tree, and ophite rites. Hills are preferred, because, perhaps among other reasons, the priests are not so closely watched as on the plains, and height and distance *do* lend enchantment.

Laplanders used to sacrifice, if they do not do so still, to the vicegerent of Tor—

Starjunkare—at the base or summit of a mountain sacred to him, and to the stone his representative. This stone was reverently worshipped, and then besmeared with reindeer's blood; the male organ was tied to the right horn, and the left one, with the fat, was put on an adjoining stone.¹ Some of the orthodox bloody sacrifices are very like those prescribed for the fierce god of Sinai, and which he still insisted on at Zion and Moriah, though then surrounded by a small measure of civilisation.

The continent of India has an abundance of holy mountains, from the temple-capped hill in the plains, which I have so often been forbidden to ascend, to lofty *Badri-Nāt*, that softly-rounded Himalayan Omphe, perhaps the Kailas idea, which we see towering over our high military station of Raniket in the N.W. Provinces, and lying straight in front of the three-peaked Trisool of eternal whiteness, sacred to the Mountain-God. As no one can visit Siva, or live in the purity of his atmosphere (though this Trisool is only half the height² at which Noah and his wonderful companions are said to have existed for nine months), the throngs of poor soul-sick folk annually stream up to the accessible *Badri-Nāt*, and beseech him to accept them in their weakness and bless them. *Badri-Nāt* looks very like the craggy terrace from which Pergamos and its three peaks spring, or to the mass of that lower Mount Parnassus, in which the Delphic chasm is, if sketched from the Atik side instead of from the south, and high up, as I show it on page 260. That drawing is only to explain pictorially *the idea* of the shrine in the eyes of the first priestly founders, and as it would appear, if seen by an observer situated some distance over the south sea-coast.

The Persians, Herodotus says,³ were accustomed to bring sacrifices to Zeus on the summits of mountains, and called the whole celestial circle Zeus, which was in fact Siva, Serpent, and the Sun. "They bring sacrifices," says he, "to the sun, moon, earth, fire, water, clouds—these elements originally being the only objects of worship; but they accepted from the Assyrians and Arabs the worship of Aphrodite," or rather, as Professor Haug says; *Anahita*, known to the Arabs and Greeks as *Anaitis*, or the beneficent influence of water, by which is probably meant fertility.

Human sacrifices used to be constantly offered not only to mountains and rivers—that is, to Siva and Parvati—but to great or peculiar stones. The Dart in Devonshire, like many a German river, still demands its human victim, according to the popular rhyme:

" River of Dart, river of Dart,
Every year thou claim'st a heart;"

"a survival, it may be, from times when such victims were actually offered to it."⁴ Of the same character is the wild superstition attaching to a large flat stone on a common near Honiton, which makes it descend the hill every night and bathe in the stream below for the purpose of washing out the stains of human blood. Now Siva is usually

¹ *Ceremonies and Religious Customs of All Nations*. London, 1741. Pp. 427-8.

² This *Tri-Sool* or Three-peaked Hill of Siva is about 18,000 feet high.

³ [L., 131.] ⁴ Mr. R. J. King in Frazer, Dec. 1873.

represented by a large stone, a rock, or typical man, who delights in blood like his consorts—goddesses of Rivers and Hills; so these rock and river superstitions are clear indications that Phallic faiths prevailed throughout these Keltic and Teutonic lands, just as they did and still do in Asia.

Before here leaving the subject of Mountain and Arkite faiths, I must say a few words in regard to Ararat or Ala-a-lat. The *locale* of the mountain which Christians have uniformly accepted as their "Holy Ararat" is, I fear, founded upon as uncertain data as many other facts of this very *unhistorical* faith. The Pentateuch speaks only of "the mountains of Ararat," which, as Kitto says in his Comments on Gen. viii. 4, may mean "one of the mountains of a country called Ararat." Elsewhere¹ in the Old Testament this Ararat is called Armenia, and if we accept the double-peaked range known to Armenians as *Mount Macis*, and to Turks as *Aghur-Dagh*, the "*Great or Heavy Mountain*," then the Hebrew may signify *one of these*, though the word "*Ararat*" still remains a mystery, which is very much increased by the fact that the Samaritan Pentateuch (that of all the ten northern tribes, who ought to have known best) does not speak of Armenia or Ararat at all. In Gen. viii. 4, the ark, it is said, rested on SAR-AN-DIP,² which is the ancient Indian, and still the Arabic or Shemetic name for Ceylon. *Dip*, Sanskrit *Dwipa*, signifies an island, and metaphorically an ark. *Sar-an* is, of course, *Sal-an* or *Cel-lan*. Poetically and piously, Ceylon is often called the *Ark of Life*, as my Chapter on Boodhism will allow. The general but hazy Western idea of ancient days seems to have been, that mankind sprang from a holy Eastern mountain or high place (which is not far from the truth, if we think of high Asia) *to the east of Mesopotamia*. Gen. xi. 2, states that Noah "travelled from the East," till he reached Shinar or Babel (verse 9). The holy peak, therefore, of Deva-Vend (the God-Zend?) will not suit, and we durst not (even though these were days of wondrous miracles) suggest the *Adām* or Lingam peak of Ceylon, far less the fabulous and Sivaik Mount Meroo of Hindooism; and therefore there is no alternative, if revelationists will insist on some Eastern mountain, but to take the Arkite one of *Noorgil*, or *Kooner*, "a towering hill" opposite to the ever-sacred *Sufed-koh*, or "white mountain," which rears its eternal snowcaps into the heavens, and is invoked by every wayfarer in the dangerous pass between Peshāwar and Kābol. Noorgil also is the mountain on which Afgans say the Ark rested;³ and they ought to know, being believers in most of the Pentateuchal tales, and some say, "the ten *lost* tribes," which however, we have no *historical* data for asserting ever existed at all. In the two precisely similar verses of 2 Kings xix. 36, 37, and Isa. xxxvii. 38 (which seem to show a copyist or perhaps the same writer), the word Ararat is translated *Armenia*, but is probably merely signifies a "*high* mountainous country;" Al, Ur (Ar), or El meaning high

¹ 2 Kings xix. 36, 37; Isa. xxxvii. 38; Jer. li. 27; here it is Lesser Armenia.

² Leslie's *Origin of Man*, 222. ³ Burne's *Travels in Bokhara*, I., 117.

as well as god; and Rat, Rad, Rut, or Rud, being an early name for a mountain. In the days of the Persian Empire this mountain was called ALA-LAD or *Ala-Rud*, and by Assyrians *Ur-Ard* or *Ar-Arda*,¹ *Ur-urda* or *A-Rada*, in which case A, as is usual, stands merely for god or phallus, just as in the case of *A-dām*, perhaps *A-dāv*, the Maha-deva. The people who lived around the highlands of Mācis, Herodotus tells us, were in his day called *Ala-rodians*. UR, we know, was the first deity of Kaldia, as EL was of the Jews, and IL and AL of their neighbours. Bar, Hebrew for mountain, is also Kaldian, and therefore probably Abraham's God emphasised or aspirated. The ancient monarchies called most of their great conical peaks El or Al, as El-Wand or El-Wad, at whose base Media built her famous capital of Ek-batana, Ek or Ak being the Sun, and therefore the same as El. In like manner we have Al-tag or Ala-tag, and Nim-rud-tag, north of Lake Van, and further north again, the glorious culminating point of El-burz, El-brud, or El-rud, king of the Caucasus,² which rises in a god-like peak to a height of nearly 18,500 feet, but never seen uncovered by man, and overlooking northward all those wondrous lands from which sprang the ancient forefathers of Europe. At the southern base of this sacred mountain-god lay those Iberian races from which probably came the settlers in Spain and Ireland who succeeded decaying Basques and Koothites. The godly name of Elburz is again repeated in all the great range of what we call the Caspians, and here terminates again in a conical El-burz, whose more ancient name is the Sanskrit or Zoroastrian *Deva-Vend*, rising to nearly 20,000 feet above the sea,³ of which, nearly a third has remained in everlasting shroud. Here, too, the population have shown their old lineage and faith, for Islami though they now be, yet at the base of the holy hill is the city of the Shah and the treasury of all the land.

In the name *Deva-Vend* or *God-Vend* we are reminded of the Central Indian mountain and cognate races who christened it Maha-Deva, declaring it to be the centre of the world, as *Deva-Vend* is held to be.⁴ In the Turkish name for Ar-a-rat—Aghur-dag or Agri-dag, I incline to think, seeing it is a volcanic mountain, that Agri is Agni, fire; for El, Yahveh, and all Joves loved high, conical, burning mountains, whether in Sinaitic Arabia or far-off Japan. The Alalat which Christianity has fixed upon is a very fierce mountain. The whole surrounding district quaked in a terribly destructive way from June to September 1840; its upper cone then threw off “enormous masses of rock and ice 6000 feet at a bound, covering portions of the plains below with desolation.”⁵ Mr Leslie and his authorities state that the valley of the Araxes, which waters its base, is on an average 3000 feet above the sea; that the great ovate cone rises to a height of nearly 17,000

¹ Rawlinson's *Anc. Mon.*, IV. 34.

² This is not the *Range* of Elbrus, south of Caspian, of which I speak further on.

³ Rawlinson, *Anc. Mons.*, III. 3, says 18,000

feet is about the level of the highest peaks, but 19,000 to 20,000 is now usually accepted.

⁴ See *Smith's Bible Dict.*

⁵ Leslie's *Origin of Man*, 222, and Kitto's *Pic. Bible*, I.27.

feet,¹ and that the sharp pyramidal peak—which is 12,600 yards or nearly $7\frac{1}{4}$ miles distant from it in a straight line—is nearly 13,000 feet above sea-level. The two peaks are, therefore, nearly far enough apart to be called separate mountains. In

Kitto's Pic. Bible we have one of the truest sketches I have seen of the two mountains, and from it I have carefully drawn the small skeleton section seen in this fig.156. The characters of the two hills are very distinct, the one being clearly the Adām or Phallus, and

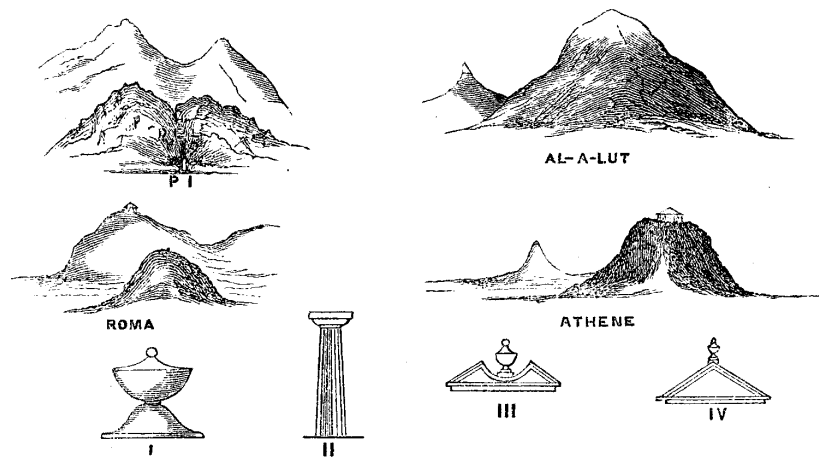


Fig. 156.—THE PHALLUS AND OMPHE, OR ARKITE IDEAS IN MOUNTAINS AND ARCHITECTURE.

the other the Adāma, womb, Umba, Amba, or Omphe or Creation; and between these two hills, not only many ancient races, but Jews and Christians—men well versed in Sivaik lore—believe the Ark of Life rested. The ideas seen in the mountains, more than any true history connected with them, is I think, the reason which made them, and others of like shape, so holy. The same cause led the cognate races to select Athens as their capital, and to build on and around the Palatine and Capit-o-line hills, the city known to us as ROMA, but the hills are now so mutilated, flattened, and built upon, as almost to obliterate the conical and ovate forms which first led to their selection. If the streets of lower Rome are raised as we know they have been, some 15 or 18 feet over the Rome of the Empire, then we may be certain that all the prominent points of her hills—which are formed of softish materials—have been cut down or rounded off, to more than twice this extent.² We have plenty of proof still left, that the particular conformation of the ground, as conveying to the phallo-solar worshippers ideas of their god or goddess, or of creation generally, led them first to locate themselves at the spot where the Tiber bent towards the Palatine. This will become clearer when we show what the faiths and predilections of the earliest settlers were, amongst whom I can trace no historical Romulus or Remus, though there is much meaning in these names.

The Greek Akro-polis and its adjoining conical hill, especially the latter, must also have been much more marked in early days, for on the Cone, which is soft (except in the centre) have stood at various periods Fire-Altars, Temples, Halls of Legislation and Justice, etc. I give above an outline of the most prominent features of Athens from the frontispiece of *Smith's Student's History of Greece*, and a sketch made by myself in 1857. The Greeks of course had an Ala-lat as well as their forefathrs of Bactrian,

¹ *Anc. Mons.*, III.3.

² A correspondent from Rome (*Lon. Times*, Aug. 12th, 1875), says that an accumulation of 30 metres has been found over the Collina, near which erring

Vestal Virgins were immured alive, and that cuttings from the Quirinales and Viminal hills have all but filled up the Vallies.

Hindoo, and Pelagic race, which appears to have been *Apa-Mea* in Phrygia, that kingdom of Friga or Woman, the Kibotos or Ark. *Apa-Mea* was such a spot as Samaritans and Indians describe their *Al-a-lats*—viz., Ark-shaped, and surrounded by three rivers.

Alalat, said the Irish, means in Keltic the moon, *Liban* or *Luban*,¹ a very female and Arkite name. *Liban* is the Irish Lunar Mermaid, as she of Clonfert, County Galway, which I give elsewhere. All these peoples likewise laboured to throw their religious ideas into their Architecture, and I entirely agree with Leslie² in what he says as to the Doric Capital being the pillar and ark idea. Indeed I have long seen the same also in the Ionic and Corinthian columns and capitals. The pediment raised upon pillars carrying Urns, or the pediment as a pyramid carrying Arks, is quite the same idea as that seen at *Som-nat* where *Siva* carries on his head *Soma* the Moon, or where *Osiris* carries *Luna*, as seen in Plates X.-10, XIII.-13. Millions

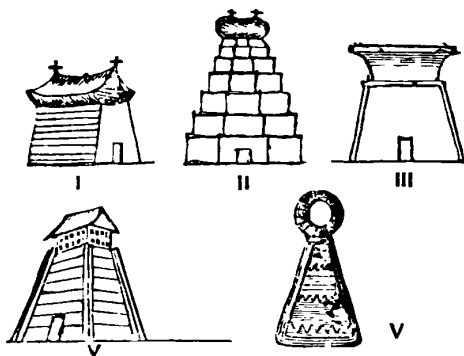


Fig. 157.—THE SHAFT AND ARK IDEA OF TEMPLES AND THE ANCIENT CRUX ANSATTA.

of men still perpetuate these ideas in their Temples, as this fig., taken principally from Mr. Leslie, shows. No architecture which did not embody the features of pillars carrying an Ark or a *Pallas-Athene* did apparently satisfy Greece, or convey the idea of Man and Woman.

But not in architecture alone were these ideas perpetuated. We have them abundantly in the furniture and garniture of our dwellings, for we love to perpetuate old forms, though the ideas are lost; nay, even in our gaming-table; for the very ancient symbols on cards, which have not in course of long ages materially changed, are unmistakeably phallic. What else could have given us the dark spear-head and trefoil, which we call the “spade” and “club,”³ in connection with the mystic female symbols of the crimson diamond and heart?

The Egyptians, *Kyklops*, *Kooths*, and *Phenicians*, all had a very marked architectural symbolism. The *Koothites* called *Saturn Bar*, and the Egyptian symbolised him in stone, as an obelisk and pyramid, calling this last *BR-BR*, which the Greeks made *PR*, *PR*, or *Pur*, Fire; and the *Asyrians*, *Bar*; *Saturn* became *Nin*,⁴ their *Lingam God*—*Nin-rad* being a *Lingam* or conical hill, or hill with a. *Nin* or *Ling*. *Bar*, in both Hebrew and Irish, is a Male or Son, and in the latter *Bar-en-Dee*, is “the Son of one God.” *Barindeus* is an Irish Saint, and *Ban* is white, the characteristic of the *Sivaik Ling*. *Ben-ar* is a woman, so that the sexual difference, the *Zakar* and *Nekeba*, consists of only an *R* and *N* or *M*; that is, *Ra* is the male, and *Ma* the female root or organ; and for *M* we may usually substitute *N* or *L*, as in *Sul*, the Sun; *Suir*, a Mermaid, etc. The Irish *De* or *Da*—God, and Latin *Deus*, are allied to *Deva*, and *Da-naus*—“the boat of God,”

¹ Bryant, III. 320-2; IV.28.

² *Origin of Man*, Chap. *Arkites*.

³ The club is of course the *Baton* or “Standard”; for the meaning of *Spade* see 33, *ante*.

⁴ *Anc. Mons.*, I. 166. *Nin* = *Dagon*, the Fish God, the Begetter, and God of Fertility.

and the famous Arkite. The Irish have Dia-Var, or Da-bar, "the Son of God," which word *Da-bar* is in Hebrew "The Word," and in Kaldi a Stinging Bee, pointing to "the enlivener," god or goad, and hence we arrive at the Logos and Demiurgus. In Irish *De-Cle-an* is the god who begets,¹ or Maha-Deva, seemingly related to *Cloch*, Keltic for Stone, which the Jews say "begat them."² De is from Δι "I place apart," δαιω *I sever*, whence θε, θεος,³ the severer or Ba-al Peor. So Dea, a goddess, is θεά and allied to θυγατηρ a daughter, θήρ a deer, and θύρα A DOOR; hence the meaning of the man with the budding tree carrying the deer, and of Bacchus with "the Branch" carrying the cup, as seen in Plate V. 5, 9, where 5 is a very old Assyrian idea adorned with a diadem of crosses, which in the budding god shows us the phallic signification of the cross. His cup has the same meaning as Deer or Door.

That there is little difference in *e*, *o*, and *u* we see in *cluain*, compounded "probably of *cloch* and *Ana*," the stone of *Ana*,⁴ and in *Cluan-ire*, signifying in Irish "a seducer," one of the well-known names of Siva as the "Fascinum," for which word we are referred to the Greek *Baskanos*, the "Fascinator," where indeed we have merely B for F and K for C.⁵ For the Greek root *Bas*, the base or root of all things, we must look to *Baino*, "to walk, to mount," and hence the mounting thing, is, THE FOOT as well as the Speaker or Oracle; for *Basko* is "to speak." It is also the step, footstep, and *judgment-seat*—*Bema*, for which our Greek Lexicons refer us to *Baskaino*, *Basileus*, &c.

BASILIKON is "the royal palace of pillars," in which judgment was delivered, and where the *Basileus* is at once a "sovereign," the "golden-crested wren," and the "hooded Serpent"—a Basilisk;⁶ so that we see our "golden-crested one" is at once the Sun-God, the Serpent, the Pillar of *Jupiter Fœderis*, or of the good Joshia, or mythical Jacob, and others;⁷ and also "the Foot, and hair of the Feet," that mysterious euphemism which is too indecently translated in our Septuagint, 2 Kings xviii. 27 and Isa. xxxvi. 12. As Bagster here suggests, "The Water of their Feet" would have been better, though the old translators, writing as they did, clearly show us what the "Feet" here signified, and thus explain to us what is meant in Isa. vii. 20, Ezek. xvi. 25, Prov. v. 5, vi. 13: "Foot" and "Feet" then were words commonly used for "the secret parts," regarding which see also Judg. iii. 24, 1 Sam. xxiv. 3. But "Feet" in the Old Testament commonly signifies the "Flesh," Hebrew, *Basar*,⁸ of Ezek. xvi. 26, and why this is so we perceive by some additional light which comes to us from Egypt, where the Feet are connected with kneeling and payer—that kneeling which we see the Nanda or Bull guilty of before the Yoni (Fig. 39, p. 120), which Moslems call the Kibla or Ark-box, a word which in Arabic means "the place

¹ Keane's *T. and T. of Ireland*, quoting various authorities, p. 471. *Cle-an* is "to beget," etc.

² Jer. ii. 27.

³ Rev. F. Valpy's *Latin Etymo. Dic.*

⁴ Keane, p. 468.

⁵ Keane says Feis is in Irish "carnal communi-

cation." Fiadha is a "Lord," no doubt like the *Eduth* of Exodus xiv. 34.

⁶ Giles and other Greek Lex.

⁷ Gen. xxii., xxviii., xxxi., li., Judg. ix. 6, 2 Sam. xviii. 17, 2 Kings xi. 4.

⁸ *Pala* in Sansk. is *Flesh*. Query Phallus? for *Pala* is "a male," a son, a brother.

to which we turn to have our desires gratified." In Egypt, says Mr. Leslie,¹ (who is very innocent of my subject), prostration in prayer was called T-B—reduplicated into T-b, T-b, so that "prayer came to be called *Tb-Tb*, which was also the name for sandals or shoes, that is *the little ships in which we place our feet* when we make a journey or go on a voyage; the Egyptians call by nearly the same name—*Tb-t*—the Hippopotamus,² or river-beast sacred to their Arkite goddess, Isis." I had

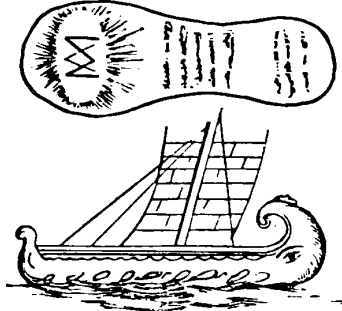


Fig. 158.—THE ARKITE FOOT IDEA
AND ASIATIC SHOE.

worked out the same idea of "the little ships in which we place our feet," and even lithographed the accompanying Fig. 158, long before reading these remarks of Mr. Leslie, and was gratified and assured to find so learned an author had arrived at the same conclusions, whether before or after me matters not, but by quite a different road. My attention had been frequently called to the study from actual Foot-prints of the gods and incarnations of gods, long before I had read of, or at least paid attention to this feature in theological or learned works. It soon became evident to me that these ever-recurring "marks" of the gods were solar and phallic, perhaps from the guides (usually priests), when calling my attention to a holy Foot-print, using the word *Nishān*, which though strictly a "mark" is also the sexual mark. The foot of Boodha is usually solar, as seen in Plate VII. 3, but then all solar deities are phallic, and serpent ones, more or less disguised. I had observed also, that as no followers of any faith ever destroyed a Maha-deva, so none touched a Foot-print, but there may be exceptions in these days of enlightenment, when sacrilege is not so uncommon.

The unmistakable Boodhist talisman on the top of the Adām or Lingam peak of Ceylon and on the holy summit of Hindoo Mount Aboo or Ara-Boodha, have been alike safe whether Hindoos or Mabomedans ruled these mountains, and in every land men would fight and die for Foot-prints, as they would for other sacred symbols. Most people reverence only the foot-prints of their gods, but heroes also have had this honour paid them, and these have thus become connected with civil and political rites. Col. Forbes Leslie, in his "Early Races," says he has found foot-prints among all nations and faiths, and in ages prehistoric and modern, from the foot-print on Adām's Peak to that on Calais pier, where Louis XVIII landed in 1814! If on a high conical hill, the mark is trebly holy, and next to this in sacred order, those foot-prints found on Karns or Conical Mounds. That on Adām's Peak is called *Sama-nala*, which some Boodhists say was formed there by Godama, in the 6th century B.C.³ The Hindoos here, however, assert a prior claim and with more reason, as their early Brahma was a Hermes, and the name *Sama-nala* seems to signify the god of the Nal or hollow rod, who was a god of Cones, and "High places," which the good Sakya avoided, preferring deep sylvan shades, and places for meditation, to bleak, rocky summits. Moslems and Christians claim the *Nishān* as belonging

¹ *Origin of Man.*

² [Solar-Phallic, and of a Venereal nature? — T.S.]

³ I give a drawing of the mountain further on.

to their Adām, or representative man, and here they stand on the same firm ground as the Hindoo. The foot-print, says Col. Forbes Leslie, is $5\frac{1}{2}$ ft. long, being only a slightly hollow part of the natural rock, and requires the keen eyes of faith to see in it any resemblance whatever to a foot-print. The rock itself is 7420 ft. above the sea, commanding one of the grandest views in the world, and exciting the emotions of all who visit it, especially after having had their feelings wrought up to the highest pitch by long previous toil and travel. It is visited by the votaries of all faiths, who prepare themselves beforehand by sacrifice and ablutions for this, the great event of their lives. They are in no state for criticism or doubt, and though the faint rude outline of the rock gives but little authority for the innumerable pictures they have everywhere seen of it, yet they no more think of questioning all that is told them, than does the pious Christian at the foot of cross or altar.

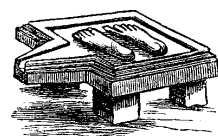


Fig. 159.—SACRED FEET
IN AN ARGHA.

“Feet” very usually take the place given to the Lingam, in the middle of the Argha, as well in Hindoo as Boodhist countries. I give a small sketch taken from a very large stone in the British Museum where this Linga-in-Argha idea is clearly depicted; although the Argha is square, the Os-yoni is of the usual form, and it is impossible not to see that “feet” are here used as a mere euphemism for the Phallus. Herodotus¹ tells us of a sacred foot-print two cubits long, on a sacred rock, far away on the banks of the Skythian’s holy stream—Tyras, ascribing it to Herakles, which would be the Phallic or Solar God; if the latter, it would by others be called Boodha’s foot-print; but long before any of these laid claim it possibly belonged to a god of the ancient Skyths.

All the early dwellers on the shores of the Mediterranean knew of many sacred footprints, and I cannot help thinking from the shape and history of the Roman Ancilia, that these are referable to the same idea, being both in plan and section precisely the same as the Christian shoe of Mary, figure 158, and that of the Argo or hojy boat, ever the vessel of love and love-errands; the *Argha-Nāt* or “God of the Argha”—Siva, is the *mast*, and the whole reminds us irresistibly of this Christian hymn, which people, ignorant of their faith, thus cast abroad amongst us.

“ There comes a *galley* sailing,
With sacred cargo stored,
It bears God’s son, most loving,
The Lord’s eternal *Word*.

“ That *galley* calmly floating—
Bears freight of precious cost;
Love is the breeze that wafts it,
Its *mast* the Holy Ghost.”

A friend who sends me this precious extract says that it is from the *St. Alban’s Psalter and People’s Hymnal*, and is a “palpable reproduction of the ancient faiths.” It is what we would expect *Solar* priests to issue in Benares, but not in High Holborn.

Christianity has adopted many old foot-prints, just as she did “Pagan Saints and Wells” and is still not ashamed of them, or rather all Christians are still not ashamed to

¹ [IV. 82]

visit and adore some. Jesus, like all prophets, left his followers some traces of his feet, and the wanderer on Mount Olivet will there see pious pilgrims ever fervently worshipping two foot-prints, which Jesus is said to have impressed before "he ascended up on high." The Moslems show their reverence for similar vestigia in this neighbourhood, which Christians claim to be those of Christ on a stone at the extremity of the eastern aisle of the Mosk of Omar—that covering of the Mithraic Cave and phallic rock-mound, forming the natural summit of Mount Moriah. We do not assume too much in urging that time and research will yet prove Christianity to be here walking in Mithraic "foot-steps" as she has done so freely in her legends of the cave, or manger-cradle, and the death and resurrection of her "Sun of Righteousness," as well as in all the rites, observances, and twelve attendants who followed him. through his earthly course.

France, though far removed from the scene of Christ's labours and miracles, is determined not to lag behind, and tells her children to look at the south wall of the Church of Radigonde, Poitiers, where they will see a slab with two foot-prints said to be those of Jesus when he stood upon this stone and informed the martyred saint of the shrine, that she was soon to join him in heaven. The affections of Central Europe are divided between her Pagan and Christian foot-prints, though Germany seems to be a little coarse and secular in this respect; she used to hold up as sacred two immense foot-prints, a couple of hundred feet apart, on the rocks of Magdesprung—a village in the Hartz Moutains—which tradition ascribes to a leap made by a huge giantess from the clouds, for the purpose of saving one of her beautiful maidens from the violence of an ancient baron. Italy, scorning such ideas, hangs up to the adoration of the faithful, drawings of Mary's "feet" inscribed with sacred lore, such as we see on Boodha's foot-marks, and often very like the sacred "Shields" or Ancilia of old, and suspiciously like Yonis, or "the Gate of Life" and "blessed heart," to all of which Mary is *literally likened*. If Boodha and Krishna crushed out the serpent for a time, so did Mary's Son, she herself being called "the couch of the whole Trinity;" nay, "Music," and "Holy Love," "the *Madre del verbo eterno del Divino Amore*," as Pope Gregory XVI. described her.¹ It is Mary's foot which I give in fig. 158 copied, *minus* her lengthened praises, from that in the glazed frame which used to be suspended in 1840 near the altar of the Neapolitan Church of St Genaro de Poveri. On the ball of the foot we have an *oval* Sun with the old initials of "Mother," "Water," and "Matter"; and on the prow of her "little ship" I place the usual eye, ever so far-seeing and quick to detect evil or harm to herself and offspring, which early identified the Mother with Sophia, "Wisdom."

The foot of Rome's "Queen-mother and goddess" is seven inches long, "measured from her true shoe, preserved with the highest devotion in a Spanish monastery." To kiss it three times and repeat so many prayer is of unspeakable value, extending even

¹ *Mariolatry*. Lon. W. E. Painter, 1841, pp. 62, 114.

beyond the grave, and easing the pains of purgatory. There are other shoes and feet of different sizes, the creation of which has often proved a very successful stroke of priestcraft, especially if brought to light in Mary's sacred month of May, when the Phallic Pole is erected. This Neapolitan foot-print would command veneration, nay, worship in Boodhist and Hindoo lands, the hieroglyphs being sufficiently like AUM the Creator, Water, and Mystery.

Mahomedanism boasts of many holy foot-prints, one of which—the *Altar-e-nabba*—said to belong to the Prophet himself—may be seen by the Nile traveller; but those at Meka are most revered, being supposed to have been made by Abraham when he was driven from the threshold of Ishmael's door by his termagant wife, though held by others to be the impress of Ishmael's foot when he left the house of his father-in-law, King of the Dhorhamides.¹ The stone is thought to have formed the threshold—always sacred, as leading to the Delta. Thus, then, "foot" is a euphemism for Lingam, and commonly occupies its place in the figures of the gods, as is specially visible in the case of Ganesha, the Horus of India.

My readers should know there are various words which in Europe denote an origin from this widely diversified Sanskrit word Lingam. It is strictly a sacred term for the Phallic God, but means "the Root," "Sign," "Mark," or "Token" (of sex), and is therefore the same as the Persian *Nishān*, a word in common use in India as a "Mark," "Banner," Flag, or "Standard." It is, in fact the *Nissi* or *Nish-i* of Exod. xvii 15. Lingam is not a word which any Eastern may lightly use.² It is only applied in an abstract sense to the god in his symbol of creative energy, which is ever held to be the most divine power in God and man. As the Tree was the first Lingam idea and sign, so the Latins seemed to see it in "Ligneus penis" and *Lignum*-wood, by some considered to be short for *Il-ignum* Oak-wood, the wood of Jove, and therefore of Fire. Indeed the words seem to be composed of *Il*, God, and *Ignis* Fire. *Lingula* or *Ligula* is "a little tongue," promontory of land, musical instrument, or "the Speaker," which is one of Maha-Deva's names as "the oracle of the gods." He is also the Tier or Binder, from *Ligo*. The Phallus (like Lingam a sacred term) was "*Ligneus Penis*," which last word Valpy derives from Πέος, as *plenus* from Πλέος, and connects it with the root *pen* in *pen-deo* (and *pen-etra*) bringing us back to *Pen-ates*, *Pendulum*, and the "tassels" of our Northumbrian youth; see note, page 193, *ante*.

One of the causes, it is thought, why Maha-Deva is the god of Plenty and Riches, is that his Ling, Nish, or Nishan, was used as Termini and landmarks, and hence he presided over wealth in lands, in trade on roads, as well as over contracts and arrangements. When Laban said to Jacob, "Behold this Heap (Hermes), and behold this Pillar (Lingam), which I have cast betwixt me and thee; this heap be witness (Testis), and this Pillar (Lingam) be witness that I will not pass over this Heap to thee, and

¹ Weil's *Legends of Mahomed*, 36, 23, A. *Origin of Man*, p. 186.

² [Whereas the General uses it loosely and indiscriminately. — T.S.]

that thou shalt not pass over this Heap and this Pillar unto me, for harm";¹ a compact which was made in a similar manner, and with precisely similar significance, when Abraham told the head of his house to swear by putting his hand "*in sectione circumcisionis meæ*."² So also when this Patriarch had become very wealthy, and wished to ratify an agreement with a neighbouring Prince, he placed or planted an *Esh-El* ("Grove") by a well (Beer), and made the compact, oath or "*Sheba*," there; hence the well was called Beer-Sheba. The god Esh or El-Esh is the God of Love, or "Keeper of Ish," that is *Esh-wara* or Siva, who is often affectionately styled *Bāba-Adām*, or "Father-Adam." Fig. 4, page 39, is exactly such a place as Abraham and Abimelech probably met at, *minus* the temple.

That I have not carelessly likened the stories and rites of Christianity to those of Mithras will be made more clear as we go on; but meanwhile it seems advisable to here note from the ancient Gospels a few facts which the Churches have long received in regard to fire or solar effects, and fire-rites. Thus, like Mithras, Christ was born in a cave, in "the place of bread," and at sunset, when the cave "was all filled with lights, greater than the light of lamps and candles,"³ when the shepherds came towards the cave they "*made a fire*, and they were exceedingly rejoiced, and the heavenly host appeared to them praising and adoring the Supreme God (verse 19), the cave looking like a glorious temple." "They circumcised him in the cave" (ii. 1), and when the God appeared in the temple at Jerusalem, old Simeon saw him shining as a *pillar of light*" (ii. 6), that is as the Sun-Stone—Maha-Deva. His coming was, says this Gospel, in accordance with "the prophecy of Zoradascht"—a name of Zoroaster commonly written Zardasht. The wise men received from Mary one of the rising God's swaddling clothes, and when they returned to their own country "they produced" this cloth, and instituted a festival on account of it. "Having made a fire they worshipped it and casting the swaddling cloth in it, the fire took it and kept it, and when extinguished they took forth the swaddling cloth unhurt as much as if the fire had not touched it; then they began to kiss it and put it upon their heads and their eyes."⁴ This surprising little miracle (not more strange than that of Daniel in the lion's den, an apostle escaping from prison, Lazarus rising from the tomb, or five thousand persons being satiated with five loaves) shows us that Pallium-loving idea, which the followers of all faiths, including Hindoos and Christians, have always cherished.

The Prologue to "The Gospel of the Infancy" tells us on the authority of Peter Martyr, Bishop of Alexandria (3d century), that "the inhabitants constantly burn a lamp at Matarea about ten miles from Cairo (where Jesus is held to have rested), in remembrance of the; event." I could fill a volume on the subject of the Fire and Solar faiths and mutual resemblances of Mithras and Christianity, but must now pass on to consider a very important phase—Fire-worship in Greece and Rome, which the

¹ Gen. xxxi. 45-53. Jacob called the "Heap" a "*Galeed*," or "Circular heap," that is the Testis. The Pillar was a *Mispeh* or *Matsebah*.

² Gen. xxiv. 2. Bagster's *Com. Bible*, margin.

³ *The Apocryphal New Test.* Tenth Ed. Lon., Reeves & Turner. 1872. *Gospel of the Infancy*, I. 10.

⁴ *Ibid.*, III. 1-9.

earliest inhabitants of the former found in full vigour among Kyklopians and Kabiri, not to say Egyptians, long before the latter existed.

Vulcan, or Ool-Kan—Lord of Fire—was, says Cicero,¹ called by the Egyptians OBAS or Phthas, which we may spell *P'tas* or *P'tha*, the son of Celum, who is usually put down as the father of all; elsewhere called Ether, by Easterns *Rool*, and by Hebrews, *Ruach* or *Rooach*. Another Vulcan was called the Son of Nilus. Both are akin to the Sanskrit *Ulka*, Firebrand, Meteor, etc. *Ool-kan* is Divine—that is, *Generative Fire*, heat, or lust. Vulcan seems to have had dedicated to him the first temples reared by man in Europe, Africa, or Western Asia; but every Furnace was also sacred to him. If a vault, it was a Kiln, *Fornax*, or *Κάμνος*; and therefore these may be called his Arks. *Fornix* is an Arch, Vault, Brothel, and may come from *Por-ne*, *πορ-νυ*, a harlot; but as more in harmony with such words in other languages, I should connect it with *Foro*, “to perforate,” or *φορῶ*, to bear; see note, page 33. It is the root of Fornication, and explains to us why our Bible translators give us “*Tent*” and “*Belly*” in Num. xxv. 8, where the Hebrew is קבה, *Kobah*, “Vulva” rather than “Belly.” The Greek for *Kobah* is *Κάμνος*; which Herodotus² calls the female parts. *Kobah*, says Fürst, is anything hollow or arched, like the *Al-Kaba* of Meka, which, as elsewhere shown, signifies Ark or Vulva, Cup or Kab, *Al-Cova*, or *Al-cove*. The great characteristic of Vulcan was that he always carried a great hammer, “Fashioner,” or “Former,”—a very Kabalistic article—sacred to the Tor, Tower, or Phallus, which it covertly symbolised, just as did the hammer of the Skandinavian Tor, of which specimens are given at page 65. As no hammer is of use without the anvil this implement is also prominent in most tales concerning Vulcan. Etruscan deities carried hammers called *Ka-bars*, and Anvils known as *Orn-bars*, which Leslie says symbolised “the Ship,” or Mountain,³ and therefore Womb or Woman.

The festivals of Vulcan went by the general name of *Fornacalia*, but that of the 23d of August, being very special, was called *Vulcanalia*, and could bear comparison in its excesses with the old “Harvest Homes” of Europe, when the Sun is in Libra, and the harvest garnered. Until the rise of the Stoic school the wildest licence was permitted, and down to a very few centuries ago was still winked at. On the 23d of August all Rome used to assemble at the shrines of Vulcan, when one of the ceremonies was to throw fish—representing woman or fertility—into his fires. Truly he was the god of fornication, or that fire which attracted the sexes; and, says the mythological history of Rome, his rites took place between the two most sacred hills—Pala-tine and Capit-o-line—where the Sabine women were seized, and the two kings—Romulus and Tatius—afterwards appeared. Here they reared the temple fitly called *Comitium*, fire being the conjoiner, and woman the pacifier, and it was for women that the men fought.

I have laid some stress throughout this work on the topography of sacred towns

¹ *De. Nat. Deorum*, p. 220, *et passim*. KAN is a familiar kind of name of Krishna, the full name being *Kan-ya*.

² V. 92 (7); see Newton's Appen. to Dr. Inman's *Symbolism*, p. 127. [*Κάμνος*: (from *Καιω*, “burn, set on fire, kindle”), “an oven, furnace, kiln.” (Liddell & Scott intermediate).]

³ Leslie's *Origin of Man*, p. 338.

and holy shrines, and must here call attention to the details of the sacred mounts of Rome, especially the three foremost—the Pala-tine, situated between the Capit-o-linus and Aven-tinus, at the re-entering angle which the sacred stream here makes. The Pala-tine represented Romulus or the great Male Ancestor, and the Capit-o-line the Sabines, the reputed mothers of the race. Romulus was here the Pala-tiun or Pala-dium; his *Mount*

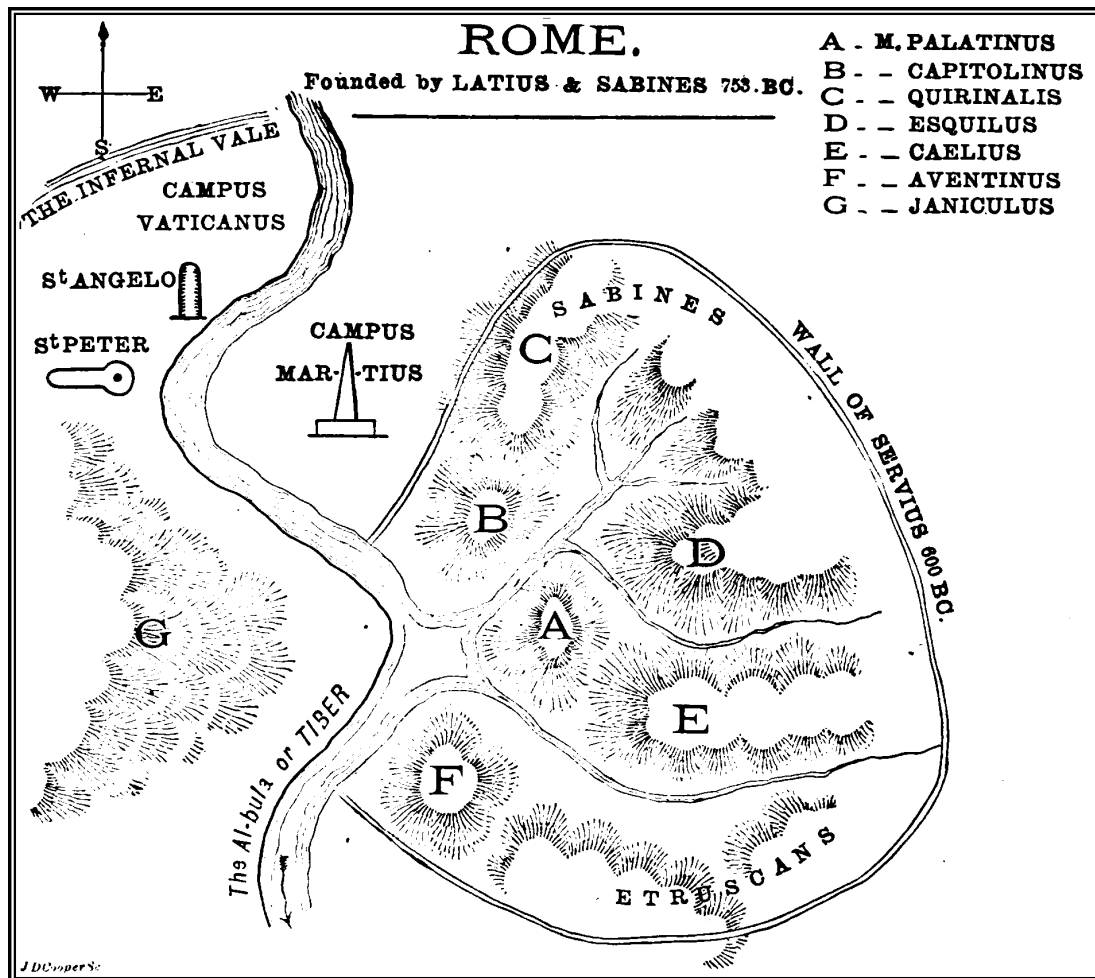


Fig. 160.—NATURAL TOPOGRAPHICAL FEATURES OF ANCIENT ROME.¹

was sacred from the earliest times, and long before his supposed day, to the god Pala or Pallas; whilst the Capitoline, on which rested the sacred “Sabine Ark,”² was the representation of the passive or female energies; and between the two was what the people significantly called “The Sacred Way,” where was a bridge (*Pons*) which existed long before the great river itself was spanned. It led to the temple of Concord, called “the Seat of the Gods;” also a most expressive name for an Omphē, or Umbo-shaped summit. I have elsewhere explained that *tine* or *line* attaching to words like *Pala*, *Capit*, &c., signifies “place,” and being a holy place, therefore an altar or shrine. This hill was shaped like a skull (*Caput*), and natumly became the centre of the social and political world with a people so addicted to the worship of the female energy as the Romans ever were. It was the “head” only in this sense, and not in that which our

¹ In this plan for Latius read *Latins*, and for Esquilus, *Esquilianus*.

² Smith’s *G. and R. Ants*.

school-books would lead us to understand. A round ovate hill was naturally a female hill; and one more conical—as the Palatine—a male. So we see that, long before the days of Romulus, the latter was always sacred to Saturn or the Sun. Nature had clearly marked out this Latin site as one which Sivaites, or Phallo-Solar worshippers would most readily select because answering to the ideas of their faith; and it must recall to the mind of every Eastern traveller many similar ones prized by Lingam and Arkite worshippers. In Arabia's Sacred City—situated in the remarkable valley-gorge of Meka, with its covered approach, in front of which stands the Lingam-like hill of Arafat—we have another instance, which will be considered hereafter.

The ordinary school derivation of this word Pala-tine is not at all satisfactory, read in the light of the knowledge I have endeavoured to impart. *Pallā-tium* or *Pala-tium*, says Valpy,¹ quoting Scaliger, is from *φάλαγγιον* the highest hills, *φάλαι* being citadels and eminences. So *Fiall*, in Icelandic, and *Fell* in English is a mountain; Latin *Phala*, “a wooden castle” (*Ligneus penis?*).² The Etruscan *Falantum* was heaven; so was the Hindoo Mount Meroo, the supreme Phallus or seat of Siva, one of the highest of hills and having a conical eminence on it. But *Pala-tium*, continues Valpy, may come from *φάλος* “shining” or “magnificent,” which is one of Siva's names, and clearly also that of the Tyrian Herakles—the representative pillars of whose temple Herodotus so particularly describes as more resplendent even in the darkness than in the light. *Palladium*, thinks Valpy, was a figure of Minerva, *Παλλα-διον*. We are therefore in no doubt as to what the figure was, and hence the idea which led to the name of the celebrated hill. One meaning of *Palla* is “to vibrate.” *Maha-deva* is peculiarly called “the vibrator,” and in all Phallic processions this action is given to him with strings pulled by women, as we gather from Lucian's *Phallopria*, and other descriptions.³

This plan of what I conceive ancient Rome to have been, shows the hills and streams as I have personally traced them out (1857-8), often with difficulty, through dirty and confusing suburbs. My sketch is only a little more marked in its hills and vales than the Rome of to-day appears to be, but this every survyvor of an ancient and modern site will understand. I include in it the “Infernal Valley,” the Vatican, and St. Peter's—of significant plan and section—to help my readers in comparing this plan with existing ones. St. Angelo I hold to be on a very ancient site—its foundations being no doubt those of a Phallic fire-tower whose inmates of course also kept watch over the northern approaches to the young settlement. The *Campus Martius*, under some other name of course, existed as a trysting-place for the early colonists, as it had been of the autochthons; and here, we can imagine, the Fetish gods were first worshipped, then the “Ligean” phallic ones, succeeded by Fire and Solar deities, as those of later Rome, and even of Christian times.

Look now at the details of the Pala-tine. On this hill Romulus planted his sacred tree—the emblematic Fig, and hung thereon his *spolia opima*, and after-

¹ *Etymol. Lat. Dict.* 1828. Double or single letters here matter not.

² *Falaise*, in French, is a crag, or cliff, but may have once signified more than this.

³ [This is nowadays accomplished with battery-operated electric motors. — T.S.]

wards, like mythic Abram and the patriarch of Meka, dug his sacred well, and built a tank or reservoir, on which, up to Pliny's time, grew the beautiful Nymphaean flower Kamāla, and also the sacred Lotus—goddess of love and fertility. Do these characteristics not point to a Turnanian or Tuscan, as well as Aryan source—lands, where Tree and Serpent faiths had flourished, and which the later Latins also cherished, and more or less planted in their new home? From natural conformations then, in the first place, and afterwards as being the abode of these old faiths; did the Tiber site, I think, become so holy, and remain so through all its later history.

Here is a slightly detailed plan of the Palatine, showing some of the sacred buildings from Romulus to the Cesars. At the western angle the Roman founder appears

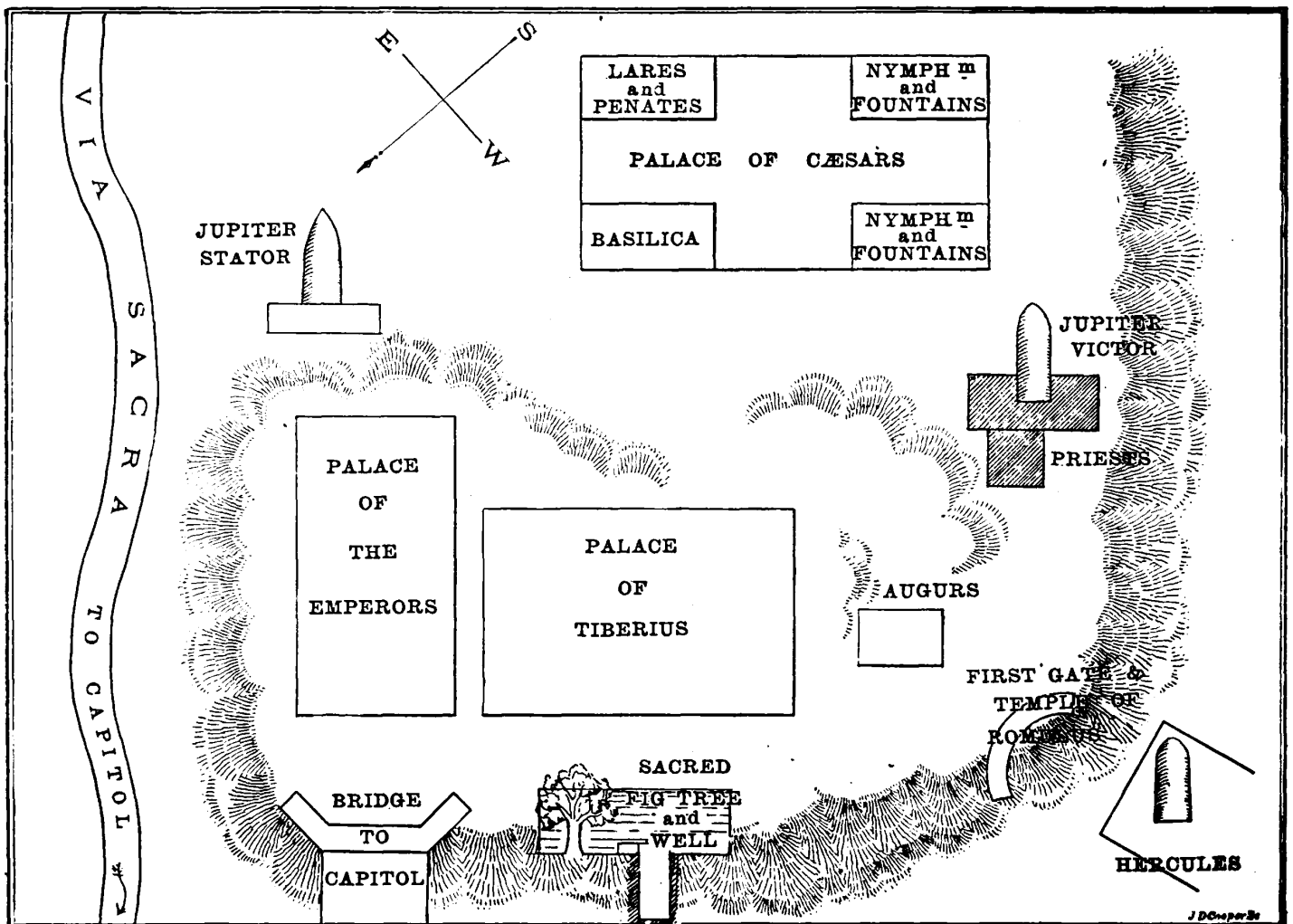


Fig. 161.—PLAN OF ANCIENT PALATINE—ROMULUS TO THE CESARS.

to have made his entry, or taken up his position on beginning his duties; and here he erected (as every Indian would do at this day) his Maha-deva or Phallic Hercules. Long after would come the famous Jupiter Stator, still an unveiled god, indecent by name and nature, who was placed on the slopes of the eastern summit, no doubt to command the first view of Sol, whom he symbolised. Later still came Jupiter Victor, also placed on the slope, but to the west, in view of the declining god of day,

and around this temple rose the first great college of priests and augurs who guarded the destinies of Rome, and guided the brave, stalwart, but superstitious races who, from this little mount, sent forth their legions to subdue the world and pave the way for the civilisation of Europe. The male mount is here the very centre of a valley or basin, which my Benares friends would doubtless prefer, and with some reason, to call an Argha, and so make Pala, the Argha-nat; for Pallas is here at the meeting of the waters which flow from two sacred female mounts—that of the Etruscans on the south, and of the Sabines on the north. The base of both these mountains was washed by the sacred Albula of old—the Tiber of these days.

If Romulus had his Nympeum lily, the Cesars had their more substantial Nymphaea, which my plan of the huge pile known as the “Palace of the Cesars” shows as wholly occupying one side of the building. and which with the quadrangle of the Lares and Penates and intervening gardens, fountains, &c., left only one angle for the halls of Law and Justice—the Basilika, a name of serpent lineage. We can pretty well guess what were the ways and manners of the inhabitants of Imperial Nymphaea; nor are we left in much doubt as to their religious predilections, for we find as a frontispiece picture to that large and learned work on the Kabiri by the Rev. Mr. Faber, this exquisite production, obtained he says, from a Nympeum in the Barbarini Palace at Rome. I get it by Dr Inman’s kindness from his last edition of that excellent volume on *Ancient Pagan and Modern Christian Symbolism*, and it recalls to mind hundreds of similar Maha-Devas familiar to Indians. The Yoni which was doubtless, as the author says, “for taking oaths on,” is not however common, although I have seen many such, and heard of this mode of swearing amongst some aboriginal tribes, being the same as swearing on “the thigh” customary with Jewish and other Arabs. This oval, the tree, and solitary pillar, have still their counterparts in the valley gorge of Meka and on the summit of Mount Moriah. Apertures, says Dr. Inman, were common in ancient sepulchral monuments, alike in Hindostan and in England, and one, ancient stone is still preserved as a relic in the precincts of an old church in modern Rome. This form of Phallus with bands is also the same as in the Symbol or *Tarao* or *Ta-Arao*, the great god of the Polynesians, see p. 444 and chapter on Aboriginal Races; his name is also familiar to us in the Tor and Tenarus of the north and the Tor, Taurus, or Tarus—that “Son of the water god”—of Southern Europe.

Ancient Rome diligently followed out its rôle as leader of the Phallo-Solar faiths of Europe. On the *Via Sacra*, which joined its two phallic mounts, were built all the chief public religious edifices, the dwelling of the Pontifex Maxims, the sacred college, and. the ever-holy habitations of the Vestales; but the sacred Fire-temple had to be built on Mother Tiber’s banks, as Hindoos still build such on holy streams.

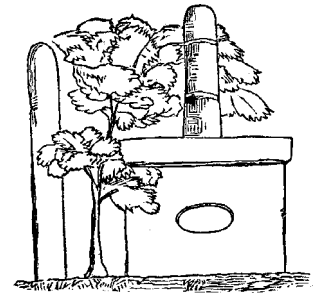


Fig. 162.—THE GOD AND WORSHIP OF THE ROMAN NYMPHEUM

Beyond the sacred limits of the Campus Vaticanus, all was darkness, barbarism, Hades, or Hell, which may be the reason why the name "*Infernal Vale*," is seen here.

We may also notice another reason which would induce Phallic worshippers to choose this Romsn site. It is at the bend of a river which near here receives the waters of a sulphureous spring, called after the Sybil *Albunea*, to whom a grove and temple were sacred at *Tibur*, now *Tivoli*. The nymph no doubt gave the old name *Albula* to our present *Tiber*.

On the glorious plain under the soft Sabine hills, where all the youth and beauty of Rome came for exercise and sport, were placed such statues of the gods as were capable of being constructed from time to time. For man, manliness, power, and light, was erected the column or obelisk; and for womanliness, the circle, oval, dome, urn, or ark. All of these in time assumed fairer forms, which make us forget the original

idea and overlook the grossness in such combination of the ancient and modern as that here seen, around which all the athletic sports of the people were held, and not a few of their sacred rites performed. This god, who was the people personified, or father of the nation, was here supposed to be presiding in state over all that was good and noble in the sports and necessary exercises of his children.

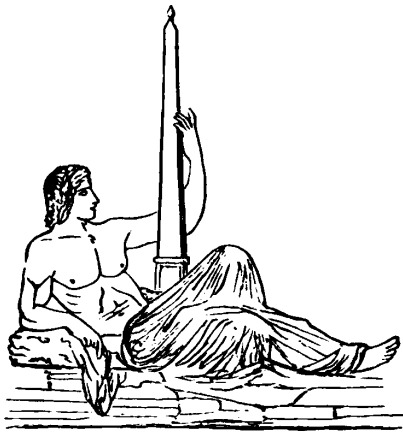


Fig. 163.—MARS ON THE CAMPUS MARTIUS.

We may reasonably assume that there was erected on the opposite and adjoining bank of the sacred river, at the earliest period of Rome's history, some such great tower as that we call *St. Angelo*, there to guard and watch over the great plain, from which it was no unusual

thing in those days to seize the flower of a flock, as the story of the Sabines, mythical in some degree though it be, assures us of. The situation of *St. Angelo*, on the bank of a sacred river, and at the bend which it makes towards the city, shows that it was a *Torome*, Beacon, *Tor* or *Tar-ope-On*, sacred to the Sun and Fire, though also fulfilling the god-like part of watching over its children assembled here. The situation was strategically good, nay, absolutely required on military grounds for warning the Romans of the approach of any enemy who might try to steal around here by the base of the *Capitol* and *Quirinal*. It was also natural that in far later days the emasculated city should here build under the egis of this old *Tor* (then no inconsiderable fortification) that horse-shoe temple with obelisk in centre, and too symbolic avenue, which, if not copied from our ancient *Druid* shrines, was at least taken from the same idea. There sits the androgyne god, female in the *Dome*, *Argha*, and *Avenue*, but male in the *Petros* within and *Obelisk* without, and spiritually neither male nor female in the strange old "*Pontifex Maximus*," who sits thus a neutral as it were, clothed in womanly garments and a "fish skin," holding the keys of "the *Gates of Life*"—at once the representative of the *Queen of Heaven* and *Saviour of Men*.

On the Capitoline was a collection of objects mostly connected with the worship of Night or the Passive Principle, for besides the celebrated temple of Concord on its slopes, there were the shrines of Venus, "*Mentis and Veneris Erycinæ*," the Sicilian Aphrodite. On its summit was the "Asylum" or "Sanctuary," which represents our church altar or *navis*, where even the homicide or runaway slave found protection. Between it and the Palatine, adjoining the Comitium temple, was, we are told, a statue of Romulus; but as statues were not very possible things for Romans of the early days to which I am here alluding, we may reasonably conclude that the "statue" was a Lingam, or at least a rude obelisk. It is said the founder planted next to it (of course in a sort of aquarium) a sacred lotus, which Pliny says still existed in his day; so that representative man and woman were here pictured to the people in all their phases, and as Vulcan and Vesta stood also close by, well might the Romans call this "the central spot of the whole state,"¹ and build here the temple of Concord, of happy and significant meaning.

The name of the Latin Fire-God shows us that he came to Italy from the East or South. *Can* or *Kan*² is the Egyptian name for "Lord," "Master," "Bread-giver," and probably "Priest," as in *Kan-oph*, or *Kan-eph*, or *K'neph* the Serpent Lord, a name also given to Vulcan. *Ool* or *Vool* was the Assyrian God of Fire, which gives us *Vool-Kan*, though Bryant and Holwell³ seem to prefer *Baal-Cahen*, or *Belus Sanctus*, or *Princeps*, deeming him equivalent to *Orus* or *Osiris*; but I think if they had personally observed Phallic worshippers, they would have discriminated between the god and properties due to the seasons, or his *time* of fire or heat. Those they say, "who first appropriated the name of Vulcan had no notion of his being an artificer in brass or iron he was looked upon as the source of all divinity;" and in consequence, the inscription upon the portal of the temple at Heliopolis was "*Ἡφαιστοῦ τοῦ Θεῶν πατρὶ*" a very true conclusion, and one which does away with the idea of *Tubal Cain* being Vulcan. The god is said to have fallen from heaven into the waters (female element), and by others to have been thrown by Jupiter from the top of a high tower, which may mean temporary dethronement of fire-worship by the more purely Lingam faith, such as now exists all over India, except among Mahomedans, Jains, and Parsee sects. Vulcan is said to have been the son of Jove and Juno, and to have been cast down and injured by his own mother, who suffered grievously in consequence of dismissing him—all of which is pregnant with meaning.

Vulcan had a son, *Kakus* (*κακός*), a robber celebrated for his cruelty, for fire devours and punishes all who touch it (Virg., *Æn.* VIII. 258). The Sivaik god, if "he makes alive," can also destroy, and is said to devour his children; which seems to have led too literal translators to conclude that his priests destroyed and even devoured men. *Kakus* was particularly addicted to haling cattle (by which mythology often means women) into his den, and devouring them.

¹ Smith's *Clas. Dict.* ² *Kan-ya* = Lord *Kan* or Krishna. ³ *Hol. Myth. Dict.*, pp. 297, 302, see Index.

Hephestus was said to have loved a nymph; *χαρις*, Karis, whose name spelt with a K shows better its connection with other words of Solo-Phallic and Fire Cults. This Karis was a Prutaneum in a temple, or perhaps, on a tower, but clearly understood to be female, as the name signified grace and elegance, and all Prutanes being sacred to Vulcan, this Karis was said to be his beloved one. But Karis was also a name for Charon or Kar-On, that celebrated temple of the Sun, Fire, or Hephestus, situated at a ferry near Memphis, on the river bank as fire-temples usually are; here the dead were paddled to be buried in the catacombs. Hence Hephestus and his myths got inexplicably mixed up with those of Kar-On, although it puzzles a reasonable mind to see why a poor ferryman, living near a great city, and earning an honest livelihood, albeit through somewhat ghastly employment, should be so very mythical a personage. It could only have been ignorant fancy, or that inveterate love of Paranomasia or punning, so strong in the Greeks, that changed Prutaneum into a nymph, Hephestus into the Sun, and converted Tor-Chares ("Temple of the Sun" among Easterns) into Trikaris, *τριχαρις*, the three Graces.

Vulcan is in many particulars like Vishnoo, who is also Hari—the sun. He is, however, oftener like Siva, being the exact counterpart of the latter under the form of Agni—fire, and like them he had no father, being the offspring of Hera or Juno. As female fire, Athena also had but one parent, for priests have always contended for this supposed necessity of a great God or Goddess. Like the rising sun of spring, Vulcan was it weakly child and disliked by his mother, as the eager sower grumbles at the slow increasing warmth of the early year. Eaten up by Typhon, Nox, or the "dark seas," Vulcan is fabled to have gone under the sea, but to have returned on "glowing Olympus," where his shrine was and from which come all beautiful and marvellous things. He was a great favourite with the Kyklopians, and all Islanders; he made the armour of Achilles, the fatal necklace of Harmonia, and the fiery bulls of the king of Kolkis; but above all poets sing the praises of the fire-god for his wondrous power in the plastic art, that is, imparting life, colour, and solidity to the image of clay, no less than transforming the plastic youth or animal into a creature of boldness, love, and power, as the days of his hot fires approach. The Greek and Latin history of the God is much mixed up with the Kyklops and inhabitants of the Isle of Lemnos, on which it is said he fell when hurled by Jove from heaven. This island, says Apollonius Rhodius, was inhabited by Amazons when the Argornāt chiefs rested here on their celebrated search for the *Golden Fleece*. On landing the ladies received them well, and I may quote the poet to show how thoroughly these and all ancient peoples understood the meaning of *Vulcan* and Venus:

" The Queen of Love Thessalia's chief inspires,
For Vulcan's sake, with amorous desires;

That Lemnos, Vulcan's sacred isle, again
 May flourish, peopled with the race of men.

.....
 To Venus' and to Vulcan's fane they throng
 And crown the day with victims and with song."¹

Lemnos, like Eleusis, had dark and awful mysteries, which philosophers were too timid to tell us anything about, though Mnaseas, an historian, accidentally mentions four of the Lemnos deities, *Axieros*, *Axiokersos*, *Axiokersa*, and Kadmilus, who are held to be Ceres, Pluto, Proserpine, and Mercury. All were hid "amid the thickets of a gloomy wood to which there was no access but in the silence of night." The island, it is suspected, was only known at first as the abode of robbers, and Homer calls them *Sintians*; but from the Argonāts, by these Lemnian women, sprang, says the story, the Minyæ, who were in time ousted by the Pelasgians on these being expelled from Atika.

The heavenly palace of Vulcan is described as of brass bespangled with stars, like the throne and temples of all Solar and Solo-Fire gods, not excluding the Jahveh of the Jews; but Vulcan was thought to reside principally at the volcanic centres of the earth, and especially below burning mountains in such spots as Etna and Lipari. His so-called wives and children are of the greatest interest to us, as representing whole nations of Fire faiths, one of which we probably see in the Tubal Cain of Genesis, for, Dr Inman says, this name is that of the God Hebraized.² Vulcan loved waters, and we are told in Genesis that Tubal Cain married Nama, a fount of running water.³

All *Kyno-Kephali* or canine-headed creatures, and all monkeys, are either Vulcan's friends and protectors, or are aided and helped by him. He is "said to have been nourished by canine-headed beings," perhaps because this "tribe are more conspicuous for their constant solicitation and love than any other animals;"⁴ for which reason it is thought "the Phenicians adopted the Kyno-Kephalus as a sort of tutelary deity, placing one on the prows of their vessels." Isis, as representative female nature, has a following of Kyno-kephali, and at Hermopolis and Memphis has herself a canine head. In Africa there are dog-headed monkeys with hair upon the face, exactly like bearded men, and they used to be held in great reverence by the Egyptians, who engraved them on their monuments and mummy cases. They even embalmed some as mummies. The dog, says Ehrenberg, was an emblem of Toth or Hermes, which, from its salaciousness, we can well imagine, and he considers that even the *perruques* of Egyptian Gods are modelled from the hair of this creature, which is often represented writing with a reed. A likeness of the animal is seen on a temple of Phile, with "a balance" in hand, reminding us of the Jahveh of Amos, where the words "plumb line" mean the same as "balance." These dog-monkeys, called in Abyssinia "*Tota*," still exist, and the Museum of Geneva lately received a specimen of one. The common dog, lion, boar

¹ *The Argonāts [sic] of Apol. Rhodius*, by F. Fawkes, p. 49. Lon., 1780. ² *Anct. Faiths*, II., 122.

³ [Gen. IV. 22, which states that Naamah (נַעֲמָה) was Tubal-Cain's sister, not that he married her.]

⁴ *Anct. Faiths*, I, 418, quoting *Cult de Bac*, P. N. Roile, Paris, 1824.

and calves, are sacred to Vulcan, the last two being sacrificed to him. Venus or Love was wedded to him, but forsook him for Mars, the strong god of war, when he left her for Kabiro (hence probably the Kabiri,) Maya, and the Grace Aglaia, and held intercourse of a desultory kind everywhere, for he was the father of the two Argonāts, Pale-monius, Phil-oetus, &c. Once when banished from heaven, he lived for nine months with Thetis and Eurynome, the daughters of Oceanus, by which we are to understand that all peoples toyed with Fire, and at one time or another firmly embraced it as their faith.

The sun, when in Virgo—the autumnal or conceptive period, is particularly sacred to Vulcan, and this is the great marrying time among most nations. In Kaldia, this God's name was Al-orus, that is, Phallic Fire, and in Phenicia Dia-Mikius and Krysor, whom the Greeks termed Xrusos from *Chus-Or*, a name given by the poets to Apollo.¹ By Babylonians he was called Cuth, or Kooth, the father of those mighty builders spoken of as Ethiopians,² and thought to have first risen to eminence at Chusistan (Kooth-istan), or the lands on the east bank of the Tigris. Jewish writers heard of these people as sons of Ham or Am. The Koesean priests of Vulcan were called by the Greeks Krusei, or Kunes;³ Philo Biblius supposes Krusor to be Vulcan, whilst Bochart derives this from Xores-Ur, the artificer of fire.⁴

Hephestus, say Pausanias, first formed woman, by his hammer, as Prometheus, his type in many respects, first formed man. The statement is suggestive of the qualities of the sexes. The gods were jealous of, and angry with the one, but loved the creation of the other, and heaped innumerable gifts upon Pandōra, “the all-gifted.” Aphrodité gave her beauty, Hermes eloquence and cunning, Pallas wisdom, Apollo music, and Zeus despatched her to earth to tease man; but “*Fore-thought*” sealed up the box which “*After-thought*” could not resist the temptation of opening, and so man received from Fire all that humanity glories in, and often laments over. Some say womanly curiosity tempted Pandōra herself to open the box, when out flew all the contents before she was able to close it, Hope alone remaining.

One of the stories concerning Hephestus bespeaks a strong Eastern source, and shows that he was the Western Siva. In his struggle to possess Minerva, “Vulcan's nature fell from him upon the earth and produced Erik-theus”⁵ the Arkite, and also an Ophite race, which was a great distress to the gods, and led as in Siva's case, to a joint appeal to him from all “the court of heaven.” The colour of these gods is the same as that of Krishna and Mercury, and characteristic; Siva being “the blue-throated one”—Neela-Kanta, and Hephestus the “blue conical-headed one,”⁶ both full of meaning. Hephestus had dogs attached to his shrine at Etna, “whose sense of smell was so exquisite that they could discern whether the persons who came thither were chaste and religious or wicked;” if the latter, they flew at them, tearing and driving them away; but if chaste, they met

¹ Holwell's *Myth. Dict.*, 113.

⁴ *Ibid.*, p. 442.

² Joseph. *Ant. Jud.*, I. 6, and *O. Test.*

⁵ Tooke's *Panth.*, p. 157.

³ Hol. *Myth. Dict.*, p. 122.

⁶ *Ibid.*, p. 162.

them as friends of their master, and fondled and followed them,¹ showing us that the God of Passion is not the promoter but the enemy of all unchaste or unnatural desires.

As Siva has one eye in the centre of his forehead, so had an early Jupiter, and so had all Vulcan's great friends and followers—the Kyklops—the children of Neptune and Amphitrite, here pictured as a muscular island race. Their eye was circular, in the centre of the forehead, and this was also the peculiarity of Vulcan's own son Polyphemus, a monster who resided in Sicily, and devoured several of the companions of Ulysses. The rest, however, managed to escape by blinding the demon, which is thus described:²—

“For gorged with flesh, and drunk with human vine,
While fast asleep the giant lay supine.

.
We pray, we cast the lots; and then surround
The monstrous body, stretched along the ground.
Each, as he could approach him, lends a hand
To bore his eye-ball with a flaming brand.
Beneath his frowning forehead lay his eye,
For only one did this vast frame supply.
But that a globe so large, his front is filled,
Like the Sun's disk, or like the Grecian shield.”

Besides his son Kakus, a “wicked monster,” Vulcan had a son Cæculus, or “he of small eyes,” who was the founder of Preneste, and regarding whom we have many tales of Fire, Love, and commonly of arks and Serpents, like those I have related. Now from these tales, and especially those connected with the Kyklops, and the horror with which the earliest Greek races held them, we can draw some conclusions pointing to days long previous to those usually called Vedic. The Vedas say little of Siva's life or ways³ yet these Kyklops—so feared and hated—were clearly Sivaites and long before 1500 B.C.; even at this time they were great Lingam and Yoni worshippers, as we gather from the mythologies of our Isles. They were then, as in the 24th century B.C., a race with some degree of literature and art. Sivaik tales of all kinds were clearly known to them when Greek story opens, as will as to all who had dealings with them; and it must have taken several centuries for these Indian tales to become so familiar to the Mediterranean Islanders.

Eriktheus was the father of European Ophites by a fitting mother called Ahee, the Sanskrit and Bactrian Serpent, whom Greeks called *Athis*. The young Eriktheus had to be concealed—like Bacchus, Moses, and other great ones—in a chest, for tyrannical Herods are always seeking out young prophem to destroy them. On this occasion some women ventured to look into the Ark, and were immediately “seized with madness,” although we are told that what they saw was only “something like a Serpent,” which we know the meaning of, seeing that it was an Ark, that would of course have an Eduth. This Arkite Deity dug serpent caves in the Akropolis; erected on its summit

¹ Tooke's *Panth.*, p. 156.

² *Ibid.*, p. 161, quoting Virg., En. 3.

³ The writers only know him as *Roodra*.

a temple to Athene Polias, then to himself, as king of a serpent race, a real "Basileus," and then to *Pandrosos* "the All-bedewing," or "Refreshing" daughter of Kekrops; a poetic term which points, I fear, to no very elevated qualities, but rather to the mire in which early races wallowed. "All-bedewing" takes us back to the original meaning of *Uxor*—wife, which I leave the Reverend Mr Valpy to explain in his own language below. Unvarnished, this Pan-drosus was clearly a *Pan-Uxor* or Courtesan, in terms of *Unxor*, *Ungo*, *Unguents*,¹ etc.

Let us now consider how it came that most early kings had the title Basileus, and why royal halls, and especially those of Justice or Legislation, thus got the name Basilika, which as seen in my plan of the Palace of the Cesars, p. 368, occupied the whole of the great quadrangle towards the centre of the Palatine. The word is clearly connected with the Basilisk or Python, and seems to have first attached itself in Greece to that mystic serpent demi-god Trophonius. Erythræ—the mother-city of that ancient Art-boat—Beotia, called all its aristocratic classes, from the earliest known times, Basilidæ;² and an adjoining city on Mount Helikon, known as "Stony Askra"—to which the poet Hesiod said his father went sometimes in the middle of the ninth century B.C.—called all those who administered justice to people, Basileis. In the year 752 B.C., the second or priestly Arkon of Atika was formally styled Basileus, when Medon the son of Kodrus became the first Arkon, so that we see here the priestly function is sharply defined. and that the term Basileus pertains to a ruler holding ecclesiastical power; for Athens then, and for many centuries after, declared that her Basileus was a Pontiff or High Priest, whose duty it was to offer all the principal state sacrifices, superintend all others, and look after everything connected with the religion of the people. The name Basileus takes us back to the very earliest dawn of Greek history, and to times and regions of strong phallo-serpent-worshipping people, who lived near the margin of those fertile plains which terminate in lake Kopais, when the laws and customs of Orkomenus, ruled over a considerable Northern kingdom. Basileus was apparently the name of Prince Trophonius, son of Erginus, "King of Orkomenus the capital of the Minyan Empire;" and it was Trophonius and his brother Agamedes who built the temple and treasury of Delphi for King Hyrieus. They are by some called the fathers of the architecture of these kingdoms, and could cunningly slip in and out of the treasury which they built at Delphi; but Agamedes was at last trapped, when his brother chopped off his head and disappeared into the earth. Both brothers were worshipped in the Grove of Lebadèa, called also the cave

¹ "Uxor from Ungo, unxi. From smearing with fat the posts of her husband's house on her first entrance." Pliny: "Proxima adipis laus est, maximè suilli, apud antiquos etiam religiosi. Certè novæ nuptæ intrantest etiamnum solempne habent postes eo attingere." Donatus adds: "Vel quod

lotos maritos UNGERANT; and quotes Ennius: *Exin Tarquinium bona fœmina lavit et UNXIT.*" *Lat. Etymo. Dic.* I fear the old races who first used the word *Uxor* had none of the refined idea which can soften down this language.

² Rev. T.C. Barker's *Aryan Civil.*, p. 178.

of Agamedes, which had a Lingam "Column erected by the side of it."¹ Those who consulted this oracle of Trophonius had to offer a ram to Agamedes. Now this must have been very early indeed, long before the great Theseus of the thirteenth century B.C. who "founded the first dynasty of Atika which ended in Kodrus" of about two hundred years later, or 1130 B.C.

The Greeks mention the Hyperborei or Kyklops, worshipping Apollo at Delos and Delphi, which would probably be after the days of Trophonius the architect, and also of his father, king Hyrieus, who is of no late growth, as we only know that he was the "son of Poseidon and Alkyone, and that he married one Klonia." The meaning of all this seems to be, that this so-called *Basileus* was a Serpent-king, or leader of a race of serpent-worshippers, and being a great builder, then most probably a Kyklops, who lived and constructed this far-famed Serpent-cave, shrine, and treasury: and that the brother faith was Lingam-worship, the leader of which raised his column, and demanded a sacrifice of rams from those who came to consult the oracle.

This also became a leading faith, and the two, permeated all the states which afterwards formed the kingdom of Greece, and were fully and heartily adopted by the people, who accordingly called their first kings Basileus, and their priestly kings the same, ever afterwards. The places from whence the orders of the Basileus went forth, were of course Basilika,—that still well-known word. Trophonius apparently long kept serpents, and lived quietly, unostentatiously, and beloved by all around him, in a cave of the grove of Laba-dea in Phokis, with Hera-Kyna (Hera-Kuna), the goddess and discoverer of the cave. They there delivered oracles, and so gracious were they both, that they have been called Eskulapius and Hygia; but of course they became unearthly individuals after the death of Agamedes. I think we merely see in Hygia representative woman—Juno, Kuna, Cave, or woman—and in the Basileus, a Phallus, the Troph-on, or Tower of the Serpent and Sun. None, says Pausanias. could inquire from Trophonius until they had sacrificed to Apollo, Saturn, Jupiter, Juno, and Ceres, that is to *Op-El* Pi-Sol, or to Saturn as the lord of Ops; to Jupiter, who had transformed himself twice into a serpent in order to seduce Rhea (Ceres) and Proserpine, and to the other two goddesses who were so famous for their connection with serpents.²

The Trophonian oracle had the same effect as the African serpents in the fields at harvest time (see p. 106), and as many other oracles had. "No one ever came out of the cave *smiling*,"—and why? "*διὰ τῆς τῶν ὀφείων ἐκπληξιν—because of the STUPOR occasioned by the serpents.*"³ It was a property of all serpents to do this. Plutarch tells us of those of Bacchus causing singular stupor or stupidity, which in these materialistic days we should probably call "love sickness," or stupidity resulting from love. The word Basileus has been reduced to the radicals Pi-il-eus, or the male sun-god, whom the Egyptians revered as Ileus at least three thousand years, and probably three times this, before we hear of the Basileus of Beotia.

¹ Smith's *Clas. Dict.*

with serpent twined stoves." *Ser. Myths, Egypt,* Cooper, p. 11.

² "On the side of the rock grotto of Trophonius men sculptured images of Trophonius and Herakuna

³ *Bulenger de Orac. apud Gronou,* vii. 44, Deane, p. 220.

In Bas, Pas, or Fas (Fascinum), we have, as already shown, an older god than the serpent, he who is the "Foot" and "Base" of all things, and in the Basilisk—*Latin*, Basiliscus—we see that strange serpent of Egypt, said to be called a king of serpents, or Basileus, because "having a crown on its head of *triangular form which it can inflate at pleasure*, whose hissing drives away all other serpents, and whose *breath* and even *look* is fatal." This *Basiliscus* was, I think, only deified because these, its characteristics, were held as peculiar to the creating God. Naturalists call it one of the Iguanidæ or lizards, and its triangular crown "a membraneous bag," but there is some confusion in these matters; Mr. Cooper calls the Asp, the *Cerastes*—a deadly viper with two horns rising over a blunt flat head; it is the Greek *Aspis*, and denoted in Egypt "divine authority." Rawlinson seems clear (Anc. Mons. iii. 153).

Woman was ever the serpent, long before Biblical days;¹ and thus the very ancient Tarentines or men of Tars or Towers, (who ruled all the southern "heel" of Italy long before it was *Magna Græcia*, and who held sway all over the great gulf of Tarentum and the mouth of the *Mare Superum*) called Venus Basilissa, or the Queen Basilea.² Their mountainous coasts they called after the Indo-Aryan ophite god of mountains—*Kala-bria* (Calabria), which shows they knew a good deal then about Kala or Siva, as did the early and later dwellers by the shrine of Pythic Apollo. Tarentum was originally built by Ia-py-gians and Cretans from Uria, and called after Tarus, a son of Poseidon, and therefore brother to king Hyrieus, who ordered the first Basileus—Trophonius—to construct Delphi. Ia-py-gians may be translated serpent-worshippers, or followers of Io and the Serpent. The Cretan islanders were famed for Serpent and Fire-worship, and Uria signifies both fire and moon, the last being also the Egyptian *Ureus* which they wrote *Arau*, "the sacred letters denoting a king." Isis is called Ur, Pur, Pythius or Python, El or Ilion, (in Phenicia,) Rhea, Lykaon, Lykorea, Ope, Oph, Ophel, Ops, Oub, and Oupis,³ so that the origin and faith is unmistakeable.

The Egyptian crowned Isis with a tiara of the very sacred Serpent *Ther-muthis*, and Diodorus tells us that the kings of Egypt wore "high bonnets terminating in a round ball, the whole surmounted by figures of Asps,"⁴ and if so, then the *Cerastes*, and not the *Ureus*—their substitute for the Cobra; but whichever it was, the king would naturally come to be called Basileus, these being symbols of the king of creation. On the mainland of Karia, adjoining the island of Crete, there was a ling-solo-serpent temple called shortly Tri-op-on, but which, from its tower, was really the Tor-ope-on,⁵ just as Triton is Tirit-On, the tower of the Sun, that is a Lingam. Tauro-polis, or Taur-op-olis, says Strabo, is the serpent-sun-tower,⁶ and so we have a twofold meaning in *Polis* or *Opolis*, viz. a cave, or arkite abode, around which early people clustered, and not a

¹ Dr. Birch writes: "All the feminine deities were either represented, or were venerated under the form of *Uræi*." Cooper's *Ser. Myths*, p. 74.

² *Iliad*, ii., *Clas. Man.*, p. 129.

³ *Clas. Man.*, 339-40. *Ody.* xiv. This is

APOPHIS or HOF, "the destroyer," a Coluber Snake of great length.

⁴ Holwell, p. 304. *Diod.* 1. 3.

⁵ Hol. on Bryant, p. 414.

⁶ p. 412. Strabo, I. 16.

city only, as many writers have too hastily assumed. In the case of an Akra, Arka or Ar, we see mere names of Sol and an Ark, and in the case of a Polis or Opolis, we expect to find a place of Ophel or Op-el the sun-god, knowing that "Tar-oph-el was a temple sacred to the solo-serpent god Osiris," for Tauropolon, says Strabo. stands for Osiris, Mithras, and Apollo, as managers of bulls. The bull was worshipped in, under, or in connection with, Tors, Towers, or Ta-uri, as we see in the case of the Mino-Taurus of Crete, an after-type of the Apis of Mneusis in Egypt. In like manner the principle promontory of Sicily was called Tauro-Menium, which is only the Cretan name reversed, and signifies the bull-man or fertile man, for the figure had the body of a man and only the head of a bull, to denote probably the prominent zodiacal sign, when nature is most fertile.

In Macedonia we have *Tor-one* or sun-tower,¹ and the city of the great Roman family Tarquin, was so-called, says Lykophon,² from Tursenos. Ain, Aines, Inis, Agnes, Nees, and Nesos, were all Amonian terms for light and fire, and the ancients built mounds or towers on all promontories for this god. *Omphitirit* or *Amphitirite* was an *oracular* tower; and therefore the wife of the god of waters, whose son was Taras. The priests of these temples were notorious for violence and for molesting women. AN, the ancient name of Sicily, was *Tor-An-ak*, which would signify that she was devoted to the worship of Tors, and to the solar deity An-ak, both of which syllables signify the Sun, and in Kaldi would be translated the Sun-An or *An-at*, the wife of Anoo. Homer changes *Tor-Anak* into Trinakis and Trinakia, which finally became Trinakria; in the same way the Greeks made "Tor-chun—*turris sacra vel regia*—*Τραχνη*,"³ which gives us the Tarkon of Etruria.

From what I have elsewhere said as to Ain being a font, heart, or seat of heat, my readers will understand that a Tar-Ain is not only a tower of light and fire, but of heat, and would probably have an Ain or sacred well beside it. *Tarne* was a fountain in Lydia, Tar-On meant the same in Mauritauia, and we call the pool into which water falls, Tarna in Keltic parts of these Islands. If it meant specially a Tor for fire, it was denominated by Greeks a *Pur-Tor*, or Prutar. We have towers called "*Tor-Is, Is-Tor, Ish-Tor, or Ishter*," which were not feminine, but forms of Ash-ter⁴ or Asher, the Assyrian Lingam-god. Thus, near Cicero's villa was a stream called Astura flowing from a hot spring where was an *As-ter* (*Ash-tor*?) or pillar, but with all due deference to Greeks and the learned men from whom I gather the facts, I think writers ignorant of the subject have here unwittingly fallen into error. Ish-tor may indeed be a Tor which was specially loved by the goddess, but I suspect, as her name comes from star or Tāra, that we have no Tor named "Ish-tar," but one Ash-tar.

From the earliest accounts we have of Italy, the serpent was there connected with all that is royal and noble, and those of "blue blood" traced back their lineage to him;

¹ Holwell, p. 413.

² Quoted by do., v. 124-8.

³ Holwell, p. 414. Homer Od. λ.

⁴ Bryant i. 94-415, with whom the Rev. W. Holwell agrees.

while Rome acknowledged him in the persons of her kings, in all halls, and pageants, and Christians forgot him not in the names of some of their finest temples. In the centre of the *Sinus Tarentinus*, now the gulf of Taranto, stood the capital of Lucania—one of no less than sixteen cities, all of vast age, called after the serpent-god Herakles. Orpheus described Herakles as a lion and a serpent, but “sometimes as a serpent only.”¹ It is him we see twining around the mundane egg, and it is as Ophite that the Koothites were known to us long before their later names of Leleges and Pelasgi. Perseus was the serpent deity who took the Medusa’s head to the barren rock of Seriphus—Latin *Saxum Seriphium*, which Virgil calls *Serpentifera*. “What the Greeks rendered *Seriphos* was properly *Sar-iph* and *Sar-iphis*, the same as *Opihis*, which signified Petra-Serpents,”² in the sense that the Lingam-Stone is the *Sun-Petra*, or what some call a *petra-ambrosia*. This reminds us of what Higgins states as to a Lingam-stone being kept hid away in the Church of St. Peter at Rome, on which is engraved “Jove the Savior;”³ it can only be seen by those who have great interest with the priests, and whose silence can be relied on.

The Serpent, then, is represented in Peter, as well as IOn or John, in Time and Eternity, in Zeus, Vulcan, On and Ob-I-On. As the basilisk or royal serpent he was called Ob-el, from which comes Obelia; On-Ob is *Sol-Pytho*, and Onoba *regis solis Pythonis*.⁴ Can we then wonder that he was the king-god, and king of gods, in little Greece, when he was, and indeed still is so, over nearly all Africa, Asia, and Central America? and that being so, his title was taken by monarchs ruling over his faithful adherents, and that hundreds of festivals in his honour were established, of which Greece early claimed the Trophonia or Basileia? I could still heap page on page of proof, but enough seems to have been urged, if not to convince, at least to send the reader of other sources.

I have no doubt the Basilicæ of the Cesars had, over the imperial seat or throne, just such a canopy of hooded serpents, as all those of Boodha had, and which indeed nearly all sacred objects in the East still have, for the serpent guards all thrones as well as arks. Now if all this Fire and Phallo-Tor-worship existed in every little islet of Southern Europe, we may conclude it did so, in a greater or less degree, everywhere else; and although I must reserve much that may be said on this subject till we treat of the Kyklops and their successors the Kelts, yet as closely connected with fire, I must here draw attention to the northern features of this Mediterranean faith, and add my testimony to that of many former writers.

A century ago, General Vallency amassed a great body of facts and evidence regarding Fire, Tower, and Monolith-worship in the British Isles, more particularly in Ireland, and the conclusions he then came to have never in any material degree, I think, been shaken. The subject was, until recently, so entirely new and strange to

¹ Bryant and Hol., p. 305.

² Hol., *Myth. Dict.*, p. 305.

³ Higgins’ *Celtic Druids*, pp. 195-6.

⁴ Bryant, I. 263; Holwell, p. 298.

English writers, that we must not grumble if the Pioneers¹ in such archeological discoveries, groping somewhat in the dark, have given each other some very hard knocks, and left the reading world rather uncertain as to the results arrived at. Those who investigate the dawnings of faith, or the basis of a religious idea, are for the most part religious, reverential, and conscientious; so that we cannot wonder at such men being deterred, and the boldest wavering, when they began to realise fully the developments of a real sexual faith, for they saw that close investigation would sap the only foundation on which orthodoxy rested, and expose Hebrew story in a far more trenchant manner, than any mere Biblical criticism of the text could do. It was one thing to show that the

Irish Bel	was	Ba-al.
Oseir, or Osiris of Egypt	„	Siva.
Is-War, or Aish-Wara, and Dio-nusus	„	Deva-N'urha.
Herakles	„	Here-Kāla.

but quite another thing when, by their investigations, Abram and other “men after God’s own heart,” turned out to be only worshippers of Phalli, Obelisks, Arks, Wells, Fish, Serpents, Fire, and such like objects having a sexual meaning.

That Jacob and Rachel erected Monoliths and worshipped Lingams, just like “those old Pagan Irish,” was startling enough; but when it dawned on our investigators that the “God of Abraham, Isaac, and Jacob” was—whether as Elohim or Jehovah, El or Jahveh—only a God of fertility such as Siva and Jove, and commonly symbolised as a veritable Lingam or Eduth, in an ark, the whole subject seemed blasphemous to the pious-minded, and they shrank from it in disgust and despair. Failing to realise that a mighty soul had once animated the ghastly corpse stretched out before them, many investigators have lost heart and that feeling of sacredness which is apt to evaporate when the symbol of a dead faith only remain. Yet all the ideas connected with the sacred creative organs were in early times of a reverential and religious nature. Fire, as sexual Fire, was AGNI, the earliest of the Gods, the Herald of Heaven, the Breath, or Holy Spirit of Elohim. His acts were solemn sacrifices, held to be in honour of a Living God and Creator, which Roman Catholics still covertly though unwittingly continue by calling the preliminary service “the sacrament of marriage.”

Dr. George Petrie, who in 1845 still combatted, but without force, the Pre-Christian idea of Irish Towers, acknowledges signs of a very strong and all-prevailing Fire-Worship in Ireland.² This he sees in Bel or Bil-tene—“the goodly fire,” in which Bel, the sun in Ireland, as of old in Babylon; was the great purifier. The Druids, he says used to worship in presence of two fires, and make cattle pass between them to keep off evil. Even in Dublin we have still May-Fires, and those of St. John’s Eve; and an old manuscript of Trinity College tells us, that “Bel was the name of an idol at whose festival (Bel-tine) a couple of the young of all cattle were exhibited as in his possession,” which I conclude

¹ As Dr. George Petris, the opponent of General Vallency; Dr O’Conner, the “*Bête Noir*” of Dr. Petrie; Higgins; Keane; and, last, though not least, and with no uncertain results, Dr. Inman, whose vols. expose the foundations of many faiths.

² *Round Towers and Anct. Archit. of Ireland*, by George Petris, LL.D. Hodge and Smith, Dub., 1845.

means—fired by his rays. The name of this feast in Scotland was *Egin-Tin*, in which we can recognise Agin, Ag, or Agni—fire, and the Fire-god of all Asia. In the island of Skye—says Dr. Martin, quoted by Petrie, page 38—the *Tin-Egin* was a forced fire or fire of necessity which cured the plague, (the old Hebrew story, for Serpent and Fire are often synonymous) and murrain amongst cattle, &c. “All the fires in the parish were extinguished, and eighty-one married men (a multiple of the mystic number nine) being though the necessary number for effecting this design, took two great planks of wood, and nine of them were employed by turns, who, by their repeated efforts, rubbed one of the planks against the other, until the heat thereof produced fire, and from this forced fire each family is supplied with new fire.”

This is the true “Fire which falls from Heaven,” and it must still be so produced at the temples of all Fire-worshipping races, and at the hearths of the Guebre or Parsees, as it was in this remote isle of Skye. In the celebrated Irish “*Psalter of Tara*”—by Crawford, we observe that on every 31st October there was to be a similar kindling of fire at *Tlachtga*, and the extinguishing of all other fires. “The Priests and Augurs were then to be summoned and to consume the sacrifices offered to the gods.” This, says Comford, was ordained in the year 79. C.¹ and the same king and “general assembly of Tara” directed that a similar festival should be held on the 1st of May at *Connaught*, “to offer sacrifices to the principal deity of the island under the name of *Beul*.” “A third annual festival was ordered to be observed at *Tailtean*, in *Ulster*, when the inhabitants of the kingdom were to bring their children, when of age, and treat with one another about their marriage.” A fourth meeting was to be at *Tara*, of which I have no details, but the nature of all the festivals were unmistakably phallosolar; all were at season when *Bel’s* fire is most Puissant, and all persons were then instructed to purify themselves, so that they might partake worthily of his new and saving grace. Only married men, we see, were wisely taught to produce the heavenly fire, whilst each at their proper season, of those who were marriageable, were to be brought to the God’s Sacrament. In my chapter on Arabian Faiths, I point out a similar ceremony at the same seasons, which was performed in a specially enclosed place adjoining the *Al-Kaba*, or the Lord’s Ark. Ireland seems, as far as we can gather from her remains, to have preferred *Tars* or *Tors*, from which, no doubt, we get the name *Tara*. The word, says Dr. Joyce,² comes from *Teamhair* or *Tawe*, “a simple word which has pretty much the same meaning as *grianam*,” from *Grian*, the Sun. It would appear that *Tea* or *Team* was a name for the wife of *Heremon*, that is *Hermon*, and that the *Teamhair* or *Tara* was simply her residence. I do not agree with some writers in thinking that all the ancient towers of our Islands were only for the conservation of Holy Fire, nor yet mere beacons or watch towers; they doubtless fulfilled these purposes to a limited extent, but I think they were as truly Phalli as the

¹ Petrie, p. 39. *Tara* is clearly so called as the place of the *Lingam*, *Tor* or *Tar*.

² *Origin and Hist. of Irish Names*, pp. 281-285. Dub. 1871.

obelisks of Egypt, on whose apex the holy fire was made so prominent. They were divine symbols like these, dedicated to Fertility, or the Fires of Bel. Around them all holy acts and ceremonies were performed, sacrifices and offerings made; and adjoining them, Christianity—the new faith—naturally raised her arks or temples.

They were called *clochs*, or “the Stones;” also *clog-ads*, which signifies in Irish cones or pyramids, as the helmet of that shape, given in Plate XII. 13, see note on p. 349. *Clog*, being “the head,” became also a bell, and bells were at first conical in form; so *clog-an* or *clog-cheann* is skull or *Kal*, a name of Siva as the head or glans, but here signifying, the noisy or “sounding one.” Such bells may have been male, but were, I think, generally deemed female; for woman is music, which in Irish is *Ceol* and *Cor*—that harp of a thousand strings by which alone creation is possible. These Kelts (and probably Kooths and Skots—Scotch) called their stone circles *clog-ads* and *cloch-ans*, which Kaldians and Hebrews called *Turs*, טור, and Greeks *Tursis*, τурсις; so that in the Hermes heap or mound, tower, circle, or Gilgal, we are thus made to see the same god or idea—the Ish or Esh—which is Fire, and which, as Siva is Esh-wār, or the holder of procreative fire. Gul or Gail is also the Keltic for stone, column, or pillar; and hence probably the reason why the worshippers of these objects were named Gaels. All Monoliths, in circles or groups, were Gals and Cugals, which General Vallency connects not only with Cul, tower (Persian Kulè), but with Keol or Ceol—music,¹ which, like “oracular utterances,” “quivering,” “vibrating,” &c., these gods were held to be much given to. La Brun describes a tower in Turkey called *Kiss-Kole*, or tower of virgins, . . . *Kiss* in Arabic and Persian being “holy, religious,” &c. In Irish *Cais-Cuile* or *Ceach-Cuile* signifies a virgin’s tower, or tower of anniversaries or proclamations, whilst *Cul-luan* signifies the return of the moon, another idea closely connected with the worship of Fertility.

Gal, a Monolith, and *Galls*, a group of these, are words which recall many memories. Gāl or Gallus is a cock and a swan, both emblems of the Sun and Jove. *Gala* in Greek is milk; hence Ga-lat-tos and the Latin Lac, Lac-tis. In Galilee, we have the idea of the “rolling sun,” or a “rolling country,” as we sometimes speak of one with continued mounds or Gals, גל, for this word, is “a heap, wave, or billow,”² and in Zechariah iv. 2, it is the cruise or “oil vessel, from its round form,” and therefore the christening vessel or Krio, from which comes Christ. Repeated as in G-l, G-l, Gilgal, we are to understand a “circular or rounded heap,” and in Galah, “that which is or makes naked,” is “smooth and polished,” and “uncovers the shame” (Fürst) terms commonly applied to Siva; hence, perhaps, those so-called “gala” days, when King David danced naked “before the Jahveh,” or the earlier ones, which are but covertly recounted to us, when Aaron made his “molten calf” or rather “cone,” or “heaped form,” and all the people, after a great feast, rose up to a naked dance, as they had seen was customary when they lived in the land of Egypt. That there is a bond of union apparently

¹ *Round Towers*, pp. 490-492. These Cs in Keltic are all Ks.

² Fürst and Dr. Inman.

between Gallus and Phallus, is often forced upon our notice, as in the figure given by Payne Knight,¹ where the body of a man has for its head the figure of a cock, of which the beak is the phallus, whilst on the pediment below is written: ΣΟΤΗΡ ΚΟΣΜΟΥ—"Saviour of the World," a term applied to all gods, but especially those charged with creative functions. Minerva, who is also called Pallas, is very often shown with a cock sitting on her helmet, and her crest denotes her *penchant* for this salacious bird. The stone beside which Jacob slept (Genesis xxviii), and which he anointed with oils, was a Gil-gal, and he called it "the house of El," "the gate of Heaven," and a *Beth-El*, or "El's Abode." It was also "*Tsur* or *The Rock*," still in Ireland one of the meanings of *Gall*; so we have in Gaelic *Caill* (pronounced Kaely) for the testis; Cail or Kal, energy and strength; in lowland Scotch, Callan, a hardy youth, and in English, *gallant*, one more than usually attractively to the sex. "In Ireland," says Petrie (p. 19), "Gallan or Dallān is a word still used all over Munster to denote pillar-stones," which are also called Leagans, Coirthe, Cairthe or Carha;² which Liagān is pronounced Leegaun, and applied more usually than *Gallan* "to a standing stone." *Leac* or *Leeg* is a stone, as in *Krom-lech*, a *sloping Sun* stone, but being a sacred one, is of course a Lingam, which the word itself as closely as possible resembles. In the permissible change in Hebrew pronunciation from Eduth to Geduth, we seem to see the same as here from Leag to Gala. The prefix *an* or *am* is a diminutive, and thus *Leac-an* is "a little stone," as *Ling-am* may be "a little pillar;" but both, whether in India or Ireland, are properly only applied to a standing stone. Perhaps from the more ancient Irish form *Liacc* we see the Greek *Lithos*, Latin *Lapis*, and Welsh *Llech*, or *vice versa* as the Classic enthusiast will probably insist.

In the Septuagint we have Gilgal mentioned thrice as the name of important religious places. One was the capital of Canaan, and one that sacred town near Jericho where Samuel, it is said, continually circumambulated a circle of twelve stones. This place had with the Jews a strange phallic history, being called "the hill of foreskins." The twelve stones no doubt meant the twelve houses of the Sun, for he of Rama or Sun-town appears to have been a strict phallo-solar worshipper, urging Israel to put away Astaroth and "the strange gods,"³ which shows that he preferred the Lingam to the Yoni sect. Thus also, when his people had won a battle at Beth-Car, he "took a stone, set it up, and called the name of it Eben-ezer," that is a phallus or "the stone of help." This act was precisely the same as that of Jacob, who, wishing solemnly to ratify his vow with Laban, raised and feasted on what he called a Galeed,⁴ or "heap of witnesses," that is "testis" or "testimony." It was this place—Gil-gal—which seems to have reminded the leader of the tribes that no circumcisions had taken place for forty years, though some five centuries before, the penalty for neglecting it over the eighth day of every infant's life was solemnly decreed to be death!⁴ Moses clearly

¹ [*Worship of Priapus*; pl. II fig. 3 (ed. 1894). A current English slang use also comes to mind. — T.S.]

² Dr. Joyce's *Irish Names*, 3d ed., pp. 331-2. M'Glashan & Gill, Dublin, 1871.

³ 1 Sam. vii. 3

⁴ Gen. xxxi. 45-8.

⁵ Gen. xvii. 14.

knew nothing of this law, and Zipporah, his wife, considered it unkind and cruel, and only submitted to it with resentment, because of the inquisitorial Jahveh who had been going about seeking to kill him, and had at last discovered him "in the Inn!"¹ Truly our commentators here remark, "this passage is obscure;" it is, however, as written, and being inspired, we may neither question nor distort the language, but take it for what it is worth.

The ancient Irish adopted the old Kaldian term for sacred, Fire, *Ur*, *Hyr*,² or *Hur*; also Adur, whence Adair, that tree of Jove and virile fire, the Oak, but without the divine affix A, for the Oak is *Dair* or *Daur*, Welsh *Dar*, Armorikan *Dero*, and Greek *Drus*. The sacred Oak was OM, which seems to be a pre-Sanskrit *AUM*, the most sacred term for the Creator, and but a variant of the Egyptian name for the sun. It is also clearly related to the sacred tree *Haum Magorum*, which fed the Persian holy fire. Notice also that the old Zoroastrian Fire-temple was called "*Aphrinagham*³ or house of prayer and praise," and that in Ireland *Afrithgnam* signifies "to bless." "The Chapel, Mass-house, or House of Prayer, is known to this day in Ireland by no other name than *Ti-African*, i.e. the house of benediction."⁴ The whole order of Irish priests used to be called *Mogh* or *Magh*, a term constantly compounded with Irish names, as in Ard-Magh, &c., where Magh is translated a "Plain," but held to come from the same root as *Mag-nus*; the Magi therefore etymologically are merely "the great ones." Both Dr. Hyde and General Vallency connect the Irish priests with the "Rab-Mag, or *Magorum Præfectus*."⁵ In Ireland the "*Ignis Sacerdos*," or priest who presided over fire ceremonies, was called *Hyr-bad*, *Urbad*, or *Ur-baidh*, though the whole order was known as Magh. Probably *Ut-yr*, *Ur-thur*, or Arthur comes from this source.

In Persia there was a sect who only worshipped on mountains; while another held all their religious meetings and would only perform rites in or by the side of a Tor or Pillar. No doubt these are our present "Right and Left-hand" sects—the Solars and Lunars of India, and the "gold and silver-handed ones" of Zoroastrianism; for Zardosht was "he of the golden hand, or the *Airgiod-lamh*." His opponent was *Magh-nuadhat*, to whom the colony of Kaldian Magi gave a silver hand. As early worshippers of Hur, or Luna, these Kaldians preferred her silver disk (by whose light they pursued their great piscatorial avocations) to the fiery golden rays of the God of day, which drove them to seek shelter in woods and huts. An English antiquary of the last century—Mr. Beaufort—says that Fire-worship, with other Druidic superstitions, held its own in Ireland "for several centuries after the establishment of Christianity, the sacred or eternal fire being only abolished about the twelfth century."

In the old Irish name for towers, *Tur-Aghan*, I conclude that we see the Eastern term for fire, *Agan*; but, like our own churches, these were for divers purposes, being the abodes of Sorcerers, Aubs, or Moghs—dealers in witchcraft and serpents, such as

¹ Exod. iv. 24.

² Gen. Vallency's R. T.

³ Dr. Hyde, quoted by Vallency.

⁴ Vallency.

⁵ Hyde IV. p. 202, and elsewhere.

the early Jewish leaders were, from Jacob and his streaked rods, to Joseph and his “divining cup,” and from Moses and Aaron with their wonder-working serpent-rods, to the victory-giving “Standard,” “Miss,” Nishān, or Lingam. Within these towers we learn there was, as in the case of the Sivaik temple given at p. 39, a “*Neimhedh*,” or “*holy sanctuary*,” in which stood to “*Fidh*,” which even Dr. Petrie¹ confesses was the “shaft” or “stem of a tree,” clearly a “*Ligneus penis*.”

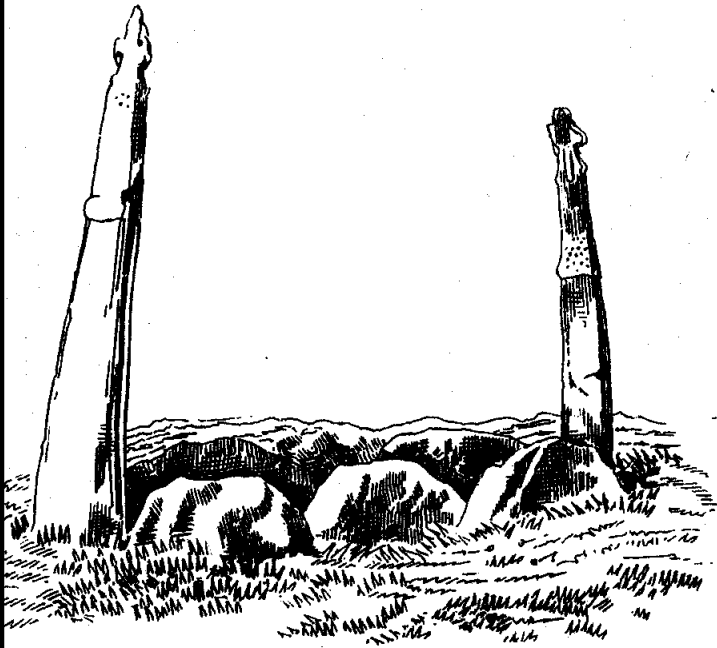
After most carefully considering the meaning of both these terms—which are constantly written as if one word, and therefore thought to be one article, and indeed as also a name of the towers (which is very natural, seeing they were built to shield these inner creative and hidden organs)—Dr Petrie comes to the conclusion, that *Fidh-neimhedh* signifies “trees of the sanctuary,” or “sacred trees”—a pretty good guess for one who clearly knew nothing of Sivaik lore, but which would certainly rouse the risible faculties of our Benares brethren. Dr O’Connor arrives at the conclusion that *Fidh* is “a witness,” “index,” “gnomon!” why did he not say a Nishān, Eduth, or Lingam?² Because he, too, was not so far advanced. in his subject as Mr. Marcus Keane, who clearly proclaims it to be the Keltic name for Lingam. As *Nemph* or *Neimh* is “the heavens” (Gaelic, *Nèamh*), then, says Mr. Keane, *Fidh nemph* is “the Lingam of the heavens,”³ which means, in fact, the sun-stone, *Muidhr* or *Mudros*. Thus the Irish Tor or Tara is, after all, proclaimed to be in whole, as in part, a god, or “tower-god” of the heavens, a veritable Sivaik shrine, containing at once its ark and Eduth, though the Irish Koothite buried, at least latterly, his god’s sanctuary in the base of his Tor, and. did not exhibit it above also, as seen in Fig. 4, p. 39.

The height of the spires of these *Phallo-Pur-Tors*, if I may coin a word, has nothing to do with their sanctity. Moore speaks of the towers of some Guebres or fire-worshippers as over 120 feet high, and we commonly meet with Sivaik spires ranging from 60 to 150 feet, but I have seen some of the holiest with spires not 30 feet over the cella or ark; and so it is with Lingams; one in Benares is said to be 30 feet in circumference, but another and equally sacred at Achalgar, on mount Aboo or Ara-boodham, is a mere pebble, with a silver button on its apex. The Sardinian towers, called *Nuraghs*, are cones, sometimes 60 feet high, and like the Irish, without lime or cement; they have three dark chambers, one above the other, and below all, have been found subterranean passages, sometimes leading to other *Nuraghs*. I give a drawing of the most common form of these interesting ruins, said. to be the “tomb of Aruns, Italy,” at fig. 7, Plate VI., but I think their tombs were very different; see one of these, Plate VIII., 3. Two Sardinian *Mudri*, male and female, of oval section, are shown in Plate X., 6 and adjoinmg is a good specimen of an Irish *Fidh-Neimh* tower in Clonmacknoise, which is very correctly situated over a bold headland, its sacred character being still noted by the graves of its faithful adherents strewn all around, and by a Christian cross, of suitable Phallic design, rising prominently beside it. The “Stone of Tarn” is seen below, as fig. 9, not-

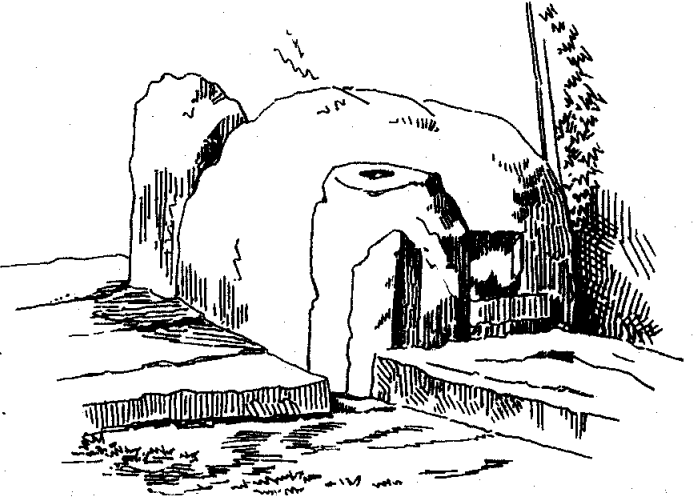
¹ *Op. cit.* p. 60 and onwards.

² [Possibly because he was writing in English. — T.S.]

³ *Towers and Temples of Ireland*, p. 296.



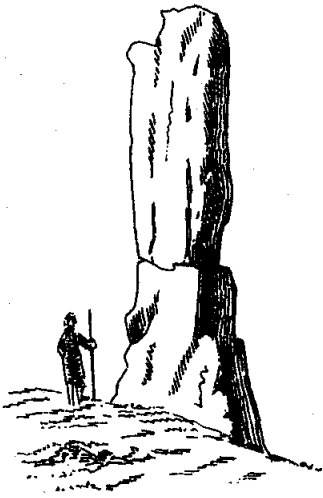
1. At Penrith, Cumberland.



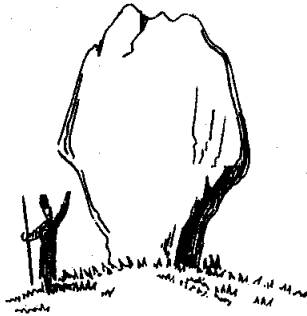
2. At Shechem, Judee.



3. A Tomb, Sardinia



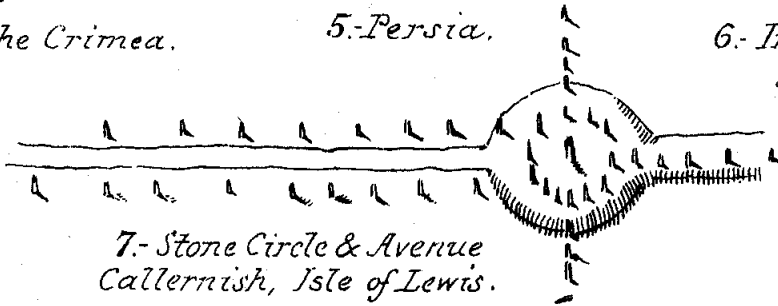
4. In the Crimea.



5. Persia.

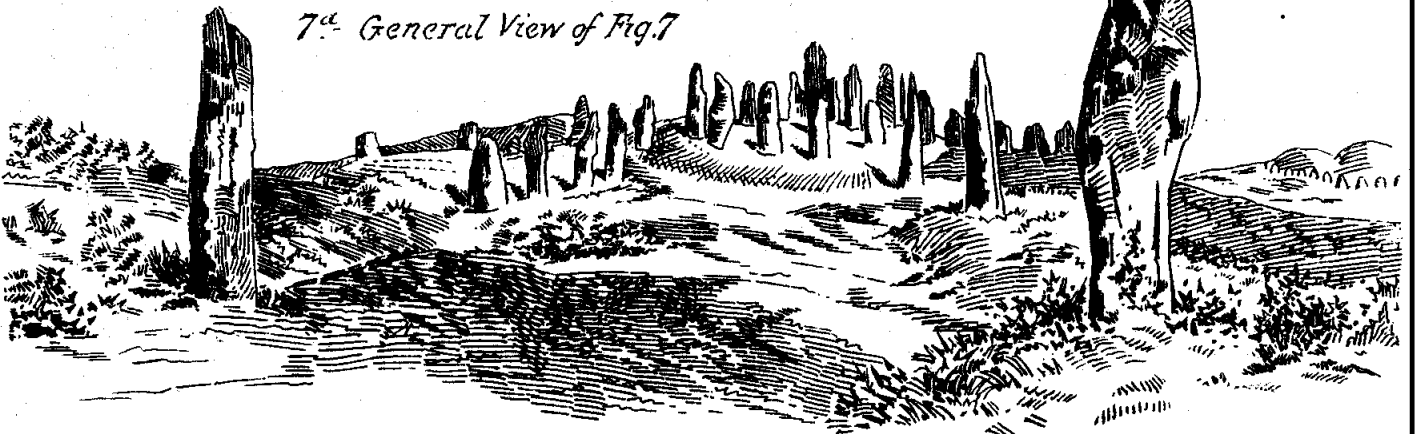


6. Incised stone ball, from Aberdeenshire.



7. Stone Circle & Avenue Callernish, Isle of Lewis.

7^a. General View of Fig.7



ably resembling in the upper part or *glans* the *Helio-agatho-belus* of the temple of Venus at Emisa; Fig. 8 of this plate also shows the temple in Section and Elevations as given in *Waring's Monuments*.

The rudest Irish idol appears to have been the "*Crom-cruach*,"—"a great erect stone." Sometimes these were of *black wood*, plated with thin gold, chased in radial lines, denoting that they were "Sun-stones." The Ultonians had a favourite idol called *Kerman-Kelstach*, which had for its pedestal the golden stone of Clogher, like, says Moores the first Grecian Hermæ. The two Phenician columns to Fire and Wind had windows at the four cardinal points, and were sculptured with the zodiacal signs, a very common thing among sufficiently educated peoples. The first sculpturings we see on these among illiterate races, is that winding ascent to all Meroos, like those on the Tumuli of Kentucky and Bretany (Plates VI., 10; VII, 7), reminding us of a natural peculiarity of Lingams. The Skoti, or Kelts of Scotland, marked theirs with strange side lines and curves, solar and serpent hieroglyphs, as shown in Plates IX., 1, 3; XI., 4, 2, 11, and as in this Newton stone of Aberdeenshire, drawn from a large original sketch kindly sent me by Col. Forbes Leslie of Rothie-Norman. One race is supposed to have erected the stone simply as a Phallus; the succeeding one to have engraved or scratched its sides, and a third to have executed the large characters.

But I must now hasten on to make a few general observations upon the marked Phallo-Fire Worship of the Greeks and Romans, too commonly called "Fire and Ancestor-worship," it not being perceived that the ancestor came to be honoured and worshipped only as the *Generator*, and so also the Serpent, as his symbol.

The "Signs" or *Nishāns* of the generating parents, that is the Lares and Penates, were placed in the family niches close to the holy flame—that "hot air," "holy spirit," or "breath,"—the active force of the Hebrew B R A, and the Egyptian *P'ta*—the "engenderer of the heavens and earth,"¹ before which ignorant and superstitious races prayed and prostrated themselves, just as they do to-day before very similar symbols.

The Greeks and Romans watched over their fires as closely as do our Parsees or Zoroastrians. The males of the family had to see that the holy flame never went out, but in the absence of the head, and practically at all times, this sacred duty devolved on the matrons of the home. Every evening the sacred flame was carefully covered with ashes so that it might not go out by oversight, but quietly smoulder on; and in the early morning the ashes were removed, when it was brightened up and worshipped. In March or early spring it was allowed to die out; but not before the New-Year's

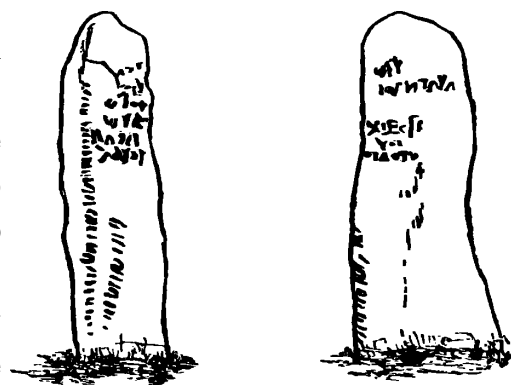


Fig. 164.—TWO VIEWS OF THE NEWTON STONE, ABERDEENSHIRE.

¹ Gen. i. 1, and *Mankind, their Origin and Destiny*, by M. A. Balloil, p. 530.

Fire had been kindled from Sol's rays and placed in the Sanctuary. No unclean object was allowed to come near Agni; none durst even warm themselves near him; nor could any blameworthy action take place in his presence. He was only approached for adoration or prayer; not as Fire, which he was not, but as *sexual flame*, or *Life*. Prayers were offered to him similar to those Christians use; and with most, he held just such a mediatorial office as Christ does. The Almighty was addressed through him, and he was asked for health, happiness, wisdom, and foresight; guidance in prosperity, and comfort in adversity, long life, offspring, and all manly and womanly qualifications. His followers were taught that it was the most heinous sin to approach him with unclean hearts or hands, and were encouraged to come to him at all times for repentance and sanctification.

Before leaving the house, prayer had to be made to the sacred fire; and on returning, the father must needs do so even before embracing his wife and children. Thus Agamemnon acted, we are told, on his return from Troy.¹ Sacrifices, libations, wine, oil, and victims were regularly offered to the Fire, and as the god brightened up under the oils, all exulted and fell down before him. They believed that he ate and drank, and with more reason than the Jew said this of his Jehovah and El-Shadai. Above all, it was necessary to offer food and wine to him; to ask a blessing before every meal, and return thanks when it was over, and these customs common to Essenes—Jesus observed in addressing IHOVAH before eating. From Ovid and Horace² we see it was thought pious and proper to sup in presence of the sacred flame, and to make oblations to it. There was no difference between Romans, Greeks, and Hindoos in these respects, except that Soma wine in India took the place of the grape of cooler lands. All alike besought Agni by fervent prayers for increase of flocks and families, for happy lives and serene old age, for wisdom and pardon from sin. We see the great antiquity of this faith in the well-known fact that even when the early Greeks were sacrificing to Zeus and Athene at Olympia, they always first invoked Agni, precisely as had been ordered in the Vedas some 2000 years B.C., and probably as he had been invoked many thousands of years before the art of writing was known. More will appear in my chapter on Greek and Roman Faiths as to the Lares and Penates of later Roman history, but let us here try to identify these "Gods of the Fire-place" and show their place in other faiths.

It seems extraordinary to Asiatics—as I have often found when conversing with them about Roman faiths, and what Europeans believe in regard to them—that this matter is still so misunderstood in Europe, where the worship of the Lares and Penates is usually held to be in some mysterious way the worship of the dead, and the ancestors of the household! No clear attempt has yet been made to my knowledge, to unravel this subject from the confusion in which it lies, and set forth in their true light those Gods here veiled, but with none of the cunning which disguises the Eduth or "Testimony."

¹ Rev. T. C. Barker's *Aryan Civil.*, p. 2.

² Hor. Sat. II. 6. 66; Ovid, Fast. II. 631; Petron. 60; Barker, 3.

The Rev. Mr Barker remarks that human souls rendered divine in death, were by the Greeks termed Demons or Heroes; by the Latins, Lares, Manes, and Genii; that *hero* properly means a dead man! and that the Manes, if benevolent, were called Lares, if ill-disposed, Larvæ; all of which information is nothing to the point, nothing new, but half the truth, and a long way from the real pith of the matter, which is briefly this: that Penates are Lingams or male organs; and Lares, Yonis, or female organs.

These symbols often doubtless represented ancestry, but rather grossly so before the days of statuary and painting, and were placed over the family hearth just as we still place there the pictures or forms of our reat dead ones. So in family niches near the sacred fire we see, as I have often done in secret nooks of Indian domiciles, small rudely formed figures in stone or baked clay, elongated when these were Penates and represented Males, but *ovate* when Lares, or the female dead of the tribe or family. I would not, however, call these "household gods," except in the same somewhat jocular sense that we call the treasures of art in our homes "our gods." It is quite correct, however, to call them the *Manes* or "Good Ones." Italy claimed a good Goddess as *Mana*, and called a god-less or cruel one—*Im-manis*.

As the cremated dead, and those whose bodies bleached on a foreign shore, had no tombstones, it was necessary, in order to have them in remembrance, to place some fitting symbol or relic of them near the god of the household—the sacred hearth. This was not Phallic Worship exactly, yet Lares and Penates are Phalli, and when not sufficiently demonstrated by general shape, it was usual to place the attributes of Priapus or Venus on the blocks;¹ and as the male and female organs, sun, fire, and fertility were objects of popular worship, these Phalli came to be adored with the other *Maha-devas* of the race. The Lares and Penates represented the *past* vital fire or energy of the tribe, as the patriarch, his stalwart sons and daughters did that of the *present* living fire on the sacred hearth; and it is this identity of fire with living man and woman, and with the Lares and Penates, that seems to stagger Europeans who have not fully grasped the significant symbolism of the faiths, especially when they read in *Servius* that "*by hearth-fire, the ancients meant the gods, the Lares;*" so *Virgil* calls Fire, Penates, and Penates, Fire, in an apparently very indifferent manner. Hector says to Eneas that he is about to commit to him the Trojan Penates, while it is but the fire of the hearth which he hands him.² We have another proof that the sacred Fire-god was the greatest ancestor, in the acknowledged custom of calling the Fire after the greatest Patriarch of the family. Englishmen as well as Easterns similarly speak as in the phrases, "scion of the house of the Sun," or of Orleans, Plantagenet, &c., and so we hear Orestes bid his sister "come and stand by the fire of Pelops" and Eneas says that he carries over tha sea "the Lar of Asaracus."

As none but a blood relation could worship the Hearth-fire, or touch a tomb, so there was in this worship a certain amount of secrecy, which has perhaps led to our "secret

¹ This was also placed on Litui, the Caduceus, &c. ² Ser. in En. III. 134; Barker, II. & III.

prayers" in the family, or, as we say, "in private;" for "my God" was not "thy God;" so, "sacrificing at the hearth" meant "thou art indeed one of us," or "one who carest only for thine own family." The family hearth was concealed from the gaze even of visitors, the gods being called *θεοὶ μυχιοί*—"gods of the recess," or secret or occult gods, which I believe in more ancient days meant "deities of the secret parts." The Rev. T. C. Barker, to whom I am so much indebted, hesitatingly confesses that *there were certain "peculiar ideas about generation"* in all of this!—the ancients "believing that the re-productive power resided solely in the father, who could alone transmit the spark of life," which, of course, is the cause of the honour to and deification of Patriarchs and Fathers, and explains why the Patriarch was at one Prophet, Priest, and King, and why neither sons, daughters, brothers, nor sisters of the great Patriarch were of any account in his presence. "The eldest son," says Manoo, "is begotten to perform the duty," that is to rule, when the rather fails to "perform the necessary *Shrādas* and sacrifices, and carry on the family fire," that is to beget children, for "by children a man acquits his debt toward his ancestors and secures his own immortality." The extinction of the family, says the writer of the Bagava-gita, "is the ruin of religion." "If a man die without sons," says the Jewish Lawgiver, "let his brother marry the widow and procure him children;" and in accordance with this universal belief, Athens, following older peoples, declared that it was the duty of the chief magistrate to see that no family ever became extinct. Sparta and some other States deprived a bachelor of citizenship, whilst Rome, by legal enactments, commanded that every citizen should marry.

These, and all the states of the Mediterranean and Persia had, like India, baptismal forms connected with Fire. With the Greeks and Romans the baptismal ceremony took place between the ninth and twelfth days of birth and generally commenced by women seizing the infant and running round, or darting through the fire with it. So also at marriages, fire was the active and "covenant god." No account was taken of a bride's faith; to marry was to embrace the husband's religions, to be to him *in filia loco*, and to break entirely with her own family; nay, marriage was for long entered into with a show of violence, as if to demonstrate the separation. It certainly reminds one of early times when men thus obtained their wives. The principal part of the marriage ceremony was to bring the bride before her husband's hearth; anoint her with holy water, and make her touch the sacred fire; after which she "broke bread," or ate a cake with him. Fire was also the God who witnessed the separation of husband and wife, which, if there were offspring, was a rare and difficult act; but if the couple were childless, divorce was an easy matter.

In the root of the term *Agnatus*—"Relation," I believe we see a word sprung originally from Sun or Fire, or both—probably from the Sanskrit *Agni*, though in Latin days said to be from *Ad*, and *Nasror*. We want to get at the root *Ad*, which is equivalent to Ar, Ak, Al, etc., and comes, I expect, from Sun and Fire. I speak of Vedic

days. Everything connected with blood used to be connected with Fire, hence *Agnatio* may have been *Relation by fire*, for the *Agnati* could only be those of the Fire or Father's side: no service by bond or free-man, however important, could in early days make an *Agnatus*, and none but he could partake of or touch the sacred Fire. The adopted one could only be *present* at the daily worship,¹ not partake of it, though he could share in all the feasts which followed worship; and I believe we see in some of the words given below, selected casually from ordinary dictionaries, the same *idea*, viz., that relationship signifies springing from the same fire.² Ag and Ar—the Sun, are generally convertible terms, and an Argo (Sanskrit Argha) was a Larissa or Lares, the *Agni-Mandalam*, or “place of fire,” of which came the Lemures, at whose *Lemuralia* in May the citizens solemnly marched with bulrush images of the Argei and dropped them into the Tiber. This being done in a month so sacred to fertility as May clearly signified the renewal of fertility, just as when all the old fires were extinguished and new ones lit from the Spring or Midsummer Sun. These Argei were said to represent the fires of every district in the city, and on the Ides of May, the Pontiffs headed by the Pontifex Maximus, and followed by Vestals, Pretors, and all citizens accompanied them to their bed in the sacred stream. The Argei, during most of the Republic and Empire, were thirty in number, and always made in the form of men³ (*εἰδολα ἀνδρoικελα, priscorum simulacra virorum*); which explanation, though it seems to puzzle the writer, is very clear to all who have seen Sivaik faiths in practical operation.

Thus, then, all relationship and descent of property had to do with the *generative fire of the Gens*, and so Plato and Demosthenes, and many old writers, assure us, that all who broke this bond ceased to be *Agnati*.⁴ Even now, if we discard the gods of our relatives, we shall find the full strength of the old rule, so far as the relatives of the present day can possibly apply it. The *Paterfamilias*, or even the *Curiaë*, headed by their curate, can still show the unbeliever in English rites, and idols, that the laws of the Medes and Persians have not changed in regard to the “Fire of the Hearth” and the “property of the Gens.” It requires not only strong independence of

¹ *Aryan Civil.*, p. 62.

<p>² Agapé. . . . Love. Ager. . . . A field. Agnos. . . . A lamb. Agonius. . . The God. Agona. . . . Libations to dead. Agon A leader. Age A warning word at sacrifices. Agenor . . Father of Kadmus and brother of Belus; descended from Argos. Agenora . . The Goddess of Activity (a fit wife for the active God Agni), for whom Rome built a temple on Mount Aventine. Aglibolus. . The Shiner, a name of the Sun. Agamedes . Prince of Orkomenus, and brother of</p>	<p>Trophonius, who lives in a cave with a column by its side, and to whom rams were offered. Agreus . . . A surname of Pan. Agrotēra . . A surname of Artemis. Aremorika or Armorika, land of this worship. Ares God of War—The Sun. Arestor . . . Father of Argus and guardian of IO. Argæus Mons.—A sacred snow-capped mountain. Arges The eldest son of the Kyklopians. Argiva . . . A name of Juno and of Argos. Argos The boat and city whose citadel was Larissa. The Argei—Phalli of the great chiefs of the Capitoline.</p>
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³ Smith's *G. and R. Ants.*

⁴ *Ar. Civil.*, chap. xiv.

thought and character, but of income, to honestly avow heterodox opinions, even in these days. This is the case with men, and much more so with women, who, in departing from the beaten grooves of orthodoxy, are too often condemned by the opposite sex as unwomanly, and positively avoided by their own.

So particular was Athens as to family, or as we term it "blood," that if a man left but one daughter, his nearest male relation was the heir; and this relation, nearly allied as he would be to the daughter, yet was bound to wed her, and she, if already married, had to quit her husband; in the same manner, if the heir already had a wife, he had to leave her and take the hand of his near relation. These were also the laws of the Twelve Tables¹ which were modified in Justinian's time. Whoever was emancipated from paternal worship lost all right to inherit, and he who was adopted by initiation into the family worship gained the same right. The rights of property were beyond the power of Wills, till Solon's law permitted this in the event of there being no children, but even then it was almost impossible to will away property. It was as the representative of *Agni* that the father was almost deified in the family. His will was supreme over all his descendants married or unmarried. He could even refuse to admit the new-born child into the tribe or *gens*, though its parentage was undisputed, and none could join the family cult till he gave permission;² all life and property were thus in a sense his, and the state had often to limit his power. He was high priest and king, nay deified as one of the *Dii Gentiles*, and was bound to legislate and teach all that was good and ennobling, chaste and pure; and the sacred hearth-fire was considered the very personification of these last attributes. None with impure hearts or hands were to presume to approach *Agni*, and therefore the Rev. Mr. Barker and M. Coulanges freely acknowledge that "*it was perhaps in the first instance from Fire-worship, that is from Maha Deva's faith, that the foregoing lesson in morality was derived.*"³ "Faith," and even sacrifice, was of no avail here; "the god repelled the evil-doer, nay thinker, *admitting no excuse as to intention, nor any distinction between voluntary or involuntary crime;*"⁴ all must stand or fall by deed, not words.

In time the GENS or family was extended to a group of families, in Greek, PHRATRIA, and in Latin, CURIA; though the latter signifies *a band of sons*, and the former *of brothers*, and this necessitated a somewhat more public, general, and greater deity, with larger altar and fire than that of the private "Hearth." Hence also was required some special person to attend to this altar, so that we then hear of the *Phratriachos*, *Curio*, or *Magister Curice*, who presided not only over all the rites and sacrifices of the faith, but in time became the Moses and Aaron of the tribe, which was a union of Curie. This was the politico-religious phase of all Arabian tribes, of which Jews formed one when first known in story. The head of a tribe was called *Tribunus* or *Phylo-Basileus*. The terms *Quiris*, *Kurios* and *Curio*, (hence our office of *Curate*) are

¹ *Aryan Civil.*, pp. 39, 40. ² *Ibid.*, Chap. xii. ³ *Ibid.*, xiii. ⁴ Smith's *G. and R. Ants.*

very ancient. Professor Schmitz¹ tells us that of the “various etymologies of the word which have been proposed, none seems so plausible as that which connects it with the Sabine word QUIRIS or *Curis*, whence the surname *Juno Curitis* among the Sabines.” So that here is another instance of men holding sacred offices being called after the Phallic god and his symbol, for “*Romulus was the QUIRINUS*,” so called from the Quiris or Sabine Javelin, the very Phallic head of which is seen, as commonly represented in religious insignia, at page 185. The Sabines and their city were called after their Cult, *Cures*, and “when Romans began to coalesce,” they too were called from their faith *Quirites*, for Mars the great father of Romulus, was their Quiris to whom they cried: “*O Pater, O Genitor, O Sanguen Dis oriendum*,” and depicted with glittering armour and javelin in hand, a correctly figured Solar god. Romulus was held by many to have ascended alive into heaven from the Via Albina “in a golden radiance,” (some such solar figure as the Jews associated with the ascension of their seer Elijah), and on this occasion all good and unsectical Romans believed that a voice was heard in the heavens directing them to “set up altars and worship Mars under the name of Quirinius,”² at least so said a wise and religious senator, Juninus Proculus, who considered it a sacred duty to propagate pious myths; hence, the unwholesome crop which is everywhere presented to the historian.

The Quirinal hill had, however, even an older name than Mount Cures, and one, I suspect, connected with Agni, viz., *Agonius*, through that suitably named *Goddess of Activity*, *Agen-ora*, to whom the Romans built the temple of Remurium on Mount Aventine, a hill apparently more particularly devoted to the Yonite form of the faith, as we notice on it principally temples to the female Energies, as to Diana, the Bona Dea Juno, and Luna, though “Hercules the Victorious” was of course permitted beside such Queens. Remus (from which Remurium) was the *Abel* of this faith, and his murder by a brother probably marks the ascendancy of the Palatine or Lingamite sect over the Capitoline or Aventine Arkites. Rome refused to admit Aventines as citizens till eight hundred years after Romulus, and it was this patriarch who founded the *Curia Calabra*, that spot to which the Curia called³ the people together to offer sacrifice, and to declare the Calendar, although I suspect that the root of this word is rather to be sought for in Kali or Kala, that is Siva, whom the Quiris or Spear represented. *Calo*, wood, as shown in Littleton’s Latin Dictionary, is from the Greek *Kalon*, and connected with Kalo-phoros or Xulo-phoros, a servant who stands with a baton, club, or rod of office, which the *Curio* here did. Just as the commander of a force “strikes down” (*Calāre* in Italian means this) his standard in the centre of the ground where he halts or encamps, so he who leads Quirites, strikes his Quiris into the ground as his symbol, and as we see generals or leaders still set up their standards when they encamp. This worship, says Danet, came from Phenicia, Egypt, Phrygia, and Samothracia, to CRETE, where it appears we first hear of *Curetes*. The Court of the

¹ Smith’s G. and R. Ants. ² Danet, Dict. of G. and R. Ants.

³ Said to be from the Latin *Calare* to call together.—Danet and others.

Salii on Mount Palatine was called the *Curia Saliorum*, and that Phallic Fire was the god we see by the thoroughly accepted tale told by Tully, that though a general conflagration at one time reduced all on the hill to ashes, yet the fire injured none of “the Augurial staff of Romulus.” Here a Daniel and all his company escaped unscathed. Livy states that the first *Curia* were called after some of the celebrated Sabine ladies, and this and the presence of ladies may be the cause why the great Eucharistic *Repasts of the Curia*, which continued down to the days of Augustus, were called *Agapæ* or “feasts of Love.”

Christianity has little if at all changed the form of ecclesiastical rule and government. The Curio (Kurios of Atika) was the Priest who had a *Cura Curia*, care of love¹ for the people and their sacrifices, and who had special charge of widows and orphans, particularly of those at whose birth and wedding rites he had officiated; these he protected even from their own kinsmen, duties which Curates still assume. The Curio performed all the rites and ceremonies as executives of the bishop—and all the Curios were under an Archbishop or Pope, called *Curia Maximus*. The Priests chose their bishop and took their selection to the Archbishop for confirmation, and the assembly of Bishops chose the Curia Maximus, although many civil rulers, like the German Chancellor, object to this now.

Every Curio had at first only one fire-altar, at which he and his family worshipped; then a *sacellum*, or sacred cell, to which the people came, single or in groups as they felt inclined; and lastly, a great hall, which came to be called the Curia, where all the *Curiales* assembled to discuss politics and finance, as well as religion; although, as “the place of the gods,” even when the Curia became the senate house, it always maintained a sort of religious character. The original niche, or *cella*, by the sacred hearth, became in time “the dwelling,” or *Naos*,² *par excellence*, and was even considered more holy than the Lares and Penates, nay, even than the fire for which it had been built, a feature very common in ancient faiths, as we see in the case of the Jewish Ark, which although constructed only for the “testimony” became the great object of worship from David’s day, till lost in the Persian captivity. So also the *Al-Kaba* of Meka, though only built for its “testimony,” has long been worshipped on its own account as “the ark of life.”

Another significant feature of the Phallic faiths of Greece and Rome, was the entire separation of every family from every other, by a line, fence, and neutral ground, which it was almost always death to pass. The angles were marked by Hermes or Termini, which, in shape and position, were also very characteristic. The Rev. Mr. Barker remarks, that the ceremony of erecting these Hermi “was intended to constitute the terminus a representative of the domestic worship,” *that is a Penates*, or Maha Deva. “After a hole had been dug, the Hermes was raised on the brink,

¹ In Italian *Calere* signifies “to love” as well as “to care for” one.

² *Naos*, said to be from *naio*, “to inhabit,” but more likely from *naus*, the ark-boat of life. I beg my readers to remember what I have already urged

as to this attempt to get at the *Roots of Faiths*, not merely the Roots of Greek and Latin words. *These are no sufficient roots, for terms connected with Faiths existing long ere these comparatively modern language were known.*

and crowned with garlands; then a victim was slaughtered in such a way that the blood ran into the hole; embers from the sacred fire were thrown in, perhaps with cakes and fruits, honey and wine; after which *the block of wood*, or stone, was fixed in the hole." Now, mark that this, like all true Solar rites, had to be annually performed, and at fixed solar phases. All fires had to be lighted once a year, from Ireland and the Nile to the cradle lands of our race, and people had to perform "Rogation rounds" as the Lord Mayor of London, or his deputy, does to this hour, on the day when the "Lord of Hosts" ascended up on high.¹ So this "sacred act (the Termini rite) had to be renewed every year with libations and prayers,"² for the Terminus is the Tet, Set, or Hermaic god, and one, too, of a most enduring and immovable character, as I have often experienced in India when trying to remove a Maha-deva, in order to improve the communications of a town or district, or even construct an irrigation work. Openly and publicly it is scarcely possible to move a Lingam shrine, and hence the Roman legend, that much as Jupiter required and ought to have the first place in the Capitol, he could not displace the Hermes or Terminus, showing that he was second in age, and here in position, to this Lingam deity. In the native capitals of India, Odeypore, Jeypore, &c., I have seen all the efforts of British officers, political or other, entirely fail to induce a Hindoo Maharaja to allow even the most miserable little Lingam shrine to be removed; and so we may see in the very midst of the fine streets which the enlightened ruler of Jeypore has constructed, the most shocking little Lingam impediments to traffic. To move a Lingam was thought equivalent to effacing whole families, nay, to destroying the fertility of a people; for it is held to anger the god of procreation, which these little cones, or eggs stuck up in a platter of mud (the Argha) represented; and none—be they kings or peasants—dare here presume; there they must stay "to all eternity," as the Rev. Mr. Barker and De Coulanges correctly inform us in regard to similar objects of Greek and Roman cult.

The Etruscan law thus cursed the person who touched a Terminus:—"His house shall disappear, his race be extinguished, his land produce no fruit," &c.; and hence this immoveable god became the safest possible landmark. I have often availed myself of a similar religious feeling, by marking lines of survey over rocks, or stones, or on trees, with *red* coloured lines or dots, red being Parvati's sacred hue—fertility, and much as the cultivator feared to see a theodolite laid across his family soil, still he would never try to efface its red track, unless he was an "educated sceptic," which our schools and chief cities have not been slow to produce, and which we thankfully welcome. Although the *gens*, or family aggregated into Curiaë or Phratriaë, and hence Patria, as persons of one country, still the religion of each *gens* and its patriarch remained the same. No one tribe could be mixed up with any other; even when the nation was formed by the massing of tribes, it was found conducive to good conduct

¹ "The Lord of Hosts" is of course the Sun, and his great Ascension day—the 14th May, nearly the period of "Rogation," for all ancient fetes were moveable.

² *Aryan Civil*: p. 32.

and emulation, to retain the distinction both in times of war and peace, a kind of *esprit de corps* which we still keep up in a modified form, especially in our Highland and Welsh Regiments. Roman as well as Jewish law made each select its Tribune, and the Tribune represented the patriarchs of the people. Still no fire or altar-place was extinguished; all remained as in the days of family isolation; and no attempt to have only one altar—like Solomon, when he built a place for his Jahveh in Jerusalem, and denied to the Samaritans their own holy mounts—ever long succeeded. Rome found that though she had agglutinated many tribes into one city, yet that she dared not shake the social basis. The several districts had no objection to subscribe and form one fire temple, and each to contribute towards this public fire altar two Vestales; yet no tribune or patrician was foolish enough to require that there should be no sacrifice “except at Jerusalem.” The Eumolpidæ worshipped Demeter in Eleusis; the Kekropidre, Poseidon and Athene on the Akropolis, and Ares, their guardian deity on the Areopagus, and so on; and although in time a few gods and holy places fell off, and the great ones had still a larger gathering, yet the principle remained the same up to the latest days of both Greek and Roman dominion.¹ All Greece agreed to worship at the Prutaneum of Athene Polias, though never to set aside the local Prutanes. The same secrecy was kept up at the public hearth. No stranger dared appear before the public city-fire either in Greece or Rome, “indeed the *mere look* of a person foreign to the worship would profane a sacred act,”² and disturb the auspices. The very name for stranger was *hostis*,³ or enemy to the gods. When the Roman Pontiff had to sacrifice out-of-doors, he veiled his face so that the chance sight of strangers might be thus atoned for to the gods, who were supposed to dislike foreigners so much, that the most laborious ceremonies were undertaken if any of these passed near, not to say handled any holy object. Every sacred fire had to be extinguished and re-lit if a stranger entered a temple; and so in India, every sacred place must be carefully purified if a foreigner (ruler and highly respected though he may be) pass too close to a Hindoo shrine. I have seen Government servants under me, and Sepoys, who meant no disrespect, throw away the whole of a day’s food, and dig up the little fire-places they had prepared before cooking and eating, because by accident or oversight, my shadow had passed over it; though sometimes, if there were no onlookers, this extreme measure was not carried out, partly out of regard for me.

The Rev. Mr Barker assures us⁴ that in the case of Roman and Greek rites, as at a sacrifice, “it was death for a stranger to enter the sacred place marked out by the priest for the assembly.” So the right of entering sacred places in India is a delicate matter, in regard to which most Englishmen are very careless and indifferent, considering it an insult that they cannot go where others tread, and enter shrines with the crowd of Hindoo worshippers. The expulsion is thought to carry with it an idea of unclean-

¹ *Aryan Civil.*, 77.

³ Macrob. i. 17. Virgil calls a strange face, *hostilis facies*.

² Ovid, *Fas.* ii., 16.

⁴ *Aryan Civil.*, 131.

ness, which is of course altogether a mistake. The Moslem has, to some extent, got over the repulsion of feeling at seeing an unbeliever look upon his mosk and the faithful at their prayers; but he does not like it, and still turns us away as Kāfirs or unbelievers from many tombs of his saints. These tombs—equivalent to the Roman's *Hearth*—still exist in great abundance, and are fervently worshipped by the great mass of the ignorant; whilst the better-educated, when challenged, say they only go to such places as to “a hallowed spot” for prayer. The custom is, as usual, far older than the people deem. These tombs of heroes are, in fact, those of Genii, and the remains of that service which was due to the “gods of the city”—those who watched over and protected their children, and who though dead, were still held to live and act for those who remained faithful to their *Soil* and *Gens*. Long ere Mahomed was heard of, the *Pythia* declared in an oracle to Solon:¹ “Honour the chiefs of the country—the dead, who dwell beneath the earth.”

Besides the deities of the hearth, there were great national gods like Janus, the phallic “opener and shutter;” Jupiter, such another;² the wise Minerva, queenly Juno, Pallas, &c.; but here also tribal, if not family exclusiveness, prevailed; some saying “My Pallas is not your Pallas, nor my other gods your gods.” One loved Paul and denied Apollos, yet they held to the unity of the god-head, though they loved and retained that separateness and excluiveness which the sexual system had taught them was absolutely necessary for purity, as well as for continuance in people. One Pallas fought for the Greeks at Troy, and another for the Trojans. Argus, Samos, Rome, and her long and bitter enemy—the Etruskan city of Veii—had all Junos, and some of them two, but none save an Argive could approach the Argean goddess, nor a Roman, her of Veii, until the city and tribes were captured, when, just as in the case of their women, they could be removed to the Roman's home or Harem, or the conqueror could occupy the tenement of the conquered. So we see that most ancient nations, though sometimes condemning or ignoring the gods of their neighbours, yet carried them off bodily like their women, and adopted them. Now this shows us that Pallases, Jupiters, and Minervas, were purely sexual features, *alias* Lingams and Yonis, each necessarily sacred to one nation, and not the common property of all; and so also was it in the case of the Fire or Energy of Pallas or IOni. The same customs and ideas still obtain in Roman Catholic countries, where education has meagrely permeated the masses. “In Naples,” writes Mr. Barker, “every district has its Madonna, and the lazzarone who is devout enough before his own, will insult that of the next street; nay, two *facchini* have been known to fight with knives for the merits of their respective Madonnas,” just as Protestants have done about an attribute of Christ.

All early tribes carried one or more of their chief gods to battle with them, and latterly their symbols or insignia, as Christians do their crosses, eagles, &c. Yet the ancients, whether Greeks, Romans, or Jews, often freely acknowledged the greatness of

¹ Plutarch, *Solon*, 9.

² See Barker, quoting a multitude of authorities in his *Aryan Civil.*, 92.

the gods of their enemies, though they mostly considered their own greater. Macrobius gives us a prayer (iii. 9) used by the Romans to induce the opposing gods to leave the enemy: "O thou Mighty One who protectest this city, I worship and earnestly beseech thee to abandon it . . . to come to Rome and me and mine . . . and take us into thy keeping;" after which this pious enemy winds up by offering the god a bribe as Jacob did when he prayed to Elohim: "*If Elohim will go with me, in this way that I go, and will give me bread,*" &c. . . . "then shall the Jhavh be my Elohim, and this Lingam image which I have set up shall be (considered by me to be) Elohim's abode or symbol, and of all that thou shalt give me I will surely give the tenth to thee."¹ More potent means than prayers however were adopted by these ancient men to get possession of each other's gods. Love and solicitation, whether to gods or women, were good in their way, but stratagem and cunning were thought better, and freely adopted. Chivalry ruled that "all was fair in love and war," so the gods were fastened down with chains² in the innermost shrines, as the women were hid away and barred with bolts and fetters in the recesses of the household, fort, or sanctuary. Secrecy, as to the names, numbers, and abodes of the gods, early became imperative, and hence much of the too apparent darkness and misunderstandings in the writings of historians who have not seen phallic faiths in active operation.

Kitto, in his *Pictorial Bible*, labours heavily and ineffectually to explain such verses as I have quoted concerning Lingam pillars and the anointing of Stones. He writes in a distrustful and tremulous manner in regard to Gen. xxviii. 18: "The writer of this note on Lingams or Hermi, has himself often observed such Stones, usually seen in Persia on a conspicuous rock. Sometimes there are two, one upon the other." But, he adds, I was not "aware of their object until happening one day to overturn one that had been set upon another, a man hastened to replace it, at the same time informing me, that to displace such stones was an act unfortnuate for the person so displacing it, and unpleasant to others."³ This explanation, though not very enlightening to Europeans, nor to the person addressed, yet very decidedly confirms the statements I have already made regarding the immovability of the Lingam deity. The writer in Kitto here goes on to inform us that the stone such as I show in Fig. 93-III., page 218, as "*placed in the sanctuary of the second Temple*" was "*the stone which Jacob set up at Bethel.*" The Jews aver also, says this orthodox English clergyman (in confirmation of what I urge at page 162, on the authority of another clergyman), "*that the ark of the covenant rested upon it,*" and "that after the destruction of the temple, and the desolation of Judea, their fathers the Jews were accustomed to lament the calamities which had befallen them over the stone on which Jacob's head rested at Bethel;" which means, that they grieved, like good Sivaites, over the loss of the original Lingam of *Yokob*, for he, **יעקב**, was a female demi-god, as elsewhere shown. It is a mere fancy of the Jews that they ever recovered their ark-box, either for the

¹ Gen. xxviii. 20-22.—A free and good translation.

² *Aryan Civil.*, 95.

³ See Kitto and Bagster's *Comprehensive Bible*, freely rendered.

⁴ The italics are mine.

second or Zerubbabel's temple of the 5th C. B.C., or for the second Herod's, of 21 B.C. No doubt, if they had, it would have been the receptacle of the Lingam, or been placed over it like Soma, the moon, upon the upright Siva in *Som-nat*. As few Eastern conquerors take away a mere tribal Lingam—national ones were constantly removed—we may believe that Yokob's *Matsebah* would remain, and descend to the next conquerors of this unfortunate city, of which there were several before the Mahomedans. These are indeed said to be the culprits, for though Islāmis, they had long lost their own "black-stone," and could only show fragments of it or of another, for the adoration of the faithful; we find exactly such a stone as the Jewish one is described to be, viz., 18 × 3 × 3 inches actually built into one corner of the Al-Kaba, as is detailed in my chapter on Arabian faiths. The writer in Kitto's Bible here adds: "The Mahomedans are persuaded. that their famous temple at Meka is built over the same stone."

Public sacrificial, eucharistic, and memorial repasts existed long before the days of either Rome or Greece. We are told by Aristotle,¹ that the very old Italian races—Enotrians, Oskans, or rather *Op-iki* (serpent-worshippers), who were driven out by Sabines and Ausonians—had, like the Greeks, religious feasts in presence of sacred fire, which began with prayers, libations, and hymns to the gods. The Spartan religious repast took place twice a month, as in the case of some of its after-types of the present day, but a eucharist or thanks-giving feast, was also adopted on great occasions, as when Orestes returned to Athens;² to these festivals every good citizen was expected to go. The Odyssey describes such a "Sacrament," as we call it, at Pylas, when five hundred citizens sat down at nine long tables,³ which however is nothing to the Christian Sacramental festival of the Vernal Equinox. Truly, history repeats itself, and in these festivals it does so in very many particulars. Thus the Catholic Churches very soon ceased to ask the laity to partake of their "sacrament," and so the Athenian Prutanes had acted some thousand years before; for, in the time of Demosthenes, we are told that these Prutanes ate the repasts before the gods and sacred fire, instead of the *Parasiti*, or chosen representatives of the people; although these last had for a long time back been expressly chosen by lot to partake of the repast in lieu of the people;⁴ the object of drawing lots for the Parasites was to know the voice of the gods, who only spoke through such a medium. At first, the very highest importance was attached to what, in the days of the philosophers, no wise men troubled their heads about, and this too was the fate of Christian polemics, as in the occult matters of Homo-ousia and Homoi-ousia, &c. It becomes us as thoughtful men to consider whether we are not now also fighting about Bible Inspiration and the godhood of men, or godly men, in a manner which after-ages will smile at.

All who attended the Greek "religious repasts" were invariably dressed with care and adorned with flowers, the Prutans and all the priests being robed in white,

¹ Pol. iv. 9. 3, quoted by Barker in *Aryan Civil.*, 98.

² Athen. x. 49; Barker, 97.

³ Athen. iii. 5-9; 43-50; 339-341.

⁴ Plutarch and other writers quoted in *Aryan Civil.*

like many Hindoo and all English priests to the present hour. Barker thus describes the Greek Eucharistic Festival: "The whole feast was of a religious character. . . . Eneas finds Evander sacrificing amidst his people, who are all crowned with white flowers, and all seated at the same table singing a hymn to the god of the City. . . . The Senators feasted in the Capitol; the representatives of the Curiaë in the large hall of some temple; whilst, on great occasions, when all the people had to be entertained, tables were placed in the streets (Scotch covenanters placed theirs on the Moor), which at first the Pontiffs superintended, but afterwards certain priests called *Epulones*." Here, too, Christians have followed suit. The representatives of the Scotch Covenanters—the Presbyterians of our day, depute certain representative men whom they call Elders and Deacons "to wait on the tables."¹ The Persian got his Mithraic Eucharistic Festival from Zoroaster, who like his Indo-Aryan brother, used scrupulously to observe this. The Jewish Essenes, from whom Christ sprang, got both the "Passover" and "Supper" from the Mithraic faith. It was a most natural rite, seeing that the Sun was regarded as a personal deity, who at this season manifested himself with vast physical force. So men said they should solemnly eat and drink to his honour, praying and chanting sacred hymns of the same nature as:

" Into bread his heat is turned.
Into generous wine his light."

For his power, which as a personal god, would be flesh and blood, was then actually manifested in the abundance of grain and generous wine which his forces had poured forth upon earth. Here is the true origin of Transubstantiation and the *Real Presence*.

Verily, there is nothing radically new under the sun, if we only knew where to seek for its prototype! Long before this hallowed Vernal festival which I have described, it is said that most ancient Oskans—Ophiolaters though they were—used solemnly and religiously to feast and sing around their Prutanes, on the Akropolis of Athene, and we see the same rite again renewed here, as well as on the seven hills of the Eternal City. If Rome prayed and feasted at her Amburbalia or Amlbervalia when she besought the gods to preserve the walls of her city and the bounds of her territory, so did Jewish Priests purify themselves, their people, *gates and walls* (perambulating these last), praying and singing to their Jahveh with cymbals, psalteries, and harps, as they delight still to read of in Neh. xii., and Christians delight to imitate at consecrations.

As a Roman city was but an aggregation of families, so a Roman army on the move was but an image of the city. Sacred fire had to accompany the Greek, the Roman, and the Jewish camp. The Greeks, like most peoples possessing statues of their gods, carried these as well as diviners with them, whilst the Romans carried sacred fowls and augurs, and the Jews their Eduth-Ark, and all the paraphernalia of divination; and what so powerful as this Art? The Spartans stood calm

¹ Small coins like shillings are used throughout Scotland, called *Tokens*, which admit to the "Sacred Table," and some are stamped with *The Burning Tree or Bush*—the arms of the Kirk.

and prayerful on the battlefield of Platea, allowing the Persians to shoot them down rather than advance or even defend themselves, till their priests declared that the entrails of the fowls showed favourable signs. Truly, says the Rev. Mr Barker, every movement of these ancient men was controlled and regulated by their religion, and not an action or a habit was free from its influence;¹ true, this fervency—faithfulness unto the end, was *the result of fear and the hope of reward*, but what religion does not instil the first and promise the latter, in order to keep its multitudes in thrall?

“What will you give us in place of our faith and our book,” cry all timid ones when unable to combat history and common sense, and anxious to fall back again into their “sleepy hollow.” They have not yet seen that Fire, Sun, and other such objects gave, for thousands of generations, the same firm “faith and confidence,” which Europe now has in many insubstantial myths and false “history” if we may place two such words in conjunction. When all the world worshipped sexual symbolism, Sun, and Fire, these faiths inculcated honour to parents, kings, and “all in authority,” and Fire was the first teacher, among Greeks and Latins, of every social and political virtue;² it made and unmade Arkons and Kings according as they were true to their religion, and “lived by faith” as well as works; and on its downfall, he adds, arose all the disorganization of Southern Europe. Now had that faith been reasonable or founded on reason, had the people loved *loyalty*, or law-observance, rather than mere royalty or king-worship, the change of their faith would have caused no such unfortunate disorganization, for our abstract beliefs are of very little consequence in comparison with our deeds. One of the greatest signs of our times is the progress of a fair “general education,” which has not only made men better than their creeds, but even indifferent about dogmas and forms; yet this is not always apparent, for “bread-winners” are too often forced to be “respectably religious,” to attend “all ordinances,” and keep in favour with priests, pastors, and masters; hence much of the inconsistency of conduct so often seen, and by none more honestly deplored than by the offenders themselves. In politics men are in advance of this, having cast aside that grievous error of the ancient world which held that the laws of a Minos, Lykurgus, and Numa were dictated by “the gods,” as the old Etruskan declared this of his great Tages from the seven hills of Rome, before there was a Roman. Strange that such a superstition or belief should supplant or suppress the soul of reason, which had generated these very laws. The law-abiding spirit of those days was, as Plato expressed it, “Obey the laws, and you obey the Gods.” Sokrates died in order that the laws might be obeyed, and Sparta graved on the rock of Thermopylæ: “Traveller, go, say at Sparta, that we died here to obey her laws.” These ancients gave “no preamble, and alleged no reasons as to why a law should be obeyed,” such being with them quite unnecessary, as all agreed they were divine; and therefore “obedience became a principle of faith,” and all were expected to die willingly to uphold every tittle of

¹ *Aryan Civil.*, 106.

² *Aryan Civil.*, 4, 15, 18, 29, 32, 45 &c.

the law. The covenanter might commit rape or arson, but he was always willing to shed the last drop of his blood for his covenant, or for a text of his Fetish.

Let me conclude this chapter with the words of a great philosopher;—"Ancient creeds and time-honoured formulas are yielding as much to internal pressure, as to external assault. The expansion of knowledge is loosening the very earth, clutched by the roots of creeds and churches. Science is penetrating everywhere, and slowly penetrating men's conception of the world, and of man's destiny. Some considerable thinkers are therefore of opinion that religion has played its part in the evolution of humanity, whilst others—and I hold with these—believe that it has still a part to play, and will continue to regulate the evolution. To do so, however, it must express the highest thought of the time. It must not attempt to imprison the mind, nor force on our acceptance as explanations of the universe, dogmas which were originally the childish guesses at truth by barbarous tribes. It must no longer put forward principles which are unintelligible and incredible, nor make their unintelligibility a source of glory, and a belief in them a higher virtue than belief in demonstration. Instead of proclaiming the nothingness of this life, the worthlessness of human love, and the impotence of the human mind, it will proclaim the supreme importance of this life, the supreme value of human love, and the grandeur of the human intellect."¹

¹ *Problems of Life and Mind*, by G. H. Lewis, I.

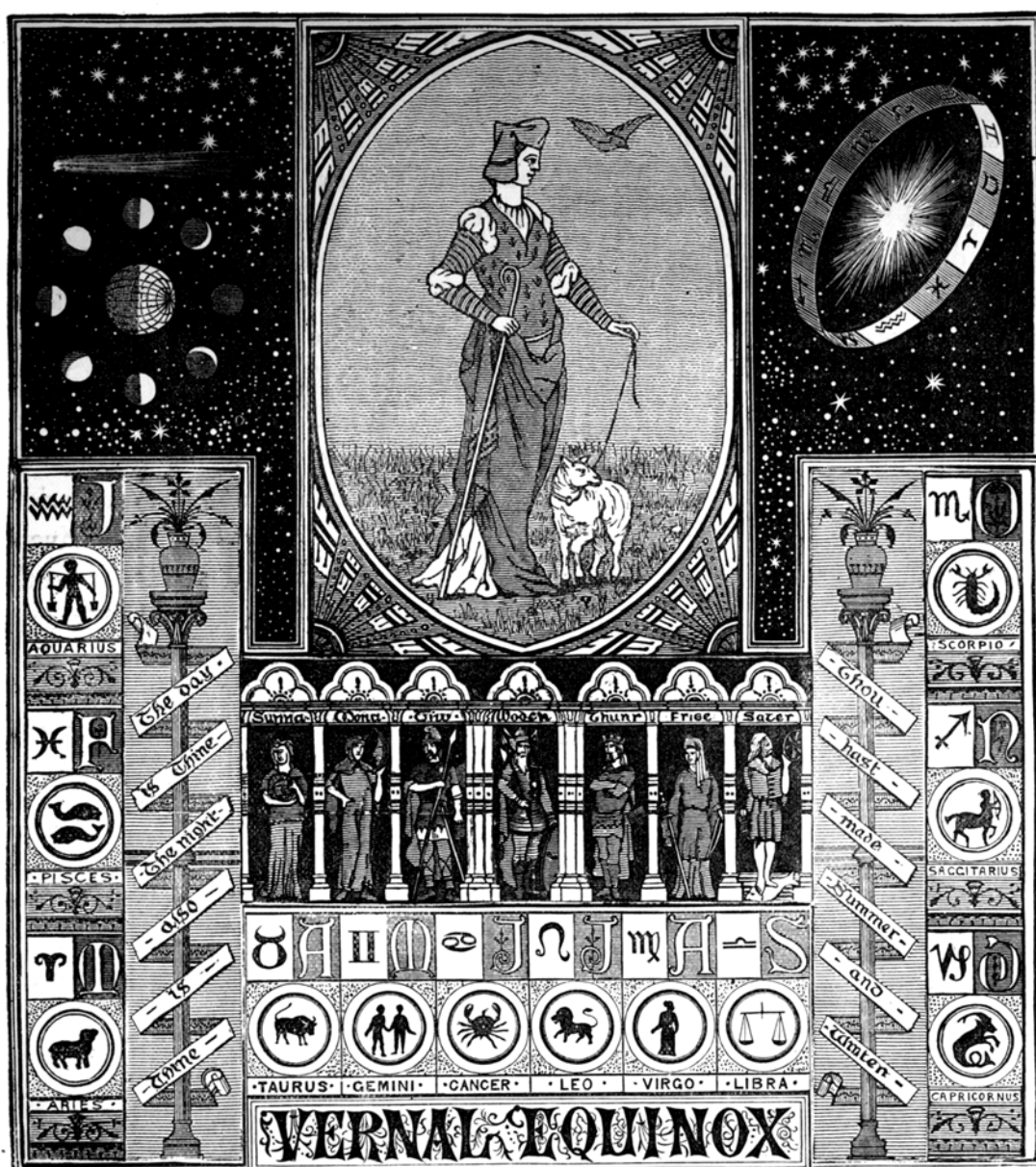


Fig. 163.

CHAPTER V. SUN WORSHIP.

LET us here imagine the great Solar Deity addressing the assembled Faiths of earth, and advancing his claims to be THE ANCIENT OF DAYS, and UNIVERSAL FATHER:—

I am the Light that lighteth every man that cometh into the world. I am the Sun of Righteousness who ever rise with healing in my wings. Behold my rays or wings proceeding as from a centre of fertility, which yonder ancient Egyptian, Kaldian, and Asyrian have pourtrayed on their cliffs, and dens, and

palaces. I have been Indra, and Dyus, Mitra, Mithras, and Adonis; the Ram of the Nile and the Ganges; the Al of Arabia, and the El of the Hebrews; whilst¹ others called by *Ormazd*, “The Light God,” and “The good principle.” For me did yonder strange untutored hands and minds erect columns and circle of stones in every corner of your planet; in deserts and “high places” overlooking the graves and homes of their ancestors, as well as near the busy marts of industry. In my genial up-rising I was proclaimed the *Agnus Dei*, “The Lamb of God,” the On or Am-on of Egypt, of Greece, and of Rome; because I then left Tartarus to triumph over the powers of Darkness, of Typhon, Ahriman, Scorpio or the Serpent, as ye variously named him. I am the mysterious and weakly child whose *Dies Natalis* ye still call “*Natalis Invicti*,” and have as with one voice placed on the eighth day before the Kalends of January, or on the twenty-fifth of your December. For me Sais, in far distant and dark days, lighted up her lamps, as ye still erect your Christmas trees and hang them round with treasures which ye all long at that season to receive from me. It was I who opened the womb of your virgins in all lands, whether of Sais or Isis; they of old Druid story—“The virgin *Paritura*,” or of Arabia, Mesopotamia, Baxria, or the hundred-named ones of far-off and fertile oriental imagery; yes, and also of her, your later idea, said to have sprung from Jordan’s banks.

It was me ye all pictured in your sweet Virgo, bringing corn in her hands in the spring time of the year, and whom ye called Atys, Themis, Maya, Mary, &c., and depicted as a loving young mother, nursing your yearlings. And still it was I, in fertility and mighty power, whom ye afterwards called Great El, Baal, Jove, Osiris, Ram, Jason, Jupiter, Hercules, Bacchus, and Dionysus. It was for me that the wise king—ancestor of your Christos—reared temples on the sacred mount of the Holy City of his Yahovah; and also for me that your ancient Christian fathers have to grieve fifteen hundred years after that event, and four hundred and twenty years after the birth of that babe in Bethlehem’s manger, that high festival was still celebrated to me, as Adonis or Mithras, in and around that sacred ftable.²

Were they not my priests whom ye foolhardily pictured as coming to offer gifts you your new *Son* of Righteousness? Was the tale of a virgin conceiving a child new to them? Nay, was it not, thousands of years before, writ in my Magian Planispheres? Ay, and much of the tale which your unknown Christian writers tell of that boy. Christ, ye say, like me, was born on the 25th of

¹ [I reproduce this affectation of long ‘esses’ exactly as it appeared in the print edition. — T.S.]

² St. Jerome complained in the 5th century A.C. that “the worship of the new-born Sun, Adonis or Mithra,” was then celebrated in Bethlehem.

December, cradled in a cave¹—"manger," some of you oddly state;² pursued by an angry king, as Typhon pursued me, but escaped through godly wisdom, and worked, as I did, many "mighty signs and wonders:" was "raised up," "buried, and descended into hell," and "rose again," like me, into Heaven, triumphant over winter. Women, ye say, wept for your Christos as for me—Tammuz of old, and for Osiris, and Bacchus. Yes, verily, thousands of priests have, ever since time began, chanted their solemn funeral dirges for my wintry entombing, and sung songs of triumph on my Easter uprising.³

Ye Christians have but followed my elder children of Media, Bactria, and Ind, in your sacraments, baptisms, eucharists, penances and strange consecrations, creeds and mysteries. My children have had in all ages to be admitted into my Church by water,⁴ and by various signs more severe than those ye now so mildly prescribe. For me, on my altars, whether on hill-tops, on battle-fields, or in secret dens of priests, has the world often been deluged with blood; for inasmuch as I create, so do I destroy; I am Roodra the fierce, and Siva the ascetic,⁵ and sacrifice and blood are dear to me. Nay, do I not still here many of you cry like my saints of old: "Without *Blood* there can be no remission of sin;"⁶ just as ye say when I am in Ares, and rising to power, bestowing fertility on your little planet: "it is the Lamb which taketh away the sins of the world."

Greece at this phase called by Jupiter-Amon, and clothed me with the skin of a Ram; but Persia called me a young Lamb, others Apollo, Kristna, and Christ,—"the High," "the Horned," and "the Anointed One." It is as a lamb your later sectaries love to represent me, whether as led for the sins of a people to the Jewish shambles, or zodiacally pictured wandering about the earth with twelves disciples, or as the Mighty Judge of your wild Apocalyptic visionary, standing on a mountain, conquerer of the dragon, and still surrounded by my twelve attendant signs.

I am "the Lamb," which, he says, "was slain," but also his "Lion of the house of IUDA," having horns and eyes which go "forth unto all the earth," the holder of that wondrous and mystic book, "sealed with the seven seals which no man can open." It is I alone who can do this, and prostrate before me, awaiting my commands, like "the four beasts and the four-and-twenty elders," "having

¹ Rev. G.S. Faber on *Origin of Pagan Idol*. III., 181.

² Some gospels ignore the "manger" and call it "a cave."—See that of "the Infancy."

³ Rev. G. S. Faber, III., pp. 311, 312.

⁴ Rev. G. S. Faber, III., p. 181.

⁵ Peor, "the Opener," (Moabite Siva) was also called by Phenicians "Adonis and Thammuz." *Clas. Man. on Odys.*, IV., p. 284.

⁶ [Hebrews IX, 22, slightly misquoted.]

every one of them harps and golden vials full of odours,"¹ which at my behest they are ready to pour down on an expectant universe.

Listen to the chants and praises of all the Christian world—"Worthy the Lamb that was slain to receive power, and riches, and wisdom;" "Salvation to our God which sitteth upon the throne." Only of late have ye substituted your dying man,² but still I hear you chant to me, "Worthy the Lamb that died," "*Agnus redemit oves*," or "*Victima Paschale*," and this at my *Hilaria*, as was done thousands of years before, with crosses, candles, torches, and every symbol of Fire-worship, with grave solemnity or with wild revelry, as befitted the age and constitution of my varied children. It was my fire that ever and again came down from Heaven to "light the world." Perseus, by my permission, lit the Magian shrine of old, and on me did the Roman Vestales wait in the vernal year to re-light all the sacred fires of that world-wide empire. But long ere that had the priests of most ancient Egypt touched my "blood-red rays," as I was painted over their vernal sacrifice of the three Lambs, and thus lighted their holy "Pile."

In later days I was that Egyptian Paschal Lamb, whose blood on their doors, said the wandering Edumeans, saved their race when the Fiery God passed over the land. It was me and mine they pictured in their strange, rambling, mystic tale of earth and Heaven's "creation." Mine were their six days of labour, and to me they owed a seventh of rest. My autumnal decline was the serpent which bit you, and caused you to clothe yourselves, and carefully to till the soil, lest ye died. All this, these poor Nomads borrowed from my far older and more learned followers, whose priests in later days came and blest that infant, "the Son given" in Bethlehem, my "house of bread," for I am "the Lord," and only "bread-maker." To that race and these Shemitic foundations do you indeed owe the growth which has sprung into this great Christian Tree, but from my lore and my children did you all get it, and at second and third hand, though I will not say without a substratum of fact.

Not only in Western Asia was I conceived in a Virgin's womb, but the moanings of the goddess Sais,³ as she brought me forth, I heard from earth's remotest bounds, and my child Boodh, and Somo-Kodon, of far-off Siam, and many another in China and her isles, have all claimed me as of a Virgin born; indeed, their best and greatest were from my "overshadowings" of virgin wombs. In the icy North I was fierce Odin with all his solar myths,

¹ *The Apocalypse* [scil. of John], V., 8.

² In 680, during the Pontificate of Agathon, the Sixth Council of Constantinople decreed that a man rather than a lamb should be shown at the foot of the cross.

³ [Qy. "goddess of Sais" (Neith). — T.S.]

and there to Hell they also sent me with weeping and wailing; and still, though by another name, do you on Good Fridays consign me metaphorically to my tomb¹ with solemn chant, and welcome me back again to life, after *three* days, as ye strangely make it out, with your Easter-morning songs of joy. That, *my morn*, is precisely three months from the Kalends of January, and my true disciples call it the eighth before my Kalends of April. Always, from remotest times and among all great peoples, have been my holy jubilees, and your paskal fires and candles, and priestly robes of pure white, have then denoted my rising brightness. Does not a bishop of the Christian church of your most holy place still shut himself up in yon Eastern tomb of Christos, and issue from it on my Easter morn with lighted tapers, crying that heavenly fire has fallen, and lit my symbols; and do not crowds then rush to grasp and prolong these my celestial rays? So not far from that holy vault, though long, long centuries ere the wild, rude races of Northern Jordan had emerged from their gross Phallic faiths, did Trojan and Phrygian heroes, with their new-born lutes, picture me as Dionysus and Bacchus, the Phrygian Atys and his loved Kubele of the cup—female as well as male, as my votaries sprang from the sacred shades of Ida or Olympus—both mountains holy to me. Who so zealous in their three days of paskal worship to the young white lamb of Atys—my earliest symbol—as the men and maids of Phrygian soil? It was for me they bound that youth to the holy tree, with my saints at its base, and offered their sacrifices.² In after times yon philosopher king saw and tried to explain to rude Christian races the cause of their festival, and him men vilified,³ as they usually do stern speakers of unwelcome truths. My Easter approach, he openly said, was that of a “Lord our Saviour,” and should be celebrated with pomp and mystery; and though laughed to scorn, none the less was my festival continued.

Variouly, indeed, have men pictured me—now as male, again as female, and sometimes partaking of both. Nay, some make me the offspring of the serpent, not by lovely Ceres, but by her daughter, Great Proserpine—the Queen of Death and Hell. As your passions—morbid, wild, or chaste-distorted me, so did ye call me Maha Deva, Lingam, Yoni, Serpent, or Fire, and depict me of fierce, or of sweet and heavenly mien; at times Siva or Bacchus, the bull-riding god—a soft and effeminate Dionysus; elsewhere the ruler of wild Bacchantes, distracted with passions like unto yourselves, the bearer of strange myftic rods,

¹ Rev. G. S. Faber, III, 121-127.

² This has been already dwelt on.

³ The Emperor Julian, after cross-examining

Christian Fathers as to the reason why they celebrated their Easter, told them that the Sun was their

Saviour.

carrying cabalistic streamers, and themselves garlanded with serpents—male and female Furies who ever held high revel, and presided over gross and unseemly orgies.

In my earliest form I was the “Grove,” Esh-el or Asherah, of that rude Shemitic tribe, which they “reared under ever green tree,” as well as Baal, on their “high places;” for as the Mudros or Hermon, all peoples placed me on high and conical hills, but I also loved valleys and sylvan retreats, and it was my oracle that whispered in the rustlings leavens of the oaks of Dodona, and proclaimed the will of Heaven in the cleft of the Delphic Spring, as well as from that other burning one, far out in the Lybian Desert.

I have been chaste young Diana, Artemis, and Io, as well as voluptuous Venus, Ishat, Lakshim, and Párvati, unyielding Juno, and fruitful Demeter; for I am THE GREAT GOD, the DEMIOURGOS, the DEINOS LOGOS, or CREATOR OF ALL LIFE, whose absence is death. As Mithras I was long ages ago called “the fond one,” the Greek Philos, and elsewhere “He of pleasure,” Rāma, Rāman, and Rameses; but many of my children were in my fading days faithless to me. Even yon El-Is-Ra-ites—so-called “highly religious Monotheists” of Syria, offered sacrifices at the fall of my year to Azazel, Typhon, or Ahrimān—my wintry enemy, when, in the opening of the dark Solstice, they saw him about to enshroud my glories in his cold, cloudy pall. Blasphemously did they say that Azazel was my equal, “casting one lot for me, the Jahveh, and the other for Azazel,” asking Azazel to bear away the sins of the people! In this they but followed the profounder cult of my great followers on the Nile, who, in this seventh month of Rome’s ecclesiastical year, and on the tenth day of the first month of the civil year, used ever to profanely assemble and sacrifice to great wintry Typhon, the cause of all my children’s misery.

Nor yet dare even the science and light of the nineteenth century, nor the King, Pope, and peoples sitting around yon once Imperial Capitol on Tiber’s banks, forget or condemn me; for mark, at the Carnival of my year, the surging crowds who still rush to me as Saturn preceding sweet Ceres, and all the fruits and flowers of earth. I am then led through the Flaminian gate, fresh from great Olympus, in my gorgeous chariot. See how Pretors and Licitors, the great and the small from all Europe, hasten forth to meet me in this, the last week of my second month. Note with what hearty, pealing welcome, all nations, ranks, ages and sexes, then and there greet me; how gaily the Corso flaunts its banners, and how gilded vestments adorn each house and balcony, to give me a joyous welcome. For in all lands, and through all ages, to each individual soul, I have been

the outward expression of their inmost and holiest feelings; hence to *me* have men offered their best—the first fruit of the earth and of marriage; and afterwards, as ‘knowledge increased,’ prayers and praises, the highest devotional thoughts of their nature.

But enough, we now know the claims which the Solar Deity makes for himself and his adherents, and probably most persons who steadily read these volumes through, will acknowledge, that though there is here necessarily assertion, there is little hyperbole, much curious parallelism, and a great number of strong facts and ideas capable of being powerfully sustained, though here condensed into as small a compass as possible.

To get at the history of my first six streams, I have been obliged to write this work backwards as it were, taking the clearly known facts regarding peoples and nations, and sifting these minutely in order to reach my six early Roots. The task has therefore been heavy, and I am conscious of many shortcomings, for which, however, I ask no quarter. History and truth are too precious to permit of our tolerating untruth, and I have no doubt my errors will be ruthlessly exposed, and Truth—the object we all have in view, however imperfect our idea of such may be—furthered. I have endeavoured by careful deductions from the names of sacred places, deities and myths; from all prayers and hymns addressed to gods, demi-gods, and heroes; from all the symbolism we find in worship, rites, and insignia of worship; from all the books, priests, and learned men I have ever come across, to get at the *original roots* of faiths, as these were excogitated by untutored man. The result, however defective, is now placed before my fellows, simply as a contribution in aid of Truth. It seems a false idea of our cosmogony, and a debasing one of the Almighty, to imagine that He made man perfect in all moral purity, and then permitted him to become debased and vile, thus purposely marring His own beautiful work. Can it be reasonably imagined that the Omniscient created this world, and other far-off Solar systems, only for man—whether represented by a rude tribe of wandering Arabs, or by the great nations of antiquity? These have all passed away, leaving behind them only the faintest traces of their existence, and giving no sign or whisper whatever from that dread shore beyond the grave; whilst He, His works, and celestial systems, remain as of old, mute, constant, and incomprehensible.

Most of my readers will readily acknowledge that Sun-worship is but one of the phases or sects of the great family of Phallic Faiths. Sol is the fire of heaven which lighteth the generative fires of earth, the genial parent who reneweth in its season all nature, and giveth fertility to both animal and vegetal creation, and which therefore came to be worshipped as the giver of procreative power. In all countries advanced beyond the rudest fetishism, the Sun has been more or less identified with the Great Creator, and the creating organs—things the rudest people were deeply cognisant of before they could read the heavens, or grasp

Sabeanism. It was to Phallic objects, I think, they first gave the names Al, Ar, El, &c., afterwards applied to the Sun and planets, as we see in many ways when we press to their roots such terms as Rā, Rām, Deva, Am, Am-on, B-el-Peor, Jah, IAO, AUM, IO, IO*ni*, Pa, Ma, &c.

In every ancient nation we observe that men, especially heroes, incorporated these Phallic names with their own, calling themselves or being called, bulls, rams, boars, wolves, &c.—a strong proof of their animal propensities in primitive times. Yet it has been often urged upon me by learned men, that the Solar idea was the first faith of man, and that I erred in making it follow Tree and the more purely Phallic faiths. For a long time I wavered. In the course, however, of study and research, overwhelming evidence constantly cropped up that “*the phallic idea is at the foundation of the planetary cult of all the peoples of antiquity;*”¹ and very many years before I read this quotation I came to the conclusion, that it was Phallic faith and love of offspring that led man to look upwards to those orbs which marked to him the times of fertility and sterility, as it was also Phallic faiths which led to the worship of progenitors, and from them to ancestor cult. I long sought for evidence to enable me also to put Ancestor before Solar worship, but this is wanting; and I am convinced that every careful student of these matters, if he searches on through all faiths, will come to the same opinion as I have done.

Some fetish and phallic-worshipping races are still without Sabeanism, though reverencing and having a kind of cult regarding both Sun and Moon. As to the priority of Fire, this was the servant of Siva and of all creating gods, but came, of course, after the Serpent. We must not, however, press this matter of priority too far; nor, in regard to the first four or five faiths, seek to keep these too strictly apart, or confine them chronologically. This I mean to imply where I give an early break in the chart between the years 3500 and 4000 B.C., but here also, quite arbitrarily, and merely for convenience sake; I make no definite claims as to the time of the birth of these “Faith Roots,” merely wishing them to appear at the head and beginning of all things, and asserting that they run into streams, very much as I depict. I desire also to guard against the idea of these early streams being considered *Religions, as we now understand the term*. Language can poorly express these matters; and I am compelled to call rites in connection with symbols, “Faiths,” and the symbols themselves, “Roots of faiths;” and just as we call Christianity “the faith of the Cross,” so Ophiolatry is “the faith of the Serpent.” What we call *the perfected religious idea* is the result of a correct intellectual development; but, if measured by this standard, the faiths of all earthly fetishes, as well as prophets, would undoubtedly fall short; indeed, very few sects could bear so strong a light. Yet I wish it to be here remembered that I do not seek to lay down lines of such strict philosophical demarcation. I call that a Religion—whether a fetish or intellectual development—which sways vast masses of men, and leads them to look beyond the life that now is, to that which they hope will come hereafter, whether as

¹ *Anthrop. Journal*, Oct. 1870. Art. iv.

an eternal rest or sleep, absorption in the Divine Spirit from which they believe they emanated, or a personal existence in the presence of a personal God, when the singing of psalms to his glory is to be the chief occupation of “the redeemed.”

Most cosmogonies relate a phallic tale of two individuals—A. and E. meeting in “a garden of delight” (Gan-Eden), and there being seduced by a Serpent—Ar (Ar-i-man), Hos, Op, or Orus—to perform the generative act which it is taught led to sin and trouble, and this long before we hear of a spiritual God, or of Solar Deities; although I have explained, etymologically and otherwise, what subsequent relators of such tales seem to have meant. These Cosmogonies narrate a contest between man and nature, in which the former “fell,” and must ever fall; for the laws of Sol and his Seasons none can resist.

All Western Asiatics knew El, Elu, or Elohim from the very earliest times, and therefore these appear as the first names in my phallic stream, both before and after the break. Elu I denote as the “Beth-el,” “Abode” or “Form of El,” that shape in which El manifests himself as creating new life, *i.e.* the Lingam; although this gross form always vanished from the eye and then the mind when men began to appreciate his various modes of manifestation. It was on Great El that Christ called at his crucifixion (and his ideas of the Almighty One had risen far beyond those of his nation), when he exclaimed, “*Eli, Eli, lama Sabakthani;*” by which the bystanders at once understood him to be invoking the aid of El or El-eas, and said: “Let us see whether Elias (not El-īas, as some read this, and connect it with Elijah) will come and help him.” This remark from the illiterate populace, who alone would be about the place of crucifixion, shows us that they still knew of Eli or El, אֱלֹהִים, although for many centuries back their ancient God El had been usually called Yahveh, Jahveh, Shadai, or Adonai.¹ In the book, written *it is said* by Hosea in the 8th. C. B.C., Jehovah said that when his people knew him better, they would no longer call him Ba-ali, בַּעַל (phallic Baal), bnt Ishi, אִשִּׁי, which the margin correctly translates “My husband,” for we are told that Ishi or Ishua signifies “the upright one,” “Jah, who is salvation,”² and “My husband,” or in rural idiom, “My man.” The cuniform *Ish* signifies sometimes “An old man,” but Ir, Ira, Iru,³ &c., have all the meaning of “the hot” or ardent and watchful one, and a “tower.” The Ceylonese call their first planet *Irroo*, and all their planetary signs, as will be seen elsewhere, are more or less indecent emblems connected with the phallo-Sabean god Bāli—the head of the Ceylon Solar faith, a very ancient and still tenacious cult.

Indra, the first Hindoo Sun-god—whose dress is covered with Yonis, like that of the Jewish cherubims, page 480—stood for the fertilizing Ram, and his name is not far removed from *Ira*, which in Sanskrit is water, and a common prefix for anything connected therewith. *Irvat* is the ocean; and hence probably *Iravati*, Iyawady, or

¹ There is no such word as *Elohim* in the Hebrew Bible, but only *Al-e-im* = “Gods Al;” and “*Eli*” or *Al-e*, is properly translated “My God” in Matt. xxvii. 46. The terminal *as* is probably Greek.

² Hosea ii. 16, Fürst and Inman on 1 Chron. ii. 31; Gen. xlvi. 17.

³ Inman’s *Anc. Faiths*, I. 698.

Iravai, the great Barmese River; Iravat was the name of Indra's elephant, and is translated "Rain-bearer;" the river Rāve in the Panjāb is derived from the same source.

There are few solar names which are not deducible from the root meanings of Sun, viz., "Serpent," "God," "The One," "The Pillar or High One," "The Upright," or as we now mean by this, "The Just or Righteous One," the circle or Disk, IOni, &c., although these last are feminine. Look, for instance, at the solar titles:

Endymion	Hyperion	Perseus
= En-dem-ion	= Up-er-IOn	= P'-el-theus
= En-dev-IOn	= Op-el-IOn	= Pi-el-God
= The One God ION	= Serpent Sun ION	= Serpent Sun-God, or Oracular Sun.

Ion, pronounced *Eon*, *Iar* or *I-Ar*, are Keltic names for *God* and also *Sun*.¹

In this we must always bear in mind that few people of old cared to discriminate between the pronunciation of an *l*, *r*, and *t*; and that *a*, *e*, and even *u* and *o* were used as indifferently as we do in Sun and Son, the former indeed easily slipping into Sar or Sul. So De—the Sanskrit *Dev*—God, becomes *The*; and *One* was anciently *En*.

Had man worshipped nought less noble and elevating than the sun he would have done well; for he could adore nothing greater save the Supreme Creator of the sun. To the orb itself we owe the origin and embodiment of all those high ideal forms of God and his works, which the cultured intellect has wrought into a higher religion, but which did not in the Jewish mind of pre-Christian days rise much beyond such beautiful solar hymns, psalms, and prayers as we find interspersed through the Old Testament, and of which one example comes to mind in the "Elohim which came from Teman, and the Holy one from Mount Paran," as Habakkuk says, though he, too, called his Elohim "a mighty stone."²

As men are, so will their ideas of God be; each one, according to his cultivation and idiosyncrasies, projects on his mental canvas the highest ideal of the Illimitable of which he is capable,—a task which all good priests and churches endeavour to perform when they represent their gods and prophets as perfect, though the latter are too often glorified at the expense of all historical and scientific truth, and the god-idea too frequently degraded to accord with the stories of the prophet. A late powerful writer³ urges that the Roman Catholic Church, (apparently his) properly administered, should, not concern itself with the truth of the facts of Christ's life; nay, that it matters not very greatly to that Church whether Christ ever lived at all. It is the church's province, he says, simply to teach the highest goodness and perfection, and show forth to evil men an incarnate ideal of God. Paul and others, it is evident, did this, and so do all Christians who receive the so-called historical parts of the Bible "on faith." Early religionists never questioned or critically sifted the history and miracles of Christ or other prophets, but on the con-

¹ *I-ar* is also "God" in the Dravidian language of Southern India.

² Hab. iii., The Prayers to the Sun-God; and i. 12, "the mighty Rock."

³ *Keys of the Creeds*, Trübner, 1875.

trary rather avoided this, raising the prophet to what they conceived a most perfect and divine level, and therefore to a god-man—one able to mediate between men and a still more distant ideal god. This, says the author of “The Keys,” many early Christians saw in “the light of the world,” passing through his various stages—born of a virgin, underground, subject to many perils in infancy, to the malevolence of Typhon, the Serpent or Evil Spirit, and eventually dying through his agency, but not until he had saved creation from his wintry curse, and left it well stored and able to withstand fresh assaults.¹ “This Sun of Righteousness,” they averred, descended into Hell (Ades or the West), and rose to heaven, the arbiter of life and death, the conqueror of the grave. The Nicene Creed is thought by some to formulate the idea that Christ was an incarnation of the Sun, and this the author thinks was natural, seeing that “Constantine was an ardent Sun-worshipper,” and wished Christianity to be engrafted on Soar cult; whereas “Julian, more truthfully-minded, sought to re-establish Sun-worship in connection with Christianity,”² engrafting on the Sun-incarnation-idea, together with many spiritual truths those Neo-Platonic views of the *Logos* or “word made flesh,” which the Jewish Christians had learned. Solar worshippers, of course, had no objections to make to the so-called “Christian rites” of baptism, eucharistic repasts, and keeping holy the Sun’s day. Indeed Jews, and especially Solar Essenes, had long practised such Mithraic rites. The doctrines which Jesus is held to have taught as to poverty, chastity, &c., were all severely inculcated by many sects, but most markedly by the Essenes, who, as I have already stated, fully understood the meaning of the Sun’s relation to bread and wine, and all his functions in connection with each season.

Among ourselves we see that those ritualists, as they are styled, who take most literally in our present “eucharistic repasts” to the doctrine of the “sacrifices of blood,” the “eating of my body, which is flesh indeed, and drinking my blood,” are also those who are most strict in turning and bowing in their holiest prayers and rites to Sol’s window, and who most insist on the “eastern aspect” of their altar table. What they love is “*that* flesh which is pierced by the soldier’s spear.”³ They cry for “the real body,” “the real presence,” “the word and bread made flesh.” Alas! that they should use here our strange equivalent for *Basar*, and so take back our ideas to the still older faith.⁴ Thus the symbolism so long in use in the worship of the god of fertility, sexual though it was, became, with but half-reformed solar and spiritual idealists, their own; and in the course of a century or two they also readily adopted all the old tales of the good male and female deities, and of Typhon, the wicked Satan. Thus, also, the ancient “Pagan” demigods and heroes, after slight modifications, became the saints of the new faith. Mary—as mother, spouse, and virgin-daughter—most suitably formed the new female triad; and Father, Son, and Spirit the great male Triune. Satan, as Darkness, could have no companion, as there is nothing tangible or visible in darkness, so there was no distribution in the functions, nor

¹ See a Review of *The Key of Creeds*, by a writer in Thos. Scott’s Series, 1875.

² *The Keys of the Creeds*.

³ *Priest’s Prayer-Book for the Church of England*, 4th ed.

⁴ See note to p. 173, *ante*, also p. 197.

duality or trinity of persons, in Typhon. He stood alone and undivided, and in time became a real horned and hooped *dia-bolus*—a coarse idea, but one which proved most agreeable to the fancies of harsh and fierce northern races.

Men are now beginning to recognise in Solar faiths the key to the material side of all religions, though in all countries they cling to some ideal man, prophet or demigod, justly considering that from such good people our moral element can be best developed. The very advanced author of "The Keys" thinks truly that "the organs of sex," and the sun, are at the base of "every religious worship known to us, each alike catholic in their acceptance, their necessity, and their function." Not only does the Sun's course, he adds, at this day control "our secular and ecclesiastical calendars, times and festivals held in honour of Christ, but they coincide with the main circumstances narrated of his life, from his conception and birth to his ascension and reception into heaven."¹

This unknown author is clearly one of that fast-increasing band of pious and learned men, who see that the Jews only began to abandon their gross Syrian idiotries after their Eastern captivities, and then also "to collate their legends, and write what they are pleased to call History." True indeed; and confirmation of the fact is daily pouring in from most unwilling sources, such as Biblical Archeological Societies and Christian missionaries, viz., that the Jews learned most of their faith and fables from the great peoples on their East. Especially did they there get their two cosmogonies, and that solar fable, mixed with truth, of a Serpent tempting a woman with the fruit of a tree—of course in the fading or autumnal equinox when only fruits exist, and all creation tries to save itself by shielding all the stores of nature from the fierce onslaughts of angry Typhon, when entering on his dreary winter.

The *Gan-Eden* fable was clearly an attempt by Zoroastrians to explain to outsiders the difficult philosophical problem of the origin of man, and of good and evil. Mithras, they said—and the Jews followed suit—is the good God; the Incarnation of God, who dwells in the beautiful orb of day; to which Christian Jews added that he was born of a virgin in a cave which "he illumined."² Hence the reason why we have the Cave and the Light on the summit of Mount Moriah, and *had* over it "the Ark of the Eduth," and why there was a *Pur asbestos*, or ever-burning light, on every Jewish, Greek, and Roman altar; and should be, say some, in all churches and near all tombs, and why the Jewish Synagogue and Moslem Moske can have no side windows, but only "Light from on High"; and why there is a caved recess behind the holy Eastern wall of both. Mithras long dwelt in cave; as also did his after-type, till visited and adored by Fire-worshippers, and circumcised;³ after which he emerged to enter on the field of his labours, appearing, said aged Simeon, as "a shining pillar of light," that symbol of Siva, and a metaphor universally applied to Solar deities. Mithras was pictures as going forth from

¹ *Keys of the Creeds*, p. 60.

³ *Gospel of the Infancy*, II. 1.

² *Gospel of the Infancy*, II. 2, also III. i, where Zoroaster is acknowledged.

⁴ do. do. II. 6.

his cave, the emblem of perfect purity, which birth by a virgin symbolised. He was the Lamb of God, because “he rose” or “was born in Aries—anciently known as the Lamb—when Virgo was on the horizon; and round him there arose his twelve constellations, which some called disciples, and the whole thus became a galaxy of glory, fit emblem of a kingly conqueror who was going forth to vanquish “the Prince of the powers of the Air”—those storms and darkness which had been called Typhon. Such was he in the Vernal equinox when, ascending to power, he threw open to his children the blessings they so longed for; and joyously did they greet him with vociferous shouting as the opener of the prison doors, the proclaimer of liberty to the captives, the binder of the broken-hearted, and the “Healer of the nations”—all offices which the Solar Seer, Isaiah, fully comprehended, as may be seen from his writings.

There is no doubt, I think, that the meaning intended to be conveyed by describing any great one as “Virgin-born,” is chiefly connected with purity from earthly taint, and a mere desire to honour them—rarely a real belief in such a physical impossibility. Thus, the story which fulsome flatterers told of Alexander, and even of Plato—of whom some said that “he sprang from Periktione overshadowed by Apollo,” who appeared afterwards to the husband, Ariston, and told him to “fear not,” for she was with child by him—I regard as a legend, such as over-zealous Christians might incorporate in their “Gospels,” but which some avoided, as the writer of “*John*” for example.

From Egypt, Alexandria, and Syria, Christians would readily pick up the tales of Osiris—the Sun-god and member of the Triune Godhead, coming upon earth through the instrumentality of a virgin. Being a manifestation of God, and revealer of truths till then unknown, Osiris was persecuted by a malevolent Spirit, even unto death; was buried and descended into Hades, from whence he rose again to judge the quick and the dead as the Supreme Judge; in which character we principally see him on monuments. The Osirian (precisely as the author of “the Keys” says of the Mithraic Faith), had all the various “Sacraments as of baptism, penance, the Eucharist, consecration, and others; the novices of both were subjected to a severely ascetic *regime*; chastity and virginity were accounted sacred; both faiths contained the doctrines of the Fall, the Incarnation, the Atonement, and the Resurrection.” All these Solar gods, including such as Bacchus, are said to have been born at midnight on the 25th of December, when Virgo is cut in two by the eastern horizon and when the days visibly increase in length; for the 21st of December is really the shortest day, and that on which Sol’s ancient disciples doubted or wavered in fear and trembling lest the *Kurios* (Lord or Sun) had not actually vanquished death or triumphed over Typhon. Then it is that the most outspoken doubters are told to thrust their finger into his side, to know if indeed “their Lord liveth.” And so the Christian Churches, true to the old faiths, dedicate the 21st of December to the doubting saint—Thomas or Tomas, who is none other, I think, than the Kuthic or Syrian Tamuz, so called after his Lord.

Many of the orthodox derive Tammuz from **תָּמַז** *Tem*, “to put away,” and **מֵזַ** *Mes*, “wrath,” that is, the Savior or Pacificator;¹ but Dr. A. Clarke thinks that he is “the hidden

¹ The derivation is probably from the almost obsolete word **תָּמַז**, “to be powerful,” thinks Fürst, p. 1477 f.

one," residing in a cave, being a man who dies in the prime of life, and on the third day rises from his bed; when all rejoice with torches (symbolical of joy), and each watcher, whispering to the other "He lives! he lives!" goes out declaring the glad tidings.¹ This author, a very orthodox layman, says: "We have a similar significant rite annually celebrated in India, from time immemorial, in the Doorga-Pooja (Doorga-Worship), or Dasaerah. . . . When Doorga, the wife of Siva, born of *the breath of Brahman*, the *Logos*, is sent into the world to fight against a usurper—sin" (p. 15). This is not, however, at the Christmas season; see my tables further on.

Strange as this and other seeming coincidences of names may appear, yet they come upon us too often and too unmistakably not to impress us with the belief, that there is a connection between the faiths as well as the stories which they severally relate. Thus, there seems a Solar origin in the statement that *Heli* (contraction for *Helios*, a name of Siva), and Anna (name of the great goddess of Assyria and Phenicia) were respectively grandfather and grandmother of the Messiah or "the anointed one." The incident in connection with Thomas was only known apparently to the Alexandrian writer of St. John's gospel, and that as to Anna appears in various apocrypha.

All religions have given us stories of their Gods and Holy Ones travelling in pain and anxiety during the wintry months; those concerning the Krishna of the Jamoona, and the Christ of the Jordan, being much the same in this respect; for the wintry tyrants are then in full strength, seeking to destroy all babes of vernal promise, especially about the 28th of this anxious month of December. It is then that demi-gods are first pictured dimly looming on our horizons, and though amid the rejoicings of Angelic throngs, yet during the reign of violent and destructive earthly powers. The demi-gods escape; however, whether from river, cave, ark, or sequestered vale, growing in stature and favour with gods and men, until at last they thrust aside the powers of Typhon, and bring in deliverance and salvation. This is at the Vernal equinox when the days and nights are equal, and when are sung to them Peans of praise, "Hosannahs to the highest," "Blessed is the Lamb that was slain for us," etc. At this equinox, Sol is in Aries; and the four seasons and twenty-four hours may now rejoice in him, as that solar picture-painter, the Apocalyptic writer tells us; for so I would understand his metaphor of "four beasts and twenty-four elders." In *Revelation* xii. we probably see the arrival on the horizon of the constellation Scorpio, as that which afflicts the earth for four or five months; and in the drawing after him of a third part of the stars of heaven, the troubles which the earth is to suffer during a third part of the year. At Easter, say all Solar faiths, "the Lord of Hosts," having overcome the dangers and weaknesses of Youth, has risen to the full stature of manhood, and metaphorically rises victoriously from the tomb to march over a conquered world.

St. John, or St. ION the apostle, is shown as welcoming his Lord's nativity on the 27th of December, and on the 24th of June or midsummer. The other St. ION² is made to declare, "he must increase, but I must decrease;" at least so says St. Augustine.

¹ *Evidence of Antiquity of Trinity*, by a Layman, p. 14. Hall & Co., Lon., 1863.

² *Ion* is in Keltic "the Sun," and Christ called this John: *Lucern ardens et lucens*. Jo. v. 35.

This is the last day of the summer Solstice,¹ but the beginning of the period of great and increasing heat. Can it be on this account that the Faith dedicates the 29th of June to such ardent pietists as St. Peter and St Paul, who truly came as their Master predicted, not to give peace to earth, but the sword?

On the 15th of August, says the Christian Church, Mary ascended to heaven (the Assumption), and this is the day when the Zodiacal Constellation Virgo, called by the Greeks Astrea, left the European horizon; and when Virgo emerges from the Sun's rays on the 8th of September, that day is held sacred as the nativity of the "Queen of heaven." The writer of *The Keys* thinks that Pisces is a holy symbol, because the Sun's place at the vernal Equinox is now in this constellation, whereas it was formerly in Aries and in still more ancient days, in Taurus. This may be so, but I cannot follow him here into his solar derivation of the miracles, &c., because I do not credit ancient men with so much wit and wisdom as this involves. I am inclined to think they were more like animals than either philosophers or cunning myth-conjurors, and that we often exaggerate their knowledge of astronomy,

It may be as well to mention here for the benefit of non-scientific readers, or those who have forgotten their astronomy, a few facts concerning our Solar Deity, which must enhance his attributes, power, and god-like majesty, even in the cultivated minds of the present century. far above what was possible to the most ardent worshippers in ancient days. What, for instance does such a statement as the above of his passing through three signs of the Zodiac imply? No less a period than 6453 years; for his "Great Cycle," or the time required for him to pass through his whole twelve signs, is no less than 25,812 years, and therefore every change in his signs, as for instance that here mentioned, of his having moved from Aries to Pisces (that is shifted the time of the vernal Equinox from Aries to Pisces,—and we can demonstrate that more than this has taken place since the Egyptians reared their Zodiacs) involves a period of 2151 years,²—three of these require, therefore, 6453 years. Nor does THE CREATOR OF CYCLES ordain these only to be passed once! They have no doubt been passed hundreds of times, and will be hundreds more, when we shall have all returned to the dust from whence we sprang. The "Smaller Cycle" of the Sun, or that period of time required to bring back the days of the month to the same days of the week is 28 years.

Although we call the Sun a stationary body, it is not really so; and although practically it does not move in its relation to us, still it does so with great rotatory and onward velocity in the direction of the constellation Hercules, carrying the earth and all its other planets with it, as they in turn do their attendant moons, or satellites. The lesser bodies of the system describe the smaller orbits and the larger greater ones, and observe their cyclic periods and pursue their devious paths with mathematical exactness.

¹ *Keys of the Creeds*, p. 69.

² $\frac{25812}{12} = 2151$.

The mean motions of sun, moon, and planets were known four to five thousand years ago, yet only in 1570 A.C. did we begin to see that our earth was not the all-important centre of the universe, and a century later Sir Isaac Newton propounded the laws of gravity.

The antiquity of astronomical tables can be ascertained, independently of history, by positions given in these to the planets, and the observed corrections in the old calculations. Thus, very ancient Indian tables bring the tropical year within 1'-53" of our best ones; and Bailly, Playfair, and other astronomers say the date of these Indian tables must be - - - - - 3,163 B.C.

Egyptian and Kaldian astronomical records go back to	-	2,800	„
Chinese to	- - - - -	2,952	„
Persian to	- - - - -	3,209	„

The Phenicians, who rose to be a great people in the 19th century B.C., sailed by the stars of the "Great and Little Bear," especially by the two "pointers" of the former which invariably denote the position of the North Pole Star.

The sun moves in what has, from most ancient times, been named "the Zodiac," or "*belt of living creatures*," but by whom this was first discovered, and when, is not clear. It will be seen in the right hand corner of the large picture heading this chapter, with its twelve signs or houses, of which we now call Aries the first. The breadth of this belt is 20°, and the sun's path through it is called the Ecliptic.

The star "Alkyone," in the constellation called the Pleiades, and in Hindoo astronomy the Kārtaka group, is supposed to be the attracting centre which controls the Sun's motion. The sun travels in his curved path at the rate of 150 millions of miles per annum. All stars similarly travel onwards, and as none seem to go alone, astronomers now divide the groups into "*Star Streams*."

Gravity, centrifugal and centripetal force, are the motors; but we do not yet know much about the conducting medium. We know of atmospheres about our own and some other planets, but these are the merest films compared with the intermediate spaces, even betwixt our own planets and sun. Our "little sytsem" is but one, and probably a small one, of the many systems occupying the immensity of space. The distances of some of these various orbs we may approximately express in numbers, but can hardly realize. Thus the space which separates one of our own planets, Neptune, from the sun, although 2826 millions of miles, is as nothing compared with the distance of some of the fixed stars; and what again is all this space to that which the sun has for countless ages been sweeping through with awful velocity? Our whole solar system, then, although embracing twice this radius of 2862 millions of miles, is but a dot in the map of the universe. The ablest have made little approach yet towards exploring the immeasurable spaces which separate us from what are called "the fixed stars," no matter at what part of our orbit they take their observations; and the diameter of this orbit is no inconsiderable space, being in fact 190,000,000 miles.

Professor Bessel, taking this base line (as surveyors term it), ascertained that a fixed star in the constellation called the Swan, gave as its paralax or displacement, an angle of less than one second, when most accurately recorded at the two extremities of the earth's orbit round the sun, that is, when measured from the earth in July and again in January. The Professor, therefore, calculates that this star must be 62,481,500,000,000¹ of miles distant from us, a space which even light, travelling as it does in eight minutes from the sun to the earth, would require ten years to traverse.²

The sun is 95,000,000 of miles from us, and 1,380,000 times our bulk, his diameter being 882,000 miles to our 8000. His is traversed by spots which are in a constant state of change, and enable us to verify his rotation on his own axis, which he accomplishes in $25\frac{1}{3}$ days. Some spots are 40,000 to 50,000 miles in diameter, and give forth a lumination, which, like his own, denotes the presence of hydrogen and gaseous compounds, charged with metals such as sodium, &c. The planet nearest the sun is Mercury, which is 37,000,000 miles from him. It is less than half our diameter, but travels far faster, no less than 110,000 miles per hour. The most distant planet³ is Neptune, from the surface of which the sun must appear a mere dot or star; he has one attendant moon like our earth.

The earth having to go 600 millions of miles in a year of 365 days, 5 hours, and 50 seconds, travels therefore 68,000 miles per hour, or 1000 times quicker than the fastest express railway train ever sped for an hour together. Its diameter is 7,926 miles; it has at present on its surface 149 million square miles of water, and 49 million square miles of land, but every cycle has witnessed enormous changes both in the disposition and quantity of land and water. Of the interior we know nothing beyond the depth of a few hundred feet; but so far as we have descended the thermometer shows an increase of temperature, and it is generally held that there is an enormous interior heat which, acting on water and gases, expands, probably where the crust is weakest, and the centrifugal force greatest, and forms volcanoes.

Jupiter is the largest planet, being 89,000 miles in diameter, and travelling at only about 1-5th of our speed, or 12,500 miles per hour, and this makes him take 60,126 days to get round the sun, which is therefore the length of his year. His volume is 1300 times ours, but his density is only about that of water. The velocity of his rotary motion is 28,000 miles per hour, whilst ours is not much over 1000. Jupiter has four moons or satellite. Clouds sometimes obscure parts of his surface.

Saturn, though immesely larger, is in some respects like our earth, though the naked eye sees in him only a pale, small, but steady light. Next to Jupiter he is by far the grandest planet; his bulk is 1000 times great than the earth, though his

¹ 62 trillions 481 billions 500 millions of miles. [Taking a billion as 10^9 as per American useage.]

² A railway train travelling 500 miles daily, would take 521 years to pass from the earth to the sun.

³ I allude here only to what astronomers call the "Principal Planets."

density is little over that of cork. His distance from the sun is 909 millions of miles, and we can never see him nearer than 800 millions of miles. His diameter is 76,000 miles, and he has an inner and outer ring of atmosphere—the one 30,000 miles distant from him, and the other 19,000. It is believed that his seasons and climate are very similar to our own, for there too must be tropical and polar zones with their varied produce.

Mars revolves outside of us, being 50 millions of miles further from the sun. He has a denser atmosphere around him than this earth, which probably may account for his reddish colour. On him we can distinguish masses of greenish blue, and occasionally brilliant white, which are doubtless seas and snow-clad mountains. His seasons are very similar to ours, but his speed is less (55,000 miles per hour), so that his year is nearly double ours, being 687 of his days.

Venus is nearly the same size as the earth, and travels nearer to the sun by 27 millions of miles. Her velocity is 80,000 miles per hour, but the length of her day is within a few minutes of ours. She has air and clouds, and is therefore, doubtless, a world somewhat like this, as these imply land and water. She shows us dark and light phases like the moon, and is sometimes only 26 millions of miles distant from us. Owing to the inclination of her axis to the ecliptic (75°), ours being only $23\frac{1}{2}^\circ$, Venus has two winters and two summers in her year of 225 of her days; whilst Jupiter, with his axis perpendicular to his orbit, has no change in seasons. There is perpetual summer at his equator, and everlasting winter at his poles.¹

But enough, I wish my readers to bear these *facts* in mind in weighing our own little works and ways, our little faiths and persistent dogmatism, and to consider the greatness of that Creator, Spirit, Ruler, Former, Force, Nature, or by whatever name we like to call Him—whether dual in matter and spirit, or both in one,—who has in some inscrutable way set all this stupendous machinery in motion; yes, and as perfect in its colossal and illimitable whole, as in its minutest details,—in the path of the sun through the wastes of space, as in the flash of the lightning along our wires, or in the structure of the insect's wing. But I am wrong in speaking of the "wastes" of space. We know nothing yet as to what fills the vast expanses, which, to our imperfect vision, seem but an utter blank. These are probably occupied by multitudes of bodies; for ever and again strange comets and meteors are observed, as we sweep along in our rotatory and onward path. Let my readers try fully to realise what all these motion really mean, and what the result of the sudden disarrangement, not to say stoppage, of any one of them in our own system would be. If, for instance, the motion of the earth were suspended for the veriest fraction of a second, the catastrophe would be of so stupendous a nature, that we could hardly conjecture its effect. What would be the result of the sudden stoppage of an express train rushing along at even 68 miles per hour be to that of the planet we

¹ [In his statements over the last few pages, Forlong can of course be excused of being unaware of astronomical discoveries made since the 1870s. — T.S.]

are carried along on, whirling round us at the rate of 68,000 miles per hour, not to speak of the direct onward sweeping impetus of 1038 miles in the same period!

In regard to the climatic effect of the sun's heat upon us, Herschel wrote, that if he were shut off from us for only forty-eight hours, every drop of moisture in our atmosphere would be precipitated upon the earth in deluges of rain, snow, and ice, which though by no means sufficient to cover the tops of *all* the highest mountains, nor yet float Noah's ark over the top of his supposed Al-a-lat or Ararat (which is not two-thirds the height of the highest), would still envelope all life in a garment of death, for the temperature would fall, this Astronomer calculated, some 200° to 300° below zero. The quantity of ice and water, however, which would be precipitated, is not vague and immeasurable. We know exactly what amount of fluid our atmosphere is capable of sustaining, and that it only extends, and this in a very highly rarified state, to about forty-three or forty-four miles over us. This enables us to judge correctly of those wild old traditions which speak of water covering all the highest mountains of the world.

Every close observer of solar phenomena must have noticed, that all faiths have clearly fixed their days and seasons of fetes and festivals with reference to these. Sol brings about climatic changes which none may disregard, and most of which are times of joy and gladness, and therefore seasons of ecstasy and emotion, which become with most men periods of prayer and praise. There is no doubt whatever as to the truth, that all *quasi* great events in the annals of faiths are placed at periods of the kalendar fixed by solar phenomena, though it does not at all necessarily follow that these events did not take place, and had not at first certain periods of their own. The universal voice, however, of mankind—at heart and in the mass determined worshippers of Sol, has ever and again swept all those tide-marls known as the quasi history of man's gods or hereos, into what I may perhaps call Sol's great maelstroms, or the Spring, Summer, Autumn, and Winter festive seasons. These engulf all, and the ephemeral craft there adjust themselves as they best can. Let us now consider such somewhat minutely.

Religious festivals will be found to agree somewhat with our Gardener's Kalendars of floral and cereal nature; and these, I find from the one now before me,¹ divide the year horticulturally into six parts, in which we can easily recognise the cause of man's making them festal seasons:—

1. <i>Candlemas</i> ,	-	-	1st week of February,	-	That of early flowers.
2. <i>Easter</i> , or <i>Old Ladytide</i> ,	-	-	1st week of April,	-	Opening Spring.
3. <i>Solstitial Season</i>	-	-	11th June,	-	Full Summer.
4. <i>Fall of Summer</i>	-	-	15th July, or about St. Swithin,	-	Crops ripened.
5. <i>St. Michaelmas</i> ,	-	-	About 29th September,	-	All crops gathered.
6. <i>The Winter</i> ,	-	-	Bruman, or middle of December,	-	Midwinter.

These are not, however, sufficiently minute for all zones, though perhaps suitable

¹ *Pocket Encyclopædia*, "Natural Phenomena," Introduction, xii, by Foster, London, 1827. [This is perhaps an argument for the origin of these festivals in agricultural / vegetation cults rather than directly solar worship, although of course syncretism and improved observation of natural cycles will erode the distinction. — T.S.]

enough for the temperate one of England, so I will consider the year as divided into eight periods, as follows:—

- | | | | |
|------------------------|---|---|---------------------------------------------|
| 1. The EARLY VERNAL, | - | - | From Candlemas to Shrovetide. |
| 2. The VERNAL, | - | - | End of March and beginning of April. |
| 3. The OPENING SUMMER, | - | - | Beginning of May. |
| 4. The MID SUMMER, | - | - | About 2d week of June. |
| 5. The EARLY AUTUMNAL, | - | - | Last week of August. |
| 6. The AUTUMNAL, | - | - | Last week of September. |
| 7. The EARLY WINTER, | - | - | First week of November. |
| 8. The WINTER, | - | - | Last week of December to middle of January. |

This may be graphically shown by *Curves of Intensity*, or periods of greatest *Festal Energy*, when JAH'S worshippers more especially "sing praises unto his name and extol him,"¹ not only when "riding high in the heavens," but when arising from his wintry entombment and bestowing gifts on men. In the following tables, these great periods are shown in red letters.

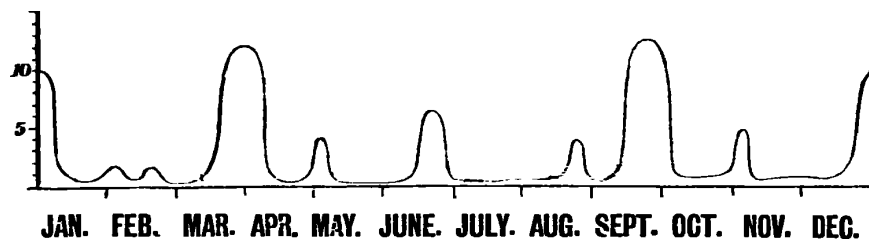


Fig 166.—CURVES SHOWING PERIODS OF INTENSITY OF SOLAR WORSHIP

This diagram, if studied in connection with the synchronous Table of Faiths which follows, will at once show us the climatic year, and enable my readers to judge for themselves as to the real cause of Festivals and Saints' days. Of course priests and partisans, from the days of Brahmanism to the latest mushroom sect, say these days or times are sacred from the occurrence of special incidents in the stories of their sects, but it is for us to consider whether this be so or not. As regards the climatic coincidences, we must expect to find many divergencies, according to the country we are considering, or the climate we are individually acquainted with. The eight annual divisions are also undoubtedly too Anglified, but then I am here more immediately addressing my countrymen; added to this, we have a very considerable oscillation due to most faiths adopting lunar or "moveable feasts," and to various parts of the world being subject to seasons of intense aridity and severe rains, when Ceres cannot in the first case unlock her stores, as in the Indian summer droughts, nor in the second refrain from opening them. This variation of season is caused by the motion of the sun through the ecliptic, which gives different countries the same season in different months, but it necessarily complicates all such classification as is here attempted; bearing all this in mind, however, as we look at these English months in the following table, and remembering that we must adjust them synchronously as we best can for all nations, and where dates are given, for each particular kalendar, we can yet arrive at clear and important results, which, though not new, enable

¹ Psalm lx.

us to arrange our knowledge scientifically, and in a way favourable to memory and classification with other matter. The Indian, we know, sows his wet crops, such as rice and the millets, later in our summer, reaping them towards the end of our autumn; and sows his wheat crops in our winter, reaping them at our vernal equinox. Now, remembering all this as we consider each nation's fetes *separately*, we cannot fail to see that whatever names in connection with "births," "deaths," or "ascensions," priests or pietists have given to these periods (and they are quite right in hallowing them), that yet all these seasons or so-called events, are mere glosses which the philosopher must cast aside when he investigates the root or origin of the festal period. He will find that then, indeed, he must give Almighty El, Al or Jah his due, and own his imperial sway.

These tables do not pretend to denote all the festivals even of the leading faiths, but only the most prominent ones, in order to satisfy the reader as to my statements that our religious fetes are nearly all of Solar origin, or have been adjusted, in the case of real events, to times of Solar phases. I am convinced that diligent enquirers, who take the trouble to work out these tables fully and accurately, will find great accumulation of evidence in substantiation of what I urge. The subject is one of intense interest and will bear vast elaboration, and merits special archeological investigations beyond the books and time at my disposal.

It is difficult for those who live in the great centres of civilisation—especially if in a temperate zone, surrounded with luxuries and means at hand to ward off any disastrous effects of Sol's heat or alternating seasons—to thoroughly realise with what vivid interest primitive peoples, in torrid and frozen zones, or on their borders, watched his various phases, which bring to them happiness, misery, and death; or sow the germs which ripen fatally, especially in the very young and aged. Most of us can now by care and forethought resist his fiercest noonday rays; by clothing, fire, and artificial light defy his wintry blasts, and cheer his days of gloom and long nights of darkness; and so we rejoice not with pristine man on the Sun's victory over fierce Typhon, nor thank Jahveh as of old for "redemption and salvation," which by diligence and science we have wrought out for ourselves. If unkind to us in one part of our planet, he cannot be so everywhere, and through ten thousand artificial channels, aided by an ever pulsating fluid, man can now call up the powers of nature at will from every land, to pour forth her treasures where she is richest, and she responds to us at once, obedient to the great commercial laws of supply and demand.

In the tables I show many fetes and their characteristics, though now obsolete, in order to elucidate the connection with the ancient Roman festivals, and this especially so in the case of the Christian communities. Owing, however, to the early reckoning which made Christ's birth occur in the September equinox, some confusion may at first sight appear; but every entry can be verified, though in several instances the ecclesiastical writers of "the middle ages," and "the ancient fathers," must be consulted.

TABLE OF THE PRINCIPAL RELIGIOUS FESTIVALS

English Months.	Phenicians, Kooths, Kelts, Skands	CHRISTIANS	
		Protestants	Greeks and Roman Catholics.
JANUARY	Druid Oak and Mistletoe Rites ... 8. Masks and Disguises, especially of Cows. 12th Day. Plough Monday. ... No Marriages lucky this month.	Feasting, Games, Masks, &c. ... Men dress in Women's clothes. 6. Epiphany, or 12th Day. Three kings. Great Russian Water Festival.	1. The Circumcision. Feast of Fools. 5. Kings created by Beans. ... Magi and Star. 7. Distaff or Woman's Day ... 13. St. Veronica. Virgin. 21. St. Agnes. Virgin Martyr. 25. St. Paul's Conversion.
FEBRUARY	... ... ... Phenecian Awakening of Sun. ... Sword-dancing. ... 17. Pastern's Eve. ... Ploughs and Boats dragged about to water, and Women yoked to them. Cocks killed. Games of Balls.	... ... ... 14. St. Valentine. 17. Shrove Tuesday and Ash Wednesday. Fires Lighted in Evening. Lent.	1. St. Ignatius. Candlemas Eve. ... 2. Purification. ... Crows building. "Awakening of Sun." Games of Balls and Divination. 24. St. Matthias.
MARCH	Akadians begin Sacrifice of a Man. Astarte Fetes and Junction of Sun and Moon. ... Osiris comes out of Ark or Moon.	Daisies and Violets appears. 4th Sunday of Lent or Mid-Lent. 17th Sunday of Lent, or Mothering 21. VERNAL EQUINOX EASTER FETES from 21st March to 26th April.	1. St. David. Leeks. 4. St. Ambrose. 12. Karling or Passion Sunday, and Christ's Public Funeral. 17. St. Patrick, Lady-Day. ... 25. ANNUNCIATION. CHRIST CONCEIVED 29. Palm Worship. ...
APRIL	Sacrifices to Rhada. All kindle Fires. Dances round a pole, with a cake on it. Two White Bulls sacrificed. Men and Women bind each other together. ... Swallows arrive in Mid-Europe.	1. Fool's day. ... 3. GOOD FRIDAY... 5. EASTER. Birds of Passage return ... 12. Low Sunday. 20. Cuckoos. 23. Scotch "Fasts" begin.	... ... ... Paske Eggs. ... 6. Old Ladytide. ... 9. St. Mary of Egypt. ... 23. St. George
MAY	1. Great Baltaine, or Fire and Pole Fetes, sacred to a virgin-goddess (Diana). Childermas Day. Fields and Bounds Worshipped. Marriages unlucky all May.	1. MAY DAY. St. Phillip and St. James. 6. ASCENSION DAY or HOLY THURSDAY 13. Old May Day. 14. Old Ascension Day. 24. Whitsunday. Ember. 29. Royal Oak Day.	... ... ... 3. Holy † Day. ... Rogation or † Week.
JUNE	Great Druid and Masonic Fetes and Wakes.	11. St. Barnabas 15. Meadow Grass ripe. ... 21. MIDSUMMER ... 24. St. John Baptist 29. St. Peter and St. Paul.	... ... ... Vulgar Solstice. Hay Harvesting.

Hindoos, Buddhists, &c.	Jews and Mahomedans.	Greeks, Romans and Southern Europe.
<p>... ..</p> <p>9. Pongei Festival to the Sun, cattle worshipped.</p> <p>12. Bavana blessed and rewards all children with gifts.</p> <p>24. Sarasvati, goddess of Arts—no letter may be written.</p> <p>26. Worship of Sun with Lotus.</p> <p>30. Sacred to Beema the Strong One.</p> <p>31. To the Preserver. Fasting and Alms.</p>	<p>... ..</p> <p>6. The great Bairam</p> <p>12. Turks keep Old New Year.</p> <p>14. Sanhedrim.</p> <p>19. 1st of SABAT or Shebeth, 11th Month.</p> <p>21. A Fete-day.</p> <p>27. Fasts for Saints.</p>	<p>Saturnalia to 14th, sacred to Jupiter, Janus, Juno, Eskulapius. Lots for Kings.</p> <p>8. Janus' Special Day</p> <p>9. Agonalia.</p> <p>10. Mid Winter, Sigillaria.</p> <p>14. Saturnalia ends.</p> <p>24. Feast of Seed Time.</p> <p>31. Sacred to Dii Penates.</p>
<p>1. Sacrifices to Siva as the Destroyer.</p> <p>13. To Govindoo the Comforter.</p> <p>Water Fetes</p> <p>Dole-Jatra to Generation. Red Powder thrown.</p> <p>28. Sacred to Sun. Bathing.</p>	<p>2. Laylanot.</p> <p>10. Deliverance from Idols.</p> <p>11. A Fast</p> <p>13. 1st of ADAR or Ve-Adar, 12th Month, with Mahomedan's Era begins, 1874 = 1291.</p> <p>25. Fast. Death of Moses.</p> <p>26. Trumpets for Rain.</p>	<p>1. Sacred to Juno, Jupiter, Hercules, Diana. Lucaria (Pan). Bacchanalia.</p> <p>Beginning of Spring. Sun in Pisces.</p> <p>Quirinalia.</p> <p>Fornicalia.</p> <p>18. Fool Plough.</p> <p>21. Feralia. Goddess Muta.</p> <p>23. Terminalia.</p>
<p>To Lakshmi for Spring Blessings. Lent. Torturings in Sacrifice to Siva, all this month.</p> <p>21. To Doorga for Blessings.</p> <p>30. Wheel Torments. All Fasting.</p>	<p>1. Feast of Tyrinus.</p> <p>2. Fast. Esther.</p> <p>3-4. Purim, or Lots.</p> <p>10. Lambs bought and ties to Bed-posts. Rain adored, and this week holy to it.</p> <p>18. Great Fetes.</p> <p>19. NISRI, NISAN, or pre-Kaldiac ABIB, 1st Month of Sacred Year, 1875 – a.m. 5636 of Jews.</p> <p>The Ear of Corn.</p> <p>A Fast for Sheep and Cattle.</p> <p>Priests' Courses Begin</p>	<p>1. Matronalia.</p> <p>2. Sacred to Juno Lucina. Ancilia.</p> <p>6. Vestaliana.</p> <p>7. Ve-Jupiter.</p> <p>13. Opening of Sea.</p> <p>17. Liberalia or Bacchanalia.</p> <p>19. Sacred to Minerva.</p> <p>21. First day of Century.</p> <p>25. Kubele's Hilaria.</p> <p>28. 3d. Megalesia.</p> <p>30. Janus and Concord.</p> <p>31. Moon—She-goats—Easter.</p>
<p>1. Hindoo Year begins.</p> <p>A Lunar Fast.</p> <p>20. Mangoes fit for Good.</p> <p>Purifications in Ganges.</p>	<p>2. PASSOVER, 14 NISAN, 7 days' Festival. Pentecost, or 50 days' Harvesting, begins on 3d. Unleavened Bread.</p> <p>4. Grain and Fruits.</p> <p>9. Last of Passover.</p> <p>14. Death of Joshua.</p> <p>17. 1st of YIAR. 2d Month. Beauty.</p> <p>27. Fast. Death of Eli.</p>	<p>1. Venus et Fortuna Virilis.</p> <p>4. Megalesia, 4 to 8 days</p> <p>6. Fortuna.</p> <p>7. Birth of Apollo and Diana. Cerealia. 8 days.</p> <p>12. Kubele's arrival at Rome.</p> <p>13. Jupiter Victor and Liberty.</p> <p>15. Offering of a Cow with Calf.</p> <p>19. Sun in Taurus.</p> <p>21. Palilia.</p> <p>22. Agonalia.</p> <p>25. Robigalia to save Corn.</p> <p>28. Floralia.</p> <p>30. Vesta Palatina.</p>
<p>Festival of Bavani, when men swing on MAY POLES, cut and burn themselves</p> <p>Fasts and Feasts. Goddess of Generation.</p> <p>13. Prayers for removal of Barrenness.</p> <p>27. To Dasera and Snake Gods.</p> <p>31. Jagernāt and Bathing.</p>	<p>2d Pasover.</p> <p>Harvest Offerings</p> <p>Cake of Sinai.</p> <p>17. 1st of SIVAN. 3d Month.</p> <p>22-23. Sebuot. Feast of Pentecost. 50 days' Harvesting ends, lasting 7 weeks.</p> <p>28. Great Feast.</p> <p>30. Fast.</p>	<p>1. Lares Prestites.</p> <p>2. Do. Compitalia and Sacrifices to Lares, &c. This was 2d month of Alban, 3d of Romulus and 5th of Numa.</p> <p>11. Worship of Hermes or Terminalia.</p> <p>13. Lemuria (All Souls).</p> <p>15. Jupiter.</p> <p>21. Agonalia</p> <p>23. Vulcan.</p>
<p>17. Jagarnat Fetes</p> <p>18. The Earth's Rest. No Spade can be used.</p> <p>27. Rest. Rains expected.</p> <p>31. Bathing and Charity.</p>	<p>2. Fast.</p> <p>4. Fast.</p> <p>15. 1st of TAM, or TAMUZ, 4th Month.</p> <p>23. Fast. The Two "Tables" (stones) broken.</p>	<p>1. To Juno, &c.</p> <p>2. To Mars and Goddess Carna.</p> <p>6. Vesta.</p> <p>9. Vestaliana.</p> <p>10. Matralia.</p> <p>11. Harvest Fetes.</p> <p>15. Cleansing Temple of Vesta.</p> <p>20. Minerva.</p> <p>24. Fortuna. Summer Solstice.</p> <p>27. Jupiter Stator and Lar.</p> <p>30. Hercules and Muses.</p>

TABLE OF THE PRINCIPAL RELIGIOUS FESTIVALS

English Months.	Phenicians, Kooths, Kelts, Skands	CHRISTIANS	
		Protestants	Greeks and Roman Catholic Sects.
JULY	Great Games, Sword-dances, &c.	2. Dog Days begin. 6. Old Mid-summer.	Vistation of our Lady.
	Days of Bad Luck. Sacred to wanton characters, repressed in England by Henry VIII., 1536.	15. St. Swithin. Fairs and Wantonness.	22. St. Mary Magdalen. 25. St. James. 26. St. Anne, mother of Virgin. 29. Martha—St. Mary V.V.
AUGUST	Keltic Gule Fete.	1. Lammas Day—the Gule of August or Yule, or <i>Petri ad Vincula</i> . First Bread with the new Corn.	3. St. Stephen's reliques exhibited. 5. Dedication of St. Mary. 10. Nut Day.
	Wakes, Dancing, and much Licentiousness. Early Harvest Offerings. Great Gule or Fete Laplancers begin Great Sacrifices. Days of Bad Luck.	6. Transfiguration. Swallows leave. 24. St. Bartholemew.	15. Assumption of our Lady. 25. Decollation of St. John Baptist.
SEPTEMBER	...	Harvest Homes.	8. Nativity of our Lady.
	17. Athyr Osiris goes into Ark, or seed into ground. Cock sacrifices. The tutelar deity Vacina or Vacuna. Rest or Ease. Das of bad luck. Rush-bearing. Long phallic-looking figures carried about by Women.	... .. CHRIST formerly said to be born. Swallows migrate.	Holy Rood or † Day. 18. Ember. 19. St. Janarius 21. St. Matthew. 23. AUTUMNAL EQUINOX. 29. St. Michaelmas.
OCTOBER	Druidic Wakes, Dancing, Wrestling, Fighting, and much Obscenity.	Churches everywhere consecrated. Vigils, Wakes, and Village Dances in Churchyards, with Drinking and other excesses. 6. St. Faith a Virgin Martyr.	1. Feast of Rosary. 3. St. Dionysius Areopagite.
	Women try by Love Philtres to see their Fate. Days of Fear and Unluckiness. Times of Fear and Bad Luck. Apples used for divination.	22. Scotch Fasts. Hallow-Eve Fires and Revelry.	18. St. Luke. St. Simon and Jude.
NOVEMBER	Druid Fires extinguished and re-lighted on hills, and carried about for purifying purposes. Unlucky Days.	1. All Saints, Fire carried about; used to be Old Fools' Day, but this was changed to 1st April. 2. All Souls, great Cake-making and Bell-ringing. Wax Candles in great demand.	3. Holy Well Day.
	Meetings—Fairs, and running after and killing Bulls. Days of Fear and Bad Luck. Some nude Ceremonies.	11. Martinmas Feast of Black Puddings and such like. Advent. 30. St. Andrew.	11. Martinalia Wine Fetes. Vinalia of Ancients. 18. Dedication St. Peter and St. Paul. 21. Presentation of our Lady. 23. St. Clement's feast to Vulcan. 25. St. Catherine's Day—a Spinsters' Feast.
DECEMBER	Parents give Presents to their Children. Very Unlucky Days.	Boy Bishops. Ember.	6. St. Nicholas' Day. 8. CONCEPTION OF OUR LADY. BRUMAL season begins.
	Prognostications of Good or Evil diligently looked for. Druidic Oak Ceremonies. Joyous Gatherings, Bonfires, and much Dancing and Masquerading.	21. Shortest Day. 25. Christmas. Christ formerly said to be conceived. 27. St. John the Apostle. Ragmena. Mummung.	21. St. Thomas. Doubting Day. 24. Bells must ring all night. 26. St. Stephen. 28. Innocents' or Childermas Day. Men and Women change clothes.

Hindoos, Buddhists, &c.	Jews and Mahomedans.	Greeks, Romans and Southern Europe.
<p>27. Bathing and Alms-giving.</p> <p>31. Solemn Fast.</p>	<p>15. 1st of <i>AB</i>. Death of Aaron.</p> <p>23. Feast of <i>AB</i>.</p> <p>26. Do. Fearing to die in Desert.</p> <p>29. Tubeah.</p>	<p>Changing Houses.</p> <p>6. Apollo's Fetes for 8 days begin.</p> <p>7. Juno Caprotina (of the <i>Fig Tree</i>).</p> <p>8. <i>Vitulatio</i>.</p> <p>10. Etesian Winds.</p> <p>14. Fortuna feminina.</p> <p>15. Castor and Pollux.</p> <p>19. Lucaria, 4 days.</p> <p>23. Neptune.</p> <p>25. Furinalia (Feast of Robbers).</p>
<p>3. Worship of Lakshmi. Rice in the ear. Feasts to Ceres.</p> <p>13. Offerings of Grain to "the Unknown."</p> <p>... ..</p> <p>Feast to <i>PARVATI</i> with offerings of New Rice; <i>SNAKES</i> worshipped.</p> <p>Great <i>DOORGA</i> Fetes.</p>	<p>3. Feast for Lamps being extinguished.</p> <p>10-11 is 1st of <i>ELUL</i>, 1877.</p> <p>Penance and Mortification.</p> <p>Moses ascended Sinai and remained till 10 Tisri.</p> <p>... ..</p> <p>New Moon.</p> <p>Great Feasting and Ablutions in preparation for the New Year.</p> <p>Vine-gathering.</p>	<p>1. Mars and Hope.</p> <p>... ..</p> <p>8. Sol Indiges.</p> <p>10. Ops and Ceres.</p> <p>11. Hercules. Autumn begins.</p> <p>12. Lignapesia.</p> <p>13. Diana, Vertumnus, and Slaves.</p> <p>18. Conualia.</p> <p>19. Vinalia.</p> <p>23. <i>Vulcanalia</i>. 24. Moon.</p> <p>27. <i>Vulturnalia</i>.</p> <p>30. <i>Ornaments of Ceres</i> shown.</p>
<p>20. Harvest Rejoicings—Evil destroyed—Plenty given.</p> <p>Great bathings as sun enters <i>Libra</i>. ...</p> <p>23. <i>DOORGA</i> consigned to Ganges. ...</p> <p>26. <i>Siva</i> worshipped—Games with Nuts—Worship of <i>Kali</i>.</p> <p>... ..</p> <p>... ..</p>	<p>12-20. 1st of <i>TISRI</i>; 7th Sacred and 1st Civil Month—Great trumpet fete. In 1875=5637.</p> <p>14. Fast of <i>Guedaliah</i>.</p> <p>... ..</p> <p>19. Sin for Golden Cone or Calf.</p> <p>21. Nipur. Cocks and Hens sacrificed.</p> <p>22. Atonement or Expiation. Moses descends from Sinai—sea closed. All carry lights.</p> <p>26-7. <i>TABERNACLES</i>. Every Male to go to Jerusalem, and all carry lights.</p>	<p>1. Jupiter and Neptune. Games begin. ...</p> <p>3. <i>Dionysica</i>—8-day Games.</p> <p>6. Erebus, Ram and Black Sheep.</p> <p>13. Jupiter, <i>Nail</i> fixed by Pretor in Capital.</p> <p>15. <i>Circensian Games</i>.</p> <p>... ..</p> <p>Great Harvest Games</p> <p>24. Autumnal Equinox.</p> <p>Vesta, Saturn, and Manta, mother of the Lares.</p> <p>27. To Venus.</p> <p>30. <i>Minerva</i>.</p>
<p>Ras Jatra amours or Krishna, fetes of Fruits and Plenty.</p> <p>... ..</p> <p>30. <i>Kartik</i>. All Temples consecrated. ...</p> <p>... ..</p>	<p>Day of Trumpet-Blowing—Yom Ternah.</p> <p>1. <i>Hosana Raba</i>, or Rosh Hosanna.</p> <p>4.-22. Tisri, end of Tabernacles.</p> <p>12. 1st or <i>RAMADAN</i>—Mahomedan.</p> <p>11-2. Is 1st of <i>HES</i>, <i>Bull</i> or <i>Marcheman</i>. 8th Sacred but 2d Civil Month.</p>	<p>5. Ornaments of Ceres shown.</p> <p>6. Manes.</p> <p>13. <i>Fontinalia</i>, to Jupiter Liberator.</p> <p>19. <i>Armilustrium</i>, a Fete like Yule-tide.</p> <p>... ..</p> <p>28. Lesser Mysteries begin.</p>
<p>... ..</p> <p>New Rice Fetes.</p> <p>... ..</p>	<p>10. Is 1st of <i>KIS</i> or <i>Kislen</i>. 9th Sacred Month</p> <p>... ..</p>	<p>1. Jupiter's Banquet.</p> <p>3. <i>Neptunalia</i>.</p> <p>7. Show of Ornaments.</p> <p>11. Vinalia with Bacchic rites.</p> <p>13. <i>Lectisternia</i>.</p> <p>16. End of Seed Time</p> <p>19. <i>Kubele</i>—Priests' Supper.</p> <p>21. <i>Liberalia</i></p> <p>22. Pluto and Proserpine</p> <p>22. <i>Brumalia</i>, Shortest Day.</p>
<p>Lakshmi, Fetes to, for 2d Harvest.</p> <p>... ..</p> <p>Lakshmi Fetes</p> <p>Charity to all</p>	<p>4. Hanuca—Re-Dedication of Temple and sort of Feast of Lights.</p> <p>18. 1st <i>TEBET</i>, 10th Sacred Month, 4th Civil.</p> <p>... ..</p> <p>25. Darkness for three days on account of Septuagint Translation.</p> <p>28. Feast of Lights.</p>	<p>4. <i>Minerva</i> and Neptune.</p> <p>5. <i>Faunalia</i>.</p> <p>11. Halcyon Days for 14 days.</p> <p>14. <i>Brumalia</i>—Ambrosiana.</p> <p>17. <i>Saturnalia</i>.</p> <p>19. Ops—(<i>Opaliana</i>).</p> <p>21. Hercules and Venus.</p> <p>22. Lares fetes.</p> <p>Do., and Jupiter</p> <p>24. <i>Juvenalia</i>.</p> <p>25. Winter Solstice.</p> <p>27. <i>Saturnalia</i> to Phebus</p> <p>Fetes connected with Light.</p>

To appreciate Sol's birth, his vernal coming, and the sadness of his autumnal going, we require to try and remove ourselves back to that early condition of our race, when clothes, and those the scantiest and most indifferent, were a luxury of the great; when the whole mass of the people lived in what we should call mere huts of grass, clay, or stone, the rude construction of which left the dwellers keenly alive to every wintry blast and shower. Winter to them, indeed, was a ruthless tyrant, who lopped off from every tribe its frail ones by thousands; nor have we yet managed to entirely avert his destructive influences of cold and darkness. At the fatal sign of the Dragon which appears on the October horizon, all nature collapses, and cold obtains the mastery over growth and heat, causing the churches to say their *Paternosters*; and when in November Sagittarius shoots his darts right to the heart of animal and vegetable earth, then men wail still more. November the old Skands called *Wind monat*, and allowed none to venture seaward. All had then to bury themselves in their dens, live on salt meat and corn, and pray for living and dead saints. It was therefore with no hypocrisy or romance, that Jewish women met to weep for *Tamuz*, or that they watched the loved Adonis of their harvest joys day by day sinking lower, and growing colder and more dead. They saw fruits, flowers, crops, and all verdure droop with him; the heavens then lowered and scowled angrily on them, and poured forth day by day colder and more merciless rains, whilst seas and rivers roaring tempestuously added to their fears; and nature not even leaving them their leafy retreats, they crouched and hid themselves away in huts and caves, and holes, trying as best they could to withstand winter and his chilly blasts. Is it to be wondered at, then, that as Typhon took his departure, these early races welcomed with heart-felt joy the genial budding spring, and still more so the fruit-bearing summer; that they laughed and sang with nature as she advanced with warmth and smiles, and pregnant with all forms of life? Stilled then were the turbulent rivers and noisy ocean, serene the skies, and balmy the air; all the animal creation now responded gladly to the desire nature implanted in them "to multiply and replenish" the earth, and so repair the ravages of angry Typhon.

Let us now glance at the way in which our present kalendar—or measurement of time—has been arrived at. The Kalends were the times "called out" to illiterate people, and so named from the Greek *Kalein*. This proclamation took place on the first of a moon or month, but the custom of "calling out" ceased in Rome about 450 A.D., when Kalendars—then called *Fasti*, were posted up for general information, and the name kalendar became attached to such time-tables, because the word Kalend was seen at the top denoting the first of each month.

The year of Romulus, 753 B.C., began with the vernal equinox, called the first Kalend of March, and the sun was then supposed to run through his course in ten months of from thirty to thirty-one days, making 304 in all. July was called *Quintilis*; August, *Sextilis*, and the others had names like ours. This arrangement, of course, was found not to answer, and Numa Pompilius is credited with the cor

rection of the Roman year, which he made from the Greek kalendar, into 354, with occasionally 355 days. He added January with twenty-nine days, and February with twenty-eight, consecrating the latter to the Infernal gods, to whom all sacrifices, he said, must then be made. January, he declared, must be the first month of the year, and dethroned March. The priests, however, neglected many rules regarding his months, and wholly altered his periods of festivals. The greatest irregularities existed till Julius Cesar took the whole subject in hand, and by the advice of Sosigenes, a learned Alexandrian, the solar year of 365 days was determined on, with an intercalation of one day in every four years, to adjust the six hours or so extra. This day was given as a second sixth of the Kalends of March, and the year was called *Bi-sextile* or *Intercalary*; but Cesar, anxious to inconvenience all as little as possible, and not to forsake the beginning of the old Lunar year—at once started the *Julian* year, not on the day of the winter solstice, but on the day of *new moon following*, which chanced to be eight days after the solstice, so that the first of the Julian year, that is the 1st of January, has always remained the eighth day after the solstice of Capricorn. Marcus Antonius, it is said, in upholding the great Emperor's decrees (for his death occurred the year after his edict), ordered the month *Quintilis* to be called *Julius*, that being the month of his birth. Tradition says that the next month, *Sextilis*, was called after the Emperor Augustus.

The year of the Empire soon effaced all others; the Greeks gave up their Lunar year, and the Egyptians were obliged to establish their *Day of Toth*, as the first of their year, and prevent him wandering climatically through the seasons. The Jewish year was summarily disposed of, except in regard to religion, which the Empire rarely interfered with. Christians of course adopted the Imperial year as well as most of its fetes (as will be seen in my table), nor was it till the year 527 A.C. that they tried to change the era. One Dionysius, unfaithful to his evident Solar lineage, then started the era of Christ, which did not however become general till the fifteenth century, and no wonder; for only in the reign of Justinian, or the sixth century A.C., says Phillips,¹ did chronology begin to receive any just attention. and then all too late; for when earnest enquiries came to be made, it was found that no one could tell exactly when Christ really lived, how long, when he was born, crucified, &c. Some averred, and all were ready as usual to die for such trifles, that his crucifixion took place in the fifteenth year of Tiberius, others the sixteenth, and others the nineteenth. Many had stated that Christ preached publicly for only one year, others two, but Eusebius three and a half; and most then preferred following this dogmatic though not very scrupulous prelate.

It was only towards the end of the "middle ages" that the Church began to be conscious of the terrors of history and chronology, and to feel that all who dogmatise in regions beyond the hazy lines of moral teaching, ignoring facts and dates, stand on very insecure ground indeed. Teachers who had neglected their data for a thousand years, were not likely to find them then, still less so now; and thus the whole Chris-

¹ *Mill. of Facts*, by Sir Richard Phillips.

tian Bible histories are being ruthlessly pulled to pieces, and great portions called by some bold investigators little more than "the baseless fabric of a vision," entitled to no more belief than what may be readily accorded to the stories of Krishna and the Indian Epics.

It will now be profitable to glance through the leading festivals of the year in their order, beginning with. January, which closes the Winter Solstice fetes that commenced with the birth of Mithras.

JANUARY.—The Kalends of January at Rome were particularly sacred to Janus and Juno, to whom all had then to make their vows and offer sacrifices. This Kalend, (called *Νεομηνια*, Neomenia, because held on the first new moon of January) was considered a most auspicious time on which to commence any new work or project. In India it is therefore sacred to *Ganesh*, the elephant-god, a deity equally phallic with Janus.¹ As the birth of the king of the year is the great opening event of the year, I must here include in my remarks his December, or Christmas festivals. The early Christians undoubtedly selected this Roman Saturnalia as an important period in the life of Christ, at first calling it the time of his conception, and later of his birth, this last best suiting the views and feelings of their Solo-Christian flocks. The Jews called the day of the Winter Solstice *The Fast of Tebet*. The previous time was one of darkness, and on the 28th began their "*Feast of Lights*." The Romans consecrated the 24th (the Juvenalia) to all *the vigour of nature*; and after the birth of Mithras, they at once began the worship of all the god-like Powers of Generation, for Rome then felt the leaden weight of winter heavy on her; and, to remove it, preyed to, and feted Saturn, Ops, Hercules, and Venus, as well as the Lares and Penates.

WINTER FETES.—From Bede we learn that "the Pagans of these isles began their year on the 8th of the Kalends of January, which is now our Christmas Day. The night before that (24 Dec. eve) was called by them the *Medre-Nak* or *Night of Mothers*, because of the ceremonies which were performed on that night."² It is then the days perceptibly lengthen. Both December and January were called *Guile* or *Yule*, on account of this being the time of the return of the sun, so that we may probably connect this word with *Iol*, *Ol*, *iul*, *ale*, *giul*, *chweol*, *wheel*, *wiel*, and such-like, all signifying a circle or round of time, for the day of Yule Log is mid-winter. Great ingenuity has been here brought to bear, and the result seems to be that "*wheel*" is meant. *Iul-ion* in Arabic means revolution of first day of the year.

The ceremonies of the season everywhere call to mind Tree, Fire, and Phallic lore. On Christmas Eve it was customary to light candles of an extraordinary size, lay a huge *Yule clog*, or Christmas block on the fire, and so usher in Christmas Morn, and turn the dark night into the long looked-for day. Probably at first this great Phallic Log, round which we so often see the Serpent entwined, was meant to betoken increasing heat and light. The Pagan Saxons kept twelve days very holy at this time, daily sacrificing to the Sun; and Christians kept to the same period, calling Christmas the birthday of "the god who is light," "the true

¹ See my Plate XV. 5, where he appears as a Phallus with the Serpent.

² Brand's *Ants.*, p. 156.

light which lighteth every man," &c. The ceremonies in connection with light were prosecuted more vigorously than ever up to Epiphany—the 6th of January,—when all churches were lit up at noon with huge candles and many-coloured lamps, which Jerome and other Fathers explained to mean “the manifestation of light” which guided the eastern Magi to the cradle or cave.

On Christmas eve all the city of Constantinople used to be lit up with tapers and torches until day; and so great was the illumination, says Gregory, that the occasion came to be called *Vigilia luminum*, or “Feast of Lights.” The Christians used besides “to send lights one to another,” as if the fetes of Sais had revived. Bakers then sent to their customers *Dows*, *Yuledows*, or babies made of paste; and chandlers sent quaint sorts of candles. *Dow*, it seems, comes from Dutch, *Deeg*, and *theotiscanthishen*, “to grow bigger”¹—a curious explanation, when we know the root of the whole matter. The gifts of the day to the “youth of both sexes who perambulate the towns and villages” signing carols are also curious, being principally pears, apples, and nuts. Their cry was “hag-man-é (ἁγια-μηνῆ?) holy month, a Merry-Christmas and Happy New Year.” The Yule Clog, it is thought,² “may be only the midsummer fire made within doors because of the cold weather.” The Solar signification is clearly the same, but I doubt if we may change this Christmas Feast of Lights to summer as the church did her feast of “All Saints.” The meaning of the winter fete is *returning* life, and that of the midsummer *perfected* light. Yet July may have some connection with Yule, for this is clearly called after the Sun, who is in fact the Phallus—“Suil Clog,” or Sun Stone. July was *Iulus*; and the 1st of August—once the first day of the Egyptian year, was called by ancient northerners *Gulle*, or *Gula* day. Every Yule log was required to be a bare stump, and was used not only for heating but for lighting purposes, taking the place on the sacred family altar which the churches afterwards fondly gave to large candles, those *sine-qua-nons* of most faiths. The first day of the Yule was the day our ancestors set up stones and danced round them, thus, especially adoring Virility. Only lately the good christian Scotch in the isle of North. Ronaldshay used to set up a large stone—ten feet high and some four feet in diameter—in the middle of a plain, and there, on the first day of the year, the youth of both sexes went and danced round it, particularly during moonlight,³ with no other music than their own singing. This was but the continuation of the worship of the Oak-tree, which then gave forth its child the mistletoe; and with boughs of oak, “holme, ivy, bayes, and mistletoe,” did all then deck, not only their sacred altars, but garnish also the wells, pumps, and “the standards in the streets;” and much affliction did it cause many good people in London when—during a severe storm on the morning of Candlemas 1444—“there was uprooted a standard of tree” which had been set up in the midst of the pavement, “fast in the ground, and nailed

¹ Brand's *Ants.*, 163, *Annot.*

² Brand, *op. cit.*

³ Brand's *Pop. Ants.*, i. 19, Bohn's ed. Clearly

these Scotch had very diminutive ideas of their Lingam god compared with the Babylonians; see the article as described in Dan. iii. 1.

full of holme and ivie,"¹ and which had doubtless stood all through the Saturnalia, and been duly adored and danced round, by the then most intelligent people in this greatest centre of European civilisation. Verily our brethren in India are not far behind us!

As the year advanced up to "Twelfth Day," the fetes assumed the form of masquerades, when men dressed themselves in cow-hides, and as old women, &c. Those dressed as cows were then well belaboured with sticks, as were women at the Lupercalia, and as Apollo used to be by those who urged him to energize them more with his rays. This was no doubt a service to induce the gods to fertilize the flocks. Such carols as have come down to us show how easily the people took up the new faith, because it was in unison with the old ideas. Brand gives us this Scotch hymn, which I make a little more clear than he does, so that the English reader may comprehend it:—

" This day to you is born a Child.
Of Mary meek and Virgin mild.

My soul and life stand up and see,
Behold he lies in the *crib of a tree*.
What child is that so good and fair?
It is Christ—God's Son and heir."

Now, as we have no real historical foundation for the actual manger of *Bethlehem*, and much history in connection with the *Bread-God* idea, and that of his *Beths*, *Tebas*, or *Arks*, in fact see clearly that the Tree was considered the Bait-ulos, Toth, or Pillar God; and that the term *Cradle of a Tree* would mean merely "the child of a tree;" this carol gives us not only a true idea of the former belief, but the reason why the people so readily accepted "*the Heir*." They would be naturally willing to accept a new god, if he sprang from "the Tree of Life," "the Divine Oak," which they and theirs had worshipped for centuries. The Tree was Jove and Siva, and from Siva sprang Kārtaka, the Horus of India, and Horus was the "*heir*" of Osiris. So that neither this term, nor the belief that a child sprang from a virgin, clashed in the least degree with the past tales or ideas of our ancestors; and this Dean Milman acknowledges. Of course Kymri, Kelts, &c., had heard of the oft-told wonderful births of gods or demi-gods such as Osiris, Apollo, Eskulapius, Pythagoras Plato, Boodha, and many another Eastern prophet; for religious myths quickly penetrate all lands and would certainly reach the ears of our inquiring forefathers who, whether Kooths, Skyths, Kelts, or Skoti, were great travellers. Long before the era of the babe of Bethlehem, then, they would be likely to know all about the combat of the Virgin-born one with Typhon and the powers of darkness; his temporary defeat, victory, resurrection and ascension, surrounded by his twelve signs or followers. These were everywhere familiar tales, which, if as is thought Egypt originated, at least all Western Asia, and Europe had laboriously elaborated.

Not even the stories of the "over-shadowing of the Holy Ghost" (who, by-the-by, in Syria, and in Christ's day, was a female, and ill adapted to play the part assigned

¹ Stone's Survey of London.

by Christian story), nor the tale of the moving star would cause any embarrassment to our early ancestors, nor yet to Shemites, for they, too, had long heard of very

THE REPRESENTATIVE OR UNIVERSAL MOTHER OF CREATION.



Fig. 167.—

ISHTAR, OR MARY OF ASSYRIA, WITH THE HOLY CHILD



Fig. 168.—



Fig. 169.—

THE AMA, MAMA, OR EASTERN SOLAR VIRGIN

similar events, as, for instance, at the birth of Abram, when Nimrod was warned by a star that Terah would have a son, whose progeny would destroy his empire. In fact, the people of Europe were more familiar anciently than they are now with such stories of their own and other faiths; and above all with those of Egypt and the East, on whose shattered fragments it seems scarcely possible for even the most biassed Christian to avoid seeing that his faith is very largely founded. Sculpturings or scatchings and paintings are full of such matters, if we would only open our eyes to see and read. Thus, Assyria furnishes us with these first two rudely executed figures of the Universal Mother and Child, whilst the third is the chaste, cultivated idea of Indian civilisation, where we see the young foster-mother (Yasodā) nursing



Fig. 170.—WORSHIP OF DEVI AND KRISHNA, AT THE VERNAL EQUINOX

the babe Horus or Krishna. In Moor's *Hindu Pantheon*¹ we have the more detailed fig. 170 of the same worship of Maternity,² and in strictly Solar form, as it is commonly met with in the temples and sacred buildings of India. It remained for the Christian church to elaborate the idea in "the Lamb of God" being led forth by the Vernal Virgin, which I show at the beginning of this chapter.

The sending and receipt of presents among friends at the wintry birth, was considered a happy omen, or token of good things which the new-born child in his re-ascension was to pour forth upon earth, and therefore all rejoiced. The Rev. Dr. Jennings, in his *Jewish Antiquities*, says that "there is no good reason, but rather the contrary," for the "vulgar opinion" that Christ was born on the 25th December, this day, he says being only selected in the fourth century, when, of course, the time of Christ's conception was made the 25th of March or day of the Vernal Equinox. This learned doctor, and others whom he quotes, say that this arose from a calculation which was made in the fourth century, showing, no doubt, to the satisfaction of very credulous Christians, but none other, that John the Baptist's father was offering incense in the temple in the middle of September, and had finished the days of his ministration in the *end of that month*, when his child was conceived; which, therefore, necessarily threw back the conception of Christ to the end of March, so as to make him six months younger than his cousin John. This would place Christ's birth at the end of September, or close of our harvest which, as it did not suit the Solar ideas of any Christians whatever, was therefore eventually rejected.

The *Yuletide* fetes were noted for men disguising themselves as women and *vice versa*, showing their connection with the old *Sigillaria* of the *Saturnalia*, which, formerly observed on the 14th of January, "were afterwards continued to three, four, five, and some say seven days,"³ and by the common people even until Candlemas day. Both were prohibited when their gross immoralities became apparent to better educated communities. The orthodox Brand writes: "Because the Romans had their Saturnalia in December, their Sigillaria in January, and the Lupercalia and Bacchanalia in February, so amongst Christians these three months are devoted to feastings and revellings of every kind."⁴ Canut's laws positively prohibited fasting from Christmas day to the octave of Epiphany." In Paris, says Trosler in his Chronology, the 1st of January was observed as *Mask Day* for two hundred and forty years, when all sorts of indecencies and obscene rites occurred. Highlanders at this season burnt Juniper before their cattle, and "on the first Monday of every quarter sprinkled them with wine," and practices very similar take place in India at the same solstice. It is on *twelfth day*—that on which the Magi (Eastern Princes) are held to have visited Christ, guided by the Star—that great visiting takes place amongst Christians. All on this day are esteemed equal, masters and servants calling on and even feasting with one another. A *king or stranger guest* is chosen by cutting a cake, and

¹ [Plate 59; described p. 197. Moor argues for the woman being Devaki, Krishna's mother. — T.S.]

² I am indebted to Dr. Inman for the drawings. ³ Kenett's *Rom. Ants.* ⁴ *Ante*, p. 195.

whoever hits upon a *bean* placed in it, is the stranger or king. It is curious that the symbolic bean, the phallic pod of Egypt and Japan should be selected, for he has ever been king in the East who sits upon a Lotus, which is esteemed the *bean-bearer*, readers will remember that this vegetable is used before Lent, and in many occult matters. It was forbidden to bake a sacred cake in honour of the Virgin's "lying-in," as she was not rendered impure for forty days as other women are.

In spite of all the Christian lore which has interlarded and overlaid the festivities of the winter solstice we can still see clearly the origin of the festival, and all its rites and customs. I may quote the following from Mahaffy, cited in the "Life of Jesus," by Thomas Scott, a sound and learned writer: "There is indeed hardly a great and fruitful idea of the Jewish and Christian systems which has not its analogy in the Egyptian faith. The development of the one God into a Trinity; the incarnation of the mediating Deity in a virgin, and without a father; his conflict and momentary defeat by the powers of darkness; his partial victory, for the enemy is not destroyed; his resurrection and reign over an eternal kingdom with his justified saints; his distinction from, and yet identity with, the uncreated incomprehensible Father whose form is unknown, and who dwelleth not in temples made with hands. All these theological conceptions pervade the oldest religion in Egypt. So, too, the contrast and even the apparent inconsistencies between our moral and theological beliefs. The vacillating attribution of sin and guilt partly due to moral weakness, partly to the interference of evil spirits, and likewise of righteousness to moral worth, and again to the help of good Genii or angels; the immortality of the soul and its final judgment: the purgatorial fire, the tortures of the damned, all these things have met us in the Egyptian ritual and moral treatises. So, too, the purely human tide or morals, and the catalogue of virtues and vices are, by natural consequence, as like as are the theoretical systems. I recoil from opening this great subject now; it is enough to have lifted the veil and *shown the scene of many a future contest.*"¹ The italics are mine. I think I could without much effort name many another instance to support this "future contest," but contests are never good; we must educate rather than argue with men and women.

The *Vigil of St. Paul* long continued to be known as *Dies Egyptiacus*, which shows that "the apostle to the Gentiles"—there may have been one or five—² was thus sought to be connected with the parent root of all the traditions of the new faith.

In the most northern portions of Skandinavia all celtic nations as great Sun worshippers testify their joy at seeing the bright God return again, and the fete at "this season was their greatest solemnity in the year. They called it in many places, *Yole*, or *Yu-ul*, from the word *hialul* or *houl*, which even to this day signifies the Sun in the languages of Bas Britagne and Cornwall."³

¹ Mahaffey, *Prolegomena to Ancient History*, quoted in that invaluable little book *The English Life of Jesus*, by Thos. Scott, Esq., of Upper Norwood, London, p. 41.

² His Epistles, says Mr. T. L. Strange—a strong writer—show that there must have been five if not more Pauls.

³ Mallet's *Northern Antiquities*, II. 68

FEBRUARY.

The chief festivals of February which here require notice are those connected with Candles, Fire, and Purification, and these festivals are really the conclusion of the winter Saturnalia, which lasted with Christians exactly the same number of days as with Romans, though owing to more southerly skies the latter began the fetes a little sooner than the 25th of December. Verily both would have done well to end their revelries and debaucheries with purification of some sort, for they were very gross. The Romans explained that the month of February was sacred to Mars the phallic god, but more so to *Venus* or *Februa* his wife, who forsook Hephestus the god of fertilising fire; so that these old Romans practised no deception on us. They had Fire, Crosses, and Candles, and disguised them not, but the new faith, whilst it kept these, and in some cases added thereto, tried to hide the old idea, though retaining that which many considered most necessary, the symbolism. Thus we are told that a good Pope, Sergius, seeing how determined his Solo-Christian flocks were in worshipping Fire and Candles, "thought to undo this foul use and custom, and turn it into God's worship and our Lady's, and gave commandment that all Christian people should come to church and offer up a candle, burning (*sic*), in the worship, which they did to this woman Februa, and so do worship to our Lady and to her Son our Lord Jesus Christ; so that now this feast is solemnly



Fig 171.—A HINDOO DEVI OFFERING A PHALLUS.

hallowed through all Christendom, and every Christian man and woman of covenable age is bound to come to church and offer up their candles;"¹ a very extraordinary order if put in plainer form. Offering candles looks very like the ancient offering of Phalli, such as India here depicts a goddess of very striking organization doing. At this period when high revels were thus being held with candles and other phallo-fire rites, all the bird and animal creation, be it remembered, were pairing, so the church instituted a St. Valentine's fete having formally declared the "Purification of our Lady," some forty days after her confinement; but as no defilement had ever taken place in her, we are doubtless here merely to understand that the season is declared by these thoughtful ecclesiastics as ripe for the operations which St. Valentine's advent inaugurates.

On the part of the young of both sexes, the priests then institute a Shrove-tide with its holy pancakes, confessions, games of balls, and cock-fightings; and direct all to abstain from flesh and fleshy lusts till the vernal equinox, for their flocks must now bethink them of certain consequences, so a day of serious thought is appointed and very appropriately named "*Mothering-Day*" or "*Mid Lent*," when all remain as quiet as possible till "Lady day" and the Easter dissipations.

The mid February festivals used all to be connected with ploughs, rain and boats, or those means by which a successful harvest was alone attainable. All agricultural

¹ Brand, 224; and Bohn's Ed., i. 43.

implements used to be then gaily decked out, to which women were yoked as “the bearers of the race.” Hindoos and Boodhists have about this time their great water fetes, and the former pray to Siva as Saviour of the world. Romans used to madden themselves at this Bacchanalia and Lupercalia; the priests of Pan brought forth two white goats (Siva’s emblems), and having sacrificed them, sprinkled the *elite* of their young men with the blood and some milk, and then cutting up part of the skins into thongs, wrapped the other parts over the youths and despatched them all about the city to whip the women in order to make them more fruitful.¹ The women eagerly came towards the youths, fully believing that whipping and even laceration facilitated or led to the more energetic performance of sexual duties, as when Apollo’s altar was circumambulated and he himself whipped by those who desired more energy in his early vernal rays, or when devotees whipped and cut themselves with the view of attaining greater spirituality, or leading (as was taught in later times) a more self-denying life—a meaning which the originators of the fetes would have utterly rejected. The early February fetes, which the Christian Church hands down as the “purification,” meant I suspect, with these old people, quite another thing, as the “whipping” fete immediately follows this.

We can scarcely exaggerate too much the important part which Light, Fire, and Candles have played in Christian worship. The Chnrch has had special prayers for all of these, especially for Candles, during nearly all her lifetime, and with these has, ever since the fifth or sixth century, conjoined the Cross as the Emblem of Life. I may here quote a prayer in regard to candles for the benefit of those who are not in the way of seeing the worship of these:—“We implore Thee, by the invocation of Thy holy name, and by the intercession of the blessed Virgin, the mother of thy Son, whose feast we this day celebrate with the highest devotion, and by the intercession of all thy saints, that thou wouldst sanctify these candles to the good and profit of men. . . . O Lord Jesu, I beseech thee that thou wouldst bless this thy creature of *wax*, and grant it thy heavenly benediction *by the power of thy holy CROSS*, that as it was a gift to men by which the darkness might be driven away, so now it may be endowed with such virtue by the sign of the holy cross, that whithersoever it may be lighted and placed, the evil spirit may tremble,” &c.²

No one will surely fail to see in this, a true Phallic and Fire-worship, especially when conjoined with the Phallic cross. If my readers make for themselves the real *rude* emblems here mentioned, they will better understand the undisguised symbolism of ancient Egypt and modern Europe. The art ornamentation of such articles in civilised times hides very much the old coarseness of the ideography.

Henry VIII. particularly excepted this day in condemning many Roman practices—such as those instituted by Pope Sergius of 684, who, as we have seen, directed all persons to carry candles at religious festivals, but especially at Candlemas. Henry’s ministers, Wolsey and Cranmer, declared that candles on that day signified “Christ

¹ Danet’s *Clas. Dict.*, “Luperci.” ² Brand’s *Ants.*, 221. *Hospin. de Test. Purific.*, 53—italics mine.

the Spiritual Light," and this some Ritualists evidently still think, but see not that in such symbolism—esthetic though this ritual be—they mix up the religion of the ascetic and holy-minded Galilean with purely Phallic rites and worship.

Valentine's tide—as one devoted to Husbandry, in both senses of the word—should hold a high place in all fetes which mark the worship of Fertility; for Nature's command is given at this time to all bird and animal life to seek out mates, and such "tides" are never passed over by priests. It would seem as if the Church had then boldly stepped forward, and under cover of one of her saint's names, permitted, if not encouraged the youthful—who could not otherwise overcome natural modesty—to make overtures to the opposite sex by covert gifts, casting of lots, and *lettres cachées*, full of *double entendres*, which Saint Valentine, as postman, took care of, and so sanctified, or rather rendered decorous.

Shrove-tide is really "the awakening of the Sun;" hence the Roman Fornacalia, and all the ado with ploughs, games with balls, sword-dances, and cock-fighting. There was need, truly, for the new faith to proclaim that all must now begin "shriving, shrifting, and confessing" their numerous sins, and try to be friends; for at this time, too, it was taught that all were to forgive one another their faults. The physical man was to be cooled down by suitable diet. Oxford called the previous Saturday "*Fest. Ovorum*," and on Shrove-Monday, only permitted eggs and slices of dried and salted meats called *Collops* or *Colabs*; on Tuesday pancakes might be eaten, but on Wednesday a long and severe Lenten fast began when penitents bewailed and confessed of sins, clothed in sackcloth and ashes; all carnival (flesh-eating) now ceased, and old and young besought the mercy of God upon their past sins. The real origin of all this was probably to recruit exhausted nature, it being found that dissipation cannot be continued long with impunity. We are told by Dean Stanley that Lent used only to be forty hours in duration, or from Friday to Saturday preceding Easter. It was then a *bona fide* fast, like the Moslem Ramadan. Later on, Lent was made into a partial fast of forty days, from some hazy connection which priests tried to make out that it bore to Christ's supposed forty days in the wilderness. The old Romans began it after "Fool Ploughday,"—the 18th of February, and they too, dedicated a day towards the end of the month for the very necessary consideration of the consequences.

All the gods of seed-time had been too genially worshipped, so on the 21st of February the dead must now be fed in what was called the *Feralia*, but that day, too, must be sacred also to Priapic Mutunus, and the next day to the Hermi and Terminalia, when Hindoos throw about the sacred crimson fluid, and rejoice in their festival of the *Dole Jatra*. The Roman then seriously considered his probable paternal duties, and opened March by celebrating the Matronalia. It was at the seed-time festival that the Greeks and Romans most delighted in the cruel sport of cock-fighting, because the poor creatures were then most fierce. With the Greeks, says one writer, "cock-fighting became an institution, partly religious and partly political, and was conducted as a science in

which they revelled, saying Themistolces had taught them." The Romans added quail-fighting to the cruel sport, which the Christians, neither individually nor as a body tried to put down; at all events till quite recent times. "Civilisation alone did away with the Shrove-Tuesday massacres."¹ Even Christian schools in England used to be thrown open for the cruel sport, which was superintended by the masters, till Cromwell passed an act against this in March 1654.

THE VERNAL EQUINOX

On the 20th-21st of March the Sun is between Aries and Pisces.² Exactly one-half of the earth is illuminated, and therefore the days and nights are equal. All nature now rejoices in the final and complete victory over Typhon or wintry darkness; the king of glory now arises with full healing on his wings; and on Ladyday, —the 25th,—the Virgin conceives, which Venice and Rome thus coarsely depicts. Osiris, said the Egyptian, must then come out of his ark, and Phenicians declared that the sun had then conjoined with the moon, and therefore instituted many fetes to rejoice with Asarte in her conception. Hindoos at this time worship great Doorga, the passionate form of Parvati, the earth-goddess; and Romans begin their Hilaria, for Ceres is here too the real object of the worship.

It is she who must be gracious, and perform her important functions, and for a time mankind are in doubt and fear. As Osiris died and was buried, and as *IOna* was three days in the fish's belly, so now is played off the "Passion-Spiel," which is to represent those old ideas. *IOna* is the male of the Yoni or *IOni*—the Dove or Holy Ghost, and is therefore Siva, the Sun. On *IOni*'s or Friga's day—*Veneris Dies*, the Sun of Righteousness is said to "raised up" or crucified, in order "to draw all men unto him," and then to descend into Hades. On Easter morn all the Christian world used to do just as the so-called Pagan did, viz., rush out very early, "long before sun-rise," to watch him descend, or "dance" as they called it;³ for then indeed "he comes with healing on his wings, making the earth to laugh and sing," and rejoicing the heart of man as he gleams over the waving corn now awaiting his morning beams. "Let us watch very early in the morning," says the pious Damascene, . . .



Fig 172.—THE CONCEPTION—VENICE, 1543

¹ Brand's *Ants.*, p. 377

² [The reference is not to the constellations bearing those names but to the notional "tropical Zodiac," which owing to the effects of precession is out of step with the stellar Zodiac. — T.S.]

³ Brand's *Ants.*, p. 241. I suspect the *Saltatory*, Leaping, Dancing, or "Darting One," comes from *Sal* or *Sol*, and hence *Salle*, a Dancing Place. Kelts called *Sol* "the heaving one."

and let us see our Christ, the Sun of Righteousness, who is the life that riseth to all men." "Come," cried these Christians one to another, "see the place where the Lord lay;" and they greeted each other thus in the early morn: "The Lord is risen." *Ans.* "The Lord is risen indeed." Then all go forth from the city to meet him, arrayed in their best apparel, carrying royal palms and evergreens, and escort him to their homes singing jubilee songs of praise, as due to him who has burst the gates of darkness, and triumphed over the grave. In Jerusalem, even now, this is theatrically but poorly imitated by a bishop of the Church entering and emerging on this morn from the tomb with lighted tapers, from which all crave lights, as already mentioned. Apollo and *Dia-Ana*, said Rome, so rose on the 7th of the Julian April, and on the 10th, her great Cerelia fetes commence. It is clear that both faiths symbolise the same ideas, and aim at imitating the same climatic phenomena, though both would indignantly repudiate the imputation.

The palm "branch," or Tree processions, are very ancient solar rites; but in the absence of palms our ancestors used willows. British youths used carefully to gather the flowers and buds of willows at this time, and go about with willow wreaths and wands, single and in bundles, reminding us of the Barsom rods of Asia. Pennant says that in the most northern parts of our islands he found persons at this season cutting *withes* of ivy or mistletoe, and "weaving them in to circles to preserve as a charm all through the year, in order to keep away and cure female disorders."¹ Stow² writes: "In ancient times, the week before Easter, they had great shewes made for the fetching of a *twisted tree or withe* . . . into every man's house of honour or worship." What the "house of honour" may have been it is difficult to say; but "twisted trees" and "wands" are serpents and divining tools, and were so long before the days of the budding serpent-rods of mythic Patriarchs. The universal appearance of palms, buds, and rods at this season—all very significant symbols—shows us what a strong similarity of thought and action existed between ancient men of very different Faiths, and therefore points to one common source.

The Jewish Passover, or *Eostre*, is the 14th of their month Nisan or Abib, the first sacred month of their old year. Every family, or one or two in concert, selected on the 10th of Nisan a young lamb, which must be a male, without blemish, called the "paschal lamb; it was at once taken into the house, tied to the bed-posts, and there kept till sunset on the 14th, when it was sacrificed to Jahveh, its blood sprinkled on the door-posts and lintels, and its fat given to the priests. It was then roasted whole, but "not a bone of it broken." Only males who had reached maturity, and were perfect in their parts, and who had been circumcised, could partake of this food, which was eaten in haste, while standing, with shoes on, staff in hand, and girded loins; what remained uneaten was buried next morning. All this is accounted for, as in connection with the exodus from Egypt; but even if we grant that an event such as described ever took place, this would

¹ Brand's *Antiquities*, p. 331.

² *Survey of London*.

not explain many of the circumstances of this universally observed solar fete, and would necessitate the acceptance of all the impossible stories as to God murdering every first-born of man and beast where the door-posts were not sprinkled with blood, and all the miracles before and after this culminating event of the mythical "exodus." We know that all Shemites, and not Jews only, used to, and indeed still keep a festival of this kind at Easter, sacrificing a young male goat or sheep to the now matured sun; and we see some very significant symbolism in the supposed aphrodisical properties of this food, which only perfect males—no females, boys, or blemished men—were then to eat, girded in a manly manner, and with their baton, spear, or staff in hand. We would not credit the God of the Jews with being more partial to "men without blemish" than to women, girls, boys, and the maimed, the halt, and the blind, whom he in his wisdom has afflicted; nor yet to him who is circumcised over him who is not; nay, nor to a Jew over a Gentile, nor to the freeman over the bondman.

The exact time for sacrificing the lamb was of course most important, as minutes, nay, seconds in solar phases and with these pious astronomers, were then as now, matters of great moment. Some contended for the *vespera solis*, others for the *vespera luminis*, the object being to hit the true solar period "*inter duas vesperas*."¹ The practical result was that the lamb of the daily evening sacrifice was on the 14th Nisan, slain between 1 and 2 P.M., and offered between 2 and 3; and that one hour after, the Paskal lamb was slain, a conclusion which Godwyn thinks accords with Mark's Gospel. During all the Passover week—14th to 21st Nisan, *i.e.*, during this week's moon, Shemites fast, only eating unleavened bread, and most diligently—not without reason—cleansing their houses. They were very particularly enjoined to see that all their vessels and household stuffs were then most thoroughly looked into and cleaned; the whole house, "even to the mouse-holes" then underwent the same,² and especially had all leavened matter to be removed for the new leavener had now arisen, and prayers with curses were offered up against any portions which might have escaped observation. The law of their fierce Jahveh was, that whoever during all this festival tasted leavened bread, "that soul should be cut off," which Godwyn mollifies, by urging that this only meant the offender "should die without children;"³ which was still a pretty considerable punishment for eating a bit of bread!

The cleansing of the whole house to welcome the new monarch to his throne, signified that all looked forward to a new era of fertility, which is in strict accordance with what we see exhibited by all peoples in the re-lighting of their sacred fires, and the removal of the old with all its ashes "to beyond the camp." The lamb, said Solarites, had been slain and buried, and the new God—the "Lord of Hosts"—had arisen, worthy to receive all honour, power and dominion; and at this time in some such way, approached unto him Phenicians, Ethiopians, Kooths, Kelts, Greels, Romans, Persians,

¹ Godwyn's *C. and Eccles. Rites*, p. 105, *et seq.* Num. xxviii. 4. Those old writers spoke clearer than present priests. ² Exodus xii. 15. ³ *Op. cit.*, p. 110.

and every inhabitant of his attendant moon—our little earth. On the 14th Nisan, after the whole of “the old leaven” was removed from each Jewish household, every perfect male had to repair to Jahveh’s temple over the holy cave and well, and there make offerings of gratitude—money or other, according to his means; and to this part of the fete, women of course were gladly welcomed by an avaricious priesthood, provided they were “ceremonially clean;” even this last was not much insisted on, however, where they desired to “give of their abundance to the Lord.” After the offerings the feasting began with what we call “the Lord’s Supper,” where bread was broken, and “the cup of blessing” passed round, only varied in manner according to the ideosyncrasies of the partakers. The feast often ended in dissipation.

On the 16th Nisan the first sheaves of the early harvest were brought to the priests who then “waved” them before the Solar Jah—the giver—in thankful acknowledgment of his loving-kindness. During all this week the best males of the flock with wine in abundance were daily presented to him, and on the 7th day, or the 21st of Nisan—when Christians make much ado with eggs, and dedicate the day to Mary,¹ and when Hindoos have a solemn Fast (for their year, too, began at the Passover moon)—Jews celebrate their most sacred Sabbath of the year, and call it “the last day of the Passover,” “the double Sabbath.” At this Easter festival our northern ancestors used to sacrifice to Rheda, and men and women tied together, used to dance round a pole with a huge cake—not without significance—on the top of it; and up to quite modern times there was also continued in many English counties the strange custom of “Heaving,” which is clearly of very sexual import.² It is thus described:—On Easter Monday lads must heave wenches, and on Tuesday wenches must heave the lads. This is done by two lads seizing one wench and heaving her, and on Tuesday by two wenches seizing one lad and heaving him. They must exert themselves to the utmost, and heave as high as possible, and then all kiss each other. Heaving is believed to be lucky, keeps away misfortune, and is conducive to offspring. It clearly has to do with the leaping and dancing god, the Saltator of the season.

It is at this time that Indians rejoice round poles, whip and lacerate themselves, and gladly swing from a pole suspended by hooks passed through their muscles. Thus we see that this vernal fete everywhere signified—as the Jews said, though not as they meant—that there was once again relief from bondage, the Sun of Righteousness having again risen and saved his people from wintry Typhon. The *Mishna* strictly enjoins that every Israelite shall partake of wine out of a cup at the paskal feast or supper, and ask a blessing, and sing the *Hallel* or praises. The patriarch of the family sat at the head of the board and asked the blessing. On the feast as well as on the wine cup, after which the unleavened bread, bitter herbs, and cup passed round.

The “little Passover,”³ or rejoicing of the later spring harvest is part of our May-

¹ See my Tables, page 425.

² [cf. T. Wright, “On the Worship of the Generative Powers” (p. 160-1, edn. 1894). — T.S.]

³ It is explained, that as some may have been “unclean” or “unworthy,” and so unable to attend the Great Passover, they might come to this one.

Day or *Bel-tine fetes*, which the Jews of these days try to account for as due to certain of their early ancestry being contaminated on the day of the great Passover. Of course my readers will see that the reason why the northern nations have no *harvest* rejoicings in the end of March or early April is because they have no harvest.

The writer in Smith's Bible Dictionary,¹ like all good and honest men, has recognised "the hopeless task of reconciling the difficulties" between the relation of the events of the crucifixion of Christ, as given in the Synoptics and in St. John. The latter—evidently written by an Alexandrian unfamiliar with Jewish dates and rites—makes the 13th, or day before the Passover, the day of crucifixion, and of course says nothing as to Christ eating the Paskal Supper, regarding which the others are so particular. The Jewish Gemara, according to Sanhedrim vi. 2, puts the whole crucifixion and burial stories aside, but maintains—possibly in deference to the so continually asserted Christian tale—that a malefactor was then stoned (according to the law of blasphemy) and afterwards hung. He was allowed, it says—forty days, a fair period to try and engage an advocate for his defence, but failing to get one up to the day of the feast, the law was then enacted on him.²

It was prescribed to the Jew that at the Paskal feast he should always have two unleavened *bouns*, buns, or cakes, some small fishes, a hard egg, and some meal. The Greek Christians still adhere to this rule, and in their churches deck out a bier with orange and citron buds, and jessamine, &c. Russians present eggs to anyone they meet on Easter Day, and men and women freely kiss each other at the same time, a custom which I conclude now only holds in very rural retreats. Eggs are indeed everywhere in demand, and it is evident that the Christian churches have recognised the season when the mundane egg of Egypt and the east was brought to maturity, though they told their flocks to call it the "*Ovum Paschale*," and to offer these in no insignificant manner, but laboriously adorned with gold and colours, especially gold, as representing all things Solar. These were to be "eaten in thankfulness on account of the resurrection of our Lord;"³ but they were everywhere to be shown in abundance, and offered upon the altars, either real or made of "Pasche," or Paste, elaborated at such cost as the offerers could afford. This season was also everywhere to be celebrated by divers sacred cakes, marked with such phallic insignia as the T, or cross, the circle, cup and ball of Astarte, &c.⁴ The subject is very important, and the Rev. Mr Hislop shows us that it was so recognised in the earliest periods of Babylonian history. Balls, and games of balls, had all a religious, because Solo-phallic significance. Brand and Bourne in their *Antiquities* express the greatest astonishment at the, to them, inexplicable fact, that only some sixty or seventy years before their day, "it was customary in some churches for the bishops and archbishops themselves to play with the inferior clergy, even at hand-ball; and this even, as Durand witnesseth—even on Easter day itself"

¹ Smith's *Concise Bible Dictionary*, Art. *Passover*.

³ *Ritual of Pope Paul V.* for use in England, see

² Smith's *Bible Dict.* notices this version of the death.

Brand's *Ants.* p. 311.

⁴ Inman's *Anct. Faiths* under the head *Buns*.

(sic). To this Mr. Bourne adds (showing entire ignorance of the subject), "I suppose it will be readily granted that this custom of so playing was the origin of our present recreations and diversions on Easter holidays, and in particular of playing at *hand-ball for a tanzy cake*, which at this season is generally practiced!" Sometimes youths used to run races for the tanzy cake. Tanzy is thought to represent the bitter herbs which the Jews used to put on their Passover table. In London one Easter game consisted in a young man tilting at a shield hung over a stream from a boat which the current carried swiftly down; if he broke his lance against it fairly, without falling, he proved himself a gallant man. On Easter Tuesday, says Durand, wives beat their husbands, and on the following day husbands beat their wives; on one day the men take off the women's shoes which can only be redeemed by a present; on another the women take off the men's shoes. But we need not multiply instances to show that this Vernal equinox was for the promotion of sexual matters, and that these beatings—like the whippings of Apollo, developed the passions. Shields or *ancilia*, lances, youths in boats and such-like, are all symbols of this cult, and sacred cakes with crosses on them, games of balls especially in churches or arks, and by churchmen even of the highest dignity, at the holiest seasons, and in rudely pious days, are full of significance. The great cry at the ball games was "*Mea est Pila*," "I have got the ball," which means says Erasmus, "I have obtained the victory, or am master of my wishes," or of "the situation,"—the same as the Moslem signifies when he turns and kneels towards his Kibla or ark. Notice also that in the centre of all such sports stood a Pole or Standard marking Siva's reign, and more significantly adorned than in our days.

It was a custom in Franconia, in the middle of Lent, for youths to make an *image of straw* in the form of *death* (for Christianity made Europe adopt the dead form rather than the living)¹ and to suspend it on a pole and carry it about; all who saw it offered to the bearers a refreshment of milk, peas and dried pears, or drove it away as a presage of bad omen. The early Christian Greeks are said to have carried a dish of parboiled wheat on their heads at funerals, and to have deposited this on the dead body; and many English used to consider that on *mid-lent*, or Mothering Sunday, they were bound to attend at their mother church, and there make similar offerings on the high altar. These straw figures are very common in India; but there they represent a living god, and in harvest times are very indelicate. The God is often only an unprepared figure like this Polynesian *Tarao* or *Ta-Aroa* which the public saw standing all throughout 1874 in the gallery of the Albert Hall, under the title given him by the missionaries, of "The Great God of the Polynesians," of which more in its place.

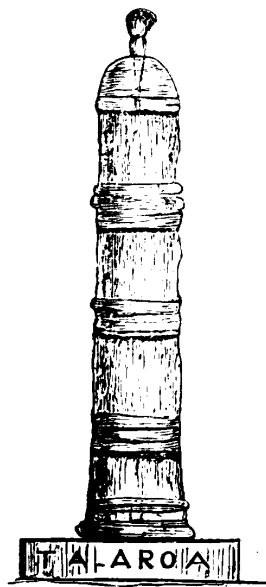


Fig 173.
THE POLYNESIAN GOD TA-AROA

Asyrians and Hebrews alike offered cakes or *Kunim*, כונים, which Suidas and others call *Nymphæ*,² to the Queen of Heaven; and certain holy

¹ [i.e. by ending human sacrifice in "scapegoat" rituals. See Frazer, *The Scapegoat*. —T.S.]

² *Anct. Faiths*, II. 395.

wells in Africa, say Inman, were named *Kunim*, where Agapæ, or feasts of love, were celebrated. Thus we see that buns, cakes, kunim, eggs, and such like, all meant the female principle, unless baked in some such form as this *Ta-Aroa*.

The Sunday preceding Palm Sunday, which I have shown in my tabular statement of national festivals as falling in 1874 on the 29th of March, is famous for Cares, Kars, Fairs, or Fairings, of grey peas or beans, steeped in water and fried with butter. In Germany Good Friday is called *Karr Freytag*, meaning Friday of penalty, when Passion-day rites were performed. I show it as the 12th of March, when Christ's funeral used to be publicly celebrated; for curiously enough this fete is not "moveable" like the others, but accords always with our 13th of the solar month. Beans were a *dole* which the Romans always gave at funerals. The repast for the dead, says Kennett, was commonly beans.¹ The ancient Romans, in their *three days' fete* of the 9th of May called *Lemuria*, always pacified the ghosts of the dead by throwing beans on the altar fire. In Germany, every man entering a village ale-house on the 9th of May had a *Karling groat* put before him which he was bound to spend; and the Church selected that day to begin her grief and rehearse to the people the stories of the vinegar, the gall, and the spear.

Erasmus tells us that "*Beans contain the souls of the dead, for which cause they are used in the Parentalia;*" and Plutarch says they are of much use in "*invoking the manes.*" I cannot help thinking that we should be able to connect this *Care Sunday*, when peas or beans are so valued, with the Sacred Bean of Egypt and Japan, which no priests dare touch, and which is looked upon as most holy, and worshipped as an object of fertility. It has some peculiarities which are significant.

The great facts of the Vernal Equinox which the rudest people could perceive, were, that the days and nights were equal, that the Sun had triumphed over winter, and that fertility was everywhere dominant over death. Some said that Sol and Selene had been in conjunction, fecundated, and fired all nature; but, however that might be, the facts of prolific nature were evident, and as young lambs were skipping about at this season, it is not strange that, in course of time, and before the Christian era, the Vernal God himself came to be called by the poetic name, *Agnus Dei*. It is difficult to say whether the idea was taken from a *real Lamb*, or from the god of celestial fire—*Agni*, whose dwelling all knew was then in Ares, or Aries, the fiery phallic chief of later times. It is not surprising that in after-days, when Christians had accepted as their God one of the sweetest characters their devotional feelings were capable of imagining, that they too called him "the Lamb of God," and pictured him thus as the outcome of Sol or Aries, carrying the four-rayed cross of the seasons, as only a god and no lamb could do. The pietists were shepherds and shepherdesses, keen students of nature, and prone to admire her in

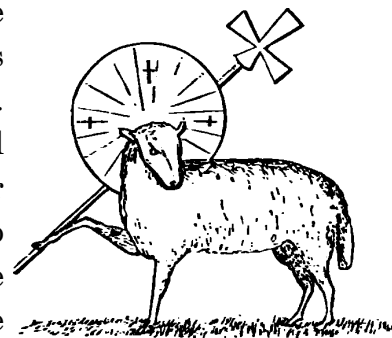


Fig 174.—SOLAR LAMB AND CROSS IDEA

¹ *Roman Ants.*, p. 361.

what we esteem occult, secret, and gross mysteries; but they were animals like their flocks, neither astronomers nor spiritualists, and though given to seeing types and symbols, not addicted to spiritualising these.

In Ramsay's *Travels of Cyrus*, we are told that the vernal equinox fetes were thus celebrated in Syria, and this, be it remembered, five hundred years before Christ. "When Cyrus entered the temple, he found the people clad in mourning. In a cavern lay the image of a young man (the dying Saviour) on a bed of flowers and odoriferous herbs. Nine days were spent in fasting, prayers, and lamentations, after which the public sorrow ceased and was changed into gladness. Songs of joy succeeded weeping (for Tamuz), the whole assembly singing the hymn, 'Adonis is returned to life, Urania weeps no more,' he has re-ascended to heaven, he will soon return to earth, and banish hence all crimes and miseries for ever."¹ This *Adonis*, or the Summer Sun, was in Syria said to be killed by a boar, corresponding to the Typhon who killed Osiris. This is the autumnal idea, because then fruits and leaves fall, and all vegetation becomes corrupt, giving off gases poisonous to man and beast, and causing fevers and agues, especially in far back ages, when there were neither suitable homes nor clothing to mitigate such evils. This is the "death which then entered into the world," and so the fetes of that period pourtray the fears of the season, and the joys attendant on "Deliverance," and the Church teaches much at the autumn concerning "the Fall" of Adam and Eve.

As she borrows her Easter from the old *Eostre*, so she chose the old astrological periods for all her own so-called events, saying it was:

The feast of the VIRGIN	-	-	when the Sun enters ARIES the Ram.
That of JOHN THE BAPTIST,	-	-	when he enters CANCER or the Crab.
That of MICHAEL,	-	-	when he enters LIBRA or the SCALES.
That of JESUS,	-	-	when he enters CAPRICORN or the GOAT.

which four are our Cardinal points, viz.~ the Autumnal and Vernal Equinoxes, and Winter and Summer Solstices.²

The minor festivals or sacred days were fixed on favourite old astrological days.³ Thus the day on which the sun entered.

Aquarius, was	St. Paul's Day.
Pisces	„ St. Matthew, the Angel with the Book.
Taurus	„ St. Mark, the angel with the Lion.
Leo	„ St. James.
Virgo	„ St. Bartholemew
Scorpio	„ St. Simon and Jude
Gemini	„ Corpus Christi, end of May.

Luke was represented as a Bull, Ox, or Cow; John as an Eagle—Old Jove's and Vishnoo's sign, on which the Church is so fond of placing her "Book of Life." The Apostles themselves must be twelve in number, and when one was lost another was appointed, as in the case of Virgo and Libra already noticed; but I do not desire here to cast any doubt upon the historical character of the apostles, nor yet their number,

¹ A foot-note tells us that these rites are detailed in S.S. Jerome, Cyril, Macrobius, &c.

² *A Million of Facts.* Sir Rich. Phillips.

³ *Ibid.*, p. 38.

although this has all been argued with great force, both *pro* and *con*. Twelve was undoubtedly a highly cabalistic number,¹ and it is probable that the intense tenaciousness of the old solar cult in the minds of the early Christians, in regard to the twelve Zodiacal signs, may have forced upon them the idea of the same number of apostles.

Plutarch says that Osiris, the seed, entered the Ark Selene or *Menoa*, on the 17th of *Athyr*, when the sun is in Scorpio, and this in order to avoid angry Typhon, whose coming was announced by the Etesian winds, and the Baptiser, who then bathes the land with the life-giving waters of the Nile. Of Osiris' entry into the ark in the month of *Phamenoth*, I will speak elsewhere, but I wish here to make my readers fully understand that these matters, whether of the Jewish or Christian Bible, were old stories long ere Jews wrote regarding either their Elohim of Samuel's days, or the Jahveh of Jeremiah's, or of those who chronicled their tales up to that time.

MAY.

The Jewish Passover fetes may be said to have in a measure extended into May, under the term Pentecost, which embraces the fifty days of harvesting, beginning on the 16th of Nisan, or the day of "the offering of the first sheaf"—the second day of the Passover, and the third of April 1874; but it is a lunar or moveable period.² Pentecost thus ends about the 24th of May, and is variously called "The Feast of Weeks," or of "First Fruits," *i.e.*, of early harvest. The great day of Pentecost is the 6th of Sivan, or say the 22d of May 1874. From the first barley *two loaves* were then made, "the offering of which was the distinguishing rite of the day of Pentecost." but numerous young rams, bullocks, &c., were then also offered. The Jews connect the day of Pentecost with their mythological history, just as they do all other fete days, and in this respect act similarly to all other peoples, and so Sol—the real cause—often, nay generally, gets lost in some local myth. It was on this day, they say, that Jahveh delivered to them the two stones, and thus made men, or a nation of them, for they confess that up to this time they were wanderers and outcasts. The two loaves very fitly symbolise the two stones, and give additional significance to the strictness at this period in regard to none but complete and unblemished males approaching the ark, or place of the Mountain-god.

The Romans begin May by the worship of the Lares and Penates, offer sacrifices during the Compitalia, and continue diligent services to Hermes during the Terminalia throughout this month, ending it by celebrating the arrival of Agni, the Holy Fire, Holy Spirit, or Ool-Kan. In early times they freely sacrificed children in the month of May to please the generative powers of nature, and make the coming season propitious; but in later years the oracle permitted fruits and the effigies of men and women to be offered instead. May, *it has been said*, was so called in honour of the the Roman Senate known as *Maiores* or *Majores*, as June was *said to be* in honour of the Juniores or lower senate. I incline, however, to eastern solar derivation, which con-

¹ [Yes, but so are all other positive integers up to 13 and most up to 100. — T.S.]

² Readers must remember that I can here only speak of a particular year; thus the 15th of *Nisan* was the 3d of April in 1874, but the 20th in 1875, and will be the 10th in 1876.

nects May with *Maya*, the mother of Hermes by Jove, for May was sacred to the ever-bright Apollo, the son of Jove by Leto. Except in the first week, it was thought to be an unlucky month for marriage; at least, so say Ovid and other ancients, and Christians, following these, proscribed all marriages from Rogation week to Trinity Sunday, or from say the 7th to the 31st. From the 1st to 3d of May is the Floralia, sacred to the goddess of Flowers and Love. It is still a charming fete in southern Europe; when all in Sylva's most lovely retreats, seek for Flora's favours, and revel once more in fields and vales, which wet and cold have for a long time previously prevented them enjoying. Our Keltic fathers, then too, lighted fires on every hill-top to dear Bel or the Sun,

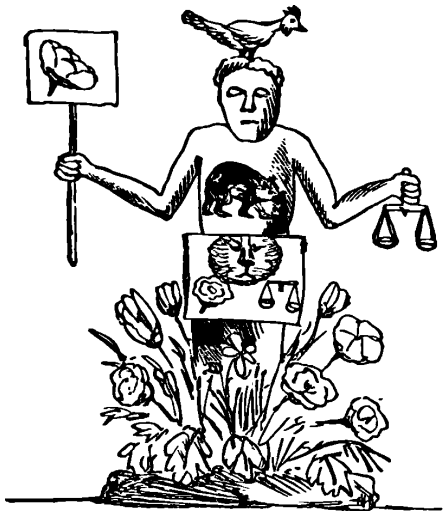


Fig 175.—THE ANCIENT GERMAN GOD TUISKO OR TOOTH.

calling the first, *Beltine-tide*, and up to but a short time ago, idle kings, courtiers, and corporations used then to go out and pluck "May" and other treasures of fair Flora.

The May-pole was once no trumpery matter, for it was the symbol of "the Lord of Life;" it was called "*the Column of May* (Māya, or Mary)—*the great Standard of Justice*,"¹ a term only applied to Toths or Jupiter-Stators, such as this Teuton TUISKO. Beside it, Dr. Moresin tells us, was a judge with bough, wand, or rod in hand, which came to be called a mace, and the holder a *Mayor*, as presiding over these rites and ceremonies. Our King's crown, also, he derives from the phallic

crown at the top of the May-pole, saying we should call the pole itself *Mai*—the French term, although we know May is the Queen of the day. This is no doubt correct, all peoples calling the male and female—man and wife, indifferently by the same name, just as Jews translate the *Eduth*, which they once worshipped,² before they had either an ark or testimony, but which word they still use for "Testimony," and as the Irish called their Round Towers *Fied Nemads*, after the Lingam articles deposited in their most secret recesses. The May-pole, say the great antiquaries I have quoted, marked the boundary of the year, the confines of summer and winter, and around it contended *two troops of youths, one in winter and the other in spring costume*, the latter, of course, winning with their triumphal branches and May flowers. As the fires of love had to be renewed every midsummer by a ray from Sol himself, young men and maids had to see that their May-pole was so firmly set in its place, that it would stand there immovable and *upright throughout the whole year*. Some insisted that it should be "as high as the mast of a vessel of one hundred tons," and be worshipped with garlands and dancings round it by the youths of both sexes, every day throughout May. "It equally had its place, and was as important as the parish church, or the parish stocks; and if anywhere one was wanting, the people selected a suitable tree, fashioned it and brought it triumphantly, and erected it in the proper place,

¹ Dr. Moresin in Bourne's *Ants.*, Brand, p. 26.

² In Ex. xiv. 34.

there from year to year to remain.”¹ London was very famous for its May-poles; the parishioners of *St. Andrew’s-under-Shaft* set up every May morning a shaft that was higher than the church steeple, and after the usual observances put it carefully away under the eaves of their homes—built so as to protect it. The Puritans cut this to pieces, as they did all other May-poles they could get hold of, showing thereby very distinctly their true appreciation of May-poles in matters of worship, *i.e.*, Lingam-worship; and their desire to suppress this old faith. Some May-poles embraced tree worship also, having as large a tree as possible in a vessel at the top of the pole. The Parliament of 1644 passed an act for the suppression of May-poles; and though the Restoration favoured their retention, yet increasing intelligence and that sceptical spirit the Churches are so afraid of, became too strong for such faiths or frolics.

We are not yet without remnants of the old “Nature-worship” amongst us. Mr. F. Buckland tells us, in *Land and Water*,² that on the 1st of May all the choristers of Magdalen College, Oxford, still meet on the summit of their tower, 150 feet high, and sing a Latin hymn as the sun rises; whist the fine peal of ten bells simultaneously welcomes the gracious Apollo. In former days high mass was held here, and the Rector of Slymbridge, in Gloucestershire it appears, has still to pay £10 yearly for the due performance of sundry pieces of choir music, at 5 A.M., on the top of this tower. This May music, Christian priests explain, is for the repose of the souls of kings and others, which of course is quite an after-thought. Early mass for Sol used also to be held in the College Chapel, but it is now explained, that owing to this having been forbidden at the Reformation, it has since been performed on the top of the tower! After the present hymn is sung by choristers—boys dressed in womanly raiment—the lads throw down eggs upon the crowd beneath and blow long, loud blasts to Sol through bright new tin horns—showing us that the Bacchic and Jewish trumpet fetes are not yet forgotten by Christians. Long before daybreak, the youths of both sexes used to rise and go to great distances to gather boughs and flowers, and reach home at sun-rise to deck all doors, windows, and loved spots. This May fete is said to be “the most ancient of all,” and to have ever been accompanied “with all manner of obscenity and lewdness.” This we can well imagine, for the goddess was notorious in this way, and long before man was able to appreciate ploughing and harvesting, he keenly felt the force of the winter and vernal equinoxes, and was ready to appreciate the joyous warmth of the May sun, and its energising power on himself as well as on fruit and flowers. The May fete of our “Pagan” ancestors used to occupy the last four days of April, and on May’s day—the 1st—“*Jack in the Green*” and “the Merry Morris dancers,” made their appearance; a dissipated riotous set, ready for any excesses, and more emblematical of Bacchus and his crew, than of Apollo—the ever fresh and joyous god of the early summer. It is IAKO’s name, too, that these roisterers vociferate, as with mirth and laughter they dance around the “green pillar

¹ Chambers’ *Book of Days*, Art. “1st May.”

² See *London Times* of 3d May, 1875.

god." This term "green," as most of my readers know, stands for *griene* or *graine*, Keltic for the Sun; and these old races certainly succeeded in making this god and his Beth (the Bethel) a perfectly shaped Muidhir (Sunstone) or Lingam. The rural plays in



Fig 176.—JACK OR I-AKO IN THE BOX.

connection with this *graine* god, and his Grainne or Venus¹ consist of the green pillar whirling and occasionally dancing about, whilst a Bacchante-like female, is ever attendant on it, and wildly dances round; her symbol is a *golden looking ladle* or *Argha* with which she smites any who come near her. IAK keeps whipping her with a rod or baton which he ever and again projects from his leafy shell; his crown is finished off exactly like that of our kings, and has golden tinsel all about it as befitteth a solar deity.

Mr. Marcus Keane tells us² that although the Kelts of Ireland rejected the phallic worship of their predecessors the Tuath-de-Danaans, they yet retained their names and customs. May day continued to be called *La-Baal-Thinna*, and was always connected with the worship of Baal as "*the green god*"—a very ancient term for Mercury, whose hue was green; and being so, we here see him in dress of suitable shape and colour, and with his Caduceus in hand. "*Gad-el-glas* or the Green-god-Snake" was an important Irish deity, and the name seems to correspond with "the green god," or "*Primeval Boodh*," which Coleman treats of in his Indian Mythology, but which I take the liberty of calling *Primeval Goad*; I do not think there is any connection whatever between him and Boodha. Ireland abounds with names connected with *green* or *graine*, as *Balt-in-glas*, "Fire of the Green Baal;" *Tir-da-glas*, or as they now call this in Tipperary, *Terry glas*, "the tower of the Green God," &c., which, with other corroborative matter, makes Mr. Keane and others think that Ireland came to be called "*The green Island*" from this very prominent feature of its faith; and that dancings round May poles only took place after the people had been prohibited dancing round the real phalli of the country.³ I think, however, that dancing round poles was the oldest feature of this faith, and such as must have taken place long ere the race could erect towers or obelisks. Hindoos at this season have from time immemorial danced and swung round poles. They prepare themselves for May by purification in the Ganges, then adore Bavāni, and cut and lacerate themselves; and as mid month approaches, fast and fete in honour of her as "goddess of generation," offering up special prayers for the removal of barrenness. When Greeks and Romans sacrifice to Agni, Hindoos celebrate a Dassera; worship the Snake gods and Jagernāt, the *Al-Fatah*, ending the month with renewed ablutions. In like manner, Kooths, Phenicians, and Kelts seem to have loved dancing round poles in early and

¹ Marcus Keane says, Grainne is the Irish Venus.

² *Towers and Temples of Ireland*, p. 76

³ *Ibid.*, p. 42.

mid May, and to have observed such days as Childermas, and sacrificed to Hermi or Termini. Bourne tells us that in most ancient times (and he quotes from very good Latin writers), naked women used to dance at Flora's festival,¹ which is in entire accordance with the customs of Southern climes. Highland shepherds used to meet and hold "a rural sacrifice," says Mr. Pennant, when a spot was first hallowed by a square trench being dug, leaving a turf in the centre, where a fire was made, and a strong brew of spirits prepared, part of which was offered to the fire and ground; then each made a cake with nine knobs, and *turning solemnly to the Fire*, broke these off one by one, and flung it over his shoulder, saying, "Preserve my lambs; this to thee, O eagle, this to thee, O Fox." All then feasted, and whatever could not be eaten, was hid away by two persons deputed for the purpose, and finished on the next Sunday.

May was called "the time of Bastards," whose arrival seems rather to have been looked for; certainly not frowned at. They were clearly the result of the autumnal fetes, of which Burns warned the revellers, in language which those acquainted with old Scotch can alone comprehend.² Highlanders are very much afraid of the early part of May, especially the 3d, which they call "Dismal-day;" on whatever day of the week it falls they bear this in mind throughout the year, and will on no account begin any work on it. On the 2d, fearing evil spirits and witches, Scotch farmers used to tie red thread upon their wives as well as their cows, saying these prevented miscarriages and preserved the milk. They then also placed boughs of the sacred mountain ash, and sprigs of honey-suckle over all cowhouses.³ At this time, all Christian Europe revelled in what came to be called a *Passion-Spiel*, but of which the Maypole with its Phallic insignia and trophies was always the centre. Christians throughout the month, but especially on the day after old May-day (when they asserted that "the Sun of Righteousness" had "ascended up on High" to give place to the new luminary—the effulgent Dove, who comes in young June to gladden, confirm, and strengthen all) went about madly through the land with phallic crosses and banners bearing most of the ancient devices, and imploring from the god's blessings on their "bounds" and crops. In some places, *Rogations* ceased on *Ascension Day*, because some said the god having ascended, his spirit had descended; but the worship of the Boundary Hermi continued as in "Pagan" Rome, up to the middle of May, when libations and garlands were showered upon the Lingams just as we see done this day in India.

In most Eastern countries, groups of officials and priests may always be seen going round the fields and *Bounds* at this season, and I suspect the origin of *Ganging of Rogation* term is more mundane than Priests or Churches will admit. It is true, these have had prayers and a liturgy for blessing the crops and Hermi, and for inveighing against evil men and bad weather for some 1200 years; yet, on watching the

¹ Brand's *Antiquities*, p. 256.

² "There's mony a fun this day begun.
Will end in *Hoch-ma-gandi*."

³ Pennant's *Tour in Scotland*. Brand's *Antiquities*, p. 318.

leaders of *Gangs* going amongst the crops at this season in India, I have seen them smile and glance meaningly to one another as they passed promising fields, which made me remember that these were either the landlords, or the agents of shrines or chiefs, who were all to be "paid in kind," and who here could, and undoubtedly did, estimate the acreage and weight of the produce of which they were all to get a regular percentage. This inspection could thus completely check any Ananiases or Saphiras who tried to keep back part of the produce, and if so, the prayers were a mere blind.

MIDSUMMER SOLSTICE—JUNE.

The heavens are now strong and resplendent with the Midsummer sun, and man is anxiously waiting, at least in all temperate zones, for the rich harvest fruit which he has so long laboured and prayed for. Fire is again his chosen God, and although he is taught to worship a spiritual Deity, Christian priests also tell him he may "go to the churche with candellys brennying;" which he did at this season, though "after he fell to lecherie and daunces, harping, glotony, and sinne."¹

The 21st of June is Midsummer day, and though we are then really further from the sun than in spring, his rays now come down more vertically. Then days in Europe reach their greatest length, and the North Pole knows no night. All nature in the northern portion of the temperate zone is now genially warmed, but too much so for comfort in the southern parts, causing those who dwelt there of old to say: "The Dragons being incited to lust *volando per aërem frequenter in puteos et fontes spermatigabant.*"² Thus water and air are polluted, for these are now old; and the gifts of the new year, of which June was always the first month, must now alone be partaken of, especially on St. John's Eve, about the 23d, and on the fete days of St. Peter and St. Paul.

At St. IOn's fete, the Church permitted women to commit many extravagances. A young virgin, the firstborn of her parents, was then selected and taken down to the sea, decked as a bride; other women then filled a narrow-necked vessel with sea water (mark all the symbols, for so this faith speaks to us), into which each put some trinket or gift; when, after dancing and feasting, they made their June Queen draw out and distribute the various articles which were supposed to clearly indicate the future fate of each recipient. The Vase and Sea-Water are representative woman—Isis and Venus—who often used to reveal the destiny of their kind through the medium of a spotless maid.

On the 29th of June, men and even babes had to be passed through the fire. "On this night," says Dr. Moresin, "did the Highlanders run about on the mountains and high grounds with lighted torches, like the Sicilian women of old, in search of Proserpine;" and Scotch farmers then used to go round their corn fields with blazing torches, as was the custom at the Cerealia. The ancient Roman Kalendar states among other matter

¹ Bishop Hall. Triumph of Pleasure. See Brand's *Antiquities*, p. 301.

² Durant, quoted by Bourne. Brand, p. 272.

that fires are made on the 23d; "Boys dress in girls' clothes; waters are swam in during the night. Water is fetched in vessels and hung up for purposes of divination; fern is esteemed by the vulgar because of the seed; . . . girls gather thistles, and place a hundred crosses by the same;" for has not the thistle a cap like the lotus, and is it not a trefoil? These very symbolical sexual pursuits usher in the 24th of June, which, we must bear in mind, was anciently Midsummer day; and therefore these ceremonies had no connection with St. John or the other two somewhat unhistorical personages, whose fete-days follow his. At Midsummer, houses must be adorned with choicest garments and green birch; and oil lamps, if not fires made of old bones, must be burnt all night; for as Dr Hickes remarks, "a bonfire is a festive, or triumphal fire; it is a Ba-al or *Boel-fyr*, and hence by legitimate change of letters *ban-fire*," or as we now term it a bonfire. People were then to cleanse themselves by leaping over these fires, running through them, swimming in water, &c., as before mentioned.

On the 24th of June, Midsummer night, or *Notte di San Giovanni*, as Italians call it. good Christians of all ranks and ages keep wakeful vigil from sun-set to sunrise around the ark of IOn, the Baptiser, and at the base of the fine obelisk in the centre of his Piazza—the St. John Lateran. Witches on this night are supposed to hold grand *conciliabulum* round *the nut-tree* of Benevento, whom the good people conciliate, putting brooms outside their doors, and carrying in their hands long garlic onions with root and flowering bulb—"a yard long" if they can get them. These very phallic-looking objects they hold by the onion-end, and go about shaking at each other the bulbous flowering extremity. The vegetable is considered provocative of venery. Snails, a special produce of this Eve, are sacred to Eliza-beth's child, and as marking Sol's power are eagerly collected and much eaten, especially by childless women, for whom, says Pliny, "they are a valuable remedy." Lovers seek out and give to each other bunches of pinks and lavender, which are thought to arouse dormant passions. The origin of the whole is clear, and no book-faith has any concern with the festival; a very good account of it will be found in the London *Times* of 1st July 1875. These popular superstitions retain, says the writer, "a considerable hold upon the minds of the people, . . . and it required but little stretch of imagination to fancy oneself present at one or other of the great pagan festivals of June and July." He thus describes the crowds in the Piazza of St John. Lateran: "Little strings of men wind about among the gay rejoicing midnight throngs, playing on lutes and stringed instruments, suggesting the *Quinquatrus Minusculæ* of the 13th of June, dedicated to Minerva, whose cakes, arranged in heaps among the pinks and lavender, would seem to recall the Matronalia of the 11th, dedicated to Mother *Matula*; or is it the *feſta* of the *Nonæ Caprotinæ* in honour of Juno, once held on the 7th of July?" The questions are pertinent, and no doubt, Mother *Matter* and Minerva are still, though not in name, fervently worshipped by the masses, as neither philosophic nor Christian ideas will be for many a generation to come.

Romans welcomed the early part of the month with suitable fetes in honour of Vestals and Mothers, or Fire and Fecundity. The city then cleaned out her temples sacred to generation, so that the New Year should find her ready for its new blessings. She ushered in her harvest fetes of mid-month with fire-works, and every kind of joviality; and Christians have followed her here by illuminating their houses and roads with torches and lamps, and their hills with bonfires—giving the poor explanation to her flocks, that they were to consider all this as done in honour of Saint Barnabas. Masters and servants at Rome used to rejoice and feast together as soon as the harvest treasures were secured; to which succeeded all sorts of gaiety and licentiousness, ending in marriages, when such could conveniently be arranged. After this, a season was set apart to "*Vacina, aliter Vecuna a Vacando*"—the God of Rest of Ease.

June was considered "the junior, youngest, or renewed" month; and hence we probably see the reason why the Roman Catholic Church refused to solemnize marriages from the first week of May to the beginning of June; and why the latter month opened with *feux de joie* and every sort of fire and cleansing rite. India celebrated her *Jager-Nāt* fetes in mid-month, and called for rest to earth and man, commanding that no spade should be used from the old Solstitial day. Christian explanations as to this festal period, in regard to Saints John, Peter, and Paul, are very poor indeed.

The Jews called the hot period—from the middle of June to mid-July—Tammuz, or "The Tammuz," or *Month of Adonis*, which Phenicians more especially honoured, at Byblus, in the celebrated shrine of Aphrodite. From the record made at the time of the Emperor Julian's visit there, we see that this fete then lasted seven days, beginning with women going about weeping for the sun. "His body was represented by a wooden image, placed in the so-called "gardens of Adonis" ("*Gan-Edens*"), which were earthenware vessels filled with mould and planted with wheat, barley, lettuce, and fennel." The wooden image was clearly a lingam, and the other vessel beside it the same as that seen in the temple of Vesta, page 342. The women, on finding Adonis, rejoiced hysterically, and the men cut themselves with knives,¹ of which we perhaps see the Keltic idea in the dangerous sword dances and such like of this season. The image of Adonis, after being washed and anointed, was placed in a bier, and amid mourning, howling, and screaming, was now buried. Probably "the death of Aaron," which the Jew celebrates on the 1st of Ab, or 15th July, is their version of this Solar death. It has always very much shocked Christians, but Northerners rather than Southerners.

Dr Clarke—in his volumes of Greek and *Mediterranean Travel*, of the beginning of this century—expresses himself horrified at the vilifying comparison with Christ's history of the annual lamentations for the loss, and joy for the supposed resuscitation, of Adonis. It typified, he says, "nothing more than the vicissitude of summer and winter, and in Moscow the Priests still go about at this period searching for the body of the

¹ Smith's *Bible Dic.* Tammuz.

Messiah, previous to a declaration which ushers in the festivities of the whole empire;" regarding which Gregory Nazianzen says some remarkable things as to "Pagan rites being made subserviate to the advancement of the Christian faith." In *Jul. Firmio de Err. Profan. Relig.*, we read that "on a certain night in the same season of the year, the heathens similarly laid an image in their temples, and after numbering the lamentations accorded to the beads upon a string, thus ended the appointed days of privation and sorrow; then light was brought in, and the high priest delivered an expression, similar to its import, of resuscitation and deliverance from grief." Hindoos and many other peoples have similar ceremonies in connection with the loss and resuscitation of the Sun; and the celebrated Middleton, writing from Rome, observes: "We see the people worshipping at this day in the same temples, at the same altars, sometimes at the same images, and always with the same ceremonies, as the old Romans."¹

Some have thought that the universal idea of the death of a principal deity, and his glorious resurrection and ascension—which all nations of any moderate degree of civilization have asserted—show that such races sprang from the far north, or at least as far north as 66°, where the sun would be three days or so "under the earth." From Zend lore² we learn that the writers must have lived far beyond Persian limits, or about 49° 20' north lat.; for they say their longest day in summer is equal to the two shortest in winter, and the two shortest in summer is only equal to their longest winter night. Thus their longest day was 16 h. 10 m., and shortest, 8 h. 5 m.; so that their dwellings must have been in highest Skythia, if in Central Asia, or in Bohemia, and Bretony (that ancient and sacred land), if in Europe.

In Melito's Apology—thought to belong to the second century A.C.—we are told that "the sons of Phenicia worshipped Balthi, the Queen of Cyprus, who loved Tammuz, son of *Kuthar*, the king of the Phenicians;" and on this account went to live at Gehal. Balthi was the wife of Hephestus, and had committed adultery with Ares; so Hephestus slew Tammuz, whom he found hunting wild boars in Lebanon. This old story, which Greeks all believed, serves amongst other things to explain to us the meaning of Nim-rad being "a mighty hunter." Tammuz," says Rabbi S. Isaki, commenting on Ezekiel viii, signifies "the burning one," and is also Molok; for the women made images of him with eyes of lead, which melted when heated from the inside; and then they demanded offerings for him, saying he wept. Others said Tammuz was like a reptile in the water; so we may certainly conclude with the best Christian, as well as "heathen" writers that he was the Phallic Adonis or Maha-deva. Many nations have seen forms of Maha-Deva in various creatures, especially the amphibious otter, beaver, seal, &c.; and of earthly denizens, the sleek weasel, and "the child of night," the mouse—Ganesha's vehicle. I will conclude June festivities, by giving a description of a Cornwall fete, which is still in force, or was so till very lately.

Threading the Needle.—A curious and significant popular play of this season, is

¹ Quoted from Moor's *Oriental Frags.*, p. 296. Godwyn, *C. and Eccles. Rites*, iv. 153. Ed. 1658.

² Boundeheesh, p. 400, trans. by A. du Perron. [English trans. by E. J. West in *S.B.E.* vol. V, *Pahlevi Texts*, Oxford, 1880]

thus described by "a Physician" in his *Guide to Land's End*,¹ and to that strange mystic spot, with its curious and once "most sacred conical granite and temple-crowned mound" of ancient memories;² it probably stood amid lands once crowded by the habitations of men, but it is now as I show here engulfed by Neptune. On Midsummer's

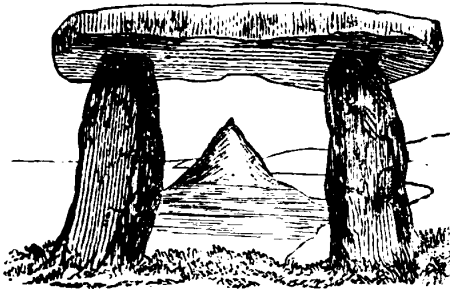


Fig 177.—ST. MICHAEL'S MOUNT, LAND'S END

Eve, which good Christians prefer to call the Eve of St. John the Baptist, when "the tardy sun sinks into the western ocean, the young and old of both sexes, animated by the genius of the night, assemble in the town and different villages of the bay (of Penzance) with lighted torches; three tar barrels erected on tall poles in the market-place, on the pier, and in other conspicuous spots, are then urged into a state of vivid combustion,

shedding an appalling glare on every surrounding object, which, when multiplied by numerous reflections on the waves, produce, at a distant view, a spectacle so singular and novel, as to defy the powers of description . . . one may imagine himself suddenly transported to the regions of the fairies and infernal gods, or . . . that he is witnessing the awful celebration of the fifth day of the Eleusinian Feast; while the shrieks of the female spectators, and yells of the torch-bearers, with their hair streaming in the wind, and their flambeaux rapidly whirling, are realities not calculated to dispel the illusion. No sooner are the torches burned out (there is evident significance here) than the inhabitants pour forth from the quay and its neighbourhood, form a long string, and hand in hand run furiously through every street vociferating, An Eye—An Eye—An Eye! (Ishtar, Ishtar), and at length suddenly stop, when the two last of the string (a mighty serpent) elevating their clasped hands, form an eye to this enormous needle (Siva) through which the thread of populace runs, and thus they continue to repeat the game, until weariness dissolves the union" !!

The Physician saw Ceres and her torches here;³ but still the old meaning was quite dark to him, simply because he had not seen the living faith which would have told him at once of the Eye—Siva, Bode, and Bodkin.

JULY AND EARLY AUGUST.

Of July and the early part of August there is not much to be said, for man was commanded to rest when the sun rose to midsummer heats. Egypt and Southern Europe quailed a little before the eastern winds, but all thought themselves safe in the hands of great Jove, to whom July was sacred. Early Kooths and Kelts used to wax wanton; and Rome worshipped Castor and Pollux. Then the Christian Church dedicated a day to the erring Magdalene, and the careful and "worldly" Martha; but August came in with assured "Hope and Mars," and Ceres was now generally

¹ *Guide to Land's End and St. Michael's*. London: Philips & Co. 1824.

² Ptolmey called it *Ocrium*. ³ [Whereas the General, as always, sees solar-phallic serpents. — T.S.]

worshipped in the northern Gule or Yule, the Italian *Ops*, and Indian *Lakshmi*. Christians early chose *Saturni dies* for weekly rejoicings, enjoining all then to lay aside their ordinary vocations, and assemble at noon for prayer as a sort of preparation for Sol's special day. A law to this effect was issued as soon as all England became Christian, in the reign of Edgar, about 958 A.C., and in Scotland, by King William, in 1203, when bells were rung for prayers, but as the people did not come together till 3 P.M., this was named noon-tide prayer—*hora nona*. Christians said this was "the preparation for the Sabbath," and they became very partial to these preparations, which they called WAKES, or VIGILS—words with the same etymological meaning, viz., "times of wakefulness." A Church Vigil is the evening of prayer before a festival, or a whole day of prayer, beginning at eve on one day, and lasting till next evening. *Wakes* or *Vigils* were instituted at the dedication of a Church or Saint, and when conducted in an orthodox manner, consisted of old and young parading the towns and country at an early hour, crying "*Holy-wakes*," and inciting all to morning matins, and a day of rest and prayer; but the usual result was idleness and feasting, ending in drunkenness and debauchery, which has led the great antiquary, Spelman, to derive *Wake* from Bacchanalia, and the Saxon word *Wak*, meaning drunkenness.¹ Wakes existed long before Christianity, and were no doubt only for the purpose of rousing the elder or lazy part of the community into the full enjoyment of a fate. Some Wakes, says *Speght* in his *Glossary to Chaucer*, were "festival evens called *Vigilæ* for parishioners to meet in their church, houses, or churchyard, and there to have a *drinking fit*, and end quarrels between neighbour and neighbour!" In those days a drunken fit was considered most salutary—equivalent to a medicinal remedy,² and no sin was attached to it. Wakes were occasionally permitted, and commanded by Priests for other purposes than prayer, even for bringing about an increase of "the Lord's people;" a practice which the Church long adopted in the case of her early Paraguayan Colonies.³

END OF AUGUST AND SEPTEMBER—HARVEST FESTIVALS.

In most parts of India and the East, the principal harvest fetes follow the close of the cold season, culminating in the vernal equinox of the 21st of March; but in Europe and the high lands of Asia, and even on the Syrian hills, probably the greatest is the Autumnal, which the Jews, like most rude peoples, celebrated by going into tabernacles, booths, or temporary huts, made of leaves or the straw of the harvest fields, the better to watch over and garner the precious fruits of the earth—a very necessary proceeding on the part of people located on hills, and cultivating distant strips of valley-ground. As usual, however, a divine command had to be brought in to certify the importance of the priestly office, and ensure full obedience from the flocks; so we have the laws of Lev. xxiii and Deut. xvi, said to have been given from Mount Sinai in the fifteenth century B.C., when, owing to the circumstances of the tribes then, it was not

¹ Brand's *Ants.*, p. 297.

² *Op. Cit.*, p. 340.

³ *Revelations of a Jesuit resident in Paraguay*, quoted from memory.

at all called for. We now know, however, that this ruling was only recorded between 630 and the 3d C.B.C., and the going into tabernacles at harvesting, had of course been customary for thousands of years before Ezra's day. In all these countries, Ceres was ordered to be worshipped at this time among her own fields, for only on the fields, especially where the ground was rocky and hilly, could the grain be properly trodden out and dried. Whilst anxiously awaiting the ripening of the crops, the Jews, like others, "humbled themselves before the Lord" by mortification and penance, and this during the first week of Elul, when their priests taught that Moses was up on Sinai pleading for them with the Lord. Christians said that Mary—their Ceres, had then also (15th is Assumption) ascended on high. Hindoos offered grain on the 13th to the "Great Unknown," as Sinai's God was sometimes called, and Rome feted Vertumnus, Diana, and all slaves, of whom many were at this season set free.

In the first week of August, when Hindoos diligently worship Lakshmi—their Ceres, Jews in fear institute a Fast called "Extinguishing of Lights," and Romans exhibit their *Sol Indiges* of no chaste form. Christians at this time, as if to parody rich Ceres, exhibit the reliques of St. Stephen, and dedicate their representative maiden—Mary, to Jahveh. On Lammass (*i.e.* Hlaf-mass), the 1st, all should give a loaf (*Hlaf*) to the Church, and present a penny to St. Peter. Our ancient fathers were more manly if less refined in their doings, for Druids dedicated the 1st of August, as a great *gule* or fete, to Luna—the Moon, calling it *Luain-Nas* or "Luna's Anniversary" or "Fair." This the Kooths and Kelts of Ireland are said to have first celebrated in the days of the somewhat mythic *Lugh*, a great monarch, "of the long hand," a rather suspicious title in this cult. He, say Irish historians, flourished "nearly 2000 years B.C."¹ The worship was evidently Sexual Fire, whether of Luna or Bel, and whether by Kelts or Goths; the Scoti used then to erect a row of stones and turf—all the poor rural folks could build—and no doubt exactly like these Tatar Phalli which Huc gives is (p. 333 *ante*), for they too stuck them over with flags and then danced round them, blowing trumpets like the Jews, believing such rites drove away all evil spirits, and fertilized their women and cattle. The men then went through various athletic exercises, and tried to pull down each other's Tors or Turf-deities; which, though commencing in sport, very commonly ended in blood-shed.

In the early part of the autumnal harvest, Rome exhibited the ornaments of Ceres, and on gathering the early vintage, instituted her Dionysia. Christians assigned the nativity of their Virgin to the time of early vines; and as the month of September advanced, they called the 14th *Holy rood*, Rod, or Cross day, when, to hide the old god, they averred a fragment of the real cross had been recovered. Papists worshipped this piece of wood, and put a male and female figure on it, which they called "MARY and JOHN." About this time—the 13th, a nail or "sign of life" was brought forward by the Roman Pretor, and solemnly fixed in the Capitol.

The Egyptians—who up to this time, 17th of Athyr, had been ploughing and sowing—now said that Osiris went into his Ark, *i.e.* the seed into the ground. Cocks

¹ *The Druids, &c., of Ireland*, by Rev. R. Smiddy, p. 104. Kelly, Dublin, 1873. [It is sometimes suggested that the festival itself was to Lug as a solar or Fire god rather than to Luna. — T.S.]

had now to be sacrificed, and the blood of Saint Januarius must flow on the 19th of September. Doorga, says the Hindoo, is now to be worshipped, for "evil is destroyed" and plenty reigns, and she—the violent Goddess of Passion, and personification of Fertility—is now buried in Ganga; Rest, Ease or *Vacuna*, with the worship of Siva, is all that need engage man's attention, for Nature herself, exhausted, pauses; days and nights are again equal, and peace and plenty are diffused throughout her realm.

What of the Jews? With them also the September harvesting was a time of solemnity as well as revelry, which a glance at my Tables will show. These I trust my readers have been carefully consulting in all that I have written regarding fetes, otherwise they will neither have fully understood me, nor obtained that insight into the subject-matter of the Tables, which I can but lightly touch upon.

TISRI, the seventh of the sacred months it will be seen, opened in 1874 on the 12th-13th of September, which was their Era 5635. It is their first civil month, and they usher it in with loud and prolonged trumpet-blasts on ram-horns, continuing these throughout the whole day, and waxing especially vigorous during the intervals of sacrifice. On this, "*The day of the blowing of trumpets*," they forbid any one to put to sea, and require all to carry about lights with them. On the day following—2d of Tisri, they severely fast, but on the 7th they wax wicked and worship the golden *Cone* or Calf, and on the 10th their prophet and law-giver descends in wrath from Sinai, when they again fast, calling it a day of expiation or "Atonement." It is after this that the great feast of Tabernacles or Booths begins, which, as Dr Inman suspects, was no doubt connected, as all rural fetes are, with the sexual dissipation of the *Sakoth Benoth* or Babylonian Mylita; for now begins the ingathering or storing of the harvest, always a time of such indulgence. On the day of Atonement, which was kept like a Sabbath, the High Priest after ablution offered sacrifices of a bullock and ram for himself and family, and them a ram for the people; he then brought two young goats to the door of the Tabernacle, and cast lots to see which was for Jahveh and which for *Azazel*—Satan, Ahriman or Typhon the king of the falling year. That which fell to the lot of Jahveh was at once slain and offered in sacrifice to him; but *Azazel's* was led away "by a man chosen for the purpose into a wilderness or land not inhabited," and there let loose; no doubt for the acceptance and conciliation of wintry Typhon, whose early approach was then expected. During all the atonement services, none, save the High Priest, and he only in robes of spotless white, durst approach the "Holy of holies;" before and after the rites he is directed to light every sacred lamp, wearing his coloured official garments. During all the seven previous days he must sanctify himself by not only abstaining from family intercourse, but by living apart from all persons, in a chamber specially appointed for this purpose. Gesenius is distinctly of opinion that *Azazel* was an evil deity whom these Sabeans thus sought to appease, and Hengstenberg sees in *Azazel* our Satan. It was customary for the High Priest, before sending away the victim for *Azazel*, to tie a piece of scarlet cloth on its head, called from its shape a "scarlet tongue." The vietim was sometimes sacrificed by being thrown backwards over a

precipice, which, when announced at the temple, was the signal for additional prayers and reading.¹

The festivals of this season had all to take place at Jerusalem, and we have no reason whatever for believing that they were heard of before the days of David or Solomon. The Feast of Tabernacles lasted from the 15th to 22d of TIRSRI, or say the last days of September, after the corn, oil, and wine, were fully received from Ceres; subsequently came the *Atsereth* or day of "holy convocation" or of prayers and sacrifices, when the booths could be left and all return to their houses. During this fete all carried bunches called *Lulabs*, composed of twigs of the olive, palm, and myrtle, and sacred water was drawn by the priests in a golden chalice from the pool of Siloam and carried with a flourish of silver trumpets into the temple where it was poured into a silver cup which stood on the western aide of the altar. Wine was then put into that on the eastem side, when both liquids were permitted to mingle by means of holes, and then run off by a pipe to the brook Kedron, whilst lights were abundantly lit up in the court of the women, where all endeavoured to meet together. Here in the evening two lofty stands, each carrying four great lamps,—probably symbolizing the seasons,—were set up, to which all again repaired, with their *Lulabs in one hand, and a citron in the other*; amid much festivity and music closed this long phallic fire-fete, of which the Rabbis said, that "he who has never seen the rejoicing at the pouring out of the water of Siloam had never seen rejoicing in his life." In "the branch" we see that budding rod which Bacchus and the Asyrian chief holds in Plate V., p. 104. The citron and water in the women's court require no explanation.

Christians dedicate these last days of their "Ingathering" to a fitting saint—Michael, whom, from abundant coincidences, I identify with Maha-Kāla, a form of Siva;² and truly the demeanour of our rural population at this season was fully illustrative of this god's power, and resulted in May being called "the bastard month." Amongst ancient Kelts the women used to go about then with very strange-looking long, upright figures, which they called "*Rush-bearing*," and to the present day it is the period when we elect our Mayors or great ones of each town or district—our "Maha-Rajas," as Indians would call them, whose office it was in days not so far back to have first marital rights. In Berkshire, a portion of Michael's day was called "the lawless hour," when the town bell rang, and the people pelted each other with cabbage stalks,³ reminding us of the onion stalks of Rome.

OCTOBER.

October is a month which passaes in comparative quiet. In the middle, the Mahomedan has his Ramadān, the Jew his Hes or Bull month; the Romans worshipped their holy wells, and Christians follow them here by commorating their churches and other places, whilst the Scoti fast and pray. The sun is now getting low, and the last day of October, though joyous to the Indian as the *Ras Jatra*, and sometimes with

¹ The substance of much here will be found in Smith's *Bible Dictionary*.

² [The name is intelligible Hebrew, meaning "who is like unto El." — T.S.] ³ Brand's *Pop. Ants.*, I. 355.

Northerns sacred to Fire, is nevertheless a time of fear and trembling; for now is ushered in NOVEMBER—the windy *Blot-monath*, or *Bloody month*.

NOVEMBER

Great Taurus is at length fairly struck down, and here we see him being pierced through by the Typhon in the form of a Phrygian, youth, who had so long loved and worshipped him. All the powers of Brumel, the wintry solstice, have combined to emasculate him; the stormy winds of winter are blowing keen and hard; the fruits have fallen from the trees and the torch of life is lowered, whilst Scorpio is trying to destroy the tree itself as he has done the bull. The wintry raven croaks Life's dirge



Fig 176.—THE FALL OF MITHRAS—A PHRYGIAN YOUTH SLAYS THE BULL, AND FERTILE ENERGY IS DESTROYED

with hollow cry, but behold! on the adjacent mountain is hope and the sign of Isis, and so the promise of a life yet to come, though many ills must be passed through ere man again arrives at that period. This picture is brimful of story—a perfect ideograph.¹

Christians call the first days of November “Hallow” or *holy-tide*, sacred to the souls of the dead, and the living; nor do they now forget the worship of wells and founts. The Scotch who have had their “fasts or “holy weeks,” which Burns has made of world-wide celebrity, now follow up these, at least among the lower orders, by sundry feastings, in which “black puddings” made of blood must bear a prominent part. Rome, forsaking the fetes of the lesser mysteries, has now banquets in honour of great Jove and Neptune, and counts her riches, or as the Julian Kalendar say, “exhibits her ornaments.” But let us look at some of the quaint rites of the Christians on the 1st and 2d November.

The Churches of Rome and England dedicate the 1st to the Souls of their Saints, a very select and ghostly crew, which the general public can have but little concern with, as “many shall be called but few chosen,” and of these few only a very minute fraction

¹ [It is more normally thought that the youth in the Phrygian cap represents Mithras. — T.S.]

are accepted by the church. This fete used to be celebrated on the 1st of May, to commemorate, it was said, the opening, in the seventh century A.C., of the Pantheon at Rome to Christian worship. The famous Rotunda was fitly dedicated to the Mother of God, just as Zeu-pater's Statue was selected to represent the Petros Saint, and here on May-day all martyrs were prayed for, or worshipped, or both; but as gloomy November was held to be more appropriate for dead men, the feast was changed to that month. In England it is called *All-Hallow-tide*; but in Scotland, which scowls on all feasts save its own peculiar ones, it is known only as *Hallow-Day*, in connection with "*Hallow-E'en*," when certain festivities still take place—now chiefly confined to children, though once indulged in by men and women, and more connected with life than death. Then the spirits of the dead and some of the living are supposed to be all astir; and much on this E'en can be discovered in regard to them by burning nuts, trying to catch apples, pulling kail or cabbage stalks, dropping the whites of eggs into water, and searching among hay for hair, &c., all of which seems principally valued as leading to contact of the sexes. In the time of Charles, the lawyers of the Inns of Court used to meet on *Hallows-day* in a large new room, which they called "the oracle of Apollo," where they constituted a mimic court and carried on much fun and frolic, with doubtless some wickedness.

On the 2d of November, or *All-Souls-day*, the Roman Catholic Church prays for the faithful souls in purgatory, and if the 2d falls on Sunday, then the 1st of November ("All-Saints-day") is fixed for prayers. On the previous Eve—"All-Souls-Eve," good Catholics used to wash and clean out their houses, put good fires in the public rooms, and spread out an ample repast for the dead, who were supposed to come and partake of such during that night, and it was thought that "no one though starving" would go near the plentifully supplied and well-healed board of the poor, nor steal from the heavily-laden tables of the rich, that which had been prepared for the dead. After laying out these repasts, the pious entertainers used to proceed to the churches and charnel houses, and there spend the night amid dead bones and dismal companions. The viands, of course, always disappeared. and occasionally also the table-cloths and other valuables; which thefts were meekly submitted to, showing us that these Christians considered that those dwelling in purgatory, or even heaven, required both food and raiment. This, indeed, was natural; for all believed in the acconts of men and angels ascending to, and descending from heaven, who partook of food and wore raiment—perfectly necessary matters, if we invest our gods and angels with personality. Those who appeared to the patriarchs and Jesus were all clothed, whether on earth or in the air; and those who visited the patriarchs were sometimes provided with food. This is often overlooked by the writers and readers of the religious stories of the world, yet we must necessarily suppose that food and raiment, and means of providing an unlimited supply of these, exist in the heavens of most Faiths. The ancient Arabian wanderers received their food for forty years direct from heaven, though not so their clothing. The garments of those who left Egypt

were indestructible, while all the multitudes born during the journey, we are left to suppose, went naked; so that no wonder the arrival on the borders of Syria of naked and therefore wild looking savages created, as alleged, great consternation.

At the end of November we enter the winter festivals, with which I opened this section. Let us now turn our attention to the names and titles of the Sun. I will assume the reader is aware, that with ancient peoples there was no hard and fast rule as to the pronunciation of words; aspirating, doubling, or changing letters, and giving only one round to one symbol. Among many races, also, no letters existed. Most people, we find, freely change *l* into *r*: *b* into *v*: and in certain cases *m* into *n*. In Indian idioms, *he* often becomes *hetch* or *etch*; and is sometimes emphasized by *w*, and pronounced *wahe*. With Chinese, *b*, *d*, *r*, *s*, *x*, and *z*, may take the place of *p*, *t*, *l*, *s*, or *ss*. They call Crux, *Culuso*; Baptizo, *Papetizo*; Cardinalis, *Kzaulsinalis*; Spiritus, *Supelitisu*; and Adam, *Vatam*.¹

The names of the sun are too numerous to be mentioned; and still more so those of light and heat, in close connection with him; but the following we should bear in mind:—The Kaldi *Ur* is represented in Arabic by *Naero*, fire; and *Nouro*, light; the Hebrew, *עֲלִיָּה*, Elion, or “exalted one,” by the Arabian *Elon*. The Hebrew *Methra*, is the Persian *Mithras*; and the Arabic *Mater* or “giver of rain,” that is *Zeus-Pater Pluvius*, and *Fulgens*. The *Ba-al-Shamaim* or *Samen*, is the *Aurota-alt* of Arabia, the *Oramazdes* of the ancient Persians, and the *Shamsh* of the present. The Greeks called him *Ἐλατηρα πηλογονων* (*Elatera Pelogonon*), or “Scatterer of the clouds, giants, or earth-born ones,” a term which Kallimakus applies to Jove in one of his beautiful hymns:—

“The god whose powers dispersed, whose arms subdued,
The daring Titans, earth’s rebellious brood.”

Plato constantly calls the Sun, *Zeus-pater*, or “Father of all Life;” and with Homer, he is Fate, “the Cause of Causes,” the One Eternal, “the Why and the Wherefore,” Present, Past, and To Be. Virgil links earth and all fertility with him.² That he was anciently a very Phallic Lord we see in him receiving the name of *Ba-al-Phegor*, Belzemen, &c.; for Belus and Saturn preceded the classic Jupiter,³ just as a Phallic Brhama preceded the present Hindoo one. Nin, Ninus, and Nim-rad “the mighty hunter,” son of Ninus, who was the son of Belus, long preceded Jove; and men were taught to see in these their Creators and Redeemers, and in their Sanctuaries to seek refuge and salvation long ere Jupiter had an Egis that he could throw over his children. To the shrine of Belus the persecuted and distressed could flee, ages before Jews wrote about “cities of refuge,” and later faiths of altars and naves. The Sun was the Fire-tower long ere Jupiter was called *Tar-peus*, *Tar-pi-eus*, or *Jupiter Lapis*, *Tonans*, or *Fulgens*. Horns

¹ Brand’s *Pop. Ants.*, Bohn’s ed., i. p. 7.

² See Tooke’s *Pantheon*, p. 29. Virgil speaks of him as creating thus with earth, or *Terra*:—

... “Almighty Jove descends and pours
Into his buxom bride his fruitful showers,
And mixing his large limbs with hers, he feeds

Her births with kindly juices, and fosters, teeming seeds.”

³ Tooke’s *Pan.*, pp. 4-19. *Ba-al* is in Keltic *Be-al*, where *Be* is “life,” and *Al*, the Stone-God, or *Maha Deva*, and this without any aid from the Greek etymology.

were likewise symbols of Sol, long before that emblematic horn of Jupiter's goat, which he presented to his nurses as an infallible cure for all the ills of life.

From Ilioun proceeded all "Hot airs," "Breaths," "Holy Spirits," and what the Hebrew called *Nep-esh*. He was the "Bread of Life," or "Loaf-afforder," our Sar, Sir, or Lord; and in *Sarah*—"the Lady"—we have his "Loaf-server," or "the distributor of Sar's gifts." In Sanskrit Sol is *Soor*, or *Soor-ya*, hardened by Greeks as in *Kur*, *Kuros* (Cyrus) and in *Kurious*, "Lord"—the Solar term applied to Christ. The Latinized forms were Cur, Curia, hence Quiritis, but even Greeks softened this initial into Σ, C, or S, as in *Συρια*, *Σειριος*, or *Συρια θεα*, the *Dea Cælestis* or *Dea Syria*.¹ From *Sar* the Egyptian probably got his *Sait*, *Set*, and *Sais*, and the tribe known as the *Saitæ*; so the Latins their *Sol*, and old Romans their *Sal* and *Sator*, whom Germans made *Seatur*, and placed on a fish with a wheel in one hand, and a vessel of water, fruit, and flowers in the other. He whom Gaelic Kelts called *Seul* or *Su-il*, Welshmen and Armorikans said was *Haul*, a name akin to the Hebrew *Halal*, "Resplendent one:" as well as to Helel a name for Lucifer. Goths called him the *Skainand*, or *Scheinend*—shining or burning one, words which rather describe than name him, like Helios from Heli, and Selas, meaning splendour. *Solos* is "the round disk one."² *Sar-On*, the lord of light, Hebrew *הרם* *Harus*, *Horus*, and such-like terms, having the meaning of light, splendour, golden, &c., are but combinations of *Or*, *On*, *Ur*, *Ar*, *Ar*, *Aur*,³ &c. From the Amonian term *Al-As*, or reversed and written *As-El*, the Greeks would readily write *Alos*,⁴ *Halos*, or *Helos*; Arabians called him *Al-ak-or*, or *Ala-char*; and the Latins named *Sal*, *Salum*, *Sanctuary*, and all things salutary and sanatory⁵ after him, for the earth and its waters only gave forth to early man its most salutary alkali, when spread out to bask in his rays. *Sal*, says Valpy, comes from the same Greek roots—*Hals*, *gen*. *Halos*, as yielded Helios, and is a word of Amonian extraction. *S* seems the true root of all the Sun's names, to which are joined *Rs*, *Ls*, *Jas* or *Js*, *Ms*, or *Ams*, &c.; as in *S-ar*, *S-l*, *S-oor-ja*, *S-ms*, and *S-ams*, which describe him as "lord of power," heat, &c. The Amonians of Crete, who founded the celebrated temple to the Sun at Salentium—remarkable for spontaneous fires—were, as well as their town, called after him whom they worshipped, as *Man-Zan*, or *Menes-Sol*,⁶ for *S* and *Z* are interchangeable, and *Zan* or *Zon* is the Akad *Ze-an* and the Aryan *Z-e-us* and *Deus*.⁷ Babylonians called him *Za-On*, and Ionians usually preferred *Z* to *S*. Hamites or Amites were called *Za-Anim* after their deity, and thus *Zanim* are the *Chus*, *Kus*, *Kooths*, or *Ethiopes*. One inscription to the Sun calls him "Semon (*Sem-On*, *Cælestis Sol*), and *Sanctus*; as in "SANCTO. SACNO. SEMONI. DEO. FIDIO. SACRUM."⁸ Semo was Priapus, Janus, and Vertumnus, that Sabine or Etruskan god of the seasons, and of gardeners—he who won Pomona the fruitful one, but only after he had changed himself into a beautiful youth,

¹ Bryant and Holwell, pp. 135, 136, 384. Ancient Syria was called *Shem's* land, that is *Sham's* land which the Greek recognise in *Σεμνος*. *Συρος γαρ ὁ Ἡλιος*. Copyists who took to writing C for S, and C for K, have here complicated matters,

and perhaps infringed *laws*, but I am here only concerned with *facts*.

² Valpy's *Lat. Etym. Dict.*

³ Holwell, p. 367 for *Soter*, p. 369. ⁴ P. 35.

⁵ Holwell, p. 365. ⁶ P. 365. ⁷ P. 364.

⁸ P. 365.

no doubt Adonis. All Italy used to go forth to welcome this god at his Vertumnalia on the 23d of August; they placed his temples—within which would be his Priapic figure—close to the altar of Ops, a fitting Queen. In the Solar name, *Semon*, we see other meanings connected with the Sun, who alone can produce the seed and render it fruitful; and the Hebrew saw this when he gave the name Sarah to the wife of A-Bram, or Ab-Ra-Am. Diana—Sol's offspring, the fair child *Dies* or Day, called herself his IOne, one of her names being Saroni; and the men of Tyre and Sidon named their noble ones *Sarim*, and anything noble *Sarranus*.¹ Thus the capital of wealthy Cresus was Sar-dis or Sar-Ades, and Sargon was one of Asyria's greatest kings; Serapis and Serapion are no less immortal names. "Saron," writes Bryant, "was without doubt an ancient god of Greece," by some held to be Poseidon, the *Deus Marinus*. All oaks were named Saronides, because, says Pliny (iv. 8), they were sacred to the Sun-god; and so also rocks were Saronides,² because they represented the virile god, and man; hence Tsurim (rocks) in the Hebrew sacred writings are constantly equivalent to Elohim, and connected with Matsebahs, Tors, and Temples.³

As closely connected with Solar titles, let us look at the names given by various peoples and ages to the Ineffable and Incomprehensible One—Spirit or Creative Force, which we call God. The following is a list which, though very imperfect and likely to lead to error if used without some knowledge of the languages and feelings of the period when these names came into existence, may yet help the reader's memory and assist investigation.⁴

German, - - -	Gott.	Magian, - - -	Orsi.
Belgis, - - -	Gott.	Ceylonese, - - -	Odel
Teutonic, - - -	Gutt, Gud, Ehod.	N. Amer. Aborigine,	Zimi, Teotl, Tloque.
Old Danes and Laps,	Odin, Teut, Thor, Thot.	Jews, - - -	Jahveh, Yahveh, JAH, IAH, El, Shadai, Adonai, Aleim, Ani-hua, awh yna
Swedish, - - -	Gode.	Persian, - - -	Syra or Soora, Mitra, Jzed, Shams, Sar, Koda.
Bretons, - - -	Goed, Doe	Peruvian, - - -	Lian, Yuti.
Welsh, - - -	Dduiv, De, Dewv.	Tatars, - - -	Edga.
Spanish, - - -	Dios.	Greeks, - - -	IAO, Zeus, Dionysus.
Italian, - - -	Idio.	Slaves, - - -	Bleg, Boog, Buh.
Turkish, - - -	Abdi, Al, Allah.	Russian, - - -	Book, Boge.
Philippine Isles, -	Abba.	Polish, - - -	Boog, Boze.
Wallachian, - - -	Zëul.	Dalmatian, - - -	Bogi, Bogs.
Etrurian, - - -	Chur or Kor, CEsar.	Druids, - - -	Bel, Thau, Crom, De, Dis.
Magarian, - - -	Oesc.	Phenician, - - -	Yachvah, Jah, Ba-al, El.
Tyrrhenian, - - -	Eber.	Egyptian, - - -	Toth, Zeut, Budh, Phre, P'ta, Knum, P'nuta, Hoon, Ha, Am, Am-On, Osiris.
Saracens, - - -	Abgd.	Kaldian, - - -	An, Bel, Beltis or Ishtar, Nin, Nebo, Hea, Vool.
Anglo-Saxons, - - -	Ta-ui, Heil, As. (Runic).	Gaelic, - - -	Dia, Io-dhol, Nimh, Iar.
Siberians and Polynesians,	Tora, Ta-ora.	Irish, - - -	Dieh, Dhia, Niel, Esar, Be-al.
Otahitians, - - -	Ta-ul, Kalou (Fiji).		
Madagascar, - - -	Jada.		
Arabia, - - -	Allah, Ta-Al, Al.		
Syria, - - -	Adad, Alueh, hwla, Chad, or Kad, Beth-El.		
Ethiopians, - - -	Amlen, {lma.		

¹ Holwell, p. 365 ² *Ibid.*, p. 367

³ See chapter on Arkite Faiths in *Man's Origin and Destiny*. J. P. Lesley.

⁴ I am partly indebted for these names to a pamphlet "by a Layman," on *Evidence of the Universality of the Trinity*. Hall & Co., Lon., 1863.

Dorians (early),	-	Sior, Ilos.	Chinese,	-	-	Shin, Choo, Tā-o, Fo, Fi, Ti.
Croatian,	-	Dohs.	Japanese,	-	-	Zain, Yaum, Ta-ma, Mion.
Borneo,	-	Nito, Tupa.	Kalabar Negroes,	-	-	Egbo.
Hindoos,	-	Esh, Eswāra, Rām, Nāt, Deva,	Formosa,	-	-	Ishi.
		Nar, Iar, Vary, Swamy.	Hungarians,	-	-	Isen.

Amongst the ancient Assyrians and Egyptians, Father and Mother, or God and Goddess, would seem to have been MOUT and NOUT, for Isis was MORƏ, *mouth* or mother, and the fertile MUD of the Nile.¹ The God *Nout* was usually written NOOT, with large round O's, so that no violent change was necessary to make Nin or Nim the male God. Noot is clearly the Western name for our Fat.stern Nat, Nath, or Nar and Nag (perhaps *N'ag*), the Spirit-God and Serpent of early man.

In Dr Morrison's Chinese translation of the Bible, *Shin* is used for God, *Choo* for Lord, and *Shin-Choo* for *Lord-God*. Choo is composed of the numeral *San*, three, **三**, and *Yin*, I, one, and is a Triune corresponding to the Japanese *Ta-ma*, and the Anglo-Saxon *Iodje*, says the orthodox "Layman."

All in this list signify the Sun or Phallus, or combine feature or characteristics of Solo-phallic gods, the roots being clearly—Tu, To, Di, Du, De, I, Ni, Yu, Od, Or, Am, Ab, Ar, Ra, La, Al, El, Es, Esh, and Ish, to which after came affixes B as Bel, K as Kor, or Ch as Chor, G as Gode or Go-ad, and Z or S as Zeus and S-al. Nasal *n*'s, of course, and aspirates were added, just as the Jew puts h's to IAO, and the Assyrian an *n* to Ni, or I; but remembering this, those who have studied these subjects will see here the universality of Phallo-Solar, and the roots of Trinitarian faiths; and that the God of Fertility was clearly the first worship of man.

The Egyptian called the great Creator by such complex names as *Phta*, *Toth*, *Khnum*, &c, which are reducible to P'Ta, Ta-Ot, A-Um, Am, and Am-On (the intensified On), that is, the Sun in fertilizing heat, whose representative was the Lingam. From *Aum* comes our *Amen*, the Hebrew Aman אֱמֵן, a name given to Jehovah or Christ when rebuking those who were "neither hot nor cold."² From the Sanskrit *Aum* or O'M ("The Ineffable One") probably comes the Greek *On*, "Ov; permanence; and as connected with the solar light and hue, we have Latin *Aurum*, gold; French *Or*; Spanish *Oiro*; Portuguese *Oúro*; British, *Our* or *Aur*. The Scotch call "wealth," and all that is good, *Oud* or *Gowd*; Gaelic *Cail*, which is also "energy" and vital force, reminding us of the Belgic *Goud* and *Goed*, and our God. The Sun is always represented as Gold, which men have considered the greatest Good; and Good is in Danish God; Goth, Gods; Icel., Godr or Goed; O.H. Ger.; Got; old Gothic, Guth, and Persian Koda or Khuda, for Ks, are Gs and may be omitted before Os, so Koda = Oda and Korus = Orus.³ In ancient days he was Almighty, "Golden," and a "Lord and Master," to be honoured and feared as a terrible and fierce avenger of all who neglected his rites, sacrifices, or commandments, or who "took his name in vain." The conception of Him as a Deity of Goodness and Love, was a far later idea; even now he is so regarded only by a limited few, while a still smaller number acknowledge him as a God of Law and Order; others make him passionless, and without either love or hate.

¹ Plut. *De Is. et. Os.*, and King's *Gnostics*, p. 104. [In Egyptian, *-t* or *-et* is the feminine terminal. *Mout* the Theban vulture / mother goddess and *Nut* the sky-goddess or female abyss of waters were originally distinct from Isis, and each other. — T.S.] ² Rev. i., iii. 14. ³ *The Academy*, 5. Feb. 1876.

It is curious to see *Ishi* as the God of the Formosians, for this is the Western Asian name, which embraces ideas of God, Man, Woman, and Sexual deire; as *Esh*, *Ishi* is the name under which the Jewish God is to appear, says the writer of Hosea ii. 16; and the monogram, I.H.S., over so many altars, seems related to this word. The ten Jewish tribes, called Samaritans, did not care about the Elohim Gods of their two Southern tribes, and there are glaring differences between their Bible—the Samaritan, and that of the two tribes which Christians accept.

Let me now give the Trinitarian form, under which all peoples have—and for a very significant reason—at one time or other of their existence worshipped the great Parent Gods, that is, the Sun and Moon, or Brahm and Máya, Osiris and Isis, Zeus and Yuno, Kronus and Rhea, Saturn and Ops, or the Elohim and Ruach of the Jewish Genesis. These are the Parent Phallic or Phallo-Solar ideas, but in time the *Unas* developed into the *Duo*, and then came the Resultant, a Trio, Trinity, or Tri-unity, somewhat thus:—

NATION OR PEOPLE	THREE OR A TRINITY			NATION OR	THREE OR A TRINITY		
	FIRST.	SECOND.	THIRD.		FIRST.	SECOND.	THIRD.
India Vedic	Brahma, Tut.	Vishnoo, Ong.	Siva—Sut.	Boodhists.	Boodhesh, the Developer.	Darmash, the Developed.	Sanghash—the “Hosts developed.
Phenicia	Belus—Sun.	Urania—Earth.	Adonis—Love.	Mexico.	The Blessed.	The Holy Spirit.	Their offspring.
Egypt.	Amon.	Muth.	Chons.	South American Indians.	Otkon.	Messou.	Atahanto.
	Afterwards,			Peruvians	Apomti.	Charunti.	Intiquaoqui.
Zoroastrians.	Knef—Osiris—The Father and Dispenser of Blessings—The Maker.	Ptha—Isis— or The Holy Spirit, or Ancient Harmonious Arranger.	Phre—Horus—The child—Fire and Amon Creative energy.	Skandinavia.	Odin.	Thor.	Friga.
	The Father.	2nd Mind—Rhea.	Fire.		Har.	Jafner.	Thrido.
Samothracians.	The Almighty, or the Fecundator.	The Holy Spirit or Fecundatrix.	Kasmilus.		Othin, or Odin.	Vile.	Ve,
Ancient Arabs.	Al-Lat	Al-Uzzah.	Manah.	Germany according to Greeks.	Parkunos.	Pikolos.	Pothrimpos.
Kalmuks.	Tarm.	Megosan.	Bourehan.	Christians.	The Father.	Holy Spirit.	The Son, or Logos.
Tatars.	Artagon.	Schiego-Tengon	Tengars.	Various worshippers of Zeus.	Magnus.	Ultor.	Genitor.
Ancient Greece.	OM, or On.	Dionysus, or Bacchus	Herakles, &c.	Pythagoras, 6th C.B.C.	Monad.	Duad.	Triad.
Greek and Latin.	Zeus, or Jupiter.	Neptune	Pluto—Hephestus	Plato, 4th C.B.C.	The Infinite.	The Finite.	That which is compounded of the two.
Syrians.	Monimum	Azoz.	Ares, Aries, or Mars.	Ancient Irish	De, Ain, The Triple God, Krio-San, &c.	Biosena.	Sheeva.
Kaanites, or Ancient Phenicians	Yacheveh, Baal-Spaliaha.	Ana.	Hea.		Taulao, Ta, Di, Eeon, or Ion, Ard, Al, Iar	FAN—Orphic Phanes—Greek Pan—Koptic Phaneh or Phenix—Light.	Molla-The Destroyed. Resultants of First and Second.
Kaldians.	The One.	The 2nd who dwells with 1st.	The 3rd—Produce of 2nd, and He who shines thru the universe.	Orpheus, 14th C.B.C.	Aither—God.	Phanes—The Spirit.	Kaos, from both, but imperfect.
China.	The One.	The 2nd from the 1st.	The 3rd from the 2nd.	But all three are one, or TA-O and AO.			

This list is of course very imperfect; because the names of the Gods are infinite, and all writers prefer those titles only under which the Deities sound sacred in their own eyes. I recommend my readers to try and make out a list for themselves, and they will find how many difficulties are to be encountered in trying to please all. Even the Parent Gods are best named by means of their early emblematic titles, if I may so call them, viz., the Breath, the *Ruach*, Life, *Atma*, the Rock, the Oracle, Speaker, Word of Life, *Logos*, &c.; and, as more especially the female or Passive Energy, by such suggestive names as *Máya*, Illusion, Mirror, Water, the Ocean, Egg, Ark-boat, the *Shekina* or *Roe*, Floral Wreath or *Cornucopia*; *Sophia* or *Minerva*, as *Wisdom*, etc. The Jew—Ezra or other, gave us a key to the Faith when he made the *Elohim* and *Ruach* create mankind “in the image of the *Elohim*”—“*Zakar and Nekabah*”¹—for he therein reveals a wealth of meaning in connection with the other faiths around him, regarding which no subsequent suppression or change of early names and meanings can deceive us.

There is a wonderful uniformity in the names AUM, OM, ON, the Keltic OUM, the Magian and Mexicau HOM; the Græco-Egyptian A'OM, Am-ON, A-Men, and compounds of these with B, R, and T, running into the Chinese T-AO and AO, Egyptian A-TON, A-TOTH or A-TIR; the Polynesians T-ARO, etc. Osirians called God “the All-seeing,” “the Formless;” Medes and Persians, *Zervan-Akerene*, or “Uncreated Time,” “The Infinite One,” and *Bā-Ga*, the “Great God,”² corresponding to the Hindoo *Bāga-vān*, who was *Aum-Viraj* or *Pothos*—“Desire,” in whom centred the *Tri-Moorti*, or He of “three parts yet one.” Greeks called him 'Entopan, ἔν-το-παν the All-Father, and Kelts, *En-De*, “The One God.”

From Eastern tongues—parents of the present Sanskrit, we got Zeus, Theus, Deus, Dium; Old German, *Tu-is-ko*, whence Tuesday; Lithuanian *Die-was*; Keltic *De*, *Dia*, etc.; for the East called “the Heavens,” “Sky,” “Light,” “Air,” and “Heavenly Father”—*Diu* and *Deva* or *Daëva*, in Sanskrit and Zend. The root is simply *Di*, signifying “Dividing,” “Scattering,”³ and so the Sun as “Scatterer of the Clouds”—“the Milk Cows of Earth,” as the Sanskrit Aryans called these, was the Creating Father, and his emblem “that which divides” and lets loose the Generative Forces of Nature. When people quarrelled, they in time disliked each other's Gods, and pointed out traits in their characters which, though formerly considered divine and holy, they now said were fiendish and debased,⁴ and so the above class of words in time came to signify Evil and Devil. Thus when the Zoroastrian separated himself from his Indo-Sanskrit brother, he called the *Devas*, Devils. Herodotus called the Supreme God of Kaldia, *Zeus-Belos*, meaning “*Jove-Lord*,” Lord; not *Bal-Shemen*, “The Lord of Heaven,” which Hebrews wrote *Bal-Shemaim*, בעל שמים. This was the Ur, Aur, or Fire and Light God, whom Arabians called *Noura* and *Naero*; the ELON or “*Exalted*

¹ Gen. i. 27

² So we have in the sacred town of Bāgistán merely the signification of the *Stan* or “Place” of *Bāga*, or *Prajāpati*.

³ The Rev. Mr. Valpy's *Etym. Dic.* *Is*, *es*, and *ur* are affixes common to Gods, as in *Is-is*, *Osir-s*, *Tu-is*, &c.

⁴ This is now taking place in Europe in regard to the Jewish *Jehovah* and *Elohim*.

One," and the *Ta-alah* or "Highest One," who with Herodotus was *Ouro-tala* or *Orotalt*, "the Most High or Supreme Light." The *Aerm-hasde* אֵרֶר הַסְּרִי or "Beneficent Light" of Kaldi, became with Persians *Oro-Mazdes*, and afterwards *Mithras*, as coming, say some writers, from *Mithras*, "Plenty," or *Mater*, "Rain,"¹ which is merely *Jupiter Pluvius*, a most likely Deity for the dwellers on the dry and steep lands of Persia to worship. A word here as to the titles of the Female Energy.

The Ruach, Breath, or Holy Spirit—Christian "Holy Ghost"—with most early peoples was female—"the Queen of Heaven," after whom the Elohim of Genesis made Eve or the *Nekabah*.² It is only through the accidents of language that Europe now considers this very important Spirit or Person in all Trinities to be male. She was the *Spouse*, the *Dove*, the *Love of God*, the *Protogonos*, the Hebrew *Memra-Data*, the *Kun* or *Kiun*, *She-Kunah* or *Shekinah*, "a Rose on a prolific stem," the Zoroastrian *Minok-hired* or *Maiyu-Khratu*, "Divine Wisdom," and hence Athene or Minerva. China calls her *Kun-wyn* "the Goddess of Mercy," *Astrakan*, "a Maid," and Virgo of the Zodiac with an ear of corn and a lovely babe. She is Isis the *Ancient* and *Nutrix Nostra*, "the Nurse of Man and All Existence." With the Greeks she was often *Eros*, the "Divine and Creating Love of God," but oftener *Ceres mammosa*, the "All-Fruitful." She was the "light imperceptible to human sense," which the Hindoo Pooránas dilate upon; the "Holy Mother" of Pindar, and she whom Plato called Appuleises, "the Italian sower," whose hollow statues they filled with oil.³ She was called Juno, Bellona, Hekate, Kammisia, and a thousand other names. The Indian and Egyptian typified her in many animals, especially the Cow, and now seldom by merely the female organ of these. The Calf was her son in Egypt, and with the wondering Edumians, who loved Horus, and symbolized him as a *Bet-El*.

Phrygians	called her	<i>Pessimuntri</i> or Mother of the Gods
Atik aborigines	„	The Kekropian Minerva.
Cyprians	„	„ Paphian Venus.
Cretans	„	„ Diana Diktunna.
Sicilians	„	„ Stygian Proserpine.
Eleusinians	„	„ Goddess Ceres.

She was the Mundane Egg which the Bull or Male Spirit broke, the Ocean, the Ark-boat, the Navis or Womb of Creation, whose names and forms are infinite. She is often the Moon, occasionally "Darkness;" and Vishnoo or the Sun, we are told, hid himself in her, as did O-Annes in the ocean; but we must pass on.

Even Christianity teaches that God is a light, like unto the sun, which no man can look upon from its intensity, and this the Israelites and their leaders taught. God, says Paul, manifested himself to him as "a great light shining from heaven;" and he "could not see," he says, "for the glory of the light." In the same way, Christ, like Horus, is called "the brightness of his Father's glory," and even the Holy Ghost appears

¹ *Letters on Mythology*. Lon. 1748, p. 272.

² Gen. i. 2 and 27, but see the original Hebrew, and the root signification.

³ See Fig. 22, p. 72, for the Indian Māmojee.

as "cloven tongues like as of fire." So the Romans always "covered their heads when they approached their deities or prayed," and to cover the head "was an essential part of religious worship . . . Jews to this day keep their heads covered, during the time of public devotion, as do the Turks in their Mosks."¹ The monk's hood and nun's veil also mark the God that used to be worshipped, whether as Amon, Jove, or Jehovah.

It was common for Christians to picture the Almighty as a *Hand* reaching down from the Sun, as we see in old solar pictures (pages 199, 200, *ante*), and with the "phallic hand," or two fingers extended; a lesser Sun with four rays means Christ,² and sometimes he is shown as an outstretched and pierced *hand* over the face of the Sun, with rays issuing from the nail-hole.³ The Holy Ghost, when descending on the Virgin, as a Dove with outspread wings has, in the pictures referred to, three fleurs-de-lis on head, within a sun emitting three fiery rays; this Dove looks as if it were treading. Sometimes a triangle is substitute for a halo or Nimbus over all the members of the Trinity; and on the *Tapisseries de la Cahise Diue* we see a Christ with three very phallic-looking fleurs-de-lis issuing from the summit and sides of his head. But to return to the subject of names.

Saturn, one of the earliest names for the Sun, may come nom Sat and Ur or Ar, perhaps as "the lighter" of the Urn or Ark; for Saturn was a somewhat strange phallic god; and very different in many respects from Janus or Siva. He might well comprise the Lingam and Ark, for he carried a sickle, and often the Serpent with tail in mouth, as Eternity. The old Kelts called him *Sadh-arn*, in which *Sadh* means "a long knife" or "Divider." Like Janus, he was "the opener and shutter" of "the Way of Life," and both gods have therefore come down to us as the holders of the keys of Eternity, an office assumed in these days by him who sits as Petros, and who still rules the hopes and fears of millions from a very priapic-looking shrine near the same old spot. He, too, as if ambitious to be thought an after-type of "the mighty gods of old," sits or used to sit, key in hand, on a Solar throne emblazoned with the twelve zodiacal labours of Hercules.⁴ Saturn, like Ba-al Phegor, is the naked or "denuding" god, before whom all must stand unveiled, which was not the case with priest or layman when adoring any of the other deities of Rome.⁵ It was one of Saturn's stones which is indistinctly seen in Fig. 156-I. page 357, standing in front of the Delphic Cave, where it was daily anointed with oil and wine;⁶ for these were the mild after-substitutes for human sacrifices on that stone or altar.

In regard to Mithras, Sir William Drummond in his *Ædipus Judaicus* gives us Hyde's four beautiful pictures of his march through the Seasons, in which will be found the whole solar history, ending with his death, as given by me on page 461. This last scene is the favourite one under which, in 687 A.U.C., he first entered the Roman Pantheon, and was best known by. Persia, his birthplace, knows not Mithras now in any

¹ Picart's *Relig. Cer.*, I. 12.

² See Didron's *Christ. Icon.*, p. 55.

³ *Notes on the Nimbus*, by Gilbert French, Bolton-Heston 1854, p. 21.

⁴ Bower's *Hist. of the Popes*, II. 7, tells us that "The Chair of Peter" up to 1663 exhibited the

labours of Hercules. It was then removed, but it does not seem very certain that it was restored at Napoleon's invasion of 1795.

⁵ Holwell, p. 368.

⁶ *Ibid.*, p. 369. See Rev. R. Smiddy's *Druids*, p. 14. Kelly, Dublin, 1873.

such sculptures; yet every rock and cave of Irān and Aria (for Ar or Ir was his name) was once sacred to him, indeed "*Mithras e Petra*" came to be a proverb from their always carving temples out of the rocks for him, as being the "Cave-born One," and requiring worship in caverns. *Porphyry de Antro Nympharum* 263. His once most revered abodes were "in the caverns of the Mountains of Chuistan" (Kooth-istan), and in such a shrine there as that holy temple of Istacher.¹ It was round a similar cave-temple on Mount Meriah that Iudians loved to chant his peans—no doubt those Solar hymns and psalms attributed to that good Arkite and Solar worshipper, David.

Mithras was anciently called *El-ees* or *Ees-el*,² an old name of Kronus; so he was Eli-on, El-orus, and Al-orus;³ and as Cham or Kam, Heat or Love, he was K-am, Kam-el, and *Camillus*, Kad-millus or Kas-millus, which were phallic names for Mercury as Agent or "Server" of the Gods, from *Kadam*, the Arabic to serve; so in Phenician we have *Kadmél*, "the Servant of God."⁴ As *Sol Deus Ignis*, the Sun was *El-aphas* or *El-Apha-ba-al*, and the Sacred *Liba* offered to him were *Elaphoi* made in phallic forms. Christianity long continued these in the services of that Lord who, like Mithras, was "born in a cave sacred to Adonis,"⁵ and sprung from "a chosen people" who called "a Rock," their father, and who worshipped Rocks and Stocks,⁶ as did some Mithraites. Justin Martyr writes: "Mithras was begotten of a rock, and those who believed in him were initiated in a cave;" that he was the Stone of Daniel (ii. 34) which, like ancient Lingams, was cut out without hands," whose followers had rites and worship exactly like that described "in Isaiah (relating to the bread Christ gave to eat and the cup to drink—his flesh and blood), and in many of the Psalms of praise and thanksgiving." "It was," said the Christian Fathers, Mithras himself who initiated his followers," and counselled them "to walk in righteousness, and they would see the King of Glory."⁷ As Mithras purified by Fire, so, said Christians, shall Christ also do this. "Bread and water," says Isaiah, "shall be sure to him" (for Mithras as the Persian God, used not the Bacchic wine), and Christians though initiated by water, yet used wine,⁸ as was natural in vine-yielding countries and for a crucified God. Justin speaks of the bread and wine as savouring of *the real presence* of him by whom comes all bread and wine, and quotes the details of the Christian rite, such as are given in Luke xxii. 19, speaking "as if the followers of Mithras had, the same observances, used the same language, and had the same meaning as those he (Jesus) had delivered in the rites of Christians."⁹ (*sic.*)

So in Tertullian¹⁰ we are assured that Mithras "baptises his own believers and

¹ Bryant, I. 31, Hol. 277. ² 298.

³ Holwell, p. 233 to 237.

⁴ Tooke's *Panth.*, p. 52. Jove was *Elaster*.

⁵ Just. Martyr, Ap. LXVI., Dialogue with Trypho, LXX.

⁶ Jer. iii. 9. For "Lord Adonis," see ii. 17, &c.

⁷ Dialogue LXX, Clark's Ante. Ni. Library.

⁸ Some Christians, as the Encratites, only used water. Justin compromised, and used wine and water.

⁹ See Mr. W. J. Birch's Art. in *Notes and Queries* 81-49, of 17th July 1875.

¹⁰ Tertullian, *De Praes. Heret.*, x. 2.

faithful followers, promising the putting away of sins by a laver of his own sets his mark on the forehead of his soldiers, celebrates also the oblation of bread, and introduces an image of a *Resurrection*, and under a sword wreathes a crown." The Resurrection of Mithras assures us of his death, and as to Baptism, Tertullian states that this was practiced at the "sacred rites" of "Isis or Mithras, and at the Apollinarian and Eleusinian games," where by "washing," "imbuing with water," or "baptising," "they (the heathen) presume that the effect is regeneration and the remission of the penalties due to their perjuries; and thus "the nations who are strangers to all understanding of spiritual powers ascribe the self-same efficacy" as we do to Christian rites (chap. v.)

Tertullian¹ acknowledges that at infant baptism the Christian tasted a mixture of milk and honey, as Isaiah's child appears to have done in accordance with the rites of Zarathustra.² It was not from Judaism that Christians got baptism, for only proselytes to that faith were baptised; the rite, like "the Supper," bread, water, or wine, was acknowledged by Justin, Tertullian, and the fathers, to be of far more ancient date; they were so simple and spiritual, it was said as to super-sede all the rites of the ancients, especially Jewish sacrifices and circumcision. The Lion of Mithras, it had been taught, was the "Lion of Juda"—a symbol of the deity. In *Revelation* (see also *Esdras* xi. and xii.) Christ is called by this name, but elsewhere the "Lion" clearly means Satan, for the character of gods change in men's eyes according as they are loved, feared, or hated.

Mithras appears to have been a later name for the sun than *Perseus*, *Peresis*, *Perses*, *Perez*, or *Parez*, from which came Persians, Parsis, Parhasians, and Perezites. These were no other than Heliadæ and Osirians; for Perseus was Osiris, and the sacred cavern of Mithras was called *Perseum*.³ Greeks or Helladians claim Perseus as father, saying he was born in Argos, but Diodorus Siculus lays the foundations of his history in Egypt (7, 1), while Herodotus tells us that he sprang from Asyria, and that "no surname of any mortal father is attributed to Perseus" (vi. 53). This shows that they knew him as the Sun, "without beginning of days," whose throne "is ever vacant," but on which "none may sit."

Herodotus (vii p. 150) makes Xerxes claim kindred with the Argives, who said that Perseus was their Father-god. Mundane history in Babylon makes Perseus marry Asterie, the stars, daughter of Belus, the Astarte of later days, by whom he had Hekate or Juno. A king Perseus clearly reigned long at Memphis, and was called the "Father of Astronomy." He discovered *Helike*, the polar constellation, which was named after him, obtained divine honour at death, had a temple devoted to him, and was worshipped as a god. The watch or light-tower on the Herakleotic mouth of the Nile, and indeed all light-houses or Phari, were sacred to Perseus, and his temple of Chemis or Kemis long remained sacred, and of great repute. Perseus, they said,

¹ *De Corona*, iii.

² Is. vii. 15. Zarathustra was always acknowledged as a prophet by Jews. See *Gospel of the Infancy*, III.

³ Bryant, II., p. 68, and Holwell, p. 330.

died and rose again (clearly meaning the sun), re-appearing in a shower of gold; from which the Greeks probably got that Jovian story, and which would seem a *resumé* of his worship in the person of Danae, daughter of Akrisius, and mother of the Dorians. We know that the progenitor of the Dorians, Danians, or A'donians, was Danaus, he of the Naus—Ark or Ship; that the race came to Greece from Kemis in Egypt, and were great worshippers of Adorus,¹ that is *Adonis*, the autumnal Perseus. From these Danians or Dorians came the Doric songs which used to be sung in all *Adorations* offered in and around the Prutanea of Greece, for Doric was the sacred language of the State.² The name *Adorus* or *Adonis* may thus come from Ador-San or Ador-Sol,³ *Lord of Light*, and if so must be a name for Ham Aithoips. Kooth, or Cus, whose family was called Ba-alim just as we may call Jews El-ites or Elohim-ites. *Æthi-i-opes* were first called *Aitherii* and then *At-lan-ti*, see Pliny ix. 45, and Bryant and Holwell.

The Danaides were great Arkites, as all solar worshippers are. Pausanias tells us that the place where Danaus made his first descent in Argolis was called *Apobathmos*; and Josephus calls the place of the Noachian Ark's descent, *Apobaterion*. Danaus brought to Argolis with him the *Amphi-prum-non* (Omphe, and fire of *On*), or the sacred model of the ark, which he lodged in the Akro-polis of Argos; the boat, Yoni, or Larissa of this land. Of Danae, the mother of Perseus, it is said she "conceived in showers, exposed in an ark, and was the parent of Argos. the founder of *Ardea* and *Argiletum* in Italy;" so that we inevitably come to the conclusion of the Reverend Mr. Holwell (p. 148), that *Da-Naus* is simply the *God-ship*, and that נח, Neh or Ne ("Noah"), is a mere variant of *Da*, signifying the male principle in the Naus, that is Siva, who is the *Nāt* or *Nāth* in the *Argha*. Of course we can vary this, for D, Da, De, &c., are the roots of Zeus—the *Aithiops*, so that we have here the *Deus-Naus*, which the Hindoo reverses, and calls *Argha-Nath*, "Ark-Goat," or "Boat and its god," *i.e.*, a Sri-linga. *Naus* in Irish becomes *Nóí*; and *Noe*, in Welsh, is any "shallow vessel, or kneading-trough," so that we see the original meaning was the *Argha* or *Vulva*, which developed into the boat and ship.

Isis was usually shown with a crescent under her, and a cist or "ark in her 'lap,' called *Argha*, 'ship' or 'receptacle;'" and so in Skandinavia, Wodin was the sun, and Freya the moon, also shown with a chest; so with Druids, Aed Mawr and Keel meant Sun and Moon. The boundless expanse was the great male covering god, and the dome or hollow

¹ Herod. VI., 53. Pliny, VII. Bryant, II. 249. Hol., 147-161.

² Bryant, I. 112.

³ *Ador* or *Athor* was the most sacred wheat, without beard, offered at adoration of gods. In Latin *Adorus* was a present of such after a victory, and *Ad-oro*, is, I adore, from *oro*, I pray to. Others derive it from *Os-oris*, I move my hand (*ad os*) to

my mouth, by way of reverence and prayer, but we only get a root of this word by going to the Keltic, where we find that *Ad-radh*, "pronounced *Ar-ah*" = "adoration;" so that it simply means "calling on *Ara*, *Alla* or God," while *Al* or *Alt*, is usually "a high place or *Alt-Oir*," *i.e.* Altar, see Rev. R. Smiddy's *Druids*, pp. 28, 29, 249.

⁴ Bryant, II., 329; Holwell, 147.

within was *Cælum* or *Koilos*, the hollow vault or womb of nature in which lay Terra, the teeming one. The Egyptian likened the whole to an onion with its varied shells and raditations; and this, together with the aphrodisiacal and fertilizing properties which this vegetable is almost universally held to possess, rendered it sacred.

Perseus, we know, was concealed in an ark, like Bacchus, Moses, Sargon, and all cave-born gods; and their coming forth in the fulness of time "upon the waters" justifies some obstetrical remarks which Dr Inman, as a medical man, makes regarding this feature. Perseus passed through the usual vicissitudes of a solar deity, including pursuit by an evil spirit, a violent death, resurrection, and glorification.

Europe early commenced to place sacred solar symbols over her most holy personages, as the Halo, Nimbus, Aureole, or circle, usually seen about the figures and heads of saints, &c. Such at first was perhaps only done to denote the faith the person had died in, when all were not of the same faith, as is now common in India. In this way the Christian tombstone would have a cross, just as the Hindoo reliquary has a serpent or lingam over it, of which I give Indian drawings made by myself at pages 249, 251. The Aureole might, however, have denoted Royal, or at least what is called "blue-blood," as did the Ophite symbols on Egyptian figures and tombs.

The great importance attached by the Christian Church to all things Solar, can be fully appreciated if we try to deprive it of any solar feature, as to insist that the aspect of the church or altar, is not to be towards the East, or that the priest and people at their most solemn services are not to look in that direction. As well might they have asked the Jews not to orient their shrine, nor build an eastern ark-like portal within which to deposit their most precious records and relics, or ask a Moslem not to turn to the Kibla! In an opening address lately delivered by a learned Anglican Bishop¹ to a Church Synod, he warned his brethren of the vast importance of the Solar aspect, rites, and vestments. "No questions," said he "will be so hotly contested, or so ably argued, as *those relating to vestments and the position of the holy table;*" that is "*its altar-wise position or its table-wise position.*" Formerly it was acknowledged that "the ends of the table were East and West, not north and south, and therefore the clergyman was told to stand on the north side of the table;" but this must have been when men were trying to throw aside the old faith, and may not be so now by any who desire to be considered good solar priests.

Thus a large body of pious men, well backed by their flocks, are in open warfare with the non-Solarites, declaring that priests should stand facing the Sun though this obliges them to turn their backs to the congregation. Some pious persons consider this an insult; not comprehending the Solar idea and the proper "adorative positions," which influence the ritualist; and they and the bishops have therefore lately prosecuted and persecuted each other. The Ritualists insist on certain occult rites and gorgeous raiment; on tapers and long lighted candles; banners with Solar and Phallic devices, and jewelled crucifixes, &c., on the Eastern altar; also that Maya's cup, and "*boun*" or

¹ Fraser, Bishop of Manchester, London *Times*, 28th November 1874.

sacrificial wafer, shall be elevated or “waved” as did the Jews, and that all may frequently make the sign of Sol’s cross, sing the *Agnus Dei*, and kiss their sacred book. England, we are told, does not acknowledge an Ark, but only “*the Holy Table*,” which her laws have defined “when not moveable, to be an altar;” yet the Church says, this “Holy Table” shall stand *in this midst of the altar “against the east wall,”* at the time of the *Eucharistic sacrifice*, that is, when the *real presence* is held to more especially active.

“In 1662,” says the able and very moderate Dean of Chester,¹ “the communicant (of the Church of England) was told to connect part of his meditations with *the actual sight* of the fracture of the bread” (the italics are the Dean’s), and we know what bread meant in ancient Solar faiths. The very reverend writer continues: “It appears to me historically inaccurate to say that the Church of England has connected no doctrinal meaning with the eastward position, or . . . orientation. . . . The eastward position has been adpted, insisted on, and claimed by many, as a privilege which cannot be given up, because it has a high and solemn, doctrinal and devotional meaning.” Of course it has, and all England listened to this “Master in Israel” thus describing the Eastern symbol to which his followers still cling, and towards which they therefore justly turn; and none denied their Lord, or contravened these views of this good churchman. It would have delighted the heart of Vitruvius—the great architect of so-called “Pagan Rome”—to have heard this language from those officating at his altars. His numerous writings on the Orientation of shrines and altars, and the proper Easterly position of those who sacrifice and pray at these, is deserving of more attention, now that people are reverting to the old Faiths. The new shrines and ornatation of the old ones, in the case of many British Protestant, not to any Roman Catholic churches, would certainly have pleased Vitruvius and the warmest votaries of Solar symbolism.

I lately inspected such an one in a very fashionable but staid and orthodox watering-place in the south of England, which surpassed in its Sabeian ornatation all I have ever seen in the East combined in one building. Every nook and corner was literally crammed with the most allegorical symbolism possible, and this in the eastern and western windows became perfectly grand and gorgeous, and closely touching on matters Phallic. The whole of the chancel was replete with solar emblems of every hue and character. Over the centre of the altar or ark was a most resplendent Sun, from which streamed in expanding radii bright lines of light culminating in great circles representing the apostles or rather Solar signs, for there was little disguise here. Suns and planets, and astronomical signs were abundant; and the old Tree-faith, or Soma of Bactria and India, was represented in the Life-bearing Vine, emanating as from a great circle, and distributing itself luxuriantly over all “the twelve signs,” in accordance with the old Eastern idea: “unless ye abide in me and I in you, ye can have no light” and therefore cannot be the true twelve signs. Solar and Lunar disks in gold and silver were nuemrous throughout this temple, but near the altar they were

¹ Letter to London *Times*, 12th July 1875, with remarks on Mr. Gladstone’s famous article in the *Contemporary Review* of same month. I did not notice any contradiction of the Dean’s assertions.

shown in conjunction with and inside the Sun, emitting brilliant rays of gold. The Iris-bow of Isis, Cupids, Angels very like Venuses, Saturn and the other planets, could all be found in this Pantheon. One very grand design was an *Agnus Dei* covered with Suns formed suspiciously into a pyramid over the lamb, and from this whole cone there issued luminous darts, like those seen coming from Siva in Fig. 41, page 22. In a grandly ornate window, the vernal lamb appeared surrounded equally on every side with orbs of light; and elsewhere he was shown carrying Solar staves with the cross and orb, in designs which would be highly approved by all Hindoos, and indeed all Asia.

Truly indeed we abide in Sol and he in us, and from our cradle to our grave; for every good Christian, say some, should be buried with his feet towards the East, that his eyes, when he awakes, may at once see the rising God. Christ, as a Jew, was thus buried; so at least did Gregory vigorously affirm, and this, Bede tries to prove from the position of the angel in the tomb. When we pray standing, says St Austin, we must turn our faces to the East, because from thence the day springs, but those who come to baptism must first turn towards the west to renounce the devil, and after this to the East to make their covenant with Christ;¹ for even as "the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of Man be . . . He ascended up eastward from Mount Olivet, St. Damascen assures us . . . and his disciples worship him that way." It is clear, then, that though historians assert the actual life of Christ cannot be vouched for by them, he has nevertheless become a real and living focus, round which a great mass of solar myths have gathered and been absorbed; these in days of greater purity and enlightenment have produced a spirituality of life and faith unknown to Western Asia in any previous times. Thousands of years before the Christian era, the sons and daughters of Atika were buried just as the Church here prescribed for her children,² and so also Easterns and Jews; all men turned to the east in reading and praying, so that in this respect, also, there is nothing new.

Christ, like Serapis, was bom at "cock-crow," when angels sang the first Christmas carol to the poor shepherds in the fields of Beth-lehem, and all the heavenly host (the stars) were present, and then flew abroad to declare the good tidings; "for at this hour all evil spirits of the night do fly away."³

It is a most interesting part of the study of Ancient Faiths, to trace their rise and fall, but one of the most difficult; for they are ever rising and ever falling, ever on the move, and never entirely separate from each other. They do not spring up or grow miraculously, but ceaselessly and unobservedly through centuries, till of great strength and stature, when they emerge as it were on the horizon of short-sighted man—things of power, and led by bold spirits; the growth is but that of ideas and doctrines which have then required a mouth-piece. The leader but welds into a concrete form the shadowy ideas of his age now pressing for political expression; and such was the function of all prophets from Zoroaster to Luther.

¹ Brand's *Ants.* Ed. 1810, pp. 44-46.

² Diog. Laert., *Vit. Solon*, etc.

³ Brand, p. 63.

The task of tracing the growth of the earliest streams, as from Tree to Serpent, and thence to Fire and Sun, is infinitely greater than in the case of book-faiths. So imperceptibly arose the Serpent on pure phallic faiths, Fire on these and Sun on all, and so intimately did all blend with one another, that even in the ages of true history it was often impossible to descry the exact God alluded to; as for instance when Apollo was mentioned, to know whether the Sun or Python was meant; though the Serpent reached into ages infinitely darker and more remote than those in which we find men worshipping the Solar orb, or the glories of the heavenly host. Sol and Serpents were found in the same temples from Greece to Mexico, and all over India and China. Both claimed such names as APOLLO-PYTHIUS, the Sun-Stone, Serpent-Stone, the *Mudros*, the *Helio-gabelus*, *Baitulos*, *Beth-el* (dwelling-place of the Creator), the APOLLYON of Christianity, and the ABADIR of earlier days. The Sun was the oracle, yet the Serpent spoke and was the mouth-piece, as we see in Pi-On, Phebus or P'Obus, the Pyramid (Koptic, Pi-ra-men) his ray, and Ob-el the obelisk. Pure Lingam, pure Serpent, or pure Solar worship, can scarcely be found. The Lingam, like the Serpent, is "the oracle," "speaker," or, as we read in Sankoniathon, "Animated Stone," the worship of which "Ouranus introduced;" by which the old writer meant that all Palla-dia or Lingams fell from heaven. These "Animated Stones," then, spoke long before Serpents; and we know no names of Sol as a god, which are not connected with Bethel and Ops, Lingam, Serpent, and Fire. In Egypt P'ebus, Oph-el or Elios married Ops, from which sprang, say some writers, Osiris, Isis, Typhon, Orus, and Athor.¹ No city had a temple to one and not the other; but so strong at last did Sol rise, that it became as rare to find a pure serpent temple in Egypt or in Greece, as one to Brahma in India, or to the Lingam without a serpent near it. Jacob and his people worshipped the pure *Bethel*; but the God of Moses spoke to him in a "Serpent-Rod" and a "Burning Tree;" and then the religion became complicated with an ark and golden cone, then two holy stones which fell from heaven or Jhavh, for which were substituted two earthly ones with written laws.² The leaders however, also set up a *Nissi* or "Standard" on an altar, as well as a serpent on a pole, and Fire upon an Ark; so that here we find a very gradual growth and close intermixture of faiths; and the same seems true of all races.

The circular solar temples of our ancestors with their monolithic Serpent Avenues are, I think, not inaptly called *Dracontia*; whether this be derived, as the Rev. J. B. Deane thinks, from the Hebrew *Derech-On*, *the Avenue of On*; or, as Bryant perhaps more correctly says, from *Trachon* or *Tar-chon*, the Tors or towers which Phenicians usually erected on mounts and promontories, and at each extremity of their temples. The more ancient worship in existence before these Kelts or Kymri erected such shrines as Avebury, is very apparent from the following remark of the Rev. Mr. Deane, who does not at all write from my point of view: "An aggregate of *Baituli* formed the first temples which were erected, and these were generally built *in the figures of the hiero-*

¹ We see *Ops* in conjunction with *Aith* in *Athiops*.

² It would seem from Deut. xxviii. 2 that the Jews only wrote on plaster laid over stones, not knowing the art of Engraving.

grams of their respective gods. Thus the worshippers of the Sun arranged their Baituli in a *circle* to represent the Sun's disk . . . and the votaries of THE SERPENT formed theirs into a Serpentine figure." The italics and capitals are the Reverend gentleman's, and he adduces the case of "the ophite temple described by Ovid as passed by Medea in her flight from Atika to Kolkis—FACTAQUE DE SAXO LONGI SIMULACRA DRACONIS."¹

Let us here look for a little at the sun under his vernal form of Apollo, at Latona his mother, his sister Diana, and that "Isle of the Blessed," Delos, which Pliny called Pur-polis, when Fire was first ignited by great Jove's unlawful amours. Kallimakus thus addresses the great "God of day" in a prayerful and pious spirit, about the time Jews were composing and singing some of their Psalms:—

" Hail, Saturn's son, dread sovereign of the skies,
Supreme disposer of all earthly joys;
What man his numbers to thy gifts could raise—
What man has sung or ere shall sing thy
praise ?
The bard is yet, and still shall be unborn,
Who can a Jove with worthy strains adorn;

Hail, father—though above all praises here—
Grant wealth and virtue to thy servant's prayers;
Wealth without virtue but enhances shame,
And virtue without wealth becomes a name;
Send wealth, send virtue, then; for joined they
prove,
The bliss of mortals, and the gift of Jove."²

Apollo is usually represented as a handsome youth with flowing golden locks, very little hair on the face, and perhaps rather effeminate. All Solar and Light-Gods have golden hair and golden shrines. Apollo has often a bow and arrows in one hand, and the Graces in the other. In highest heaven he is Sol, on earth sometimes *Pater*, and in Hades—to which like Christ he descended—he was known as Apollo. He is the soul of music and harmony, therefore carries a harp and shield the latter representing the earth, on which he plays with his darting rays; under his feet are grasshoppers, which by his warmth first ripen into life, and he himself is the snow-white Swan of spotless purity, symbolic of him who has dissipated earth's snowy mantle; and yet also the Crow, and the Raven, the ערב, *orb*, or Evening of , the Hebrew, because indications of Sol's coming and going. He was fire "from everlasting to everlasting," and must "fill all the earth," or woe to mankind! The undying fire on the Jewish Ark and every Greek and Roman household, typified him; as the Greek poet sang:—

" To thee eternal fires incessant rise,
And on thy shrine the living coal ne'er dies."

The Cock, as his harbinger, is usually seen sitting beside him; and horns, or *karns* as the Greeks call them, radiate from his forehead, symbolising fertile force whether as the Karnean God himself, or the horned IO of the the darting diadem.

" Like Maya's (Mary's) Son he stood;
On his soft cheeks no tender down hath sprung,
A God, for ever fair, for ever young.
.
.
.
Though to thy merits various names belong,
Yet none light bright Karnean glads my song."

¹ "And likeness of a long dragon made of stone." *Serp. Worship*, p. 364. Kolkis *Culaia*, from its Cuthite or *Ath-i-op* aborigines. *Hol.* p. 137. ² Dodd's *Kallim.*

We see the development of this Karnean idea in the horns given in some statuary and pictures to Moses and the irradiations shown by Christian, issuing from their most holy personages as well as from the "Sacred heart" and many another ghostly thing. Figure 68 page 185 shows Diana's and other queenly diadems, and the phallic ideas symbolised in crowns, cornets, and such emblems of a great prince or chief. These were all intended to show mighty men, and great manliness; the Kingly or Ducal emblem is very like a *Linga-in-Argha* or *Sri-linga*.

Apollo was the *panakea* for every ill; he was medicine, health, the "*All-heal*," as the Druids called their mistletoe, because a symbol of Sol's birth at Christmas-tide. They spelt it, we are told, *A'l-hael*, and meant "health," ΣΩΤΗΡ or Saviour, as where Kallimakus says of Apollo:—

" Where'er the genial *panakea* falls,
Health crowns the state, and safety guards the walls."

Indeed, no unbiased reader can fail to see many startling coincidences between the stories told of Apollo and of Christ. From Kallimakus we learn that the "Good Shepherd" idea came from this SOTER, who was the first Saviour known to man in Europe as coming down from heaven to "feed his flocks, and lead them by still waters," and this some three hundred years before Christianity thus spoke.

" His flocks Apollo by Amphrysus led,	On which Apollo shines with fruitful love,
Our pastures to enrich, and flocks to bless,	The God himself the strong foundation lays
And fertile, flocks, and pastures needs must prove	On which their walls successful builders raise.

By this the poet seems to intimate that many will build on this foundation, and that those who do so will not be unsuccessful. It was Apollo who was to "sit at the right hand" (ἐπεὶ Διὸς δεξιῶς ἵσται) of Jove, and to have all "power from on high," which Kallimakus translates as an old old story even in his day. He was "the true light;" and in the Jewish idea of the seasons as portrayed in their cherubim (such as the beautiful one which I give on next page from Calmet's *Bible Dictionary*), we see a perfectly similar idea to that which Orpheus gives us, though there we have a dog conjoined with the bull, and the lion. I shall have more to say hereafter as to this very graphic solar picture of "the Seasons"; meantime I wish my readers to bear it in mind along with the other cherubim form given at page 169 *ante*, in connection with the picture-painting which abounds from Isaiah to Revelation. There is much meaning in the wings up and the wings down, the sweet placid face of the fertilizing God of Day—nude to below the waist; in the curious fringing of the wings made to form a yoni-centre, whilst the whole picture represents the Yoni radiating fire as from a centre of fertility—an idea very common in this Solo-phallic lore. The eye-like dottings all over the feathers are also Yonis, such as we see on all the garments of Indra.

Ancient writers insist much, not only on Apollo sitting at the right hand of Jove, but on his being the Saviour of mankind. Kallimakus says:

" Thee thy blessed mother bore and pleased assigned
The willing SAVIOUR of distressed mankind."¹

¹ *Hymn to Apollo*, p. 120. [No citation point for this note in print edition.]

and, adds the translator in his note on verse seventy of this hymn: "Apollo was induced by his love to Admetus" (Adam or man), to descend from heaven," to save his own



Fig. 179.—THE JEWISH CHERUBIM FROM CALMET. THE SEASONS; FERTILITY; ALL ORGANS

sons from death, and did really disarm his father of his vengeance and the wrath due to their offences . . . he was exiled from heaven, deprived for a time of the privileges

of his divinity, and became a stranger and a sojourner, and yet a shepherd here upon earth, . . . he procured for *Adam* that he should escape death, and be delivered from it by the death of another, . . . He himself condescended to become his substitute.”¹ This idea seems to have been present in the minds of the Hebrew writers of Ps. lxxx. 1; Isa. xl, 11, xlix. 10; Ezek. xxxiv. 13, and Jo. x. 1-16, &c.

Not even the Persian Conqueror Dares presumed to put out Apollo’s fires; he destroyed most Grecian shrines, but those of Apollo and Diana in Delos he religiously respected, evidently looking upon them as those of Mithras—the *πυρ ἀένναον* or “everlasting fire.” Mr. Hanway tells us that on his visiting Bako, the original and most sacred spot of the Persian *Giberris*, that he found the devotees like Indian *Saniyāses*, “naked, and with certain of their limbs fixed for ever in one position;” having saffron on their foreheads, and greatly venerating the red cow, which we know Egyptians, and after them, Jews did. The Bakoo fire is in a rocky country, ten miles N.E. by E. of Boko, where are many little stone temples, but only in one does a soft blue flame issue from the earth. It is caught up by a hollow bamboo, and there burns about three feet above the altar. Here reside some forty or fifty poor devotees, praying for themselves and a lost world. Of course, they are Sivaites of a kind. Apollo is said to have killed the Kulkops who furnished his father with thunder-bolts, another proof that this race was probably all-powerful before Jove’s day, and that Apollo-worship tried to efface the older faith, of which this very Sivaik, one-eyed people were the strenuous and oldest supporters.

Diana, the Sister of Apollo, was the tallest and handsomest of the goddesses. She too was “ever young,” and from her bow was always emitting darts on men and animals, yet ever healing and removing the pains and ills of life. She was the Moon which continually puts forth precious things, as the Jews so well knew,² and “the guardian of mountains and groves;” her car was drawn by two stags, denoting swiftness and longevity, as that of Ceres was by Serpents, or Passion, Kubele’s by lions, and Venus’ *unctis oloribus*.³ Diana was the *Triformis* and the *Tergemina*; in Heaven Luna, on Earth Diana, and in Hades Hekate or Proserpine.⁴ Hesiod pictures her somewhat like the Jewish Cherubim, but with the head of a horse on one side, and a dog on the other, herself the centre as a man! This must never surprise us however, there being a Lunus as well as a Luna. The dog usually betokens salaciousness, and the Hippos fertile power. Some ascribe to Diana the form of a young bull, dog, and lion,⁵ and put a mule in her chariot, because it is barren, to signify that she can only shine by the light of the Sun. She is often Phoibe or Phebe, from her Lord Phebus, and as Hebe she represents coming puberty,⁶ and the first early grass of spring. Soma, we must remember, was worshipped in Eastern as well as western Asia, under both sexes; but in Europe, those who served Lunus were considered the superior race. Men worshipping Luna had to appear in women’s clothes, and *vice versa*.⁷ Diana, like

¹ *Hymn to Apollo*, page 37.

² Deut. xxxiii. 14.

³ [*Lat.*, “by joined (or ‘yoked’) swans.”]

⁴ [Only under late syncretism. — T.S.]

⁵ Tooke’s *Pantheon*, p. 212.

⁶ Pubes vel Hebe, primum capillum pudendorum saepe significat.

⁷ *Hymn to Delos*, Dodd’s trans., p. 97

Hermes, also presided over the Streets as Trivia, for whom suppers were laid out in Athens, on the evenings of new moon, for the poor of the city. She was Lucina and Ops, and assisted her mother Latona at the birth of Apollo. She came to all who called upon her seven times, thus showing herself to be presider over the week, and goddess of days, which her name *Dia* embraced; for in Keltic the word signifies both "Day" and "God."¹ At Ag-batana (Ek-batana), the city of the seven tiers, crowned with her temple, she is called *Anais*, *Aena*, *Anaitis* and *Aphrodite*.² Delos, Pur-polis, and the sacred Isle of Asteria teem with stories regarding her. On the latter, its people said, the Sun first shone, and round it his fire ever raged. Delos was the Astor or Star of the god, "the deep abyss;" and Latona was *Matter*, *Maut*, or *Moder*, "without form and void"—the Lot, Leto, Letho, or hidden thing, that darkness which was over "the face of the deep"—for here struggling light strove to come forth from the darkness in the manner which the writer of the twelfth chapter of Revelation must have had in his mind, and learned from Greek story, if he had not read Kallimakus.

"Astrea called; for that the Thunderer arms,
Eluding like a star thou shoot's from heav'n
Down to the *deep abyss*; and such thy name
Till bright Latona dignified thy cliffs."³

Holwell tells us that לוֹטָהּ, *Lot*, is the gum, myrrh, because its virtues lie hidden till it meets water, and that on this account the ancients called Latona "the hidden one," "for the sun and moon were fetched away out of their diffusion through the watery chaos in which they had before lain hid;"⁴ the signification of which is given in Latin, to the effect that Jupiter was at first held to be ethereal heat which was resisted and obstructed by dense dark air (Juno), but which at last "by means of mysterious or hidden ways (*letto*-ways) he contrived to overcome, and through the agency of *Ash*, *Esh*, or *Vesta*, and Delos—the fires of sexual love, he produced the Sun and Moon, Apollo and Diana. Heaven's clouds and Skies often signify the *Strugglers*, שְׁחָקִים Shechakim, for cloud and light are thought to struggle with each other.

All nations associate horses with the Sun, for he is the swift orb "which hasteneth to run his course." Hence, the worship of the horse has always been closely allied to Sun-worship. Horses' heads and a chariot yoked with fiery steeds usually represent him. In Hindooism, we are told he is the father of the *Aswini-Koomara*, or children of the horse—the twins on the zodiac. The Queen of Heaven in the form of the great Goddess Parvati, having to flee from his fierceness, disguised herself as a mare; but she was no more successful than IO when she turned herself into a heifer. Phebus impregnated the mare, producing the all-important deities—the *Aswini*. I have already considered the subject of Pegasus—the winged horse of the Sun—and the *Pigalians* or *Phigalians*, in my investigation as to the radical Pi, which readers should bear in mind. Hippa (a mare) appears to have been a term applied at times both to the Sun and

¹ *The Druids*. Rev. R. Smiddy, p. 14.

² Smith's *G. and R. Geo.*, p. 800.

³ *Hymn to Delos*, p. 111.

⁴ Holwell's *Originals*, p. 125.

to Apollo; where masculine, the Sun was Hippos, and as the winged Serpent-horse, he was *Hippa-on*, and his priests *Hippeis*. Sometimes Dionysus was looked upon as the horse of the Sun, whilst the female energy of nature was pictured as Demeter or Ceres, issuing from a cave in the olive mount of Arkadia, as I here show her, with a dolphin in one hand and dove in the other. She is clothed down to her ankles, and has a horse's head; and for ages was so worshipped by the Pi-galians together with serpent forms. The symbols in her hand may mean creation as Air and Water—Poseidon and Juno.



Fig 180.—HIPPA OF ARKADIA, IN THE DELTA OR DOOR OF LIFE, HOLDING DOLPHIN AND DOVE—FERTILITY AND LOVE

All people seem to have considered the horse as sacred to the Sun, and a fit sacrifice to him. Hindoo sacred books are full of this worship, which extended once all over Europe as well as Asia. Christian ecclesiastical councils strictly forbade the eating of horses, especially when some Kelts in 783 A.C. sinned, or showed carelessness, in this respect; church mandates gave as a reason, that horseflesh was abhorrent to, and never eaten by, the pious Christians in the East. White horses, like white bulls, were specially sacred to Helios. Romans offered a horse to Mars, as the Greeks did to Poseidon, throwing the animal into a well, fully caparisoned; that is, consigned him to his Ark, which the well ever is of all male gods. Horses, like bulls and phalli, are frequently seen with bells round their necks, and I have noted samples of such in the sculptures of Nismes, and the much-revered Christian bell of St Fillan. I incline to think that the quaint Nismes object is the *Hippo-campus* of Keltic mythology, which Col F. Leslie describes as a small animal abundant in the Mediterranean and Gulf Stream, with the head of a horse and the tail of a caterpillar—none the less on this account a valuable symbol to the imaginative votaries of this faith. Old British and Gallic coins show us the Sun figuring as the horse with crescent and stars.

The numerous stories we possess of Mithras and his cave, of his dwelling in one, and coming forth as the emblem of fertility—a beaming, joyous, and sovereign lord, become clearer to us, when we see, as here, that this cave is Demeter, the abode of doves and dolphins. Even Zoroaster—whom the learned, orthodox, and pious Dr Cudworth¹ says “acknowledged only one great God”—worshipped Mithras “in a consecrated orbicular cave, which was kept adorned with flowers and watered by fountains,”—man’s first church! and melancholy to think, only a *Kaba, Kibla*, or “the ark of generation.” It is this he knelt before, as do Islāmis to this day, and asked that the “One Great God” would be propitious, and grant him and his progeny, pleasure, and length of days in “this wicked world.” “All things,” says Dr. C., “are the offspring of Fire, and so the Sun was held as the moot likely image of the Great Creator,” both by Zoroaster and Orpheus; but others “confounded him with Ourania and Pan-demon,” who were

¹ *Intellectual Species*, I. 471 (written two hundred years ago), citing Eubulus.

also worshipped in caves, and justly so, though the good Doctor could not see why. His commentator, Dr. Mosheim, tells us that various images, such as adorned these caves of Mithras and Demeter, have been found in caves near Zurich; so that in Central Europe we had this worship with all its horrors in the way of human sacrifice, for these had not ceased in Europe up to the the third century A.C. We have full details of a human sacrifice to Mithras in Gaul during the reign of Commodus or 190 A.C.

Mithras, like Nimrod, Bacchus, and all “great hunters” (for Bacchus was *Zagreus* the hunter, and *Nebrodes* or Nimrod¹), was a fierce hunting chief. He is often seen riding on the back of a bull with serpents and fierce dogs, and many writers tell us that the symbolism included the horns (Luna), by which he guided the courser and replenished the world. Mithras was a Triune God—perhaps one among the first of man’s numerous Trinities. Cudworth and Mosheim both acknowledge the Mithraik Trinity, though the latter winces much at such an idea existing at least three thousand years before the Christian one was elaborated. There were three great chiefs, he says—Mithras, Orimanius, and Oromasdes—who were all deified long before Zoroaster’s days. Mithras, he adds, was ordered then to be worshipped as *the* god, and the other two only as inferior gods of good and evil; but the “evil,” was probably an after-thought, for gods in time become devils in the imaginations of those who would not worship them, which led Zoroastrians to call the Hindoo Devas, devils, as indeed we do, although the very essence of the word is God, as in *De, Dia, Deus, &c.* It is not to be doubted that learned Mithraists fought over such priestly quibbles as Homoöusia and Homoi-ousia, consubstantiality, equality, personality, some thirty centuries before Christians began to do so.

In the opposition which seemed to exist between Kyklopians or Kooths, and Apollonites or Jovites; and in the fact of our own Kelts driving out the Koothites, we see, as was to be expected, a race striving after Solar faiths, and exhibiting their piety in circular stone structures, rude to be sure—not being builders like their predecessors, but yet unmistakably Solar, in Crom-lechs, Croum-ors, Karns, Kahirs, Ligs,² and circular mounds, Serpents and Sun-stones; as I show in Plate VII., and some others. These shrines, tombs, urns, or whatever they be, gave ample scope also for the exercise of the symbolism and fancies of the older faith; a matter which the priests of a new religion never neglect. Mr Keane shows us that though Phallic faith (about 1200 B.C. as gross in Ireland as in Asia) was interdicted by the Cromlech-builders, they retained its symbolism, and gladly accepted the names and great deeds of Phallic heroes as their own, getting these readily from servile bards and fulsome flatterers, false to their own old faith and lineage. Though many forms were put down, yet, as we should expect, no Kelts would destroy the Sun-stone, or *Mudhir*, as they called it—a word in which we seem to trace the Persian *Mithras*, under its Keltic pronunciation; and if so, then also the *Mudros*—a Greek name for the Phenician sacred Bethel-stone.

¹ Tooke’s *Pantheon*. We shall hereafter see that “*Hunting*” meant pursuit of Sex.

² Keane’s *Towers and Temples of Ireland*, p. 305.

I give here a drawing of the Phenician and Irish Lingams, with that of a Phallic Mexican *shrine*, which Stephens shows us in his *Yukatan* (i. 135). The *Innis-Murray Stone*, is fully treated of in *Grose's Antiquities*, and by Vallency and Keane in their works on Ireland. Its name—*Muidhir*, is sometimes translated "Sun-ray;"¹ it was clearly a *Fid-Nemad*, or *Lingam*, for the inside of a Tower or Temple, of which more anon. Mr. Stephens tells us that the Yukatan shrines had also Phallic-like emblems within them, and as this form of Temple is what we meet with daily in India, so we find that the Mexican

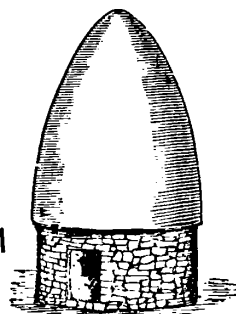


Fig. 181—MEXICAN SHRINE

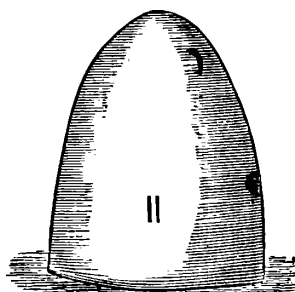


Fig. 182.—THE MUDROS.

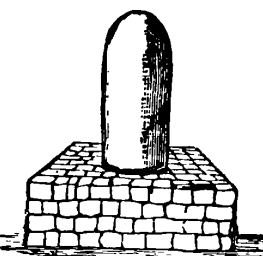


Fig. 183.—INNIS-MURRAY STONE

PHALLI OF MEXICO, PHENICIA, AND IRELAND

depicted his whole shrine like its most precious treasure, as men have everywhere done.

The Hebrew was in the Koothite phase when he worshipped Bethels with Jacob; the Rod, Ark, and Serpent with Moses; Baal Phegor with Joshua; but in the Keltic phase, when he built his oriented shrine on a mount over a cave, even though he put a stone in it. Yet the Syrians had fallen back to nearly a pure phallic faith when they erected, as we are told, in their holy City—Hieropolis, a temple with a tower or Priap on it, and set thereon a man for seven days, twice a year—perfectly nude, if some traditions and many drawings be correct.² This column, it is true, was called "a Sun-tower," and dedicated to Astarte the moon; but some figures we have of it, or similar columns, speak more truly as to the faiths than most priests and writers; indeed we cannot be too careful in accepting what priests afterwards wrote of their faiths, for these are ever on the move forward, and towards that which is better; so they naturally and with the most charitable, if not truthful of motives, gloss over, or hide superstitions and impurities. It is our task, however, to unmask such, in order to arrive at the roots of the faith, and the original nature of the God who may have been thus fancifully decked out. It is of infinitely greater importance to fathom the early secrets which gave us our Joves, Jehovahs, Manes, and Astartes, than to try to solve the metamorphoses they passed through, or after-incrustations which adhered to them, and are related in crudely got up "histories." There is more to be learned by the study of the origin of that black Helio-ga-belus, before which a Roman Emperor bowed only fourteen hundred years ago, than by doctrines and dogmas concerning Jewish sayings and doings though four hundred years previous to this, or the theological disputes regarding virgins and ornate altars. Though the exponents of these mysteries laugh at the Emperor's superstition, yet philosophers, archeologists, and good critics, have for some time seen that the problems of ancient faiths are more interesting, and fraught with more important results than miraculous tales. I have elsewhere dwelt on the early so-called "wars of

¹ Keane traces it to *Molak*, the fierce form of the Sun to whom Jews offered up their children.

² Lucian, O'Brian, and Keane, but see Dr. Inman's *Anc. Faiths*, II., Pl. V. 16.

the Gods and Titans," being the contentions of Solars and Lunars, or Lingaites and Yonites, but must add a few words here.

Titana were places famed for Solar worship, and were usually elevated and rounded OIympi or Omphi. Bryant derives *Titans* from a woman's breast, saying they meant "Mounds of Light," in connection with Ana or Ana-heta (perhaps Ana-teta) the mother goddess; but טִיט, *Tit*, is the black Nile mud, which being the fertile breast of Isis, "the Delta," is quite reconcilable with Bryant. The giants of Babel, it is said, were the descendants of those Titans who fought with Astarte and Belus against Jupiter and Kronus. From India we have, very similar tales in connection with wars of the Sooras and Asooras—one of the earliest events after the Aryans began to settle in India and forsake a nomad life. The Kooros are the Solar or Lingam-worshippers, and the Pandoos the Lunar, or worshippers of Venus, Parvati, and the Saktis of all Gods. *Stān-Eswār* or the "Standing-place of Siva," where the race first settled, and which was probably for centuries the head-quarters of their faith, had a very sacred Sivaik shrine, which was to Solar Aryans and ancient Brahmanism what Ceylon is to Boodhism—its Paradise. Tradition says that Raja Dilipa, a descendant of Kooroo, built the fort of Stan-Eswar, near the holy lake, where Kooroo became an ascetic, a century and a half before Pandoos were heard of. The ancient names of the lake were, 1st, Brahma Sar, and 2d, Rama-bad, which seems chronologically correct as to the faiths; the first being the Phallic Brahma, and the second the Solar Rama, who was clearly Parasoo-Ram of the sixth Avatār, who here slaughtered the early Phallic or Brahma-worshipping Kshatryas.

General Cunningham points out that the lake is mentioned in the Rig-veda as the spot when Indra found the Horse-head of the Dadicha which the Aswins had created, and which was at one time the terror of the Asyooras or Zoroastrians. We may from this perhaps understand, that Horse-worshipping and Phallic or Aboriginal tribes, made war with Tatar Skythians or Zoroastrians and aboriginal Panjābis. Here Indra the Sun-God conquered, "slaying his thousands" of Vritras with the bones of a horse's head, a tale which, reaching Babylon as it certainly would, may have furnished Ezra with materials for Samson's exploit with the jaw-bone of an ass!

Indra's war must have taken place about a score of centuries B.C., yet the field of bones was seen by Hwen Tsang, in the seventh century A.C., for he says the bones "were of very large size!" So are pilgrims deceived, or they and their transcribers deceive us. Five miles S.S.E. of Holy *Stan-Eswar*, is a celebrated temple to Soorya on a mound round which clusters a village of Gaur Brahmans called Amin. Here fair *Aditi* seated herself, longing for a son, which "here accordingly she obtained, giving birth to *the Sun*,"¹ Mithras; of course the child issued from a cave, *koond*, or well, and in this all who wish for sons must piously bathe on Sun's day. The story seems to say that horse and fetish-worshippers here gradually sprung into full vigour as Solarites. The holy

¹ *Anc. Geog. of India*, I. 337, by M.-Gen. A. Cunningham, Archeo. Sur. to Gov. of India.

river Soorasvati, which bounds the sacred lands on the west, gets its name from the sun, and so also the country near Mathoora (Mathura), which gave birth to the gallant band of Soora-Sena, who led the van of the Kooroo army.

It must be borne in mind that Aditya was the mother of "the Gods," or the Adityas of whom Indra was chief; and that Kasyapa by the sister, *Diti*, had "Demons." Thus:

Kasyapa and Aditya had

12 Adityas, or Sooras,¹ or Solar races, of whom Indra is chief. These were worshippers of the male energies, as Lingams, and of Siva and Krishna—hence KOOROOS.

Kasyapa and Diti had

Daityas or Asooras, *i.e.* Demons or Titans—all worshippers of Sakti, or the female energies in Pārvati, Bavāni, and their incarnations, hence Lunars. These are the PANDOOS.

Sun-worship is still the dominant faith of our little planet; only an infinitesimal portion of its inhabitants really disregard its rites and symbolism, and none its phases and fetes; whilst by far the greater part sincerely and elaborately worship the sun. Let us glance at the daily doings of hundreds of thousands, probably millions of Hindoos—many of them highly cultured men. The first actions of a pious Brahman in the morning are connected with "the Lord of day." After ablution, he sits down and prays, then touches various parts of his body with water, now and then sipping a little; he then holds his breath in intense meditation, inhaling and exhaling with effort, and trying to spiritualize his mind; he washes again and again his mouth and nostrils, then rises and stands on one foot, resting the other against the ankle or heel, and prays towards the east, gazing intently before him and stretching forth his open hands in a hollow form, as if to embrace his God. He then takes the Argha, or a Yoni-shaped boat-vessel, Māya's representative, like that on page 186, and "fills it with plenty," *viz.*, sesamum seed, flowers, barley, water, and red sandal-wood and placing it on his head, presents it to the sun, saying: "Thou art a manifesation of God, omnipresent, produced, and producing everywhere." The offering is then put away, and prayers are again solemnly offered up. Various similar ceremonies take place at evening and sometimes at noonday. The votaries of most faiths similarly worship their Gods.

The sun is commonly the Eastern's crowning ornament in all articles of worship, and especially of the Lingam; usually it is united to the moon, see Plate X. 10 and page 207, where we also see the vehicle, or chirping "Love-bird of Venus"—the Kamali; for birds are often messengers of love in all countries, and thousands of stories are told of Venus' Wag-tail, which border, however, on the indecent; I have shown the idea in Fig.



Fig. 184.

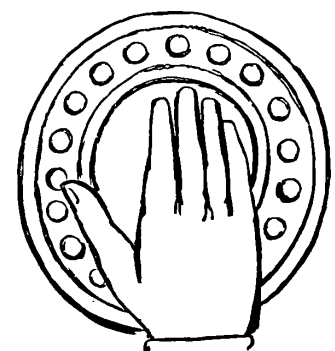


Fig. 185.

TWO SUNS ON IRISH CROSSES, CO. LOUTH. THE SIVAIAK HAND ON THE DISK OF FERTILITY

98, page 226, in allusion to Colenso's drawing of the bird on the Linga-in-Argha.

One of the names of the sun, says Müller, quoting from the Veda-Savatār

¹ Evidently connected with the twelve signs of the Zodiac.

—that bible of the Sun, is the “golden handed.” Now, one of Zoroaster’s names, as before stated, is “the golden and silver-handed one;” and the hand is one of Siva’s most prominent signs, as a euphemism for the Lingam, and these two Irish sculpturings are excellent illustrations of what the ancients really meant. The hand is “the Fashioner or Former”—the distinguishing feature of man, and therefore his *Nishān*—no animal having any limb so perfect in all respects. It is the hammer of Vulcan or Tor, and thought to represent “The Unknown,” Almighty and Incomprehensible one. Though the emblem of Brahma and the Trimoorthy, it is more peculiarly that of Siva, and much used in the form of the “red hand” on the walls of his holiest shrines. This impression is always made with the living hand, previously dipped in red, or rubbed over with vermilion and oil, as described in Stephens’ Yukatan, and by many other writers on ancient America.

I have elsewhere stated how carefully the Jews constructed their temple and its enclosure walls on Mount Moriah, so as to admit the rays of the morning and evening sun into the most hallowed portals, and that most Christians have been equally careful as to the orientation of their sanctuaries, and especially in the embellishments of their Eastern and Western windows. These they have always striven to enrich with every variety of colour, gold and ormolu, portraying stories of “His loving-kindness,” “tender mercies,” and “awful judgments;” so that the god’s rays may not only enter the shrine, bright with many hues, but may be a means of elevating the thoughts of worshippers to some of his many mysteries; of warming their hearts with love, or filling them with fear and awe. Especially should his effulgence lighten up some mysterious scene above the sacrificial altar, or “Holy Eucharistic Table” in the Eastern recess, though the *Navis Latonæ* as of old lies hidden in dusky dimness, as becomes her name.

All peoples have been careful in regard to their Eastern aspect. The “atheistic Boodhist,” as half-informed preachers call him, ever sinks on his knees, when he turns to this Deity, or reverently stands with downcast face to try and contemplate the mysteries of the Incomprehensible, and make himself a wiser, humbler, and better man. The sacred volumes of the Maha-Vāsno abound with matter in regard to the suna and orientation of shrines and holy objects.

In the Vehars of Japan or Ceylon not only must the pulpit face the east, but the principal doorway too, and over it an opening must be left, through which at a particular hour daily the sacred light may shine on the prophet’s figure, which must also invariably face due East. Boodha, like Christ, is said to have died with his face to the rising Sun-god, which is the position all good Boodhists must assume. We therefore find all Nirvána statues, as well as Mahomedan graves, placed due north and south; but the child of Islám should die with his face to the “Kaba—a great mistake of this hero-prophet, but the old Phallic faith was too strong. Arabia could not forget its Maha-Deva and its Argha, nor Jews their Moriah and her cave.

Though we have every reason to believe that Boodhists—“the actual disciples of their Lord,” and men full of enterprise, genius, zeal and diligence—preached and con-

verted thousands all over Kashmeer, and that Asoka and some of his successors erected Stoopas or Topes, Chaityas and Vihars, all about and around this valley, it is nevertheless strange that as yet we have only been able to discover, so far as I am aware, one Boodhist ruin of any importance—the Vihar of Jayendra (whose date is put down as 500 A.C.), whilst in this lovely valley we have the magnificent ruin of Martand—a temple of the Sun which probably dates from the rise of Boodhism in India, although some insist that it was the work of King Arya of the fifth century A.C. All local authorities and traditions concur in ascribing its dedication to Matan, or Martand, or Vivasvat—names for the Sun; but Gen. Cunningham¹ thinks it is reared upon an ancient Sivaik temple, dedicated to Rān-esa or Rāna-poorā-Swāmi—names of Maha-Deva, of course the earliest god of the two, in the eyes of all rude peoples. Siva, however, was and is the Sun, viewed as the Fertilizer, with which Ran, Ram, Raya, Raja, &c., are all mixed up in idea and etymology. Eswara, Siva's usual name, is "Holder" or "Lord of Love or Heat;" but Ran-esa may be written *Ran-Aditya* or Lord of the Sun, so that the older temple below the present ruins of Martand was really also a temple to the Sun. We know of a powerful king in those parts, and a great Sivaite of the fifth century A.C., called Rānaditya, and hence it is that Martand is put down as of this date, but the name is a common one. Lieut. Cole, in his drawings and descriptions of the Martand Temples, says that there are niches there with male and female figures representing the Sun with its female energy or consort—"the moon in conjunction as intellect or brightness," terms which were constantly applied to Sophia as a good mother. Some writers, I may mention, who look upon Asyrians as the most complete and persistent of Sun-worshippers, try to make out that they, or their missionaries, carried Solar worship into India, and even built Martand; but no one conversant with the history of the Shemitic inhabitants of the valleys and water-sheds of "the two old world rivers" will maintain such for an instant. Asyria was by no means peculiarly pure in its Sun-faith, indeed, I should rather call it "pure" in its Phallic faiths. Persia, in later days, was a purer Solar worshipper, but I suspect research will yet prove that India was both earlier and more mature than all these lands in its Sabeanism.

We have a temple with an amphitheatre, somewhat similar to Martand, in "Old Delhi," the site being known as Toglookabad, in front of which, it is said, stood a very celebrated stone column, no doubt that called *Ferozshah's Lat*, of which this is an outline sketch as it existed in 1797. The emperor clearly erected this building for it, or placed it thus to sanctify the building, for Mahomedans, like others, well know the health-giving properties of an Adām and Adama; the base and sides of this phallus may be more than mere accident or coincidence. If the Emperor did not understand his subject, probably the builders did, and the hit is as happy a one

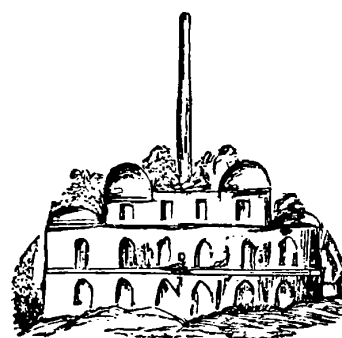


Fig 186—FEROZSHAH'S LAT, DELHI,
AS IN 1797

¹ *Anc. Geog. of India.*

as that made by the Islamic monarch of the Bosphorus when he erected the old Delhi Tripod in an oval pit—see pages 265, 266, *ante*. This *Lat* is a very handsome one, being thirty-seven feet in height, tapering slightly from a base ten feet four inches in circumference. It is cylindrical, polished, and with Pali inscriptions after the manner of all other Asoka *Lats* (250 B.C.), of which it is undoubtedly one, though probably a sacred Sun-Stone or Phallus long before his day. Mahomedans say they found it standing on the bank of the Jamna, opposite the site of the old Hindoo city which the Delhi of Ferozshah replaced, and that it used to be covered with gold, on which account it was called the *Minar Zarin*, or “column of gold.” Tamerlane has the credit of stripping its gold off in 1398, but I doubt if any monarch or army, especially one from the great Lingam-worshipping steppes of Tatar, would strip a “Sun-stone;” this was more likely to be done by some sacrilegious band of mere marauders. The Mogul Empire called it a *PALLADIUM* of monarchy, and no doubt on this account it was placed by Ferozshah over his palace. As the palace was the only great building not levelled on this occasion, we may conclude this Phallic column saved it. My sketch gives no idea of the grandeur of the obelisk on its palace site, but this the reader will appreciate if he turns to the fine engraving of it given in M. Loius Rousselet’s handsome volume, “India and its Princes.”¹

The Iron column of the Kootab is only twenty-two feet high, although it is twenty-two feet in the ground. It is shown in Fig. 150, p. 337, and belongs to the same religious idea, though the stone is likely to be the older of the two; a worshipper of Vishnoo, King Deva (?) is said to have erected it.

No doubt the early Hindoo kings of Delhi summered in Kashmeer, and would of course erect their greatest and most beautiful temples, as all Easterns love to do, where nature is grandest. Alexander’s historians tell us of a temple of the Sun at Taxila which rendered that capital especially holy; the very ancient city of Sravasti on the Rapti in North East Oud—so celebrated long before Boodha’s day, was said by ardent solar worshippers to have been founded by Soorya himself, before his Manifestation, or Avatār—Rama, had started his crusade. This would be far more than 2000 years B.C., for it would be anterior to the races who called themselves Solar and Lunar Aryans. Pure Solar worship and Sun-temples, I expect, are very rare in Asia, and have never been met with by me in India. The Sun-god is in most temples, and usually as a horse with seven heads, corresponding to the days of the week. Coleman, who wrote to this effect forty years ago, gives us a splendid drawing of Soorya as seen in the Viv-Eswara temple at Benares, and also an elaborate picture of him taken from Rama’s temple in Ram-nagar.²

We have a Heliopolis in India as well as in Egypt. On two islands of the great Rāvi, near its confluence with the Chenab, stands the once mighty city of the Sun,

¹ A magnificently got up work by Chapman and Hall on the occasion of the Prince of Wales going to India. Revised and Edited by Lt.-Col. Buckle.

² *Hindoo Myth.*, p. 128 and Pl. XXIV.

whose golden statue of *Mithra* with its "Sun-Groves," awoke long centuries ago the admiration and amazement of Arab conquerors, who called it *El-Mooltan*, which is translated in India as the Sun, or the "Golden Temple," and *Mitra-Vana*, as referring to its "Sun-Groves." The ancient citadel of Mooltan, in the midst of which stood the temple, was about one and a quarter of a mile in circuit, but in the days of Aurangzeb—latter half of the seventeenth century, it disappeared, and on its foundations rose a *Jama Mazjeed*, or great Mosk, which was much more ephemeral, however, for the Seib made it into a powder magazine and the British blew it up in 1849.

General Cunningham gives us the following Solar names of Mooltan as at different times prevailing: Sambā-Prāh-lā-da, Moola, Bhāga, Hānsa, Kāsyam and Adya, or Aditya, sometimes shortened to Adit, and even *Ait*, which is the Egyptian name for "heart," "well," and "sun." These are seen in *Aitwār*, and *Aditwār*, the common Hindostani names for Sun-day. Bhāga is a name for "God" and Siva, who is Baga-vān. Herodotus and Ptolemy called Mooltan *Kaspatooros* and *Kaspeira*, the latter saying that in the second century A.C., the Kaspeirians ruled from Kashmeer to Matoora. This Greek term refers to the oldest name of Mooltan, viz., Kasyapora. Only in the seventh century A.C. did the Arabian name Mooltan finally gain ground. Moolstāna means the Sun's place, that is Heaven, or boundless space. *Moola*, which in Oor-doo and Tamil is a round or conical radish, has also the signification of "root," "origin," and "radius." akin to the meaning of Vradhna, one of the solar names (*Anc. Geo.* 234.)

Kasyapa's eldest son, the Daitya Hiranya Kasipoo, denied Vishnoo's omnipresence when he manifested himself in the *Avatār Nara-Sinha*, or Man-lion; and tore him to pieces; his son succeeded him, and was an ardent worshipper of Vishnoo, and gave to Mooltan the name Palād-poori. Of course, the Mooltan temple was sacred to Vishnoo, who is the Sun in his mid-day vigour, and he is always seen displaying aloft in one of his hands the circle or diskus, with or without radii, denoting the Sun, his cycle; and universal dominion. So we find the Mooltan story intimately mixed up with the worship of Vishnoo's incarnation—Krishna, and latterly with that of *Samba*, the son of the Apollo. Here, amidst "the meadows of gold," did Samba long and assiduously devote himself to the service of Mithra; and as a reward he was cured of his leprosy, when he presented a golden statue to the god and erected the magnificent shrine of Adya-stāna, where, says General Cunningham, "the worship has continued down to the present day." The city was also then called Sambapoori. Hwen Tsang mentions his seeing here "a golden statue of the god most richly adorned, to which the kings of all parts of India sent offerings,"

It was only the roof of this grand old shrine—then called *Moola-Stana* or "Place of the Sun," that the British destroyed in 1849, when firing upon the fortress. Up to the second century A.C., Mooltan, or rather Kasyapora, was the principal city of the Pan-jab; and therefore we know that Kaspeirians, or Phallo-Solar worshippers, ruled all north-west India from Kashmeer to the Jamoona, and had done so from the seventh century

A.C., when Arabians considered it the greatest city in the East. Alexander knew it as the strong capital of the *Malli* or *Malloi*, which his historians say had 50,000 able male defenders. It is clear that there were in this Solar kingdom the usual Right and Left-hand sects; for all the *Bagers* of Bikaneer, the *Batis* of Jesalmere, and the *Johiyas* along the Indus south of Mooltan, were Lunars, whom Cunningham classes under the general term of *Sabagræ*. There is no doubt that here as elsewhere the faith of the people had been grossly Phallic, for we are told that Krishna destroyed or supplanted a dynasty called the Asoors, himself driving out king "*Bana, the Asur*," whose name (very Kaldiak) denotes that he was a Lingam-worshipper, although it may also refer to the Asooras of India.

In the Ramāyana, Rāvana is told to worship "the rising *Vivasvat*—the radiant Sun adored by the gods and *Asooras*, the lord of the world, possessing the essence of all gods, being fiery, the producer of rays; by his beams he sustains the gods, the Asooras, and the worlds; is both Brahma and Vishnoo, Siva and Skanda, Prajāpati, Indra Koovēra, Kala (Time), Yāma (Death), Soma, and "the Lord of Waters" (Varoona). . . . Manoo Vāyoo, Agni, "the breath of creatures" . . . "the producer of light," Aditya, Savatri, Soorya moving in the sky; Pushan (one of Siva's names), "he of the golden seed, the maker of day," &c.¹

In all the stories of the Solar and Lunar Aryan races of India, we find them, though good Sabeans, also worshipping the grosser forms of male and female energies, it being explained that the heavenly orbs were in themselves thought to represent or manifest these. All around Taxila—the first Aryan capital in and before the days of Manikyala's Sun temples—there were poor but proud and powerful chieftains, who claimed solar lineage or *Soorāj-vansi*, but southwards towards Mooltan the Lunar race would appear to have been more dominant. Mooltan at one time was evidently the solar capital of the royal family of Jalandāra and Kāngra, and they say that the head of their house, Soosarma-Chandra, fought with Daryoodāns against the five Pandoo brothers who were Soma Vansees. Of the Jalander chief it is related, that for a long time he resisted all the persuasions of Brahmanism, and had to be at last finally crushed out by Siva himself, who "called down the mountains (that is their tribes) upon him." He was very austere and correct in life, which means that he was a good moral man, true to his solar faith; the Brahmans had to overcome him by fraud. In falling—crushed by Siva's mountains, flames sprung from him, which probably means that as many Sun-worshippers as were able escaped from Brahmanism. The ancient Gakars—whom I show as occupying the Lower Panjab, and whose descendants are now Mahomedans—were no doubt Lunar worshippers long before the Christian era, and probably erected the very ancient and lofty Sun-temple of *Bal-Nāt*, around which Gakars still congregate.

This great shrine has naturally changed its name to the Brahman sun-god, Siva, who is now worshipped here under the name of *Gorak-Nāt*, though ignorant Mahome-

¹ Muir's *Sanskrit Texts*, IV. 405.

dans call it *Jagion-di-tibi*—tower or hill of the Jogis, *i.e.*, Hindoo priests. This is neither clear nor correct. Plutarch relates of this celebrated shrine that when Porus was assembling his army here to oppose Alexander, “the royal elephant rushed up the hill sacred to the Sun, and in human accents exclaimed; “O great king, who art descended from *Ge-gasios*, forbear all opposition to Alexander, for *Ge-gasios* himself was also of the race of Jove;”¹ from which we are probably to understand that this Jove and *Ge-gasios*—possibly the same—was acknowledged by both generals as the Creator and the Sun. It is thought that *Gegasios* was the Greek form of Yayati or Jajati. The name of the hill Bil-Nāt, as pronounced by the natives, is almost the Western Asian word *Ba-al-at*, “place of the sun,” or Heliopolis. The hill is very sacred, and historically and naturally a very remarkable one; it rises abruptly to upwards of 2,500 foot above the plain, and 3,242 above the sea, thus towering over all the hills and plains around; and showing its sacred summit at great distances to once revering peoples. Twice at intervals of 243-4 centuries (how much oftener we know not) it has stood, the calm and prominent spectator of vast warring multitudes contending for the empire of Northern India; and its slopes and ramifications have played no inconspicuous part in the reward of victory. General Cunningham most thoroughly identifies the plain of “Mong,” now called Chilianwāla, on the east bank of the Jelum, as that where the great Macedonian, in 326 B.C., with 50,000 men—less than one-third of his opponent’s army (160,000 or so)—defeated Porus after a severe and tempestuous night’s march, including the crossing of the Jelum breast-deep. Here also Sir Hugh Gough won a battle over the Seiks under Shere Sing in January 1849, which, though not a very satisfactory one, was followed up next month at Goojerat, on the same plain but a little to the eastward, by a crushing victory, which created our Queen, Empress of India.

To the east and south of Mooltan, where the followers of the Sun or Kasyapa ruled, we find, as we should expect, such prominent races as *Bāl-sam-eers* and *Jāl-sam-eers*, Bāl-nāts (Sun-gods), Bel-nāts, Bal-mers, or Jal-mers, or Jalores, with the still strong fortress of Jalore, once probably the capital of Goorjāra or Rajpootana; whilst further south we note that the principal port of the great Delta of the Indus was founded round the site of a temple—no doubt of the sun—called Dipal, Di-Bat or Dwi-Bal, probably from Dwipa, an island, ever a symbolical and holy object. In *Jāl*—“a well” “spring” —we see the same peculiarity as in the west, where the well, eye, spring, and heart, all signify the sun, or one of his creative functions.

Cunningham shows us that the celebrated port of *Dwi-pal*, a little to the east of Karáchi, flourished up to the eighth century A.C., and was possibly destroyed by the same earthquake as that which swallowed up the great city of Brahmānabād, at the head of the Delta. Any movement here would in all probability spoil the navigation of the Dibali river, which then clearly took place. Hamilton sailed up as far as *Lari-bander* (mark the

¹ *Anc. Geog. of India*, I. 165.

name) in 1699;¹ but Ebin Batoola did so two centuries earlier, and gives us the important information, that when he reached Lohāri—the name he gives to the then chief city—he found “near to it stones in the shape of men and beasts innumerable, and was told that owing to the wickedness of the *Di-bal* people, God had transformed them, their beasts, their herbs, even to the very seeds, into stones;” by which we may understand that the *Di-balis* worshipped stones in the shape of men, and trees and Lingams.

Lingams are still very commonly in India mere natural seeds, or egg-shaped stones, stuck into an Argha, or yoni-shaped hollow in a rock, cleft, or artificially-formed circular space; but these shrines are occasionally seen life-size, if I may say so, as where the people can dance in the Argha round a column or even a rude artificial wooden figure; the Argha being an oval or circular clearing in a forest, or among the sedges on a sluggish delta stream where fishermen congregate. Arab sailors, finding such shrines and objects numerous, would be very likely to write or speak as Ebin-Batoolo did, and proceeding a little further east along this coast into Katch, we find some justification for their language, and facts confirmatory of the worship.

The present town of Narainsir (probably from this name, sacred to Vishnoo as the sun) was *Kotesár* or *Kot-Eswár*, signifying, says General Cunningham, “ten million Eswaras,” Lingam stones being found here in vast numbers. This was a most famous place of pilgrimage, and when Hwen Tsang visited it, he says he found “in the middle of the city a famous temple of Siva.” The Greeks and Romans only knew this large peninsula—*Katewesár*—and the adjacent continent, by the name of “*Larice*,” *i.e.*, home of the Lares or Phallic-worshipping people; and Hwen Tsang called all *Balabi* and apparently *Sooráshtra*, (both solar titles) by the name of *Pe-lo-lo*, or Northern *Lara*. By Ptolemy and many pre-Christian writers it was called Soorashtra, then Soorati, and *San-rajya*; but lost these purely solar titles in 319 A.C.² when its king was called the Raja of *Lát-eswára* or *Lar-Eswara*, who was father of a perfectly historical personage, King Karka. These kings probably ruled from Siva’s great capital, *Som-Nāt* or *Patan Som-nat*, where the god stands with Luna on his head. Thus we see the pendulum has here swung back from a Solo-Phallic to a Phallo-Solar faith; and the organs of creation, rather than the source of fertility, have again become the principal cult of this coast.

Let us look for a moment to the trans-Indus territories, or Beloochistan, as these are now called. This name strikes us at once as composed of Bel-ak-istan “the place of the Sun-god,” who, by those denying him, would as usual be abhorred, and his region called “the place of the fiend,” or Beloo; being, however, so near to Chusistan—the land of the Kooth, Cush, or Kuthite, the name may signify Bel-a-Kush-stan, “place of the Bel or Sun-worshipping Kuths.” The Greeks, in the fourth century B.C., called the inhabitants to Bela—the south-east capital,³ and all along the coast—*Arabii*, *Oritæ*, *Horitæ* or *Ori*, words intimately

¹ Cunningham’s *Anc. Geog. of India*, I. 301

² *Ibid.*, p. 317.

³ See my Map of India, Plate III, where I have shown all the places mentioned.

connected with Solo-phallic cult, though this was possibly not in such an advanced state as in India. Nevertheless we must remember that *Bela* may have been so named by the Sun-worshippers whom Cyrus Hystaspes doubtless placed here to rule, when he conquered the country in the sixth century B.C. Nominally, at least, the land must have been subject to Persian rulers, or Iranians, for some twelve centuries, who would much sooner and more forcibly impress their Fire and Solar faiths on the conquered, than was the habit of Greek and Roman rulers. Pure Phallic faith, like that of Apis, would not have been permitted by a dynasty whose distinguished scion slew the Egyptian Apis and threw the flesh to his Zoroastrian soldiers, which we are told Artaxerxes III., son of Memnon, did in 338, but for which, says tradition, he was in turn slain, his body flung to cats, and his bones made into knives. Fetish, Serpent, and Phallic worship of different kinds was no doubt, then as now, common in Beloochistan, and Fire in every household; but from old names we learn that Solar faith must have dominated. Alexander halted at a city *Rambakia* or *Ram's bāgh* (garden), and saw mud jets in a river which went by the name of "Ram-Chander's Wells," a common India name at this day; and we know of caves dedicated to Káli, under the name of Hingoolaj or Hingoola-Devi—"the Red Goddess." There could be no Rama unconnected with Solar faith. All the principal objects of pilgrimage in the Aghor or Oritæ Valley are connected with the history of Rama, and it was from Ram-bagh that he and Sita set out for the West. They were obliged to turn back after reaching Tonga-bhera, apparently on account of the "Barbarian king" Hingoolāj, whom the Tibetan *Tara-nāt* calls a Rakshasa or Demon.

General Cunningham truly remarks that it is highly improbable that such names with attendant pilgrimages could have been imposed on this coast after the decay of Hindooism, which confirms what I have advanced elsewhere as to Rama's solar faith having been widely propagated from the Ganges to the Nile, long before the earliest times of Ramayana story. The Persian Empire, and before it the kingdoms on the Tigris, would be points to which Indian solar chiefs and propagandists might reasonably be thought to gravitate, and mountain lords always soon follow the leaders of civilisation on the plains. When these succumb, as did in this case the Persian Empire, the Beloochies reverted to a cult more congenial to their backward state; for Hwen Tsang tells us that in the seventh century A.C. their capital was called *Su-neu-li-Shifalo*, which Cunningham translates into *Soorya-Eswāra* or *Sambur-Eswāra*, Siva's title as "God of Gods;" he says that in the midst of the city was a magnificent Sivaik temple, and to the whole country the pilgrim gives the name *Langkis*, which Julen renders Langala (country of the Ling ?), but which we may grant to M. de St. Martin was only the name of the portion he passed over.

Still going west, we must remember that the grandest sight on the plains of Shimar (and if we could only believe the narrative—"in the world") was that Phallic Sun-ray—"the image of gold," whose height was threescore cubits and the breadth thereof six

cubits”¹ which Nebukadnezar set up in the plain of Dura near Babylon, as a fitting accompaniment to the huge unbaked brick and Bitumen Omphedon dedicated to the Planets, and known to the same writers as “the tower of Babel.” This fine Obelisk, —a true Solar ray or “Sun-dart,”—which Daniel is said to have been punished for not bowing down to, seems to have been 120 feet high and 12 feet in diameter at the base, and therefore more justly proportioned than the Phallic column which formed the portal of the sacred temple of his tribe in Jerusalem. Shinar as the plain of the Shin, Shan, Moon or Sun—Ares or Ar in his fertilizing capacity, was such a place as we should expect to see all Babylon, great and small, as related in *Daniel*, going out to worship at.

Sir William Drummond states that the Sun in Ares was known as *Sin-Ar*; in Taurus as *Sir-Apis*; that Sar or Sahar in old Kaldi signified “any round thing;” and hence Sahar or Sahara were names of the Moon; that the symbol we call O, added to Sir, gave the name Osir, or Osiris, when Egyptians held that he was in the constellation Leo—the time when the Nile rises to its greatest height; hence the Nile and its dominant Star were called Sirus, or Sirius, for the Nile is “the fluxion of Osiris,” and Sirius rises heliacally shortly after the Sun enters Leo. Persians and Indians call Leo by the name of Shir or Sir. The *Agnus Dei*, or “Lamb of God” mythus, says Drummond, probably arose from the Kaldians calling *Aries*—*Amra*, אַמְרָא, which Syrians perhaps ignorantly made into Amro or Agnus, and then into *Amarphel* or *Amraphela*, אַמְרַפֵּלָא, the wonderful lamb, but, continues this author, the usual solar sign of Harpokrates or Bacchus—as used in Egypt for Aries, is more suitable, and *Shan-naar* (Shinar) may signify this, as “the wonderful boy.”² As the god passing through the Belt, the Egyptians called the Sun, *Chon*, *Kon* or *Kan*, Cahen or Cohen, the Greek *χων*, which was also Hermes and Hercules;³ hence we have *Kan-Amon*, *Kan-Or*, *Kan-Ares*, &c. From *Chon-Or*, or *Or-chon*, we have the Archons of Greece, who were priests of the Sun or Fire, and the *Kans* or *Ka-Ons* of Persia and Tatar. *Kan-a-ans* were “noble ones” and Solarites; the Egyptians pronounced Canaan, Cnaan, the Greek *Knas* and *Kna*, who was the brother of Osiris;⁴ hence, probably the Jewish writer said that the fathers of the Mizraim and Canaanites were brothers.

In *Ko*, *Ko-n* or *K’ On*, or as usually written, *Chon*, we have clearly a very important word or root; there is no *h*, though perhaps the *k* was breathed more softly than usual, and therefore we arrive at the well known name of the Sun as *Ak-Or*, Akad (the Kaldian capital), or *Ak-Ur*, written *Uch-Ur*, and spelt in Kaldi with an A. In Egypt the Sun was *Ak-Orus*, or “the Sun Horus,” abbreviated to *Chorus* and *Curus*, from which we have Ceres and Cyrus—the male Sun being *Kur* and *Kuros*, and the female, *Kora* or *Kura*.⁵ Benfey writes that the Sanskrit K “is a name of the highest

¹ Daniel iii. 1. The statement that it was of gold shows us how the writers exaggerate. [Well, yes. The Book of Daniel is a composite work of fiction. — T.S.]

² *Ædipus Judaicus*, p. 41, alluding also to the lascivious qualities of the dog.

³ *Ibid.*, p. 48, and Holwell, p. 394.

⁴ Do., p. 117.

⁵ Bryant and Hol., pp. 129, 135. This does not militate against Ceres coming from *Ge*, the earth, which was the *Sakti* of the *Kuros*.

deities, viz., Prajaptay, Brahma, and Vishnoo, the first being the Almighty Creator. In Hebrew קנה, k n h, *Konh* or *Kone*, we have only the Egyptian *Kon* aspirated or breathed long; the Hebrew root signifying “making,” “begetting,” and is so used in Gen. xiv. 19, and Ezek. viii. 3, in connection with *El-Elyon*, “the most High God,” and “the ardent and giving One,”¹ who makes jealous. He is the Lord and “Ruler” who “mounts and stands up straight,” and hence “the substantive indicates a rod, Staff, Cane, or reed; so the Hebrew name קין *Kin*, written Cain, means the iron point of a lance, and Cain’s offspring—the Tubal-Cains were the “Sharpeners” of all instruments.”² Eve used the word *K-n* in connection with “begetting,” when she named her first-born, “a lance point.” It is clear, then, that “the Kenites, Kenizzites,” and all inhabitants of Palestine had a god Kan, Kan-ah or El-Kanah of a Canine, Salacious or “begetting” nature.³ We know how the ancients paid divine homage to the Rod, Distaff, and Quiris, Spear or Lance, especially those Skythians in the neighbourhood of the mythic land of Eden. Herodotus tells us (iv. 62) that they put on their sacrificial piles, lances and scimitars as *images of Mars* (who was Quirinus or the male sign), and offered more cattle and horses to these “*than to the rest of the gods.*”

Down to 350 A.C., all Goths, Geti, Alani, and Sarmatians worshipped the Spear or sword. “Their only idea of religion was to plunge a naked sword into the ground with barbaric ceremonies, and then they worshipped that with great respect as *Mars*;⁴ so that Romans and Sabines only followed the cult of the whole world on their sacred *Quirinal* mount. *Kol-on*, Latin *Col-umna*, “was an Altar of the Sun,”⁵ and *Kol-Oph-On* was a *Kol* or *tumulus dei Solis Pythonis*. A Cave, or Κῶος, was a place in a mountain for the Ko, Kol, Kon, or Kor, for these final consonants are used or omitted somewhat indiscriminately by various peoples; and Mithras was “Lord of the Cave.” In Latin, we have Cohors, Chors or Cors, “a Cave, pen, or fold,” and Kora was the lover of Ko, that is Ceres and Persephone, as at Cnidos.⁶ “By Cothus (Κοθος) and Arklos (Arkites, or connected with these) are meant Cuthites and Herculeans,” says Bryant (II. 177); and long prior to the time of the Roman Empire, *Kottius* was a national title for a king, and *Kottia* of a nation.⁷ One of the chief deities of the Taurini was called Ko-mus; a race of Hyperboreans were called *Ko-ti* as worshipping a great goddess Kotus, the Phrygian form of Hekate or Demeter, who was a form of Dionysus and Zeus-Sabazius or Sabos. The rites of *Kotus* “were celebrated in a most frantic manner . . . on Mount Hermes,” so that clearly *Ko* or *A-ko* is the root-name of a god, and hence Kothus or Ko-theus, just as we have Pi, Pi-al, or Pi-el, Palus and Phallus.⁸ The rites and mode of celebrating these alone declare that *Ko-tus* was a phallic deity, and probably in the name of the singers and dancers at a festival—*Chorus*, we see the gods attendants. The dance was χορεία, Latin *Chorea*, and the minstrel was *Choraules*. *Co*

¹ *Anc. Faiths*, II. 184.

² Gen. iv. 22.

³ Gen. xv. 19; *Anc. Faiths*, II. 185.

⁴ *Ammianus Marcellinus*, xxxi. II. 23, quoted in *Anc. Faiths*, II. 186.

⁵ Bryant and Holwell, p. 125.

⁶ *Ibid.*, p. 129.

⁷ *Ibid.*, p. 131.

⁸ Strabo, 470 and 720; Holwell, p. 131.

has in these days the general meaning of *with*, and *junction*; and if a substantive, as I believe it was in far back days before the Greek and Latin tongues had sprung from Dorians, Pelasgians, Egyptians, Phenicians, &c., it would appear to have signified *Joiner*, *Conjoiner*, or *Conjunx* (husband or wife), or *Ko-(n)-junx*, which the Sun was ever held to be of all the animal kingdom. The word *Co-lonia* is only explainable, I think, as the settlerd round a *Co-El*, or the god *Ko*, for no rude tribe would cluster together in the East till they had set up their *Columna*. The *Baton* or *Distaff*, the *Jahveh Nissi* of Moses, was by the ancients called *Colus*. In Greek *Komos* is a revller; *Kon*, in the old languages of Europe, is a phallic obelisk or Sun-Dart, and clearly related to that Eastem phraseology which makes *Bod* or *Boodh* wisdom, and “the enlivening goad” or dart, which stirs us up intellectually as otherwise; for the scintillations of the mind and passions in ancient days were not kept so widely apart as our philosophies and religions have since taught. *Conor* is to “strive” or “endeavour,” which Valpy and Littleton derive (*inter alia*) from *Conus* (a cone) in the metaphorical sense in which all lines converge to, or concentrate in, a single point—a fit emblem of the Sun as the Radiator and Darter, the *Ko-Or*, or *Ko-Ar*, *Apollo* or *Aries*. This agrees with the meaning Valpy assigns *Co*, which, he says (alluding to *Co-nor* and *Co-go* “to drive together”) gives increased force to whatever applied;¹ he also thinks *Conor* may possibly be connected with the Ang. Sax. *Con* or *Coon* (German *Kühn*), “brave, daring.” The driving or impelling pole of a vessel is in Greek *Kontos*, in Latin *Contus*: and even if we go to the ordinary statement that *Co* or *Con* is from *Cum* (Greek *Hom*), we only land ourselves either in the great Indian *Aum*, *Ham* or *Am*—the active power of *Kon* the Sun, or in *Ko-On*, or *Ko-Am*. The Greeks called his namesake—the Dogstar *Sirius*, by the name of *Kuōn*, *Κυων*, and *Zeus Κωμ-υρος* or *Cham-Ur*, and *P’ Ur*.

In his active capacity, however, we know the Sun mostly with compounds of *Ab* or *Ad*, and *Am*; thus *Ad-ām* was a name of *Saturn*,² and we have its variant *Ad-me*, still signifying man and the phallus in India. *Adam*, says the Rev. Mr. Vale, “is *Tor*, which became *Stor* (in *S’tur-n*) and means *Adam’s Rest*. *Tor* answering to the Mouth, becomes *Mars*, the ancient beginning of the Year or Time.” The

T = 400	A = 1
O = 6	D = 4
R = 200	A = 1
S = —606	M = 600
60	S = 60
TORS = 666	ADAMS, = 666

Reverend gentleman does not explain what he means by *Rest*, but goes on to show that the writer of “Revelation” knew all about “Tors” and “Adamus,” when he used that Cabalistic number 666, as the two names according to him make up this number (see margin).³ The second Saturn is also worked out with equal care and erudition, and little as we might expect it, we thus see the clergy beginning to grasp the fact, though in this strange theological way, that Jewish Patriarchs and demi-gods were the old Phallic or

Solo-Phallic Gods; but to return.

My readers are aware that *Cahen*, *Kan*, or *Kon*—the sun, has various canine

¹ See Valpy & Littleton, sub. *Conor*.

² *Philological Lectures*, by Rev. B. Vale, LL.D., p. 56.

³ [Hebrew numeration. 666 is of course one of the “magic numbers” of Sol. — T.S.]

affinities; and naturally so, as Anubis—the sacred dog—was a type of the planet Mercury, *i.e.*, the Lingam; and as he was sometimes a morning and sometimes an evening star, so Anubis represented the whole morning and evening horizon; and Egyptians said that Anubis was in the constellation Gemini, and was “*a great hunter*”¹—always a characteristic of the sun and fertilizing deities, and indeed of animals. The Sun as *Chon* or *Kon*, says Sir W. Drummond, was “*the passer through the belt*,” which has also the meaning of “the Lord-Husband,” and hence the virgin’s belt (Copula), may be the base of the word copulate, though *Con* and *Ap* (originally perhaps *Co* or *Ko*, and *Ar*—the Sun) seem to be here the roots. Could the priests of that great solar shrine at Eleusinia have avoided using Sol’s name, or some esoteric title of his, in their immortal motto, KONGX OM-PAX, for it strikes me we see our root, *Ko* or *Kon* here? A learned writer says we are to read this motto as “Salutation to the three holy ones,” and, of course, Sol or Siva is the chief of all Trinities.

Kondax was a Greek game, but also signifies sexual connection. *Kassabos* or *Kottabos* was another game of young men, with strange phallic peculiarities. Youths desirous of knowing all about their future wives, and especially, of course, in connection with fruitfulness, floated empty cups on a basin called a *Latax*—query Lares?—full of water, and threw wine on them, “endeavouring to do so without spilling it,” and in such a way as to sink them, and also to make “a full and pure sound”—all important points in matters connected with IAKOS. Another mode of playing this game was to erect a long piece of wood, and place another over it in a horizontal position, with two dishes hanging down from each end; underneath each dish, a vessel full of water was placed, and in them a gilt brazen statue called *Manes* (a man or Lingam?). Everyone who took part in the game stood at a distance holding a cup full of wine, which he endeavoured to throw into one of the dishes, in order that, struck down by the weight, it might knock against the head of the statue, which was concealed under the water. He who spilt the least wine gained the victory.² The cups symbolise Yonis, Lares, or women, and the *Manes*, Lingams, whilst the whole is a game connected with the cross—the representative of “future life,” which the players sought to know.

In Eastern tales we are often perplexed with the mention of *Konis*—“Dust,” which the Jew, taking a leaf out of the book of his conquerors, said the serpent was to live upon. Notice also that the Greek, adding to *Konis* the word *Salos*,³ calls *Konisalos*, Priapus, one of the Phallic Triad in the rites of Orphanes and Tu-kon—solar gods. *Koniopous* is “one who has his feet covered with dust;” *Konistra* is “a place where dust is routed up;” and *Koniso* is “to prepare for action” or “to raise a dust.” There is many a *double entendre* in this phraseology, especially in India, as when Parvati excuses herself to Siva when she produces her valiant *Son*, *Ganesh*, by saying “she conceived by the dust,” which her dress, she added, raised.

¹ *Ædipus Jud.*, p. 31, quoting Diod. Sic. and Julius Firmicus.

² Smith’s *G. and R. Ants.*, Cottabos. ³ Probably from Hals, Salt, a product or child of the sun.

The original “stem,” says Professor Curtius,¹ of the word *Heart* is KAPΔ, *Kard*, from the root KPAΔ, *to swing, to quiver*. The Sanskrit is *H-r-d* (hard), which the Professor thinks may have been altered through an intermediate *Kh*ard; the Latin is *Cor*; Gothic *Hairt-o*, stem *hairtan*; O.H. German *hirza*; old Irish *Críde, Cor*. Now it is a curious fact that this organ, which is so constantly identified with the phallus, should be here shown to have also the signification of the hanger and quiverer, as already noticed, especially on page 173. The *Ain* of Egypt is more correctly “the eye;”² which it signifies in the sixteenth letter of the Hebrew alphabet (עין, *Oin*), but it is also the Sun, the great eye of the universe, as well as Ishtar—representative woman, the *Ain-Omphe*, see page 272 *ante*, and Fig. 24, page 72. Great licence has been used with this very emblematic word and organ. The Sun was a “Darter” and “Destroyer” in Egypt, as Siva was and is in the East, and his name *Shamabad*³ signified this; but he was also *Bela*, or “he who swallows up,” as Jeremiah recognises in saying, “I have finished *Bel* in *Babel*, and have made him eject his *Bela* (‘what he has swallowed’) from his mouth.”

The Sun’s enemy, *Scorpio*, was called by the Hebrews, *Skorboa*, שְׂכַרְבוּא, which means “a creeping creature” with many parts, a beetle, which they called *Iskorbe*—שְׂקַרְב; by which, say some, was meant a creature with a tail of thirteen joints. It is curious that the beetle, under these circumstances, should have been esteemed so sacred. Can this point to a far-back period when this constellation was in the place of *Taurus* or *Aries*? *Isis* is often seen carrying a scorpion on her head, and the symbol seems to be a female one, as we see it represented by two women. *Scorpio* used anciently to occupy *Libra*’s place with one of her claws, which the Greeks named Ὀυψίξ,⁴ and *Kaldians* אֶכָה, “a kind of vessel.” It was only in *Cesar*’s time that a pair of *Scales* took the place of *Scorpio*’s claw, as I have stated elsewhere when speaking of *Libra*.

I must now try and make clear to my readers the much misunderstood worship of “*Serapis*,” the later great solar deity of Egypt, who, though sharing in name, yet somewhat supplanted the Southern *Apis*. *Serapis* doubtless came from *India*, and not improbably from *Oud*, as *Pococke* urges, for the first part of his name is clearly the Indian word *Soor* or *Soorya*, or *Mesopotamian Sar* (as correctly spelt by good Greeks), and *Ap-Is* or *Ab-Is*, of course, always in connection with *Taurus*—the *Bull Deity*. This is still universally worshipped in *India*, and was especially so by *Rama*, the great monarch of *Ayodyans*—chief of all the solar races of *India*, and *Vishnoo*’s (the Sun’s) seventh *Avatār*. From *Rama*, it is said, came the dynasty of the *Rameses* of Egypt, and many a more powerful kingly Indian race. *Pococke* sees in *Ram* “the great *Gulkopos*, or *Gok-la Prince*—the Sun, represent by *Oo’sras* (*Osiris*), who warred with *Typhon* or *Typhoo*” the Lunar races of *India*.⁶ He traces the inhabitants of *Goshen*

¹ *Principles of Greek Etym.*, by Prof. Curtius, Leipzig.

² *Drummond’s Ædipus Jud.*, p. 27.

³ *Ædipus Jud.*, p. 52.

⁴ Is this word not connected with the *Kongx* of the *Elusinian* inscription?

⁶ *India in Greece*, p. 200 and thereabouts, by E. Pococke. Lon., Griffin & Co., 1856.

(Go-estan or place of cows), the Aith-IO-pians (Ethiopians), and Aityo-pias of Ayoodya (Oud), and Ram himself with the Egyptian Hyksos to the Hookeas, or peoples of the Oxus and Euxine, into all of which I will not enter.

From the Greeks we get the name Serapis or Sarapis, as that of an Egyptian Divinity, whose worship was introduced into Greece in the time of the Ptolemies. Apollodorus says this name “was given to Apis after his death and deification.”¹ His Egyptian names were *Soor-Apis*, *Soora-pas* or *Soora-pa*, *Soor-Ab* or *Soor-Ab-is*, which clearly means the Sun-God, Father, or Great Male. From Gibbon’s immortal work we learn that “Serapis does not appear to have been one of the native gods or monster who sprang from the fruitful soil of superstitious Egypt,” although some Christian Fathers held that their “Joseph was adored in Egypt as the Bull Apis, and God Serapis!” It was “the first of the Ptolemies,” says Gibbon, “who, owing to his God’s commands in a dream, imported the stranger from the coast of Pontus, where he had long been adored by the inhabitants of Sinope;” but this would place the date of his Egyptian nativity only in the second century B.C., which is far too late; probably this was a resuscitation of the faith in the Delta of Egypt. Plutarch identifies Serapis with Osiris and Isis; and in Rome, Serapis and Isis were worshipped in one temple. Yet it was long before “the usurper was introduced into the throne and bed of Osiris . . . for this so religious and conservative a people did not allow the god within their city walls” till the rich bribes of the Ptolmies at last seduced the priests.

This is one of the figures under which Serapis was exhibited to the public,² and here he is clearly Siva—the Bull with Serpent and Luna on head, and crosier, *crux ansata*, and scourge or “irritator”³ in hand. The Alexandrians gloried in the god’s name and residence in their midst, and soon spoke of him as *Osir-Apis* and “the Ancient of Days,” “God of Gods” and “Father of All.” “His temple, which rivalled the pride and magnificence of the capitol, was erected on the spacious summit of an artificial mound, raised one hundred steps above the level of the adjacent parts of the city. The interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments.



Fig 187—SERAPIS

The consecrated buildings were surrounded by a quadrangular portico, the stately halls and exquisite statues displayed ‘the triumphs of the arts,’ and the treasures of ancient learning were presented in the famous Alexandrian Library, which had risen with new splendour from its ashes. Mark Antony alone had bestowed upon it the whole Pergamus collection of two hundred thousand volumes.

All sects of Pagans and Christians adored or feared Serapis and his glorious shrine; not even the early and unjust edicts of “the very Christian Theodosius”

¹ Smith’s *G. and R. Biog and Myth*. Large Ed. 3 vols. 1873.

² Sharpe’s *Egyp. Myth*.

³ [Probably either a flail for threshing grain, or a fly-whisk. The bull’s horns in Egyptian iconography are clearly distinct from the lunar crescent of Khons, Iah, Thoht, &c.; Serapis bears the former. — T.S.]

ventured for long to touch this temple; but, alas! in 389 A.C. a popular riot caused its destruction, owing to the foolish votaries of the God barricading themselves in the semi-fortress of their loved shrine. The bold, bad Archbishop Theophilus about this time received orders from the Emperor Theodosius to destroy all idols, and the worshippers of Serapis had therefore to fly. All that the Christian rabble could pull to pieces and efface—even the valuable library, was destroyed, and on the immoveable base of the temple a Christian church was erected. The colosaal statue of Serapis, says Gibbon, was composed of different kinds of metals, and his figure touched on all sides his capacious sanctuary. His aspect and sitting posture, with a sceptre in his left hand, made him extremely like the usual representations of Jupiter, which is natural, as both represented Sol; his head was surmounted by a basket, no doubt denoting plenty, and in his right hand he held a monster Serpent—the wintry Typhon with three tail, which “terminated in the triple heads of a dog, a lion, and a wolf.”

Here, and in much else, we see that great prominence is given to the figures of the far older faiths, which long before those days had been expelled from public notoriety, at least in the great cities of the Mediterranean States. That Phalli existed, however, and both as Lares and Penates, in the secret if not open adytum of every public as well as most private shrines all over the world, I have not the smallest doubt, and in the case of the Shrine of Serapis, we see from Socrates' *Ecclesiastical History* that Priapi were clearly the principal objects of worship at this solar shrine—a fact I had always felt certain about, but the evidence in the case of Serapis had escaped me till lately pointed out by a friend. It is stated by Socrate, that as soon as Theophilus of Alexandria—“that perpetual enemy of peace and virtue”—had received the Emperor's permission to demolish the pagan temples, he did so at once, and in a manner so as to expose them to contempt. “The temple of Mitha he caused to be cleared out to exhibit the tokens of its bloody mysteries;” that is, the horrible charnel-house or pit into which the bodies or at least skulls of its victims had been thrown.¹ The pious St George had on an earlier date paid with his life for such temerity, and at the hands of the deluded relatives or posterity of those very persons who had then offered up their lives to their faith; thus do flocks cling to their cruel pastors,² but the times were now riper, so Theophilus uprooted all the mysteries of Serapis, the idols and gods, but he “*had the Phalli of Priapus carried through the midst of the Forum,*” which was more than could be endured. “The Pagans of Alexandria, and especially the professors of philosophy, unable to repress their rage . . . then with one accord . . . rushed impetuously upon the Christians, and murdered every one they could lay hands on . . . This desperate affray was prolonged until both parties were exhausted . . . very few of the heathens were killed, but a great number of the Christians.” Socrates says that amongst the Pagans who then dispersed,

¹ Soc. *Eccles Hist.* Bohn's Ed., 1853, p. 278. Sokrates was born at Constantinople about the eleventh year of Emperor Theodosius A.C. 390.

² *Ibid*, b. III., c. ii. p. 173.

fearing the emperor's wrath, "were two grammarians. Helladis and Ammonius (both good Solo-phallic names), whose pupil I was in my youth at Constantinople. The former was said to be a priest of Jupiter, the latter of Simius."¹ After this, the emperor ordered the temples to be "razed to the ground, and the images of the gods molten into pots and other convenient utensils for the use of the Alexandrian church . . . and relief to the poor. All the images were accordingly broken to pieces, except *one statue of the god before mentioned* (Priapus or Siva), which Theophilus preserved and set up in a public place," just as Greek Christians and Mahomedans did with the serpent on the Bosphorus.

Now, from what we know of the universal fear, not to say honour, in which the Lingam, Cross, or other sexual emblem, has been held in all ages and nations, we may safely aver that these so recent Phallo-Solarites (the Bishop's lineage included) could not, Christians though they now were, eradicate the great Lingam of Sar-Apis any more than Mahomed II. when he rode up to the Serpent-phallus of Constantinople in the fifteenth century;² or the greater Mahmood of Ghazni, when he destroyed and plundered Siva's rich shrine of Somnāt. Various reasons of course for sparing the Serapian Priapus are alleged by the Christians, "as that the heathen might see and not deny the gods they had worshipped," &c. So, also, when they kept the numerous "*hieroglyphs, having the forms of crosses,*"³ which were found in and about the temple of Serapis, the Christians said they must keep and reverence the cross as "signifying *the Life to come.*" Pagans and Christians were agreed that the cross "*symbolised one thing to Christians, and another to Heathens,*" and therefore both agreed to keep it as their symbol, but poor Socrates naively remarks: "I cannot imagine the Egyptian priests foreknew the things concerning Christ when they engraved the figure of a cross;" for did not Paul declare all such hid,⁴ but perhaps, he suggests, the devil enlightened them.

Besides Phalli and crosses, the destruction of Serapis exhibited the fact, that her priests and votaries also knew of that phallic euphemism—the *Sacred Feet* or Foot, and the Gnostics and cognate sects followed Serapis, and represented the winged foot of Mercury among their sacred gems, as "*treading*" the grasshopper or butterfly—emblem of Spring. Like Priapus, also, the Foot was occasionally called an "evil thing" and "an attribute of the infernal gods," but amidst the treasures of Serapis it was the resting-place or foundation of the great god himself; for *on the top of a richly sandaled foot he sat enthroned* with Cerebus⁵ and great *Sesha*—the serpent on which Vishnoo reposed when creating, and surrounded by his attendants. I have elsewhere dwelt on the Foot feature of all faiths, but may here mention that the name given to Boodha's foot—*Phra-Bat*, signifies "*The foot, the Former, or Creator;*" *Ph'ra*, or *Bra*, **ברא** signifying "the Creator" or that which "cuts" or "creates," "to be strong," "full," "lusty," &c., as *Bra-Ihe*, the Creator;⁶ this agrees with the Siamese signification

¹ Helladus boasted of sacrificing nine Christians to the insulted deities. ² See p. 266.

³ Soc. *Eccl. His.*, p. 279.

⁴ 1 Cor. ii. 7, 8; Eph. iii. 5, 6.

⁵ King's *Gnostics*, p. 159.

⁶ Fürst and 1 Chron. viii. 21.

of *Phrabat*,¹ and with the Koptic *Phre*, which may be the root of Pharaoh. Inasmuch as the phallic cross of Seraphis became the sacred mark of ecclesiastical dignitaries, and the phallic plowshare, the sign-manual of Indian princes, so the *Prā-bat* became one of the sacred signs or impressions of Boodhism, and is so used in Ceylon with the sacred Bo-tree leaf—this last because of its long heart-like shape and constant quivering motion, even in the stillest day; it hangs from a longish slender stalk, has a heavy body, and long attenuated points, like the oldest form of the Greek ϕ .² *Phrabat*, say Higgins and other writers, seems to have freely entered into our own language, and to have retained its eastern sacred or solemn character in the case of *Probat*, which was a deed marked with the sacred impression of the bishop's seal. A bishop grants a probate when satisfied of the truth of a deed. From *Bat* we have *Pad*, foot—as in the old saying “he *pads* it,” or walks it; and from such old roots comes the Latin *Probo*, and English *Approve*. In this search for the origin of faiths in words I do not, as already stated, rest content with ordinary Latin, or even Greek roots. We must go beyond the *Pros* and *Cons* of school dictionaries, and try to see how *Pro* and *Con*, nay, P, Ph, or C and K arose, and became so prominent in words connected with Gods, Faiths, and rites.

All Christian sects of the first twelve centuries, as well as Gnostics, whether in Spain or Persia, adored Foot-prints. Those supposed to have been made by Christ on a slab of basalt—a paving stone of the *Via Appia* at Rome, “have been worshipped from time immemorial in the church of *Domine quo vadis*, built over the consecrated spot,”³ so that the same ideograph was here as on the rock of Mount Moriah, and in the Christian shrine in the Basque Provinces, given as Fig. 11 in my Plate XV. The Roman footprints of Christ are also connected with Peter, the old Father Stone; for the Church teaches that he left the impress on the occasion of his going there to tell Peter that he would be crucified afresh at Rome. In the same manner St. Augustine has left to Englishmen his “holy footprint” on the Isle of Thanet; and even Wesleyans, determined not to be behind, show us the impress of the saintly John Wesley on the marble slab over the grave of his father, where they aver he stood and preached when denied access to his old parish church of Epworth. Moses, along with some other mythic and historical characters, have left us the impress of feet and hands, nay, in one case of his whole back, on the rock and caves of Arabia's Mounts, for Christian priests aver that Jahveh pressed Moses into the cleft as he passed by. Mahomedans, as if to parody the whole idea, show us near Sinai the impress on a rock of Mahomed's camel, from the spot where he ascended to heaven under the escort of Gabriel—the eagle of the churches.

Serapis has also furnished to Christianity the ideas and portraits of its Christs, and especially of that earliest of the Christian world, the fine emerald intaglio in the Cathedral of Moscow—the priceless gem of the Russian Imperial collection. It is said by the churches to have been a present from Pilate to the Emperor Tiberius; but

¹ *Jour. As. Soc.*, III. 57; Higgin's *Anacalypsis*, I. 829.

² Compare the sacred signs as follows: 1st, on third line of Fig. 29, p. 84; reversed as in Fig. 99, iv. 3, p. 228; and Fig. iv. 2, p. 233.

³ King's *Gnostics*, p. 159.

Mr. King says, "it is in reality a head of Serapis seen in front, and covered with Persea boughs, easily mistaken for thorns."¹ Christians, it appears, according to the same learned author, allow that the earliest "emblems of the Saviour were the 'Good Shepherd,' 'the Lamb' and 'the Fish;'" all of which are very Serapian ideas, and show us the undoubted source of the two former popular notions of Christ, if not so clearly the last; for the Talmudic Messiah was designated *Dag* or Fish, as the creature most sacred to the Assyrian goddess, Venus-Urania, who in this form hid herself from angry Typhon in the Euphrates; on this account Christians, like Serapians, said that a ring inscribed with a Dolphin was a charm to drive away colic, &c. Thousands of Christians adopted also the Frog symbol of Egypt, because they said it changes from its strange fishy form to that of a quadruped, and they therefore exhibited it with snakes on their sacred talismans and shrines, and at the base of the sacred Palm; they also planted the Serapian cross upon the fish, placing a dove on each arm of the cross, and inscribing above and below the name IHCOYC, or Jesus in this old form. They had begun to lose the meaning of *The Anointed*, or Maha Deva.

It was only after the great Serapis had fallen, and his priests and powerful votaries been slain or made outlaws or slaves, that the cruel oppressors discovered the superstitions and blasphemies of the faith, and this will be the case with current, and no doubt future beliefs, if man is to make real progress. Pulpits and assemblies, political and literary, but especially theological, were never tired of discussing Serapian horrors after "the strong man" had fallen, and none could see or at least would then acknowledge, any good in a faith and worship which had nevertheless satisfied millions for long centuries, and comforted the weary and heavy-laden, the widow, the orphan, and those whom the world had cast out; which had solaced the aching heart, and given that consolation the world can neither give nor take away. The Christian iconoclasts now revelled in tales regarding the misbehaviour of the Priests of Serapis, and their modes of deceiving the people. Every calumny and unpleasant truth was bruited about, and especially as to the "tricks of the trade," how priests secreted themselves in the body of the god or gods, and from thence replied to the queries of the faithful, who imagined that heaven was answering their requests. The Christians should have been the last to complain of this; for they themselves dealt much in similar "pious frauds" and continued like practices down to recent times; nor indeed have they yet ceased. The great majority of Europe to the present hour hold the "voice of the Church" to be the "voice of God;" and long after Serapis had ceased to give forth the oracles of heaven, the new faith said that the ashes, bones, and sarcophagi of its martyrs and saints spoke to all faithful and enquiring souls! Pagan miracles sank into insignificance before those of Christians. Extraordinary and even ordinary saints and martyrs constantly rose from the dead to counsel and guide the Church, and give forth the commands of the new God; voices from the tombs, midnight walkers and dreamers took the place of

¹ The Gnostics and their Remains, p. 137.

“the deified Pagan,” and dead men’s bones were besought by honest and honourable women desirous of offspring, instead of the ancient Solar and Lunar Gods, whose special and not inapt function it had been to assist in these matters.

But for Alexandria and its library, Egypt would no doubt have withstood a change of faith; as it was, it early rejected Christianity, and its unbounded superstitions; considering its “Father, Son, and Holy Ghost,” by no means so good as the old creating God—his wisdom in Isis, and power and production in Horus and the loved ancient memories connected with these. The masses, however, held the faith lightly, and succumbed at once to the Arabian Iconoclast, who came proclaiming to her sternly and clearly; “There is but one God, and I, though but a man, am his Prophet, and am commanded to bear to you the tidings that ye worship and bow to Him alone.”

This was a return to the Theism which had in OM or ON, and ISIS, and the fertilizing orbs of heaven, still breathed mysteriously of one great Creative Father—a Triune God, it is true, but whom no cultured mind in Egypt ever believed could produce a son by the agency of any mere woman. Though, indeed, he created all animal, fish, bird, and vegetable life, yet he himself was held to be the great uncreated and Incomprehensible Almighty One, which every idea, as in On, Am-On, Knef, or Phtha, only threw further back into the lone and unfathomable depths of Infinity.¹ Ancient amid the most ancient Faiths, Egypt loved to look back, like the Hebrew, to her mythic representative gods and god-like men, and though she now saw her great Father’s power eclipsed for a time, and on his own Egyptian soil, yet so had this before occurred through Typhon’s agency. Had not Ba-al and Nishrok, Zeus and Apollo, they said, to bend before new Gods and ideas? Indra and Varoona had given place to Vishnoo and Lakshmi; even great Vishnoo had been forced by evil ones to leave Swerga; and so feeble and obscure a deity as Jaland-hāra had been permitted for a time to hide the great Narāyana from man’s gaze. The eclipse was but to usher in a more glorious day.

In the fall of Serapis, however, wise Egyptians must have seen the last of a great number of serious blows, which had been shattering the ancient fabrics. Their great enemy now was not really the new faith, but *Light*, and that not of Sun or Osiris! nay, but of that strange new shrine to which all were now flocking, “*the Alexandrian Library!*” Libraries and Temples, Secular Readers and Priests, cannot agree, as all churches and Eastern faiths have long acknowledged. Did not Omer, the great Arabian Kalif, on his first advent, at once destroy the later Alexandrian Library? saying that the Korán contained all that man required to know, and that “if these books contained more or less, they were not only prejudicial to man but blasphemous in the sight of God”! And would not even Protestant priests, and many well-meaning and so-called pious Christian men amongst ourselves, burn the volumes of many of our historians, critics and scientists, if they could? Rome, wherever possible, has insisted on “the Faithful” reading no books but her own, and has very lately rejoiced at, if not urged on, her faithful Canadians to resist the Queen’s laws, courts, and even arms, rather

¹ [This notion that ancient Egyptian religion was in general ‘essentially monotheistic’ is now regarded as a delusion due to the prejudices of nineteenth-century writers and bad early translations. — T.S.]

than bury, in what she calls consecrated ground, and in the tomb of his wife, the body of one of her own sons, because he belongs to a Library in which he had permitted, without protest, certain volumes which the church in her vigilance had placed upon her *Index Expurgatorius*, and which she dreaded might prove destructive of her power and authority. If literature aided Christianity, and wise men rejoiced amidst the treasures of the Alexandrian Library, yet none the less did her priestly guardians soon wake up to a full comprehension of the dangers which this new force threatened. To be forewarned is to be forearmed, and the new faith diabolically led the way in a course which, as a Church, she has rarely deviated from, of destroying all literature, save such as did not infringe upon or criticise her own inanities. In 391 those who had burned Serapis and erected another idol temple on his foundations, avenged themselves on all mankind by burning down the first Alexandrian Library; and a thousand years after that event, their consistent successors were able to assert with pious joy—from a once Imperial throne, which mentally down-trodden Europe had allowed them to set up—that Rome possessed scarcely a book but Missals.¹ Literature had then indeed reason to rejoice that a decree of heaven went forth driving her out of Africa, as well as Asia and Spain, although she had initiated a movement which led the Saracen in 640 to follow her infamous example, and again burn an Alexandrian Library, and in 850 possibly also the Basilican one of Constantinople. With empire, however, the Islámis recovered their self-possession, and in Cordova, Bagdad, Alexandria and elsewhere, tried to atone for the past, in which they very largely succeeded, as I shall show in my chapter on Mahomedanism. At the sack of Constantinople, in 1452, we again lost an enormous amount of literature. Some 120,000 Greek manuscripts were then known to have perished, though the hatred and pious zeal of Christian Priests and Monks had injured or interpolated many of these. It was then the Custom of the clerical order to sell what they called “profane” literature as waste paper to “book binders and racket-makers”! and many monks and priests used to spend their worthless lives with professional calligraphists, “obliterating the writings by chemical preparations. . . . In this way thousands of valuable MSS. have been lost. Popes and clergy waged war on historians and poets.” Fortunately some eminent men busied themselves deciphering the old writing under the new, and Greek dramas and Latin orations of “noble Pagans” were recovered under trumpety poems or theological nonsense. In this way was won back much of Plautus and Terence, a work of Dionysius of Halicarnassus, and eight hundred lines of a very ancient Iliad.²

The Roman world early accepted Serapis as the best development of religion which had arisen on the ruins of the Greek oracular shrines. Serapis also was but the outcome of the worship of Mithras, which first appeared as a distinct creed at the seats of Roman Empire after the conquest of Pontus by Pompey. It soon superseded the Hellenic and Italian gods, and during the second and third centuries of the Empire, Serapis and

¹ “In 1400 there was scarcely a book in Rome but Missals.”—*A Million of Facts*, p. 635.

² *Ibid.*, p. 635. [This work went through many editions and it is not clear which one Forlong cites. — T.S.]

Mithras may be said to have become the sole objects of worship even in the remotest corners of the Roman world.¹ The foundation of Mithraic worship was in the theology of Zoroastrianism, which placed Mithras among the first of the *Amshas-pands*. He was not the equal of Ormazd, but he was the Sun—the abode of his spirit, hence called by the Greeks, Mithras, Phebus, Hyperion, Dionysus, Liber or Phan-sces; and those who would be initiated into this faith, and partake of its most solemn rites, must first undergo great penances, and give severetests of their courage and devotion. Owing to Mithras being continually invoked with the Sun, he came to be considered identical, and eventually superseded in the eyes of the masses the great Ormazd himself, just as Jahveh did Elohim, Jupiter all the Italian gods,² and as Christ and Mary have with many, practically supplantet, at least in prayer, the more remote and terrible Almighty.

The disintegration of the Serapian faith produced a powerful Gnostic and Ophite Christian sect, who have left us a wonderful and truthful record of their beliefs, in gems and sculpturings, known mostly as Abraxas or Abrasax, emblems which clearly symbolise the Sun and Fertile powers. The word simply means “holy name”—the Hindoo Ineffable name, and what the *Gaytri* calls “the fierce and all pervading Sun.” The title is said to have been devised by the Basilidans of Egypt—a Christian sect following that Father of the Church whom later Fathers found it expedient to denounce, but whom Clement, the contemporary of Basilides calls “a philosopher devoted to the contemplation of divine things.”³ Dean Mansel says that the leaders of the Gnostics were persons of great powers of reasoning and thought, and that Marcion was one of the chief.

Christianity emerged from the worship of Mithras and Serapis, changing the names but “not substance”—possibly, say some, so as to avoid persecution; but many Christians continued both names and symbols.⁴ Constantine retained upon his coinage: SOLI INVICTO COMITI—“To the Invincible Sun, my companion,”⁵ or guardian; and Christians latterly apologized for celebrating his birth-day on the 25th December, saying that they could better perform their rites when the heathen were busy with theirs, and that their God also was called the “Sun of Righteousness;” they added, that the three Magi who came to Christ’s birth were *Kasp-Ar*, “The White One;” *Melki-Or*, “The King of Light;” and *Bal-tazar* or *Bel-shazar*, “The Lord of Treasures.” They and all Magi acknowledged Mithras as the first emanation from Ormazd and here Jews and Christians picked up the first hazy ideas of Zoroaster’s system of future rewards and punishments. the fiery lake, immortality of the soul, &c. The writer of Hebrews (i. 3) almost copies the exact Mithraic doctrine in describing Christ;⁶ for Mithras, ages before his day, had been declared “the brightness or reflection. of the glory of the Supreme One, and the express image of his person, better by far than the angels, and with a more excellent inheritance.” So also Christians, with almost servile mimicry, as

¹ King’s *Gnostics and their Remains*, p. 47.

² *Ibid.*, p. 50

³ Tertullian calls him a Platonist, p. 48

⁴ Seel. Mith., p. 287, quoted from King.

⁵ King tells us that the names of Serpapis were Holy Name, Glory, Light, The Sole Jupiter, The Day-Spring, The Earth, &c., p. 70

⁶ King, *op. cit.*, p. 51

Justin Martyr¹ points out, followed the Mithraic initiatory rites, *minus* most of the torturing and tests of courage in the Mithraic cave; as also in the eucharistic bread and water, preceded by thanks and mystic words; in the forgiveness of her priests before the *sacred fount*; and in making a holy mark on the forehead. Here the Mithraite cast his wreath away, and said "his crown was in his god." Truly, as the Talmudists wrote, "the Christian religion was the work of Jupiter, Mercury, and the Sun—all combining for the purpose;" but they added, and with more truth than they were aware of, "that Abraham and the prophets were inspired by the genius of Saturn."²

The round bits of bread used at the Mithraic eucharist were called *Mizal*, which is very like the Hebrew word *Messah*, and Latin *Missa*, now called usually *Hostia* or *Wafer*. It was the "bloodless sacrifice," and made circular to represent the Sun's disk, but Irish Kelts adhere to their early and real sacrifice of a lamb, and still call the *Mass*—*Afrionnde*, "The very true Lamb of God." The Mithraic cup or chalice—sometimes more than one, stood like the Christian's, on the altar or table; and the liquor was often shown to change colour and abundantly gain in quantity as the service proceeded, and the prayers and praises of the people increased.⁴

From Jerome we see that "the worship of Mithras long survived in Rome under the Christian Emperors," and doubtless much longer in the remoter districts; for this Father speaks reproachfully of a city Prefect of 400 A.C. who "did not upset, break, or burn the cave of Mithras, and all the monstrous images that served in the initiatory rites;" among such the *Corax*, or Raven;⁵ *Niphus* or *Cheph*, the lion-headed serpent; Father Bromius, "*the Roarer*," or Greek Dionysus, and Asiatic *Phanaces*, who had the youth and attributes of Apollo and Bacchus.

The twelve tortures of the Mithraic Neophyte lasted forty days. He lay a certain number of nights on ice or snow, and was scourged for two days; he was terrified by all the mysterious rites and sights of Mithras, trampled upon, blindfolded, and when his eyes were opened he found numbers of sword points all around his naked body;

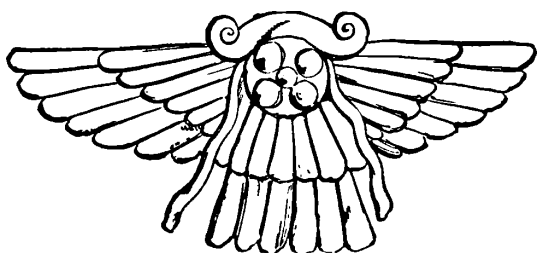


Fig 188—SUN AS MIHR, THE FERTILISER OF THE SEED

often real murders were enacted before him. When all was over, the neophyte stage was passed, and he received two stones, symbolical of his manhood, and was marked indelibly on some part of the body, perhaps circumcised; but neither the place nor the mark is now known, though the latter is believed to have been the equilateral tri-

angle, as at once Fire and the Moon.

Of the seven planets and their genii, these four are most conspicuous: the Fire of VENUS or *Anaid*; SUN or "*Mihr*, this Winged Disk—the give of Seed;" JUPITER, or *Bersiov*, or Lightning, and the MORNING STAR—*Mitra*, or *Anahid*, the female of

¹ Apol. II., and Tertullian, *Praescript.* King.

² King's *Gnostics*, note, p. 53.

³ The Rev. R. Smiddy's *Druids Ire.*, p. 171.

⁴ Epiphanius' *Hæres.* xxiv; King, *op. cit.*, 53.

⁵ Inferior priests were called Ravens, superior, Lions, and so the rites were *Leontica* and *Coracica*

Mithras. Mitra was the "Announcer," and is therefore called Light, and presides over Love; and as the morning star is often Venus, this Anaid is clearly Anahid, the Venus Urania or Mylita of Assyria, and Alita or Alilat of Arabia.

In the second century the whole Christ-idea seems more and more to have ripened out of Serapian lore, for "the philosophers then understood by Serapis nothing more than the '*Anima Mundi*,' that spirit of which universal nature was the body, holding like many in our own day, the doctrine of the

. 'One harmonious whole
Whose body nature is, and God the soul.'

"Serapis had become merely the idea of the Supreme Being, whose manifestation upon earth (they were now told) was Christ."¹ Hadrian writes to his friend, Servianus: "Those who worship Serapis are also Christians; even those who style themselves the Bishops of Christ are devoted to Serapis. The very patriarch himself, when he comes to Egypt, is forced by some to adore Serapis, by others to adore Christ. There is but one God for them all; him do the Christian, him do the Jews, him do all the Gentiles also Worship;" and, adds Mr King to this ancient Confession of Faith: "There can be no doubt that the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea of portraits of the Saviour."² Thus then the leading ideas as to the one Supreme God, as well as the very likeness of Christ, are shaped from Serapis; and, seeing all the rites and ordinances, and the best of the dogmas come from Zoroastrian, Boodhistic, and Mithraic faiths, there is not much left to spring from the Vale of Nazareth, save miracles and such like matter to which we now attach no great importance.

In the time of Hadrian, Serapis often appeared seated in all his attributes, with Isis standing before him holding the jingling Sistrum in one hand, and a sheaf of wheat in the other, with the inscription: "Immaculate is our Lady Isis;" which "are the very terms applied to that personage who succeeded to her form, titles, symbols, rites, and ceremonies. Her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure and the surplice, omitting only and unfortunately the frequent ablutions prescribed by the ancient creed. The sacred image still moves in procession as when Juvenal laughed at it."³ Yes, and the Black Virgins which used to be so highly revered turned out when critically examined to be basalt figures of Isis!

Orpheus clearly states that Jove (that is IAO), the Sun (Phebus), Pluto and Bacchus are all one; and an oracle quoted by Julian say, "all these are one, and all are Serapis;" whilst the Apollo of Claros answered enquirers as to who *Iao* was:

" Regard Iao as supreme above,
In winter Pluto, in Spring's opening Jove:
Phebus through blazing Summer rules the day,
Whilst autumn owns the mild Iao's sway."

¹ King's *Gnostics*, p. 68.

² *Ibid.*, p. 69

³ King, *op. cit.*, p. 71; Juvenal, VI. 530.—"Escorted by the tonsured surpliced train."

The sun-god IAO was the Tri-une form, and in the Herz collection is seen represented as *Amon* and *Ra* or *Phre* seated, and between them “standing erect the sacred Asp.” This is cut on a Heart-shaped piece of basalt; Ra, as usual, is hawk-headed, and called the B-aiet or *Bai-et* or *Ait* or *Aith*, the soul and the heart, as the seat of the Passions.¹ On the other side is engraved:

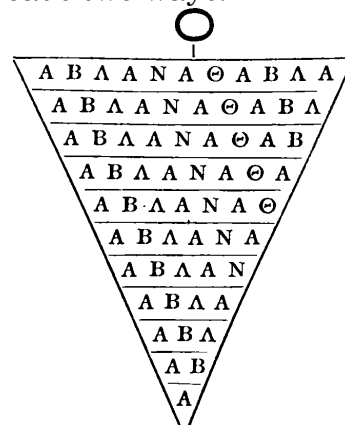
“One Bait, one Athor, one their power, Achori,
Hail father of the world, hail tri-formed God!”

Athor, of course, is Maya, Mary, or Doorga, the “conceptive” or “active virtue” the Kun, Kuin, or Venus of Phenicia and Egypt. Isis, thinks Mr King, is best represented in the Sanskrit *Isa*, *Domina*, or Mistress; the *Mater-Domina*, and modern Madonna; Serapis by *Sri-pa*; whilst he thinks the source of Jahveh, יהוה, I h u h of the Iudeans, the I a b e of the Samaritans, the IAO of Greeks, and Jove of Latins, came from the Egyptians who got it “from the Hindoo . . . title O’M or AUM—itsself, like IAW, the trilateral² of early Christians, in which the *w* is written so rudely as to look like *u*.”

There was as little difference, in sex as in name, between the Sun and the Moon in the ancient faiths of Hindoos and Egyptians; the latter calling the moon *Aah*, *Ooh*, *Oh*, *Joh*, or *Ioh*, closely identify it with Toth, but not so in reality, as Toth in this case carries on his Ibis-head the lunar crescent. Plutarch, possibly owing to his ignorance of phallic lore, has misled many on these subjects; for it requires personal observance and knowledge of metaphorical language and symbols to understand the difference between the God and the Ark; the God of the Ark and the God—the Testimony; for the Man and his Consort, or the Queen and her Consort, are very closely wrapped up in the language of Sivaik priests and worshippers.

The early Christians had a wonderful charm called the ABLANATHABLA,³ changed by Latins into Abracadabra, and signifying “THOU ART OUR FATHER,” clearly meaning, first Mahadeva, then Mithras, then Serapis, and lastly the Spiritual God of more enlightened days. Physicians recommended it as an amulet against all diseases, but *it must be in the form of an inverted CONE*. Gordian III wore it by order of his physician Serenus Samonicus, who prescribed it written out thus, so that A should be the beginning and the end; and A is Toth or Lingam. It reads two ways.

“Thou must on paper write the spell divine,
Abracadabra called, in many a line;
Each under each in even order place,
But the last letter in each line efface:
As by degree its elements grow few,
Still take away, but fix the residue,
Till at the last one letter stands alone,
And the whole dwindles to a tapering *Cone*.
Tie this about the neck with flaxen string;
Mighty the good ’twill to the patient bring.
Its wondrous potency shall guard his head—
And drive disease and death far from his bed.”⁴



¹ King's *Gnostics*, p. 83. ² *Ibid.*, pp. 72, 84, notes. ³ [More usually ABLANATHANALBA (ABAANA⊕ANAALBA) thus reading the same both ways; see King's *Gnostics* (edn. 1887) p. 246. — T.S.]

⁴ King's *Gnostics*, p. 105 [p. 317, edn. 1887.]

This is only another phase of development such as caused the obelisks of Egypt and the stones of Sinai to be written over, as the mere coarse cone or *ovum* began to disgust advancing intelligence. The Hindoo still wears the article pure and simple in bone or stone: the Boodhist calls it “a tooth,” and perhaps it is a tiger’s tooth or claw, but the Italian Christian artically disguises it, and neither of the two last, any more than did Gordian III, know really what the conical or ovate object symbolises.

Lest, however, we should mistake the Gnostic Christian meaning, they hand down to us a bearded PRIAPEAN man, called ABLANATHABLA, with four arms grasping as many hooked sceptres, four wings, and a bird’s outspread tail; he stands. sometimes on the sacred boat and sometimes on a coiled snake—a veritable Siva or Vishnoo, except that the coiled base may sigioify the virilities. Another form of the deity is a “three-headed and three-bodied god, who stands in the attitude of Priapus, grasping in one hand the symbol of fecundity and in the other scorpions and serpents . . . At each side are two obelisks engraved with letters representing the ‘*Pillar of Hermes*’ on which that God had engraved the ‘*Omne Scibile;*”¹ so that clearly Christianity had a great struggle to escape from the persistent faiths around her, of which she is after all but a maturer growth. This last figure is clearly a Siva, such as I disinterred after its sleep of centuries, and have shown the reader on page 122, but clothed and decent; he too is is a “three-headed God,” and the whole a Priapus.

One great use of talismans and amulets was to avert evil or “the evil eye,” and the organs of generation of both sexes were always held to be the most efficacious of charms; but decency often required disguises, and therefore a tree, a triangle, an eye, the hand—open as the female, or clenched² with a part of the arm, as the male organs; also an egg or two eggs, &c., and for a whole people, an ark with any of these objects in it, usually answered the wants of the ancients. Christian converts were promised a “white stone and in the stone a new name written,”³ clearly as a talisman.

The Gnostic sects extended into Gaul in the second century, where the superstitious Ireneus violently opposed them, yet the Christian Bishop Priscillian of Avila in Spain greatly extended their influence in the fourth century A.C. Jerome complains of them as “raging throughout Spain.” Gnosticism survived in the Manikeism of the Albigenes of the twelfth century.⁴ Justinian persecuted the sect all over Syria in the 6th C., but it still survives about the Lebanon, as in Druses, the Ansayreh, &c.

All Gnostic amulets usually possessed an erect serpent, a hemispherical bowl, two columns called Solomons, and the old Delphic € , which I take to be the Hebrew ♣ or Ark-boat and mast, turned on its side; over all were commonly seen sun, moon, and perhaps planets. St John or ION is the first great patron of the order, for he is fire or light acting on water; but let us now pass on to the Syrian sister of Serapis.

The very ancient city of Byblus was from the earliest times famous for its devo-

¹ King’s *Gnostics*, p. 106.

² *Ibid.* p. 115.

³ Revelation ii. 17.

⁴ King’s *Gnostics*, p. 120.

tion to Sun, as well as to the grossest forms of Phallic worship. The Macedonian conqueror, in the fourth century B.C., transferred the glory of the shrines then on the banks of the Peneus to the Orontes, where, about five miles from Antioch, was then consecrated to Apollo one of the most magnificent temples and most elegant and attractive places of devotion to be found almost anywhere. "The God of Light" was there represented as a colossal figure—sixty feet in height, and in bulk equal to that of a hundred men—seated in a capacious sanctuary, which it completely filled and irradiated with its brightness. The shrine was enriched, we are assured, with all the gold and gems that Western Asia could lavish, and Athenian art could devise. "The Deity was in a benching attitude, with a golden cup in his hand, pouring out a libation on the earth, as if he supplicated the venerable mother to give to his arms the cold and beautiful Daphne,"¹ after whom the temple and its gardens were called. The spot was ennobled by fiction and the amorous tales of poem; and the most ancient rites of Greece found a home in this royal colony of Antioch. A stream of prophecy, rivalling the truth and reputation of the Delphic oracle, flowed from the Kastalian Fountain of Daphne. In the adjacent fields a stadium was built by a special privilege which had been purchased from Elia; the Olympic games were celebrated at the expense of the city, and a revenue of thirty-thousand pounds sterling² was annually applied to public pleasures. The perpetual resorting of pilgrims and spectators to the neighbourhood of the temple, insensibly transformed the village of Daphne into a large and populous town, which soon emulated the splendour, without acquiring the title of a provincial capital. The temple and village were embosomed in a thick grove of laurels and cypresses, which extended over a space some ten miles in circuit and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water issuing from every hill preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours, and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth here pursued, like Apollo, the object of his desires. and the blushing maiden was warned by the fate of Daphne to shun the folly of unseasonable coyness; but the soldier and the philosopher wisely avoided the temptation of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue. The groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors, and every generation added new ornaments to the splendour of the temple.³

It was before this shrine, but nearly seven hundred years later, that the learned, manly and philosophic emperor of the whole civilised world, bowed in lowly earnest piety of heart and mind, and presented his thank-offerings in preference to worshipping in the neighbour-

¹ Gibbon's *Decline and Fall*, III. 175.

² This would probably equal one hundred thousand pounds in these days.

³ The above will be mostly found in Gibbon.

ing sanctuary of Jerusalem. Julian indignantly removed the tombs and chapels which a domineering faith had built over the ancient sacred spots, and calumny and abuse were of course heaped upon him; for like all dogmatic religions, the Christianity of those days, swayed by priests, knew no tolerance. It had hewn down all that the more ancient faith had held sacred, and now it turned round and visited with most unjust invective the grave and impartial man who practically inculcated the golden rule, "Do as ye would be done by," and who firmly and intrepidly stopped for a time the Church's career of blood and spoliation. Alas! that Julian lived so short a time, for he clearly desired—like all good modern rulers—that every subject of his wide empire should be protected in the exercise of all his rights—nay, fancies,—without fear or favour, provided always that these did not encroach on the rights of others. But this was a long step in advance of the Christianity of the day, and priestly teachings of all days.

Thanks to the advanced culture of laymen, we now breathe in peace under "the proud banner," so unjustly called that of "Saint George;" unjustly, I say, because after the low-bred fuller's son of Epiphanius, the fraudulent "vendor of bacon and salt stuffs"—the runaway convict and sacrilegious tyrant, who was finally lynched by the insulted and deeply aggrieved people of Alexandria; thanks, I say, to secular learning, and to laymen and civilization, alas, not to priests, churches, or faiths, that England's proud banner floats benignly over the shrines of every faith of man on earth, and watches lynx-eyed so that no one shall interfere with the manner any one choose to worship his God.

Faiths, to move permanently and for good, must progress with the mental calibre and education of men, and not by miracles or kingly sway, much though these may affect a nation for a time; so people went with Julian in the fourth century A.C., as they had done with Macedonian permission in the fourth century B.C., but by no means as warmly in the latter times as in the former; for philosophy had increased the bounds of the mental horizon, and in doing so had perplexed the thoughtful, and made the ignorant more than ever conservative. It was because the superstitions, miracles and stories circulated concerning the new incarnate God were too like their own and too common, that the masses felt disinclined to leave the old faith for the new. The anchors, however, were shifting and dragging; the people, not knowing exactly what awaited them in this sea of uncertainty, anxiously looked for any haven; and as a philosophical or spiritual one was beyond their mental powers, and miracles and incarnations common and agreeable to all their notions, they were fast drifting towards what zealous Christian propagandists and men in power asked them to believe in. The pauses on the road to victory, which an impartial reign such as that of Julian necessitated, were far from ultimately injuring the rising faith; these brought wisdom into council, making the rapacious and violent re-consider their ways and discipline their forces; regarding which, however, enough; as we have much to say about this in considering the rise of Christianity.

After Serapis of the Nile and Adonis of the sacred Orontes, let us dwell for a

moment on the exhibition of the same faith at Hera on the Euphrates; for no history of solar worship would be complete which omitted to notice the *Dea Syria*, or rather *Soorya*. Thanks to Lucian of the second century A.C., we do know a little regarding the temple rites of this consort of Sol. "The original temple," he says "was founded by Bacchus, because the dresses, paintings, Indian stones and ivory, &c., show that the founder came from Ethiopia;" by which we are not to understand the Upper Nile, but the land whence sprung those wondrous builders—the Kyklopians and Phœnician races. Lucian says that in his day the original temple had gone to ruins, and that the one he describes was erected by Stratonike, an Assyrian queen, whose step-son became enamoured of her, and that "rather than lose his child, the father gave up his wife and abdicated, retiring to Babylon." Perhaps this tale is based on some solar myth.

"The temple is on a hill in the centre of the city, surrounded by two walls, one old and one new, and faces the East, like all in Ionia. The porch or vestibule faces the north, is two hundred yards in circumference, and within it are the two phalli, each one hundred and fifty yards high." The writer probably meant cubits, of one and a quarter feet or so, which would still make the phalli lofty enough—one hundred and eighty-seven feet high; the area or vestibule in which they stood was of course an uncovered space, such as we still very commonly find in South Indian temples before the inmost sanctuary. Lucian says that "the riches of this temple were enormous," and that though he travelled about seeing many, yet "there were none of equal importance to it. Within it are very ancient works, costly ornaments, miraculous structures. . . . and deities who gave a clear sign of themselves; also images which sweat, move, and deliver oracles, as if alive." He here saw Dorketo—the half-fish and half-woman deity of Phœnicia—represented as a perfect woman; fish were sacred, to her, and therefore none of the pious would eat fish. So the dove is sacred to Semiramis, "and avoided as an esculent."¹ Syria or Soorya is "the same as Rhea, for lions support her, and she carrieth a tabor and a tower on her head, and her temple is served by *Galli*" (eunuchs), so called when serving goddesses, and clothed like females. On the two great phalli Lucian read this inscription: "*These Phalli, I, Bacchus, dedicated to my step-mother Juno.*" The Greeks had here also erected many phalli in honour of Bacchus in the shape of little men made of wood, with very large virilities (*bene nasati*) to which were attached strings to shake or cause them to vibrate. Such a figure wrought in brass was seen by Lucian on the right hand of the temple. Inside there was a female figure dressed in male attire.

The basement of this temple was four yards high, and mounted by steps. "On entering, it is found that the doors are golden; in the interior there is a blaze of gold ornaments, and the whole roof is golden. The temple is filled with delicious perfume, which is so heavy as to cling to one's garments some time after leaving the precincts. There is an inner raised temple within, which is, entered

¹ *Anc. Faiths*, II. 785. I am indebted to Dr. Inman for some of this, of which I only give the substance, not an accurate translation from Lucian. [Probably it has been Bowdlerised. — T.S.]

by a staircase; but to this there is no door. Any one may enter the outer temple, but the inner one is reserved for the most holy of the priests. In the inner chapel are placed the statues of Jupiter and Juno, to whom the hierarchs give another name, both being represented sitting, and made of gold; the latter is carried by lions, the former by bulls. The figure of Juno partakes of the characters of Minerva, Venus,

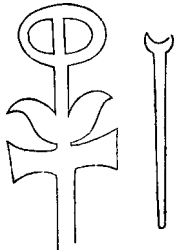


Fig 189—KEY AND LUNAR SCEPTRE CARRIED BY CELESTIAL VIRGIN--ANATOLIA

Luna, Rhea, Diana, Nemesis, and the Parcæ. In one hand she holds a sceptre, and in the other a distaff,” probably like those here given as held by the celestial virgin of Anatolia, “in which the handle of the crown passes through a lotus-flower, and divides the oval which represents the cross-bar of the key.” In the other hand this queen of heaven carries a staff with the crescent moon, has an embattled tower like Isis on her head, stands upon a lion, and is followed by an antelope.¹ The Dea Soorya had also a tower on her head, from which issued rays, and a zone round her waist

like Venus Urania. “On her head,” says Lucian, “is a stone called *Luknus* (Lychnus) or *the lamp* which shines brilliantly at night, and seems fiery during the day.

“Between the two statues (Jupiter and Juno) there is,” adds Lucian, “another, also of gold, but *without any peculiarity*, and this is called ‘*the sign or symbol*.’ There is great doubt about whom it represents; some taking it for Bacchus or Deukalion, and others for Semiramis, because it has a dove seated on the head. Twice every year it is carried in procession to the sea at the time of their bringing the water from thence.” In Russia we may remember that it is Christ, a chalice, or crucifix, which forms the principal part of the Neva processions, and I have no doubt but that “the sign or symbol” is the *Nishān*, or figure, which shows the union of the two—Jove and Juno, for it looked at once a Bacchus and Semiramis. Lucian had clearly forgotten, or never known the faith as we in India do. “On the left hand as one enters the temple (the proper right), there stands the throne of the Sun, but without any image of the Sun itself, for the Sun and Moon have no statues; the reason assigned being that it is a holy thing to erect statues to other gods, in as much as their forms are not manifest to us; but the Sun and Moon are evidently seen by all, and it is unnecessary to make the images of what we behold in the air.” Beyond the throne of the Sun, Lucian saw a clothed statue of Apollo with a long beard, and he remarks that all statues save this one are nude, which, as it is the deliverer of the oracles, and the figure the priests move about with, it is no doubt merely draped so as to hide sacerdotal trickery. Beyond Apollo was Atlas, Mercury, and Lucina; and outside the shrine was “a very large brazen altar and a thousand brazen statues of gods and heroes, kings and priests.” Within the temple precincts there were sacred oxen, horses, eagles, bears, and lions, all perfectly tame and three hundred priests ministered at the holy offices, all wearing white garments and felt caps. These annually elected a high priest, who alone wore the solar purple and golden

¹ *Anc. Faiths*, II. 191; Dr. Inman gives the figure from Lajard’s *Culte de Venus*. [There is a full description of the scene in Frazer’s *Adonis Attis Osiris*, chapter “The Gods of Boghaz-Keui.” —T.S.]

tiara. Besides these was "a great crowd of menial assistants of the sanctuary, including musicians with flutes and pipes, Galli or Sodomites, and fanatic or enthusiastic women." "The sacrifice is performed twice a-day, whereto all the attendants come. To Jupiter they sacrifice in silence; but when they make their offerings to Juno, they accompany them with music from flutes and cymbals, but no reason is given, probably because 'woman is the music of the spheres.' The sacrifices consist of bulls, oxen, cows, and sheep, but never doves, which are too holy to touch." In the sacred lake near the temple are innurnerable sacred fish, and on its shores many great ceremonies take place, and at those of the Vernal Equinox, some mutilate themselves.

There was one sacrifice from which the Jews probably borrowed theirs concerning Azazel. "The victims, whilst alive, are crowned with garlands, and driven out of the temple porch, and over a precipice, and so killed. Some of them sacrifice their children in the same manner. Having first put them into sacks at home, their parents take their children by the hand, beating them all the way, and calling them 'beasts,' and the poor victims having reached the temple, they are driven over the rocks to certain death. All the people have a custom of cutting their hands or their neck, so that all are marked with scars. The young men, too, allow their hair to grow until they arrive at puberty, when they cut it off in the temple, and leave it there in a vessel of gold or silver," which Lucian himself had done. This corresponds to the removal of the Bulla by Greeks and Latins, and its dedication to the Lares; the *Galli* and wild women correspond to the *Kedeshoth*, and *Kedeshim*, or male and female votaries of the Jewish and similar temples then existing all over western Asia and the greater part of India still

"Twice during every year," says Lucian, "does a man ascend to the top of one of the great Phalli, and there remain in prayer for seven days. The vulgar think that he thus converses nearer to the gods, and there can better pray for the prosperity of Syria; so they bring to the foot of the Pillar on which he is, offerings of gold, silver, and brass; and as the watchers at foot proclaim these, with the name of the supplicant, the man on the summit makes a prayer on behalf of him, and clanks a bell which gives forth a great and harsh sound." The ascent of the pillar is, of course, a difficult matter; Lucian describes it as done by chains and pegs by means of which also this "man of prayer" is fed. He was supposed never to sleep, but might sit in a sort of nest, framed by himself.

This great temple, of course, gave forth oracles; but, writes Lucian, not by means of priests and interpreters as in Egypt, Lybia, and Asia (minor), for this Assyrian Apollo moved himself alone, and gave his own oracles, that is. walked about alone. "Whenever he wishes to speak," says Lucian, "he begins by moving about on his throne, and the priests then lift him up. If they fail to do so, he begins to sweat, and agitates himself more and more. When they take him up, he makes them move about according to his will, till the high priest meets him and propounds the questions to be solved.

If the inquiry displease him, he retired; and if he approves of it, he incites his bearers to go forward, and in this manner they collect his answers. The priests undertake no ordinary or sacred business without thus consulting him. He gives out the predictions concerning the year, and instructs then about *'the symbol'* and when it ought to make its procession to the sea." Lucian is not, however, always trustworthy; for although he speaks of the credulity of the vulgar, he was easily deceived himself, saying he saw the priests on one occasion "lift the god up, when he threw them down, and quitting their shoulders, walked by himself in the air." I am not clear as to the actual "deliverer of the oracles," although I have read different translations of Lucian; from these I have culled what seems best to convey his meaning. He most particularly explains that "neither the throne of the Sun or Moon have images;" that beside the empty throne of the Sun, there was in the inner "Holy of Holies," the great Trinity, of which the centre God or figure was evidently the most important aspect of the whole shrine; it was a mysterious "Sign or Symbol"—clearly the Phallus, or a Jupiter Amon, Eduth, Baitulos, or Lingam euphemised into a statue of gold—"without any peculiarity." None of these spoke, it seems, save the bearded Apollo in the recess.

Asyria and Babylon may be regarded as holding even more strictly than Egypt, to Solar worship,¹ or, perhaps I should say, Tsabeanism—as embracing "all the host of heaven." Research proves that the very bricks of the great palace disentombed at Birs Nimrood were coloured, to represent the fancied planetary hues of Saturn, Jupiter, Mars, Sol, Venus, Mercury, and the Moon—in all seven colours; and Herodotus specially mentions also the seven-walled and seven-coloured palace of Median Ekbatana. All these Babylonian gods, like Elohim and Jahveh, had their peculiarities, sacrifices, appointed festivals, and distinct priesthood; and also, says Sir H. Rawlinson, their Arks and Tabernacles, that is female energies.

From Herodotus we gather, that in his day the Assyrians for the most part worshipped only two gods, Dionysus and Urania, that is, the sun and moon;² as did the Arabians Orotal and Chand—the disk of gold, and the diskus of silver, the former of which the Persian Aryans translated into *Zartushti*, or the golden disk, after whom they called their prophet Zerdusht, which the Greeks changed to Zoroaster—the Messiah or Sun-God. Berosus, as quoted by Syncellus, makes Zoroaster the first king of the Babylonians, clearly showing us that Zerdusht in earlier days was a purely solar term, like Bel, Ba-al, or Al, the first phallo-solar God, or God-King of all these peoples. Egypt also meant the same, whether Am-on or Osiris was spoken of; in the former name, the meaning "Secret," or "God of the secret parts," is implied, which may signify merely the subterranean Lingam *form* which is usually hid away deep down in a secret place of the temple, whilst some figure, statue, or other euphemism represents this to the public. I wish now to draw attention in the Jewish scriptural terms Milkom, Molok, Kiun, or Chiun, and Rephan, or Rephaim, which some theologians and their

¹ *Jour. R. As. Soc.*, xvii. 11, p. 23.

² H.F. Talbot, *Jour. R. As. Soc.*, iii. 1, 1867.

critics, I think, have much misunderstood, and often erroneously confounded with Chemosh—the Sun.

Malek, Malki, Melik, or Molok—words known to us still all over the East as “Lord” or “Master,” the Greek *Kurios*—were terms of respect applied to all honoured or revered Gods or persons, and, of course, therefore, to the Sun. We see this word in “*Melchisedek*, the priest of the Most High God,”¹ for this name is really מלכ־צדק, M l k i – Z d k, or *Malki-Zedek*, the Lord or “Sun of Righteousness,” and as the high priest, he was a sort of demi-god of *Is-ra-el*; nay, in the opinion of orthodox and learned commentators, he represents Saturn. In the margin of *Bagster’s Bible*, we have the following note against Amos v. 26; For “*Tabernacle of your Molok*,” read “*Siccuth your king*;² that is, “*Sikut of the king*,” which by metathesis we may read *Siktu*—in Sanskrit, *Sakti*—the *Agni Mandalam* or *Pudendum* of the God. This, as is customary with Eastern writers and speakers, is repeated in another form in the next sentence, as “the *Kiun* of your images,” which Rabbi Cahen, in his excellent but sometimes obscure French translation, renders “*et la representation de vos idoles*.” Bagster’s note to this, however, is very valuable, though he mistakes the *Sakti* or *Kiun* for the male Deity. He reads *Chiun* כיון as the “Arabic כיוון, *Kaiwan*,” which denotes Saturn, though rendered by the LXX. *Ῥαιφαν* (*Raiphan*), and in Acts vii. 43, *Ῥεμφαν* (*Remphan*), probably the same as the Koptic *Repham* of same import.”³ Some have sought to translate *Kiun* as “*Pedestal*,” but I read the passage thus, “Ye have borne the *Sikut* of your M l k k m (God-king), and the *Pedestal* of your idols.” Fürst is in accordance with Bagster’s “Note” above, and mentions כון *Kun* as the root, signifying “to be firm,” “upright,” &c.; but this is owing, I think, to want of knowledge as to the lore and the hermaphrodite character of these gods, whether of Siva and his *Sakti*, or of Pallas or Herm-Athena. It appears to me Parkhurst has expressed the meaning, though he does not grasp its import. He calls *Kiun* the “burning” or “shining” one, “the resplendent seat or throne whereon their idols were placed,” and connects it with *Kuin* כוין, *Windows* which admit *heat*,⁴ all very specific, and suggestive. The italics are those of the reverend writer.

Both *Kiun* and *Kuin* seem closely connected with *Chivi*, *Siva Kivi*, *Kiwe*, or *Kiwem*, &c. *Siva* is often called “the one-eyed god” because wearing the very peculiar oval eye of his *Sakti*—*Parvati* on his head. *Molok* had also a star on his forehead.⁵ The image of Julius Cesar, says Suetonius, was depicted with a star on the crown of his head; and we know how fervently he worshipped *Venus Genetrix*, offering to her symbolical shields inlaid with pearls after his victories.

Molok, *Milkom*, *Rephan*, and *Ramphan*, then, are all clearly the same God or different features of Saturn in his male or female energy. Bagster⁶ says, that in later days, he had a form hateful to the educated Rabbis—viz., the head of a calf (young Bull) adorned with a royal crown and the body of a man, and that he sat upon a throne of

¹ Genesis xiv. 18. Cf. Vol. II. 599-602.

³ See Kircher *Lingua Egypt. Restit.*, p. 49.

⁵ See Godwyn’s *C. and Eccles Rites*, p. 151.

² [NIV has “shrine of your king.” — T.S.]

⁴ *Heb. Lex.* of 1807, p. 310.

⁶ Note to Lev. xx. 2.

brass with arms extended as if to embrace all. His body had seven compartments for the reception and consumption of the following; 1st, Flour; 2d, Turtles; 3d, a Ewe; 4th, a Ram; 5th, a Calf; 6th, an Ox; and 7th, a Child; so that the priests and people clearly offered to Molok what all men loved and sought for from Saturn. Diodorus says that the Carthaginians—descendants of the Canaanites, offered these sacrifices in the same way; and the Jewish writers often assure us that Milkom was the favourite of the Amonians, the Ashtoreth of the Zidonians, and the Chemosh or Sun-god of the Moabites.¹

Kircher and Lamosius call *Kiion*, Saturn, whose star, in the languages of Persia and Arabia, was *Kieran*, and in Egypt Remphan or Rephan. This god, as connected with the Dead and Darkness, has much perplexed those who do not know or remember that the female energy is the Womb, Darkness or Night; for not only the Sun-gods but all must go at one time or another to Ades or the wintry resting-place of the seed, from which in due time springs forth new life. So Besnage learns from other sources that *Kieran* is the Moon. Parkhurst reads the disputed passage “the *Kue* (כֹּוֹה) of your images and glory of your Aleim,” insisting that the root here is “to burn” and not *Ku* (כֹּו) to “establish.” My readers will note that “the Establisher” is Sol or his emblem, and that here again we have the fertile root Ko or Koo, which are clearly of the same source as Kuthite or Cushite names.

We have a Venus-Remba who is Venus-Marina, or *Bávani* the wife of *Bávana*, whom Jains call *Parasva-Nāt*, and his wife Bamāni, all which names I have shown have a clear connection with Parnassus and its Delphic *abyss*, as Vernase or Benares was the *locale* of the Deity’s very loathsome crypt.

Its requires very careful attention to, and often considerable knowledge of this lore, to discriminate between the God and his Ark or Throne, as we even see in the Keltic tongues dying out around us. *Cluain* in Irish is a “meadow” and “woman,” just as Isis is the Delta or garden of the Nile, and *Cluanir* or *Cluanaire* is not only a male but a “Seducer.” The roots here are *cloth*, a stone, and *An* or *Ana*,² the mother of the Gods. So *Tara*, *Tor*, or *Tower*, is apparently connected with Star; for on Tara stood the great Stone of Ana, the *Ish-tar*, where, from the earliest dawn of Irish mythological story, Koothite and then Keltic rites were performed, and very probably, as asserted, as early as 1900 B.C. On this *Tar* or *Stara* we are told a Pontifex Maximus and College of Ecclesiastics, if I may use such grand terms, existed in 700 B.C.,³ being established by “Olan Fodla of blessed memory.” who recovered the wonder-working stone on which our monarchs must be crowned. The “inspired” Jewish writers assure us that their tribes carried about *Kuins* or *Ku-ions*⁴ in Arks, whereby we know they only imitated the surrounding nations. No people went about without their little gods or images, or sacred symbols, indeed numbers of pious Christians still carry these with them.

¹ See 1 Kings xi. 33, and elsewhere.

² Keane’s *Towers and Temples of Anc. Ire.*, p. 69.

³ *Tow. & Tem.*, p. 37.

⁴ The Greeks called the Star which denoted returning fertility *Kuon* or Sirius.

Pope Gregory wrote: "The bishops themselves brought their images with them to the councils, for no good man ever took a journey without them."¹ Nor did the Jews move unaccompanied by their Ark and its "Testimony," stones and charms; without "the Ark of this Eduth" the walls of Jericho would never have fallen down.

It has been urged, but not on sufficient grounds, that researches do not admit of our saying that *Remphan* was Egyptian for *Ki-ion*;² but surely the LXX translators of the third century B.C. would, we may reasonably suppose, understand such a name and subject much better than orthodox Egyptologists of these days. The facts also now known regarding Egyptian Gods and their peculiarities bear us out in identifying the *Ki-ion* or *Ki-un* with one of the Egyptian Venuses or their Signs. The objectors also acknowledge that Egypt usually worshipped *Renpu* or *Rempu* and *Ken*, together; also *Anta* and *Astarte*; and that *Ken* was always a nude Venus, which last is usually considered by rude peoples as sufficiently represented by the emblem. At Memphis she appeared nude, standing on a lion, giving offerings or emblems to Chem and to a foreign god—both deities standing on a house or ark with a door. Chem has his scourge upreared, and from his Ark spring Lotuses or seed-vessels, whilst the other god carries the Quiris and Crux-Ansata as "emblems of future life." The Scourge and Javelin show that Prakriti or Nature is to be urged to activity. The foreign god has a stag's or dog's head with long ears, where Egyptians usually have the Sacred Asp. *Ken* is evidently the Syrian name and form of the Egyptian consort of *Khem*—Productiveness; and, wherever so worshipped, it would be with such rites and practices as belonged to *Mulita* of Mesopotamia or *Asia Minor*. The writer in *Smith* thinks that the thoroughly Shemitic appearance of *Renpu* points to an Arab source; the worship of *Baal* and his *Venus* (*Sakti*), he says, was common in the desert and lower Egypt, so that we are sure the wandering Edumean slaves of Egypt would freely and fondly adopt these.

The Greek showed a higher form of *Venus*, as in Fig. 191 which for the sake of contrast I place beside the early rude Babylonian "Maya and child" as seen in Rawlinson and others.⁴ India has an abundance of the like, but I have not observed anything so striking as this silver statuette (Fig. 191) from Lajard, where she holds

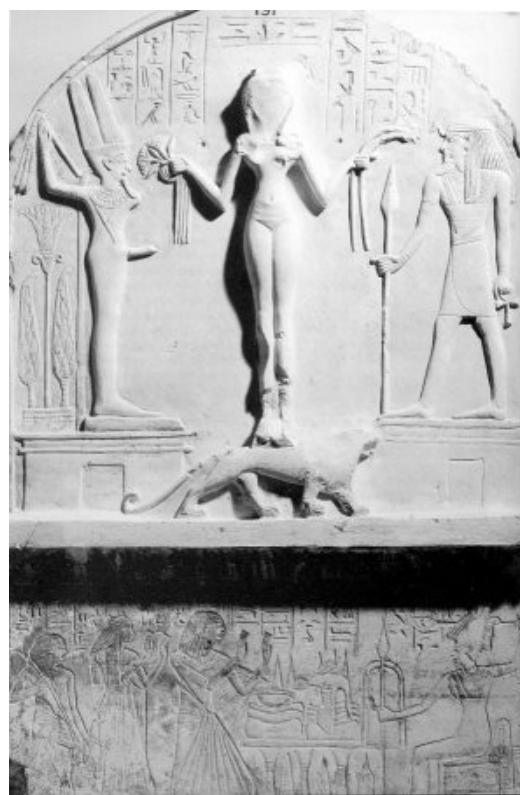


Fig. 190.—KUN OR VENUS. PASSION OR FERTILE FORCE

¹ Earl Chichester at the Church Congress of 1874.

² *Smith's Bible Dict.*

³ *Sharpe's Egypt*, p. 62, Fig 81. [The drawing of the stèle (from Sharpe) was contemptibly Bowdler-

ised and is here replaced with a photograph. The readings *Renpu* and *Ken* are both doubtful. — T.S.]

⁴ *Anc. Mons.*, I. 140 ed. 1873; see here also the *Venus*. [p. 176 ed. 1862; from Layard, *Nin. & Bab.* p. 477.]

an apple in her hand and rests upon an “upright stem, round which a dolphin (*δελφίς*, connected with *δελφύς* “womb”) is entwined, from whose mouth comes a stream of life.”¹

It was natural that wandering tribes who carried about a *Kiun* and *Eduth* in an Ark would halt in passing, and worship the conical mounts Sinai, Horeb, Hor and

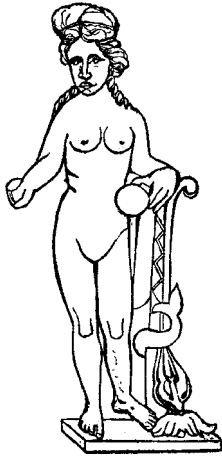


Fig. 191.—VENUS WITH APPLE.



Fig. 192.—ASYRIAN MARY

Nebo, Peor or Phegor around which they saw the grandest phenomena of nature; for the fierce storms of thunder and lightning which sweep tempestuously over the sandy plains, are arrested by, and play more than ever fiercely around these lofty mountain summits; and here, accordingly, the desert tribes have ever related tales of wonderful *seances* with their gods. At Peor we hear a good deal regarding “eating or doing the sacrifices of the Dead” or *Muthim*, מוּתִים, which a writer in the Psalms tells us is the meaning of “joining unto Ba-al-Peor.”² The Hindoo has “sacrifices to the dead,” called *Shrāda*, by which he considers his relatives

can pass safely through various intermediate stages of existence. There were no dead relatives however on Ba-al-Peor; but there were Kala or Kali, Siva or Parvati—those Generators who also destroy—“the grave or Hell,” and to them such sacrifices were due. “They made a covenant”³ to *Muth*, מוּת, and *Shal*, שָׁאֵל, “Death and Hell,” the word *Muth* or *Mut* being the same as *Mutim*. All who have looked into Indian Mythology will remember the very common form in which Siva is worshipped whilst in the act of creating as well as destroying. The figure is too gross to be given, but he is shown stamping out creation in the fierceness of creative desire.

As regards the *Rephain* or *Rephaim*, we are told they are classed with “the chief ones of the earth,” the translators of Isaiah xiv. 9 erroneously rendering *Rephain* as “dead.” The passage really means that “*Sheol*” (‘Hell’) is to be stirred up as the oppressors of Jahveh’s children enter,” and that the *Rephain* will then criticise the new arrivals in Hell, for this writer in Isaiah evidently believed that these *Rephain* and “all the kings of the nations” here “lie in glory, every one in his own house,” and that the new comer on this occasion is to be “cast out of his grave,” and “go down to the stones of the pit.”⁴ The *Rephaim*, רִפְּאִים says Job, are “formed under the waters with the inhabitants thereof,” who, it is supposed, are the giants or *Nephelim*. Similarly, the writer in *Proverbs* says these *Rephaim* are in *secret waters*, and in connection with Hell or *Sheol*. Generally we gather that they are not good, and Isaiah says that they will again come forth at the resurrection like a dead body.

¹ Inman’s *Symbolism*, p. 55. [Edn. 1874.]

² Read Ps. cvi. 25 in connection with Numbers xxv. 3.

³ Isaiah xxviii. 15.

⁴ Read on this, Isidore Heath’s Phœnician Inscriptions; Job xxvi. 5, 6, Prov. ix. 18. and Is. xiv. verses 9 to 20, and xxvi. 19. [The passage in Isaiah is a polemic against the neo-Babylonian kingdom, as is clear when it is read in context. — T.S.]

Thus, then according to the inspired writers, these kings and great ones lived in or near hell, and clearly did not waste away or dissolve into gases as we have been usually taught to believe is to be the case with all flesh. It is urged by some that "hell is unfortunately used for Sheol . . . that it would be better to render it grave, pit, a depth or the centre of the earth."¹ In these days, however, investigators do not trust to one or even several translators, and to the careless multitude one word is nearly as good as another; nor would it satisfy any reasonable man to know that all the great ones of earth—whether Rephaim, Nephelim or giants—rested in the centre of this globe!

Sheol was considered by the Babylonians, says M. Lenormant, as a world of seven spheres, and was clearly a solar idea, corresponding to the seven days of the week, or seven planets; and from Babylonian learning, St. Paul and the Arabians probably got their ideas of "seven heavens." Mr. Isidore Heath shows that Jewish nomenclature rested not upon a theory of creation but upon planetary influence: "not only is the redemption from Sheol found to exist in the early Babylonian Epic, but a peculiarity in the case is that the Christian statement in the New Testament² is utterly incomprehensible, except in conjunction with that Epic. St. Peter does most clearly couple together the preaching unto the spirits in prison with the flood in the days of Noah."³ These Spirits of the prison (?) were only "sometimes disobedient," but "the long-suffering of God waited in the days of Noah"—a vague and mysterious statement!

The Babylonian Epic tells us that "the Universal Mother" lost "her Lord of Life in the days of the flood," as Isis lost Osiris in the beginning of the winter solstice (end of September), when the floods of the Nile cover all the good lands of Egypt. The Tyrian inscriptions show that Phenicians and Jews had the same views in regard to the Rephaim, and the divine *persons* comprised in their idea of God, but this was not an *individuality*. The former spoke of "our lady *Tanit-Pen-Baal*," the *Pen* being merely an image of Ba-al such as they moulded or sculptured, and probably rather grossly. Phenician inscriptions also show that these people had the same rules for offerings and sacrifices, &c., as is commonly supposed to have only obtained among the Jews.⁴

Although a temple at Marseilles is called Ba-als, yet the worship is to the *Els*, *Elohim*, or Solar gods generally; Plautus⁵ has *Elonim* not *Eloim*. *Milcom* or *Milco-im*, bears the same relation to *Molok*, as *Eloim* to *Eloh*;⁶ so that if *Molok* is an angel, *Milco-im* is an assembly of angels, and therefore *Elohim* signifies the *gods generally*, and *Jhavh* or *Jehovah* is neither greater than, nor different from *Elohim*.⁷ "Eloh seems to mean essentially in *Semitic* that which one swears by (as when Abraham made his servant take an oath). *Jehovah* is a future, from 'havah,' as *Natura* from *Nascor*, and

¹ Smith's *Bible Dict.*

² 1 Peter iii. 19.

³ *Phen. Inscrip.*, p. 34. *Ibid.*, pp. 40 to 52.

⁴ See Mr. Isidore Heath's translation of "*Tariff of*

Masses or Fees authorized at the Sacrifices to Eloim in the Temple of Baal at Marsailles."

⁵ *Poenulus*, Act v., verse I.

⁶ *Phen. Inscrip.*, p. 54.

⁷ *Ibid.*, p. 57.

φύσις from φῶς.” Thus the conclusion arrived at is, that though the Jews changed the name of their principal deity from Elohim to Yahveh about the seventh century B.C., yet the idea expressed was only a little more Solar, and less Phallic or generative. From a Phenician inscription, which Mr Heath calls “The Carpenters,” we observe that a priest—*Ta-ha-pi*—of “*Osiris Eloh*,” when seeking the divine blessing on his child, calls the great god *Osiris Eloh*, which was the very name given by the ten tribes to the god of the two tribes. “*Jehovah Eloh*,¹ in the version used by Ephraim, corresponds to *Jehovah Elohim* in that used by Judah and by ourselves:” so that *Osiris-Eloh*, and *Jahveh* or *Jehovah Eloh*, are precisely the same, *Eloh* merely meaning *a god*, whilst the prefix *Osiris* or *Jahveh* denotes his nationality. Accordingly, we find that

With the two Tribes,	“ <i>Thy God</i> ”	was	Eloh-ik
„ ten „	„ „	„	Elohim-ek.
„ two „	“ <i>Our God</i> ”	„	Eloh-i-nu.
„ ten „	„ „	„	Eloh-nu ¹

The natural inference, then is, that from Abraham to Samuel the tribal god was *Eloh*, but as there were several, then that *Elohim* was the common term used;

Abraham, say	1900	B.C.
Samuel „	1100	„
Septuagint „	3d century	„

that from Samuel to Ezra, and to 250 B.C., or the lifetime of those who wrote the Old Testament Scriptures in the Spirit of Ezra, the tribes too to an *intensely personal* *Jahveh* who could not only “hear and see,” but “eat and smell.”² In the second century B.C., as education advanced, this *Jahveh* became a spiritual but still very personal god; and his solarisms decreased, except in the matter of temple rites, sacrifices and vestments. Another conclusion from the above is, that the Jews had no *Jehovah* for 3,300 years, and that they then rejected their “first love”—*Eloh* and *Elohim*—to follow this new god or form of Sun-God. The disruption of the ten from the two tribes, or rather the heresy of the latter, very probably brought about the quarrel which took place in the days of Nehemiah. It was natural that the ten tribes should oppose the rebuilding of the Hebron shrine by those who no longer spoke only of *Eloim*, *Helo-him* or *Elohim*, and therefore Christianity owes much of its God and God-ideas to Phenicians and Samaritans. All this strengthens the argmment as to the God Christ called upon being *Elohim*.

In regard to *Rephaim* meaning “giants,” we know that aboriginal races often went by this name; they were called gorgons, imps, fiends, &c., and in India, “fierce monkey tribes.” The Syrian aborigines clung longest to the valley which runs from Jerusalem to Bethlehem, but *Rephaim* also dwelt in a valley N.W. of the capital, and on the adjoining high bare “commons” or wild heath lands, where no doubt they long levied black mail and were much feared. The writer of Joshua calls them giants and connects their place with Hinnom,³ famous for its fire rites and sacrifices; but in xviii. 16,

¹ Phen. Inscip., p. 93 and see Gen. iii. 21.

² Strongly expressed in Deut. iv. 28 and elsewhere.

³ Josh xv. 8. This was the western seat of the Empire of Kepheus of pre-Noachian days. [NIV leaves *Rephaim* untranslated here. — T.S.]

we see that these giants were also to be found in the wooded province of the Perizzites, which embraced all the country north of Jerusalem, from the Jordan to the coast. Their own name (Pe-Or-Is), and those of their hills and towns, belong to a Phallic, Fire and Serpent-worshipping race. Prominent and central were the bare, rocky, sterile, but holy mounts of Ebal and Gerizim, on which last the Paskal sacrifice is still held;¹ and separating them was the sacred vale of Moreh, Ephraim, Shiloh, Tapuab, and Ba-al-hazor—all marking the faith of the country.

From Gen. vi. 4, we learn that “the sons of God came in unto the daughters of men,” and begot *Nephelim*, which the LXX call giants, also *Gibborim* or “mighty men,” The word *Nephelim* comes from (נפֿל) *Nephal*, “fallen,” or “thrown down.” In Gen. xiv. 5, we have Rephaim (רפֿאים) usually considered as a giant race; the word being from *rapha* (רפֿא), ‘to heal;’ it may mean strong and healthy men. This then, with what I have said at page 522, is all we have to guide us in trying to make out the meaning of Gen. vi. 4, and no comments which I have seen are satisfactory. The language seems to be metaphorical, and to refer to inter-marriages with Aithiopians, Khets, and other Turans, or to wintry solar phenomena, as so much of the very early biblical books do; although I can by no means agree in going to far in this respect as Sir William Drummond.²

Nephal is “to fall;” like clouds during rain, as we may understand when we read that the blood of the Titan giants fell in the great war, and fertilised the earth. And here I must approach subjects and countries which at first sight may seem foreign to the topic in hand; but the fact is, that the Jewish writer of the first eight verses of Gen. vi. (a Jehovist, and not Elohist)—in his anxiety to explain the cause of the various flood-legends, which the simpler-minded Elohist had described briefly,³ and in his efforts to find some graphic incidents as to the cause of the flood—has, undoubtedly, combined various floating allegories of solar phenomena which the more learned peoples around him understood in no mundane or concrete form, such as he quaintly depicts in verse 2 and 4. The *Nephelim*, נפֿלים, or giants seem to have sprung from the same idea as Skandinavian *Nipheim*⁴ which is the nebulous or cloudy home of their



Fig. 193.—THE NEPHILIM; TOR ATTACKS THE GIANTS

“giants.” *Jötun-heim*, or “giant-land,” surrounds our world, said our northern ancestors, and they brought all this lore from north Asia. It is a northern land of ice-bergs and evil elements, surrounding and ever and again bursting in upon the fertile energies of earth,

¹ Stanley's *Sinai and Palestine*.

² *Ædipus Judaicus*

³ As from verses 9 to 14, and 17 to 22

⁴ [More usually Niflheim (“dark world”). — T.S.]

and holding wicked communications with, or doing evil to the daughters of men. For the Sun and Saviour of his people is pictures as in Fig. 193, ever waging war valiantly against these *Nephelim* or giants, and using his mighty hammer—"the crusher and former"—to drive them back, and uphold the continuity and fertility of the earth and its race. He dies, however, in the fierce struggle with dark cloudy November, but vanquishes as the youthful sun of the early spring solstice.¹ We shall see this clearer hereafter.

Truly these giants were in the earth in those days, and they "dwelt in deep waters," far down in the Abyss, as the Rephaim are pictured doing; moreover, it is only Sol who can raise these up *from* the earth, which he does by his warm rays; and thus they are united together, as it were, with the daughters of men, that is, with the prolific energies of earth, for without cloud and sun there can be no productiveness. The writer of the first seven verses of Gen. vi. labours to describe how wickedness had increased; and how Jahveh, the Solar-God, thought it necessary not only to impose a limit of a hundred and twenty years on human life, but to destroy all creation, because its productive energies had waxed too strong. On this account, *Hela*—the evil or sterile principle of nature, with which the Rephaim are associated in Sheol, were called upon to act, and the winds of Ad-es (God of Fire) or Hades, had to repress the "*Elater-Pelagonōn*"—or the mighty sun, "scatterer of the earth-born giants." All this is in entire accord with ancient Norse story. *Balder*, the bright summer—whose armour was invincible even to the gods, except in one spot—is pierced by the mistletoe or *mistiltein* (meaning the severity of the winter solstice, when alone it is ripe), a poor weakly shrub, pictured as growing in Ades, or the west. This is thrown by poor blind Hoder, but guided by Loke, King of Hela; and thus the bright and ever good Balder ends in getting the most distinguished place in the palace² of Hell, where, as Isaiah says, "the chief ones of the earth sit each in his own place."³ Hel, or Hela, seems sometimes to mean *Muth*, or 'death,' not always. Let us try to see what the ancients in the days of the Septuagint translators thought in this matter of giants, Nephelim, and sons of men and of God.

As Kallimakus was librarian to Ptolemy Philadelphus 260 B.C., and therefore likely to know whatever was known as to sacred Jewish books in Alexandria, and indeed likely to have been one of the LXX translators, if such was the number, it is of consequence to remember here that the Greek LXX renders the Hebrew *Nephelim* of Gen. vi. 4, Γίγαντες, or *giants*, that is, titans, which Kallimakus calls *πελόγενο* or "earth-born ones," and describes his Jove as the *scatterer*, Ἐλατήρ, of such; meaning, of course, that the sun lifts and disperses the clouds which spring from the earth. The translator of the Hymns of Kallimakus, in a note to the first verse of the hymn to Jupiter, writes:⁴ "It is well known to the learned reader that the descendants of Cain are distinguished in scripture by the name of *the sons of men* or *Adam*; those

¹ [Thor dies at Ragnarök, but so do most of the rest of the Æsir. — T.S.]

² Mallet's *Northern Antiquities*, II. 150.

³ xiv.

⁴ *Hymns of Kallimakus*, by W. Dodd; Walters, Fleet St., Lon., 1755.

of Seth by the name of *the Sons of God* (Gen. vi. 2).” “God formed *man*,” it is said, “of the dust of the *earth*” (Gen. ii. 7), in which the word *man* is *EADM*, signifying “*Adamic*,” and the word *Earth* is *EADME*, or *Adamic-Earth*, in Hebrew *Hadmeh*, *האדמה*, very closely connected with *Adam*, *אדם*, and with our present Hindostani *Admi*, “a male” or *Lingam*. It is therefore clear that we have giants or *Nephelim*, as “Sons of men or *H-Adam-h*,” who are not of the race or religion of “the Sons of God,” or the descendants of *Shem*—“God’s chosen people,” the Jews. *Cain* was the subduer or tiller of the earth, who left the man-god *Adam* to settle in fertile lands, and the story goes on to say that the *Shemites* were further scattered all over the earth.

Some derive our term *Devil* from *Niphel* or *Nevil*, for *Nivl* is also “the wind that blasts” or obstructs the growth of corn; and it used sometimes to be written *th’evil*, which is *D’evil* or *Devil*. In *Egypt* we have the same idea in fierce *Typhon*, to whom sacrifices were abundantly offered, in the hope of appeasing him. The word is said to be derived from *Theu*, “wind,” and *Phou*, “pernicious.” It was strong and scorching, and in its violence was called a *giant*, *Apoh*;¹ in modern *Egypt* it is *Merisi* or *Khamsin*; Arabs call it *Sem*, or poison, a word we erroneously use in reference to “*Shemitic*” languages and *Shemites*, who are however not called after a poisonous, but a *Shams* or *Solar* faith. *Horus*, the young sun, was represented towards the close of *Typhon*’s reign as rising from his hiding-place near *Lake Butis*, and “attracting beneficent vapours to return them back as dews,” which *Egyptians* called the tears of *Isis*; he is the caller forth of *Etesian* winds, which begin, as he increases in strength, to repel the southern storms.² It is *Horus* who in *June* drives the *Nephelim* or giants to the high summits of the *Abysinian* mountains, where they are forced to deliver their fertilizing rain; this, tearing down the light rich soil of the highlands, bears it away to spread abundance over the heavy dark soils of the delta.

Babylon called *Typhon* or *Winter*, *the Boar*, because he loved wet, and even frozen places; they say he killed *Adonis* or the fertile sun. Curious enough, our Northern *Nevil* or *Nephel* seems connected with the wife of *Typhon*, whom *Egyptian* priests called *Neph-thys*, and said was sterility, until “*Osiris*, deceived by appearances, had commerce with her,” and through forgetfulness left with her his *Lotus-crown*—emblem of fertility. From *Neph*, country, and *Theu*, wind comes *Nephthys*,³ which is all that barren tract of sea-board land between the *Nile* basin and the *Red Sea*, and from *Syene* to the *Mediterranean*; as it is not defended by mountains and greatly exposed to the *S.E.* winds, *Nephthys* is, here, says *Savory*, “the barren wife who wantons at will, and rolls the sands of those vast solitudes over the plains of *Egypt*.” The adultery of *Osiris* takes place when he, the *Nile*, overflows beyond the fertile *Isis*, or meads of the land of *Egypt*, on to those barren sands, which then produce the *Lotus*, and discover to *Isis* the excesses of her Lord.

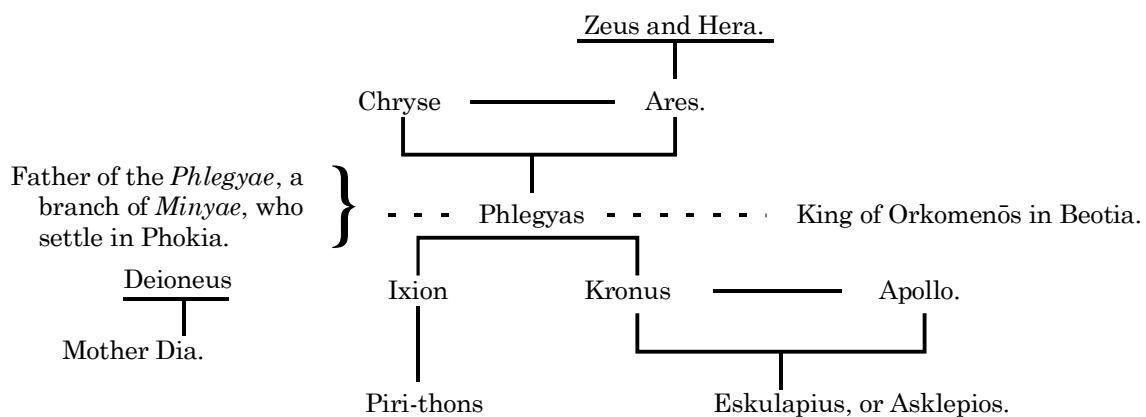
The *Greeks* called their *Kentaurs* “cloud-born giants,” which *Ixion* also was; and they placed the chief city of their *Nephelim* in *Thessaly*. The *Greeks*, in fact, were

¹ *Savory’s Letters on Egypt*, II. 417.

² *Ibid.*, p. 421.

³ [This etymology is nonsense; *Savory* was writing when no-one could read the hieroglyphics. — T.S.]

“descendants of Hellen, by a woman named Nephele, whom Athamas was supposed to have married; and however obscure the history may be, the purport of it is plainly this, that the Hellenes and Phrygians were of the Nephelim or Anakim race.¹ The Arkites had the name of Kentauri,”² for arks and clouds signify the fertile principle. “Bu-Kentaur was a common Amonium name for a boat, and the Veneti (Kelts) at this day call their principal galley the Bu-kentaur.”³ In fact, the Ark has been called a Kentaurus. “Chiron was said to be son of the Centaur Cronus, but the rest were the offspring of Ixion and Nephele.” The Kentaurs are described by Nonnus as horned, and “as inseparable companions of Dio-Nysus.”⁴ Now this *Kir-on* was simply a Sun-tower, Sun-stone, or Lingam—the Toth or obelisk of Nephele in Thessaly, very similar to the Mino-taur of Crete, and the *Tauro-men* (Man-bull) of Sicilia.⁵ *Kiron*’s priests were the Kentauri, who, to denote their worship, wore horns on their caps, as those of Jove and Mars; all Palatine priests wore conical hats with a tuft at base and a phallic rod or spear in hand. See Fig. 66, II. 1, page 185, and Chapter on Kaldian Faiths, where these one-horned men play an important part. Kiron of Thessaly was called *Kahen-Taur*; and here—at the foot of the pillar of Toth, as used to be in Egypt, were founded colleges of learning and justice, where jurisprudence was taught and law administered, so that Kiron was said to have been *φιλοπρονων και δικαιοτατος*.⁶ The story of Kentaurs being the offspring of Ixion and Clouds is a true solar idea, although I will not stop to consider to what root we might reduce both Ixion and his father Phlegyas; but the mythic genealogical tree is too interesting to pass, being briefly this:



Here then from a Lingam-Yoni and solar root, we arrive at pretty nearly historical personages devoted to Fire in P’ur-thos, and to Sun and Serpents in Eskulapius, and all much connected with Arks, Omphi, and the Phokian shrine. Ixios was a name for Apollo, and by a phantom resembling Hera he became “the father of a Ken-Taur,” that is, the Kentauri, who lived on Mount Pelion, another very solo-phallic name. Hera’s phantom is sometimes called a Cloud, and the progeny—very properly conjoining their father Sol’s name with their own, were known as the Hippo-Kentaurs, who lived

¹ Bryant and Holwell, p. 288. ² p. 51. ³ Bryant, II. 441. ⁴ Holwell, p. 94. ⁵ Hol, p. 112.

⁶ Bryant and Hol., p. 113. *Kahen* is a title of honour, as when Osiris is called *Kahen-Sehor*.

on Mount Peli-on, overlooking the gulf of *Pegasis*—a triple solar connection. But enough; this establishes the prevalence of solar ideas over all Asia Minor, including the parts occupied by Jews and other Shemites.

From these heavenly giants we are naturally led to remember the more or less mythic earthly ones, who appear to have been common in Syria. The Scriptures call the Emims, who lived about Shaveh-Kiriatham, a giant race,¹ beside whom the people of ancient Hebron—the Anakimæ—the “chosen tribes” were like grasshoppers.² We hear also of the Zuzims, whose chief town was Ham, between the Rivers Arnon and Jabok. The Jhaveh liked and made use of giants; he was to “call them in his wrath and take vengeance on his enemies;” “he would destroy the power of Egypt,” he said, “by the sword of his giants,” showing how necessary “giants,” “Rephaim,” “strong men” were, nay, even Satan, for the carrying out of these Purposes.³

The orthodox Godwyn considers Molok, Baal, and Saturn as one, or phases of the one Solar Fire-god, who was the special favorite of the Amonite and Moabites, but who was also worshipped and duly sacrificed to, in the valley of Ben-hinnon. He says: “the seventy elders translate Malak—*Archon Basileus*, Adram Molok, and Anam Melech.”

With the Jews and Phenicians he was Baal-Samen or Shamain, that is Lord of heaven, Jupiter or the Sun; and his female was the moon, Queen of heaven. Sankuni-athon, Plato, and Eusebius, all acknowledge this. Saturn was also a hollow God to whom children were sacrificed; and on such occasions *Tophs* or drums were beat to prevent parents hearing the cries of their offspring; hence the valley came to be called *Gehenna* or the “vale of crying or roaring.” Bullocks, calves, and lambs were Molek’s *usual* offerings; children his “*extraordinary*” ones.⁴ It is very important to observe that the learned Porphyry, who had travelled all over Asia and India, seems to have considered *Saturn* and *Is-ra-el* the same. The PHENICIANS, he says, CALLED MOLEK, ISRAEL; adding, “*he had by ANOBRETH one only Son called Jeud (Iyooda a Jew) in the Phenician language (no doubt from the Hebrew JECID) signifying an only begotten, and applied to Isaac,*⁵ *which he offered upon an altar purposely prepared.*”⁶ This adds one to the many proofs, that these Israelites were wandering Arab tribes who came up from the deserts amongst the more civilised Phenicians, and shows that Jews worshipped Sun and Fire, even more prominently than the coast tribes on which account they were called Saturnites or Is-ra-el-ites, and held to be Malekites.

The Planet Saturn was considered by the Rabim of the Talmud to be the abode of their guardian angel—he who was “the direct inspirer of the law and the prophets,” and therefore one whom the Alexandrian Kabalists particularly venerated. The Christian Gnostic Valentinus therefore taught that the Planet Saturn was the abode

¹ Gen. xiv. 5.

² Num. xiii. 33. Deut. ii. 10, and ix. 2.

³ Godwyn’s *Eccles. Rites*, II., III., IV., 150, where we see Rephaim = Repham = Remphan.

⁴ Ec. R. p. 147.

⁵ Gen. xxii. 2.

⁶ Godwyn quoting Euseb. *Præper. Evang.* I. 7, 17.

of "Ilda-Baath the Creator; he who spoke through the prophets, and gave the law in the wilderness;"¹ of whom a good deal will appear elsewhere, for this was a secondary God whom Jews covenanted with, and served at Sinai and Hebron.

The most orthodox of Christian historians tells us, that just as the Romans had their solemn processions with horses and chariots in honour of the Sun, so "*had Israelites in honour of Moloch*,"² who, we have shown, is Saturn or the Sun. He is also that Pillar or Sun-stone to which the pious Josiah, who always "did that which was right in the sight of the Jahveh,"³ went up and "stood before" to make his covenant in his solar shrine—a true child of David and like to his ancestor Adonijah, who, with Joab "*and all the priests and mighty men*," went up and sacrificed "*by the stone of Zohemoth, which is by the Well of Rogel*."⁴ A pillar by a well was "the Lord of the covenant," or *Baal Berith* with the Shechemites,⁵ and *Jupiter Fæderis* with the Latins. The male of a star, or Ar, was Ares, Mars or Herakles—a name and God held in the highest honour in Syria; which Herakles, says Godwyn, was called in Egyptian *Chou*,⁶ which I conclude is the masculine form of *Chiun*. Some Etymologists derive Hercules from *Hier-kal*, **האירקל**⁷ and I will hereafter show that the name of the "city of David." (Hier-o-polis or Siva the pillar) is connected with this God-man. "The *Greek* etymology (of Hierkal) corresponds with the *Hebrew*, both signifying that universal light which floweth from the Sun as water from a fountain. . . . It is apparent that the name was well known in the time of the Maccabees (150 B.C.), for Jason the high priest sent three hundred drachms of silver to the sacrifice of Hercules." The god was the Kooth or Keltic *Ier* and the popular Greek derivation from *Hieros* is a delusion; every place connected with IER was holy, but this name was current a thousand years before the Greek language.

The Jews called Tamuz and Adon indifferently "The Lord and Bread-giver;" and the declension of Tamuz from his June power to Cancer they called *Tek-upha-Tamuz*, or the revolution of Tamuz. None better than the dwellers in Syria understood the full significance of Abram's sacrifice on a hill-top. Sol or Siva has always demanded blood, if one's own so much the better; so also did the Queen. of heaven, Bellona or Doorga, and we remember the violence with which the priests of Baal are said to have cut themselves in the probably exaggerated account in Kings,⁸ Not even yet is the Christian church purged of its thirst for blood, though in civilised Europe and America, she only speaks of "a bloody sacrifice;" *Flagellantes* of the St. Francis type are by no means dead yet in Asia, and some dark spots elsewhere; St Francis was a leading and practical scourger, but the Italian Flagellants of the thirteenth century improved upon his severities; and Moore shews us many instances of poor foolish Christians not only cutting themselves to pieces, but thirsting to lick up their own blood; and this in Europe as well as in Asia.⁹

We have yet a good deal to learn as to the strong solar faith of early Christians.

¹ King's *Gnostics and their Remains*, p. 109.

² Godwyn, p. 150.

³ 2 Kings xxii-xxiii.

⁴ 1 Kings i. 9. *En-Rogel*.

⁵ Jud. ix. 4.

⁶ *Op. cit.*, p. 150.

⁷ Godwyn, p. 151—2 Macc. iv. 19.

⁸ 1 Kings xviii. 28.

⁹ See Moore's *Oriental Fragments*.

The catacombs of Rome have revealed something to us, but men's eyes are not yet open enough to comprehend solar symbolism when they see it. It extended far down into our era, among the most advanced Christians, and much more so among the masses. Dean Stanley says, that coffins which lay undisturbed in the catacombs from the second and third to the sixteenth century, now reveal that the Christians were a joyous people. "They had no death's-heads, or crucifixes, or cypresses," but roses, winged fairies, and children, with "heathen subjects, such as Orpheus, Psyche, Bacchus," &c. . . . "There was one figure," he says, "found in almost every chamber, and the same figure was found everywhere for the first two or three centuries—that of a shepherd in the bloom of youth, with a crook or shepherd's pipe in his hand, shouldering a lamb, which he carefully caressed and guarded with his other hand; and this was the representation of the 'Good Shepherd' mentioned in the New Testament. This figure was the sign of Christian life, the one predominant sign of Christian belief, and it was contained in all the catacombs; and wherever they went it was the chief mark of the Christian's hope and faith, and was the fonn of religion that was most dear to the hearts of the early Christians. This representation was truly the prayer-book, articles, creed, and canons all in one. Afterwards came representations of the crucified Saviour, and infant in the mother's arms"¹ a solar ideograph similar to that which heads this chapter. No testimony could be more perfect than those untouched sculpturings, and we thus see how Apollo and his solar *prestige* clung to the new Christ-idea, in the rising centre of the new faith. No doubt the old *myths* here gave strength and vitality to the new, by flinging around them the ever living though very old garments of the ancient *Sun of Righteousness*.²

In these last days we have had a valuable voice from the land of Moab—that cradle and abiding-place still of Solo-phallic faiths—in the shape of the Moabite stone, of which I will say a few words, since it enlightens us on many parts of Jewish story, and points to the faith of all these coasts and deserts. The following is the translation as given by Bishop Colenso,³ agreeing substantially with what we find in Mr Isidore Heath's *Phenician Inscriptions*. Mesho King of Moab here mentioned is held to have been be whom the Jewish writer says rebelled against Israel after the death of Ahab about 900 B.C., so that the stone was probably engraved in the third generation after Solomon, or about 890.

TRANSLATION.

'I, Mesha, am son of Kemosh-Gad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I have reigned after my father, and I erect this stone to Kemosh at Korcha, *a stone of Salvation*, for he saved me from all despoilers, and made me see my desire upon all my enemies, even Omri, King of Israel. Now they afflicted Moab many days, for Kemosh was angry with his land. His son succeeded him, and he also said I will afflict Moab. In my says he said '*Let us go* and I will see my desire on him and his house, and Israel. I shall destroy it with everlasting destruction.'

¹ Reported Speech of 31st July 1874. For Apollo as the Shepherd, see p. 479, *ante*.

² Malachi iv. 2. ³ *Pent. and Moabite Stone*, Lec. xxv. The italics are the missing parts.

'Now Omri took the land of Medeba, and *the enemy* occupied it in *his days and in the days of his son* forty years. And Kemosh . . . *had mercy* on it in my days, and I fortified Baal Meon, and made therein the tank, and I fortified Kiriathaim, for the men of Gad dwelt in the land of Ataroth from of old, and the *King of Israel* fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the *warriors of the wall*, for the well-pleasing of Kemosh and Moab; and I removed from it all the spoil and *offered* it before Kemosh in Kirjath; and I placed therein the man of Siran (?Sebam) and the men of Mokrath. And Kemosh said to me, Go, take Nebo against Israel. *And I* went in the night and fought against it, from the break of dawn till noon, and I took it and slew in all seven thousand *men, but I did not kill* the women and maidens, for I devoted them to Ashtar-Kemosh, and I took from it *the vessels* of YAHVEH and offered them before Kemosh. And the King of Israel fortified Jahaz, and occupied it when he made war against me; and Kemosh drove him out before me, *and I* took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon.

'I built Korcha the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the *criminals* within *the* wall. And there was no cistern in the wall at Korcha, and I said to all the people, make for yourselves every man a cistern in his house. And I dug the ditch for Korcha with the *chosen* men of *Israel*. I built Aroer, and I made the road across the Arnon. I built Beth Bamoth, for it was destroyed. I built Bezer for it was *cut down* by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land; and I *built Beth-Gamul* and Beth Diblathaim and Beth Baal-Meon, and I placed there the poor *people* of the land.

'And as to Horonaim, *the men of Edom* dwelt therein, *on the descent from of old*; and Kemosh said to me, go down and make war against Horonaim and *take it*. *And I assaulted it and took it, and Kemosh restored it* in my days. Wherefore I made . . . year . . . and I . . . ?'

All the places here mentioned are easily recognisable from good maps when one has a little knowledge of the country east of the Dead Sea; the gods mentioned are clearly the same as those of Phenicians and Jews. Kemosh or Chemosh is here seen to be the national god of those parts, as Yahveh was of the Highlands of Syria, and Yachaveh on the sea-board. We have here also Gad, the "god of good fortune," so that the Bible *Gad-i-El* is Chemosh-Gad or Gad-Elohim, Baal-Gad, Baal-Yah,¹ &c. "So Mesba erects this 'Stone of Salvation to Chemosh,' just as Samuel sets up a stone of Help—Eben-ezer" or Lingam. As Jehovah is allotted thirty-two women after the successes in Moab, so Ashtar-Chemosh gets "women and maidens," and King Mesha kills the men. From the vessels of Jehovah which are captured on lofty Nebo and made over to Chemosh, we also observe that Jews worshipped there like all other Solar or purely Phallic worshippers. Had a Hebrew writer, as Bishop Colenso here remarks, been telling us of this, "he would probably have called them vessels of Baal." This stone also assures us that the written character of all these peoples in 900 B.C. was not the later square Kaldi, but the Phenician and Samaritan which obtained before the captivity, and which *Ginsburg* states "*was common before 700 B.C. to all the races of Western Asia;*" *from such Koothite and Keltic sources came the Greek, Roman, and all European alphabets, so that here we have the veritable prototype of modern writing.*²

After carefully considering the Bible stories concerning Moab and this King Mesha, the conclusion is forced on Bishop Colenso³ (and he does not shrink from conclu-

¹ See further details in Bishop Colenso's work, p. 356.

² *Ibid.*, p. 354.

³ 2 Kings iii, and Colenso, p. 537 to end of Chap. xxv.

sions), that “*the whole Hebrew story as it now stands is a manifest fiction;*” and further that this “Moabite stone, if even its contents can be reconciled at all with the Hebrew story, *lends no support whatever to the traditional view as to the Divine infallibility of the Bible.*” The italics are mine.

Much of the warfare between Moab and Israel as described in Kings and on this stone seems to have been on account of the high regard these Shemites had for the great cones of Nebo or Pisgah and Peor, if, as here and there appears, these were two separate mountains or two peaks of one very sacred mountain. On the summit was the Bet, house or temple of Peor, or Priapus, who Calmet thinks very justly was the god of the range. “There was also,” he says, “a Peor or Phegor a city of Judah, but it is not read (*sic*) in the Hebrew nor in the Vulgate but only in the Greek—Jos. xv. 60. Eusebius says it was near Bethlehem;” in Jerome’s time he says it was called *Paora*, that is Pi, the Sun-stone. The valley of Bethlehem, we must remember, was peculiarly a place of Fire-worship and of human sacrifice, and therefore *par excellence* the Beth or House of El, Lord or Bread-giver. On Nebo, Moses, their Sun had sunk; and here had long rested. his Ark, of which the Palestine Explorers say they have found the platform; here were the Jahveh’s sacred vessels, which Kemosh willingly accepted as well as the women and maidens. It was Israel, says the stone record, who built this “High place to Ataroth;” it was Kemosh who enabled the Moabites to drive out the worshippers of this Jehovah; and it was only because Kemosh had been “angered with his land,” says the pious Mesha, that these Israelites were ever permitted within its bounds. So did these sanctimonious and inspired fighters speak of one another and their gods.¹

This Nebo, Peor, and Kemosh, was worshipped by all the peoples for hundreds of miles around the Dead Sea. Jerome calls the deity Baal-Peor, or Priapus; others, on etymological grounds, Baal Zebub; others, as Gesenius, Mars and Saturn;² his female energy, or it may be the dual form, appears on this atone as “Ataroth” or perhaps Ashtar-Chemosh. Mr Heath writes: “Ashter or Gasteret comes from a common root *γαστήρ*, uterus, *ὑστέρα*,” &c.³ This is she who presides over the wombs of all animals; the *Afa* of the African,⁴ the goddess of flocks, of woods, and riches. She carried a staff with a cross on the top⁵ 2000 years before Christ and had a Crescent and Nimbus, and sometimes an Ark overhead; she was the Goddess of *Pity and Compassion*, feelings which always enter into matters connected with motherhood; hence the Greek root *ὀικτεῖρ*, *Oikteir*, Pity, is no doubt connected with the Ashtor, Ashter or Oteroth of this Moabite atone.

Gad, one of the sons of the mythic Jacob, was the father, it is said, of the setter-up of this stone, and Moabites apparently not seldom held the Jews in slavery. We know of

¹ See much valuable matter on this point detailed in Mr. L. Heath’s *Phenecian Inscriptions*, B. Quaritch, London, 1873.

² Smith’s *Bible Dict.*
⁴ P. 106, *ante*.

³ *Phen. Inscript.* p. 73.

⁵ Calmet’s *Bible Dic.*

eighteen years of slavery from the writer of Jud. iii. 14, and Jews would not mention such matters oftener than they could help.

But enough; let us now say AUM or Amen, in the language of the oldest inspired bible of man, and conclude this chapter on Sun-worship, in the sacred words of the holiest prayer of the Vedas—the Gayatri; “Thee, O! all Supreme and Divine Sun, we ever adore, for thou embracest the Eternal Godhead; it is thou who illuminatest all, who recreatest all; from whom all proceed, and to whom all must return. Thine are earth and sky, and heaven; and these too, we invoke to direct our understandings towards the seat of the Most Holy!

CHAPTER VI.

ANCESTOR WORSHIP.

I HAVE here but a few words to say about this phase of Faith, and the reason will best appear to my readers when they have read this work through. The fact is, that universal though Ancestor-worship has been, it is yet so intimately mixed up with all the other more potent streams, that it is impossible to say much here which would not more appropriately appear in other chapters.

The Ancestor first became a hero, then oftentimes a god, and re-duplicated himself by again coming to earth in some fresh incarnate form, returning again to "cloud-land" as a new god; and so a faith was formed, which naturally, however, was soon absorbed in some other distinct stream, acknowledging an inspired book, Ritual and Priests, which Ancestor-worship has not. Thus, long and world-wide as this faith has existed; reasonable, reverend, fervid, and non-supernatural as has been the worship of its votaries, beyond, perhaps, that of any others; yet, amongst the great supernatural and well-defined book faiths of man, Ancestor-worship dwindles down to utter insignificance, and is nothing in comparison to the preceding faiths, which though Bibleless, acknowledged distinct gods and inspired voices, and had regular rites and rituals.

The Ancestor was worshipped in the great chief—"The Father of Fathers," each of whom was a member of the *Dii Gentiles* of his own clan, and this not only during the comparatively modern Roman sway, but during all the ages of Serpent, Fire, and Solar faiths; he was represented in the still earlier streams as the rude pillar of Phal-lus, as well as in the little Lares and Penates of the hearths. It is scarcely possible to truly exhibit in map-form the blending of these faiths, but I trust that those who study and criticise my Chart will not fail to peruse the whole work, else I shall not only mislead, but be misunderstood.

I do not at all agree with those who say that Ancestor worship was the first and most universal faith of earth, for I look upon it that man, when but little removed from the monkey, tossed his sickly ones aside, nay buried or burned them. We know full well that the aged in India are often taking down to the banks of sacred streams, their mouths filled with mud, and then dropped out of sight. In like manner, Livingstone tells us of the tribes of the Makololo on the Zambesi, who "hide the old away," and are hostile to even any mention of them—in this imitating many animals and birds, who pursue and kill off their old and sickly ones; yet I grant that before man began to rise to a faith *developing morals*, he would naturally take to enshrining and worshipping his ances-

tors. Sir J. Lubbock gives us the names of a score of distinguished travellers who aver that many races have no religion at all,¹ and points out others who have not the slightest notion of what immortality means; some tribes cross-question the missionaries, saying they make assertions about this without an iota of evidence, whilst wild Arab Bedawins begged Captain Burton to tell them where Eesa (Allah or God) was to be found, vowing "if we could but catch him, we would spear him on the spot—for who but he lays waste our homes, and kills our cattle and wives;" upon which Burton remarks that "atheism is the natural condition of the savage and uninstructed mind."

As I have elsewhere said, and as our author here points out, the statement as to these rude tribes having no religion arises from a difference of opinion as to what the term religion means. Thus, most believe in dreams, and act as obediently and trustingly in regard to their visions as did Abraham, Jacob, Joseph, and others. Many, without believing in immortality, hold that the spirits of their departed friends linger round their bodies; they say they have seen and spoken to them in their dreams, a proof of immortality as good as most can advance. There is a difference, says Burton, between ghosts and spirits; "some negroes believe in a present immaterial, ghostly (query, aerial or spiritual) state," but have no notion of a defined spiritual existence. The distinction is fine, but of some importance in these hazy matters. That it is quite common to convert the Great Ancestor into the Great Creator—a term we only apply to God—we have continual evidences in the early histories of rude peoples; and once started, of course the name God continues into the civilized stage, so that Bra, or Adam—the Phallic emblem—in time, becomes *Brahma*, the Great God, and BRAHM, the *ineffable one*. Thus Adam—the Phallus—is also the first man, or Creator; and with Zulus, this "first man," the Onkulun-Kula (Zulu?) is as near as an ignorant Zulu can approach to the meaning,² "Creator" or God. The spokesman of a tribe said to the Rev. Mr. Moffat, when he explained to them the attributes of the Christian's God, precisely what the Bedawins of Africa remarked to Burton: "Would that I could catch it, I would transfix it with my spear"—which justifies to some extent the inference, that men of free, independent, and good natural judgement, would reject Christianity and the Jewish God; for, says Moffat, "this man's judgement on other subjects would command my attention."³ The question is thus raised as to what religion we would all this day choose, were we quite free to do so.

Few rude peoples have troubled themselves about the creation of the world, nor have wise men like Buddha or Confucius permitted their less enlightened followers to indulge in such incomprehensible problems, discouraging all enquiry by recommending that they should each try how best to perform the duties of his or her sphere. "What," said the Abipones, "have we to do with the creator and governor of the heavens and stars?"

¹ *Origin of Civil.*, p. 122.

² The Rev. Canon Callaway, quoted in Lubbock's *Origin of Civil.*, p. 162.

³ *Loc. Cit.*, p. 163.

“We,” said Californians, “have no concern with the preserver of sun, moon, and stars, and other objects of nature.” “All grew of its own accord,” said Kaffirs. “We have never allowed ourselves to think of the subject,” said Zulus. “Heaven and earth existed from the beginning,” said Polynesians; *Mawe*, “by means of a hook made of a jawbone, fished up New Zealand,” said Maories; and “Tougan was drawn up by Tongaloo,” said these islanders. “My ancestors made the world, and I am greater than they,” said the Queen of Singa, in Western Africa. Thus peacefully rested the illiterate mind, and we have not gained much on it, though we have spent great brain force, and written and perused many thousands of volumes.

In a late review, our great physicist who electrified the religious world by his celebrated *Belfast address*—much abused, much written about, but never answered—thus expressed himself on these matters, in reply to the strictures of a Cardinal and a pious Theist:—¹

“When I attempt to give the power which I see manifested in the universe an objective form personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun ‘he’ regarding it; I dare not call it a ‘mind;’ I refuse to call it even a ‘cause’—its mystery overshadows me, but it remains a mystery; while the objective frames which my neighbours try to make it fit, simple distort and desecrate it Physiologists say that every human being comes from an egg not more than 1-20th of an inch in diameter. Is this egg matter? I hold it to be so as much as the seed of a fern or of an oak. Nine months go into the making of it in a man. Are the additions made during this period of gestation drawn from matter? I think so undoubtedly. If there be anything besides matter in the egg or in the infant subsequently slumbering in the womb, what is it? Mr. Martineau will complain that I am disenchanting the babe of its wonder, but is this the case? I figure it growing in the womb, woven by a something not itself, without conscious participation on the part of either the father or the mother, and appearing in due time a living miracle, with all its organs and their implications. Consider the work accomplished during these nine months in forming the eye alone, with its lens and humours and its miraculous retina behind. Consider the ear, with its tympanum, cochlea, and corti-sorgan. An instrument of three thousand strings, built adjacent to the brain, and employed by it to sift, separate, and interpret antecedent to all consciousness the sonorous tremors of the external world. All this has been accomplished, not only without man’s contrivance, but without his knowledge, the secret of his own organisation having been withheld from him since his birth in the immeasurable past until the other day. Matter I define as that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion. If, then, matter starts as a ‘beggar,’ it is, in my view, because the Jacobs of theology have deprived it of its birthright.”

It is this *matter, mot, mother*, which has perplexed all ages and nations, and perhaps it is on this account that Sanskrit acknowledges no word from primeval creation, and the first two bibles of men are silent even as to the idea.²

Sir John Lubbock writes that “the lower forms of religion are almost independent of prayer,” and that their followers often reject with scorn the idea of so exalted a Spirit or Being heeding their requests or being moved from his law or purposes, and say they have nothing to ask for as regards their souls or futurity.³ Some have exclamations of respect and hopefulness, as “may all be well,” &c. Fijians believe that some of the

¹ *Fortnightly Review* for Nov. 1874—Professor Tyndall.

² The *Rig-Veda*, *Zendavesta*, and *Homer* are here silent, says Lubbock.—*Origin of Civil.*, p. 252.

³ *Loc. Cit.*, p. 248.

sprits of the departed will live hereafter, but that the road to *Mbulu* is long and beset with many difficulties, and that those who would reach it must die or be killed before any infirmities of the flesh assail them; the aged must therefore either kill themselves,¹ else may their children after a while, take the matter into their own hands.

If religion be the consequence more or less of Passion, Fear, or Love, one or all, I think we may grant that man first developed his bestial nature in the indulgence of his animal passions; and only gradually and slowly, as he came to see that morality was a useful and sustaining power did he admit it as a guiding principle of his life. Thus with fervent Fire and Phallic faiths, we find Greece and Rome developing also an advanced Ancestor-worship, as my chapter on these races will make clear. The pouring of libations over a Karn, or stone heap under which an ancestor rested, or the anointing of his pillar with oil—as we see constantly done in the East, as Alexander the Great did that of Achilles, or as Jacob did, and all Shemitic tribes still do—is but a silent and reverent expression, more or less devout, religious, or superstitious. It was the ancient expression which northerners have harshly epitomised in such sayings as “I will add a stone to your Karn;” “I honour your memory;” and in the case of anointing, “may your posterity continue, I will aid them,” and such like.

In the East, as well as in the West, servants, jewels, armour, and most that the deceased cherished, were put into his urn, coffin, or tomb with him; even the “accounts and debts were so buried,” but not, I suspect, by the creditors!

Skythians in Upper Asia and Europe, and the Indians of Western forests and prairies, alike buried horses, nay youths, maidens and wives with their favourite great chiefs. Herodotus tells us² that the King of the *Skoloti*—the Skythians of Southern Russia—took with him a complete household establishment to the next world—his cook, groom pages, and a whole stud of horses. So that a strong belief in immortality, if such was here the case, has not been such an unmitigated benefit to mankind as many would have us believe. The Getæ, or Goths of the Danube, and afterwards of Lombardy, used to despatch regular messengers to their God Zalmoxis by tossing a victim up in the air to him. They received the poor wretch on the point of three spears, and if he was thus killed, then Zalmoxis had received their message; but if not, they cursed him, and despatched another! What blessings have so-called religions conferred on man! Have they not been “the arrow that flieth by days and the pestilence that walketh in darkness?” Yes, and the destruction that wasteth at noon-day³ so much life and energy which otherwise might have been so wisely and usefully employed in benefiting the race.

Even Jews who neither knew nor cared about immortality, till instructed by their Eastern captors, had some among them in the sixth century B.C., who, according to Ezekiel, were in the habit of putting their swords under the mighty dead “who have fallen,” which it is said betokened a belief in a future life, and if so, one where men are to fight and kill each other. Yet we must not lay it down as a rule that all who

¹ *Loc. Cit.*, p. 248.

² [IV. 71-72.]

³ [Ps. XCI, 5-6, paraphrased.]

so acted believed in an after-life. Even inspired Jewish records state authoratively that there is neither "work nor device in the grave," yet Jews ate the sacrifices of the dead,¹ when they joined themselves unto Ba-al-Peor, who, as Maha-Deva was at once the God of Life and Death. In later days Hebrews evidently believed in some not unpleasant kind of resting-place beyond the grave, as I have shown in discussing *Sheol* and the *Rephaim*. The Pharisee sects who believed in immortality were the Radical middle class, and held to have been so called from their Persi or Persian origin; they were not considered sound in the faith and traditions of their fathers, but thought to hold various Magian doctrines, so much as to be almost Parsians or Pharsees. This is not to be wondered at, considering their very long residence in Persia and Babylon, and when we remember that the Babylonian Sanhedrim ruled the faith.²

It has now been decided to the satisfaction of most, that mankind only have souls, though some hold that only men and not women are so gifted; but Plato taught that everything that moves has a soul, and therefore that the earth is so endowed. Some even hold that nets and hooks have souls, for Hearne says that the North American Indians would "not put two nets together for fear they should be jealous."³ Tahitians believed that "not⁴ animals but trees, fruit, and even stones, have souls, which at death, or when broken, ascend to the Divinity, with whom they first mix, and afterwards pass into the mansion allotted to each." Tongans held the same, saying that even broken artificial things, as a house or an axe, had an immortal part, which went to the great spirit *Bolotoo*. Some Kafirs are of the like opinion, and most aborigines believe the same in regard to the Soul or Spirit of a lake, river, or forest.

It is usually assumed that whenever we find the ancients with tombs, and especially elaborate and costly ones, there we have Ancestor-worship, and that these tombs became, in fact, the first temples of the race, and are therefore the first evidence of worship, and "Ancestral," the first "Faith;" but this is contrary to all my own experience and study of old races. No doubt the tombs were planted in their hallowed spots such as the Sacred Grove, or under the holy tree, as Jacob buried the first member of his household when he returned to his own country, beneath his Bet-el or Lingam, which was under the hallowed Oak of *Allon-Bakuth*;⁵ but the Bet-el was there before Deborah died, and the *Sancta Quercus* before both; and early as the Tumulus, or Barrow rose around the shrines—Tree and Phallic, which have spread over the steppes of Asia, the dreary wastes of Arabia and Africa, or wild prairies and forests of the far west; and through these have ripened into the gigantic mounds and the temple palaces of the Euphrates and the Tigris, and the rock-cut shrines of India and the Nile, as well as into those wondrous pyramids, and that noble Mausoleum in the Kariam capital, built by the loving wife-sister Artemisia, over her incestuous Lord and King;⁶

¹ Ps. cvi. Eccl. ix. 10.

² Higgins' *Anacalypsis*, I. 40, 117.

³ See Lubbock's *Origin of Civil.*, p. 22, quoting authors. Lon., 1870.

⁴ [Qy. "not only"]

⁵ Gen. xxxv. 8.

⁶ Built over King Mausoleus about 350 B.C., hence our term *Mausoleum*.

much, I say, as all these point to love and reverence for ancestors, yet they were not the origin, but merely the development of that reverence or affection which nature early implanted, though only after much religion of divers kinds had reached considerable maturity. In the rich Karain Mausoleum—long one of the “seven wonders of the world,” the temples and colossi of Bene-Hassan and Bamian, the Nekropolis of Thebes, and tombs, statuary or mortuary, of all peoples, we see but a faith forming into something higher, and treading very closely on hero-worship, which soon developed into the worship of a great spiritual deity. It is clear to me that many of the wise who devised or reared these great ancestral monuments, and placed the earthly trappings of the dead within them, knew nearly as well as we do when we also so bury some of our dead, that the earthly tenement broke up and dispersed; some portions passing into new life, and others into gases, or the winds of heaven. Few of these ancients, I think, expected that bodily resurrection—the outcome of a dogmatism which has refused to listen to reason and science. Even of the spiritual resurrection pristine man had a very faint conception. The most ancient Egyptians wrote above those tombs of Memphis, which M. Mariette has recovered from the Lybian sands, such lines as “*Here he lives for evermore,*” or “*This is his everlasting home;*” which does not appear to coincide with the belief that “the dead were to come forth” and live in kingdoms “prepared for them from the foundation of the world.” This was the religious idea of the outlying or captive tribes of the empire.

From the depth in rock, or rock-like masonry at which the dead were entombed, it is clear the Egyptian looked upon their repose being disturbed by anyone—Osiris or other, God or man—as the veriest sacrilege; and if the soul were to rise, no doubt they thought it would compromise it, if by any chance the body escaped. But I do not think they believed in any such resurrection of the body, or that we are justified in inferring that the Egyptians held the doctrine of Immortality from their practices of embalming and entombing. Friends like to see a suitable tomb over their loved dead, and undertakers—especially contractors or builders—have had, I think, much more to do with these matters than the commandments of the Gods, or than people are generally aware of. I can imagine a host of builders coming to visit the poor bereaved ones in their hour of deepest distress, and then receiving large orders for embalming and entombing of the deceased in a manner which they would carefully describe as befitting his or her lineage and wealth. The Priests, as a matter of course, would be there to dictate what was pleasing to the gods in the way of architecture and painting, and such as would ward off demons; and as tombs usually required a little shrine, and some clerical and other establishment, “the man of God” could scarcely be an uninterested party in the additional office and patronage which all respectable tombs yielded. I cannot otherwise account for hundreds of the so-called religious structures of the world. The Egyptians and Chinese are held to have been the earliest and most sincere of ancestor-worshippers, but for the above reasons, and because we do not yet know

so much of other races as we do of them, I think we must suspend our judgement and seek for more light before assuming that they held from the earliest times a belief in immortality.

In ancient days as at present, Ancestor-worship was of such a nature as scarcely to warrant its being raised to the dignity of a faith, having neither Bible, temple, nor hierarchy; on which account I have often thought of excluding it from these great "Streams," and ranking it with that Fetishism pervading all the great faiths; in many instances indeed, it is only a higher form of the devotion which bows before the nails of Bhooda, bits of the cross of Christ, or the shawls and trappings of "the Great Arabian." But we must beware how far we exclude a faith on such grounds, or it might go hard even with the latest Religions. The Koreans of the Chinese coast were almost as careful of their ancestors as the Egyptians. Hamel, a Dutchman who was shipwrecked and resided about two centuries ago in the Korean capital for thirteen years, says that the Koreans enclosed every corpse in two coffins, one within the other, painting and adorning them according to their ability. Three days after the funeral the friends return to the grave, where they make offerings, and afterwards make very merry, eating and drinking. They have one reasonable rule, which Europe might adopt with some benefit, viz.—"When a father is fourscore years of age, he declares himself incapable of managing his estate, and resigns it up to his children, when the eldest, taking possession, builds a house at the common expense for his father and mother, where he lodges and maintains them with the greatest respect."¹ The Boodhists of the Korea—as they usually do everywhere—adopt cremation, disliking coffins; but all adorn the ashes of the dead with the loveliest flowering shrubs, and generally mark the spot with plain upright stones. "At certain times the tombs are lighted up with parti-coloured lanterns in honour of the dead, and the relatives (not Boodhists) then hold a mysterious kind of carousal, some say to please the spirits of the departed. Occasional groups of young people may be seen kneeling for hours before the decorated shrines of their relatives, or wandering cheerfully among the flower-strewn avenues."

Most Chinese hang up pictures in their rooms, and even good sayings of their ancestors, reverently adoring such. Marco Polo tells us that many Chinese and inhabitants of adjacent countries have "neither idols, nor churches, but worship the Progenitor of the family, saying, 'it is from him we are all sprung.'" The Imperial Government provides that a magistrate when asked shall punish all undutiful children, the penalty even extending to death if disobedience continue, and the child's maternal uncles consent.

The wild Andamanese, who live only on the fruits of their forest and on fish, so far revere their progenitors, that they adorn their women and children with necklaces

¹ *Travels of a Naturalist*—Machooria and Japan, 1870, Adams, p. 141.

and such like, formed out of the finger and toe-nails of their ancestors. These seemed to me the most elaborate and valued articles of their scanty toilet.

Throughout India and all its islands and adjoining countries, besides prayers and often sacrifices at the actual tombs of ancestors, there are also fixed "High" or "Shroud-days" at divers temples, where ancestors are specially invoked and prayers offered; vows—not always very pious but often of a political, social, and sometimes vengeful character—are there also made, and food and clothing distributed to the poor or votaries of the shriue. In Benares, at a great temple on the banks of Holy Ganga, I have seen the whole stream polluted by vast quantities of food, ghee (butter); rice, and other boiled matter and aromatic shrubs and flowers all thrown about, in affectionate memory of the dead, but not, I think, as an act of worship. The day or days for ancestral offerings are fixed by the priests on conjunction of certain stars, and with no reference to the particular time of any one's death. It is only amongst wild, superstitious, and devout tribes, and by women and children, that ancestors are still worshipped as gods. Among the wild mountain fastnesses of Koorg in southern high India,¹ ancestor-worship holds a divided sway with Sivaism and Demonlatry. Ancestors are there thought to be constantly present as "Ghosts or Spirits." All Koorgs believe these "hover inside and outside of their dwellings, and give endless trouble if not properly respected." For their use a *Kay-mada*—small building with one apartment, or in some cases with a mere niche—is generally built near the house, *Kota* or place of assemblage; a sort of bank is made for them under a tree, in the fields where the family's first house has stood. A number of figures roughly coated with silver plates, or images in bronze, and "sometimes also figures on a slab of pot-stone, are put in the *Kaymadas* to represent the ancestors;" it was thus, I believe, that the Lares and Penates, or Phalli of the hearths, came to be mixed up with ancestor-worship.

In most pious Indian families a niche in the house is dedicated to the great progenitors, and offerings of fruits and flowers, &c., placed for their use; and by none is this more strictly observed than by all aborigines. Though liberal in their sacrifices, and most particular as to the rites, days and hours of each, yet they always denied to me having any fear of the spirits of their ancestors or those of other dead persons, asserting that all was done from mere love and reverence for their progenitors, and to teach the young around them to revere their seniors. This is bringing religion to the aid of morals; and on the same principle most ancient peoples taught that all laws, political and social, are revelations from Heaven—an excess of pious zeal which cost the ancient Greek and Latin Empires ages of turmoil and deluged their lands with blood, for truth must in the end prevail, and bad laws be abolished. This Inspiration-idea was an inheritance from patriarchal worship, for patriarchs of course taught that their commands were the laws of God. What Jew or Arabian would to this hour refuse to bow before any law which he believed to be a mandate direct from Abraham? The result of such worship was that the father of the family or tribe became the keeper of the

¹ *Ind. Ant.* Art, by the Rev. F. Kettel.

family honour and rites of the cult—in Greece and Rome of the sacred Fire. As the father hoped his remains would be watched over and honoured when he passed away, he took care to see all the funeral rites and obsequies due to the dead, and necessary, it was supposed, for their safe passage to bliss. Thus arose the doctrine that a male child was necessary in every house, and woman but a God-given means to that end. To be of male lineage, and so at once the head of the faith and the clan, was the highest goal, and every man strove to be an *Agnatus*. It was in those days that a clear idea of a personal immortality sprang up, and so became the inheritance of Christianity—clearly, an inheritance from the East.

The belief of many thousands, indeed millions, of Europe, and probably of many more in other parts of the globe is, that both our souls and bodies “rest in the grave till the resurrection,” or until both rise together. This Virgil represents Eneas as meaning when he attributes to him the words “*Animamque sepulchro condimus;*” and in this case the placing of arms, etc., in graves has a logical meaning. Greeks, Latin, and Christians, soon all vied in constructing for themselves a Heaven and Hell, and a real bodily existence in some other land. They were all to know each other as now, and go on very much the same, fighting, marrying and giving in marriage. Christianity perhaps painted the after-life as more ethereal, but with “everlasting misery” for nine hundred and ninety-nine in every thousand, and “everlasting bliss,” idleness and singing, for the very select few. For those who believe in a bodily resurrection, it would be worth while to weigh the necessary facts of space, such as they can elaborate for themselves by a little diligence. Herschel states that in a hundred generations one pair of human beings would produce such a multitude, that if spread out over the surface of the whole earth, and standing in rows of persons each four feet high, the height of the column in three thousand years would reach to three thousand six hundred and seventy-four times the distance between the sun and earth.¹ These arithmetical and physical facts, however, never entered into the minds of the pious of those days, who resolved all they could not understand into miracle or mystery, which it was blasphemous to doubt. “One must have faith” was the cry then as now, but faith without reason is blind, and to *try* and believe the unreasonable is a perversion of faith.

The ancient Greek—if we can frame an idea of his faith from his actions—believed in a bodily resurrection, for he devoutly prayed for him who travels to the other world, and heaped victuals and poured libations of good wine over his tomb to help him on his way. Though Achilles at Troy had perished in the body yet he *really* lived; and

¹ “For the benefit of those who discuss the subjects of Population, War, Pestilence, Famine, &c., it may be as well to mention that the number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation (say in thirty years), and allowing for each man, woman, and child an average space of four feet in height, and one foot square, would form

a vertical column, having for its base the whole surface of the earth and sea spread out into a plain, and for its height 3,674 times the sun’s distance from the earth! The number of human *strata* thus piled one on the other would amount to 460,790,000,000,000.”—Sir John Herschel, note to an article “On Atoms” in the *Fortnightly Review*, vol. i. p. 83.

so we read that when the warriors each “took home his fair captive, the buried Achilles claimed his share also and received Polyxena.”¹

It was no uncommon thing for the dead to rise and claim their own—how dreadful if this habit had continued! The Greeks say that Phryxus, who died in exile, and was buried in Kolkis, got up and claimed interment in his own land, lest his soul should be thus also exiled, which the sentence, he believed, did not warrant. It was common for ghosts, who did not think their teguments properly interred, to wander about and demand their rights. Suetonius insisted that Caligula’s soul ranged about the earth annoying people, because his wretched body was not properly buried. The Athenians carried this doctrine to its full practical outcome, by actually putting to death noble Generals who, after saving their country by great and glorious victories, did not stop to bury their dead or pick up their bodies when the severity of a tempest threatened the destruction of all. These pious superstitious patriots, of course, held that deprivation of proper burial was the most awful punishment which could be inflicted. Thus, every proper Greek tomb had a *pyra, πυρά*, and Roman tombs a *culina* for the immolation of the offering and due roasting of flesh for the dead. It was scarcely possible to attend daily to all these residents of the other world, so they were only fed at stated intervals or fetes. Plutarch says that the people of Platea gave a funeral repast once a year to all the brave men who had fallen in that glorious battle—a custom which was duly observed down to his time, or for five hundred years! The fact is, these ancients held that eventually, every man and woman—no matter how wicked they had been on earth—became in some measure deified after death; a very comfortable and certainly a much kindlier doctrine than Christians teach. Unfortunately, however, this multiplied the gods “as the sands on the sea shore.” All *Manes* became divine, and hence tombs became temples, which caused sepulchres to be constantly visited, enriched and worshipped. This faith probably led to the early ante- and post-Brahmanik doctrines and ideas as to transmigration. The dead were no inactive gods; prayers to them could aid their votaries in particular, and benefit anyone if offered with proper faith and perseverance. So all the pious, in passing a tomb, cried: “O God beneath the earth, be propitious to me!” Another prays “to be brought home to his country, for purer hands, and a heart more chaste than her mother!”²

From very early times some races held an unwavering belief in immortality; not only the rude and uncultivated, but many who were very wise and learned, as we see in the case of some early Greek stories. The Pythian oracle told Solon—that wise but somewhat mythical lawgiver, who declared that “no man could be called happy before his death”—that *all must honour the mighty dead—the chiefs of the country who live beneath the earth.*³ The Thebans, says Pausanias, offered sacrifices to Eteokles and Polynikes for ten centuries. “The inhabitants of Akanthus worshipped

¹ *Ar. Civil.*, by Rev. T.C. Barker, Chap. II. Lon, 1871.

² *Ibid.*

³ *Ibid.*, chap. xxi, quoting *Plutarch and Solon.*

a Persian who had died in their country during the expedition of Xerxes. Hippolytus was revered as a god at Trazene, and Achilles' son was a god at Delphi, simply because he died and was buried there. . . . Mantines spoke with pride of the bones of Areas, Thebes of those of Geryon, and Messena of those of Aristomenas. . . . The bones of Orestes were treacherously stolen by Spartans, and the first care of Athens, as soon as she had it in her power, was to take away the remains of Theseus from Skyros, in 476 B.C., and erect a temple over them" at Athens.¹ Jews had good reason for reverencing bones, as we see that a dead man, who was dropped by chance into the sepulchre of Elisha, came to life again as soon as he touched his bones,² which, if this wondrous myth had been properly elaborated, and not thus parenthetically stated by some miracle-loving Elisha-ite, as it clearly has been, would lead us to conclude that the spirit or life neither went to Sheol nor Heaven, but died or remained in the dead body; for we are here assured, that although the man was quite dead, the spirit merely *revived*, *i.e.*, as a dying plant does, by the aid of heat and moisture. In Ezekiel xxxvii.—metaphor though it be—we are assured by the answer of the prophet to "Elohim-Jehovah," that he was not quite sure if bones would live again. Yet all Jews manifested respect for dead bones, as Moses taught them when he took away those of Joseph.³ Even the bones of the Paskal lamb might not be broken, and nothing was more offensive to every feeling of the living, than to touch the ashes of the dead, as that pious iconoclast Josiah knew when he cruelly disinterred the bones of those who had not worshipped Jahveh-Elohim according to his ideas.⁴ Bone relics have been universally esteemed most precious, as we see in the world-wide reverence or worship of them from Mexico to Japan.

Rome worshipped her dreaded Lemures and Larvæ when the summer sun of early May began to assure her of a good harvest, lest they should be irritated and spoil kind nature's handiwork; and Christians continued this service, going about at this time reciting *Ave Marias*, and exhibiting crosses and making "the charmed elipse" (a yoni) with fingers and thumb. The black bean—that phallic legume—had then to be put into the mouth, the hands washed with fresh spring water, and a violent clanging of brass vessels kept up, when there was every prospect that the evil Larvæ would take themselves off.

Ancestor-worship is a development and sequence of that idiosyncrasy of man which has led him to worship and deify even the living; that which, according to the teaching of Euemerus, accounts for all the mythological tales of the gods and god-like men of Greece.⁵ This is, I am aware, opposed to much that is taught by some learned writers on mythology, as to ancient men personifying the great powers of nature; an idea, however, which does not at all accord with my own experience as to the

¹ *Aryan Civil.*, 92.

² 2 Kings xiii. 21.

³ Exod. xiii. 10. The bones had lain 400 years in Egypt!

⁴ 2 Kings xxiii. 16.

⁵ *Grote's His. of Greece*, xvi.

origin of Indian faiths. Man, I think, grew upwards from the earth to heaven, not like the drop of the Banian tree, from heaven to earth.¹ The old root was the first growth, and only after it attained to a considerable maturity did it throw down bright tendrils, fed by the riches of the aerial light, which had imparted to them warmth and moisture. Thus I think that earth-born men were probably man's first Gods, and that around a god-like hero his posterity wove a subtle garment of all he loved, respected, and feared, and that when such great man—probably truly great—died, the fancy of the race idealized him still more, and added to his many good traits those loveable and creative energies which they held to be truly god-like. Thus a real Brahma or Abram became a Patriarch, a Creator, a Demi-God, and finally a God.

Man must have his personal God, as Europe, Arabia, and China, nay, every sect exemplifies; and perhaps Brahmanism would not have vanquished Boodhism, had it not received Boodha into its incarnations. The Indian student finds the formation of Gods constantly going on around him, of which I shall hereafter give some striking examples; yet it may never again be that a Brahma, Siva or Krishna will rise on the horizon of futurity, for education, accurate record, and critical times have spoilt all chances of this. Mr. A. C. Lyall,² an accomplished writer of wide and practical experience of Indian religions, in a Review which I only saw as this was going to press, bears me out, I see, in the above, telling us how Gods and incarnations are made and altered, until the rude image of the aborigine, nay, his deified pig, in time becomes under due teaching, an incarnation of Vishnoo himself. "The nature God," he says, "condenses into man and is precipitated upon earth; the man-god more often refines and evaporates into a deity up in the skies. . . . Where the waters of earth end and those of the sky begin, one cannot tell precisely, . . . nor in the religion after it has formed." If the races of the Peloponnesus and Italy revelled in tales of Lukanthropy, and punnings upon *Leukos* and *Lukos*, so Skands said, their Light-god Odin had wolfish attendants, and these also do the faiths of India teach to this hour.

The Hindoo, says Mr Lyall, "by no means looks forward to meeting his Gods in some future world and singing their praises, . . . he desires absorption or extinction." He often brings his gods back to earth, deified, but to be worshipped in a way he can comprehend; and in no faith is this so fully adopted as the Jain, nor so coarsely as that of some aborigines like the Gonds of Central India. In all this the intellectual amongst them principally contribute, just as did our own Christian priests of what we now call our "dark ages." Nothing so attracts the priestly mind as the manufacture of stories regarding the Incarnation, his friends, relatives, and saints; and we see Indian priests thus continually weaving mysteries and metaphors, and dilating on their wondrous "facts," or explaining these to learned doubters as "mere allegories." Priests, says Mr Lyall, "call a man the embodiment of a God, and encourage their people to

¹ The shoots of the Banian tree are constantly noticed in Eastern sacred literature.

² Bengal Civil Service—*Fortnightly* for Sept. 1875.

turn men into gods, and are reluctant to allow that their gods are men." India has not yet arrived at that stage when morality in its gods or religions is essential to a firm belief in the divine inspiration of them; this is a high stand-point which was not reached even in the belief accorded to a Christ or Mahomed. Miracles, bold assertion, and perseverance, have created and sustained most Faiths, and *success* has been to the faithful full proof of Divine origin, although we must grant that the honest, meek, thoughtful and long-suffering Boodha, and philosophic Confucius, desired only to present their teachings to men for what they were intrinsically and morally worth, and not because they taught them. How different in the Christian and Moslem world—there a blind, unreasoning belief is demanded as a proof of *Faith*, doubters are told that they live in a world of mysteries; that all is miracle, and "what we know not now we shall know hereafter"—assertions suitable to any and all faiths. Mr. Lyall emphatically asserts that the religions of Asia have been formed "by deifying authentic men," and not "by impersonating natural phenomena." Yet this does not go to the root of the matter. I willingly grant that "Siva the ascetic" or "Roodra the fierce," may be deified men, but not so *Linga-jee* and Maha-deva, not their equivalents, IAO, El, or Jahveh, by whom Siva and Jupiter, if they were men, were symbolized.

Moses, Romulus or Quirinus, with rod and *Quiris* or javelin in hand, *may* have existed, indeed we may almost assert *did* exist, but they were divine because of the symbol of God which they were commanded to take in their hand and go forth with to do the bidding of their God, or Gods.¹ This Rod or Lingam then was no man or deified man, but the creative emblem—the first and real God, and the carrier was merely the decent blind—a mere object or instrument for displaying the emblem or God. We are everywhere told, as I show elsewhere, that it was the object put in the hand which denoted the deity; and not the *corpus vile*. The king without phallic crown and mace, and unless duly anointed as the Linga is, is no king, and can be treated as other men; but with these, he stands like Moses, "*instead of God*," whether in the presence of Pharaoh or on the mountain top;² hence we have to study *these objects mostly*, and not the mere puppet-carriers, and minutely search for the esoteric meaning and etymological roots, if we would successfully get to the meaning and purposes of the exoteric object, king, god, or faith. It is quite true also, as I think Max Müller somewhere says, that "a general agreement has of late years been arrived at by most students of mythology, that all mythological explanations must rest on a sound etymological basis," but we are not quite agreed as to the "*bases*." It is explained that Jahveh or J h v h, is IAO, that from Toth we have Theus, Deus, &c., but this leaves us pretty much as we were; we want to know the root, *i.e.*, origin or cause of I and A, or of O. T. D, &c.; for in faiths *these are the real roots and "bases."* After getting these, our etymological structures may rise, and be of vast service to us, but without these we are building solely on imagination, and the greater our structure, the pro-

¹ Exod. iv. 17-20, vii. 9, 10; Num. xvii. 6, &c.

² Exod. iv, 16, xvii. 9.

founder our error. These objects are the keys that can alone unlock the Eleusinian casket, therefore we must study faiths practically, and go, see, and handle the actual symbols called **I's**, **A's**, and **O's**, &c., and so learn from what they symbolise, the foundations on which ancient peoples built up the mighty structures we call Faiths. It is all very well to be presented with our Christ as a babe in a cave or manger, but we want to become acquainted with *types in general*—Suns and Caves as well as this Anointed One, the Dove, and the Cloud, or Elohe, even before these three appeared over the waters of Jordan; and many existing faiths help us to interpret such forms and ideas.

Sir John Lubbock, in his long chapter on Religion, in the *Origin of Civilisation*, devotes but a few words to the worship of Ancestors, calling it an Idolatry which survived the stage of Totemism (p. 232), and belonging to living man-worship, but it is very transient even when the family niche is crowded with little rude symbols of those who once sat at the sacred hearth. Though the widow and immediate offspring never forget these before or during meals, “yet in ordinary cases this semi-worship only lasts a few years;”¹ for no real gods, temples, bibles, or priests are here, and the living circle who knew the dead is ever being reduced, and time removing the heritage further from view into the dim past. The case is a little different when the dead have been great and wonderful men who have not only formed a tribe into a city, and a city into a nation, but transformed these into an empire; how few, however, are such, and even then how transitory is the worship of a Romulus.

¹ Erman, quoted by Lubbock, *O. of Civil.*, p. 230.

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EDITORIAL NOTE TO THE CELPHAÏS PRESS EDITION

This edition of Vol. I of *Rivers of Life* was key entered / OCRed and proofed by Frater T.S. from page images of photocopies of the first edition. Changes noted in the errata pages have been worked into the text, and the errata pages themselves thus omitted. A few obvious typographical errors have been corrected and in several places missing opening or closing quotation marks conjecturally restored. Except in the case of what appeared to be obvious typographical errors, and in the titles of and quotations from published works by other authors, I have not tampered with Forlong's non-standard transliterations and eccentric 'fonetik' English spelling. His reasons for employing these, and the reasons why they are not followed consistently (mainly unwanted 'corrections' by printers) are discussed in the Preface. Footnotes in square brackets are by the present editor; these have been kept to a minimum so as not to disrupt pagination. Some give clarifications or corrections, a few are simply flippant, sarcastic or hostile.

Figures have been taken in most instances from page images of *Rivers of Life* found online, though where they were clearly identifiable as taken from an earlier printed work and I had access to better quality images of this work, these were substituted; primarily this applies to figures taken from Thomas Inman's *Ancient Pagan and Modern Christian Symbolism*. The black and white plates were scanned by me from photocopies of a copy the first edition in the collection of Birmingham City Library.

Original pagination and layout has been retained as far as possible, with the exceptions noted above; no attempt has been made to match the typeface.

Re-set PDFs of Volume II, the "Synchronological Chart" and the "Synoptical Table of Gods and God-Ideas" (originally bound in as foldouts at the end of Vol. II) are distributed separately. My thanks to Jon Sellers of Antiquities of the Illuminati for providing colour images of the big chart and maps (Plates II and III in the print edition, originally bound in at the start and end of vol. II); the former was used as a basis for the re-set; the latter are distributed as JPEG images.

The works listed as "in preparation" in the front matter manifested as (a) *Short Studies in the Science of Comparative Religions* (8vo., London: Quaritch, 1897) and (b) *Faiths of Man: a Cyclopedic of Religions* (3 vols. 8vo., London: Quaritch, 1906: this being the "Glossary or Polyglot Dictionary"); the former included 10 articles on various faiths titled "Jainism and Buddhism," "Trans-Indian Religions" (a general study of south-east Asian religion), "Zoroastrianism," "Hinduism, Vedas and Vedantism," "Laotze and Taoism," "Confucius and his Faith," "The Elohim of the Hebrews," "The Jehovah of the Hebrews," "The Sacred Books of the West" (an account of the compilation, development and translation of the Hebrew Scriptures and to a lesser extent the New Testament) and "Mahamad, Islam and Ancient Maka," rounding up with a 93-page medley of rather insipid free-verse renderings of various religious and philosophical / ethical teachings from various times, lands and peoples. Material which was presumably intended for the remaining detailed studies of particular faiths may be found scattered throughout *Faiths of Man*, whose alphabetically arranged entries range from a single line to essays of thirty-plus pages; this work was not completed and put into order by Forlong during his lifetime but was assembled from his surviving MSS. by an anonymous editor (who interpolated clarifying and occasionally dissenting remarks into many entries). Citations of a "Glossary" in *Rivers of Life* may in some, though not all, instances be elucidated by reference to *Faiths of Man* under the heading given. Edition of *Short Studies* . . . and *Faiths of Man* have also been issued by Celephaïs Press – for links to download them, see www.geocities.com/celephais.press

T.S.

RIVERS OF LIFE

OR,

SOURCES AND STREAMS OF THE FAITHS OF MAN
IN ALL LANDS;

SHOWING THE

EVOLUTION OF FAITHS

FROM THE RUDEST SYMBOLISMS TO THE LATEST SPIRITUAL
DEVELOPMENTS

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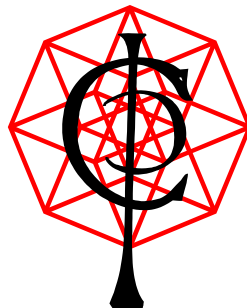
MAJOR-GENERAL J. G. R. FORLONG

F.R.G.S. F.R.S.E. M.A.I. A.I.C.E. F.R.H.S.

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*WITH MAPS, ILLUSTRATIONS,
AND SEPARATE CHART OF FAITH STREAMS*

VOL. II.



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IV. SYNOPTICAL TABLE OF GODS, GOD-IDEAS AND MANY } FEATURES WHICH ALL FAITHS HAVE MORE OR LESS } IN COMMON. IF ON ROLLER THIS IS 3 FEET BY 21 } INCHES. }	} Do.

ABBREVIATIONS

None but those used in all works. English is used in preference to Latin or other languages, so that B.C. and A.C. stand for "Before" and "After" Christ, and C.B.C. is "Century B.C."

IN PREPARATION—

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| 1. GLOSSARY OR POLYGLOT DICTIONARY
OF FAITH-NAMES, RITES, CUSTOMS, FETES AND
THE LITERATURE AND AUTHORS THEREOF. THE
CHRONOLOGY AND LEADING CHARACTERS,
CON-NECTED WITH THE DOCTRINES, &c., &c., OF
ALL RELIGIONS, AND SUCH INFORMATION AS A
STUDENT OF ANCIENT AND MODERN FAITHS
USUALLY REQUIRES TO KNOW CLEARLY. | 4. OF HINDUS. |
| 2. FAITHS OF EASTERN ASIATICCS, POLY-
NESIANS AND AMERIKANS. | 5. ,, ZOROASTRIANS. |
| 3. OF EGYPTIANS. | 6. ,, BUDHISTS. |
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| | 9. ,, GREEKS AND ROMANS. |
| | 10. ,, CHINESE AND JAPANESE. |
| | 11. ,, SKANDINAVIANS. |
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CHAPTER VII.

THE EARLY FAITHS OF WESTERN ASIA, AS EXHIBITED IN KALDIA, BABYLONIA, ASYRIA, &c.



Fig 194. A CAMP ALTAR IN KALDIA

HAVING sketched what we may call the five unwritten *Faith-ideas* of early man which, though possessing no regularly defined Bibles, no Sacred Scriptures, were never, as far back as we can see, without rituals and literature of their own—we shall now pursue the more defined and easier, though still difficult task, of tracing religious development in one of the earliest cradles of the race in western Asia, the home of those great peoples who grew to a considerable maturity all along the banks of the Euphrates and Tigris. In taking them up first in the order of nations, I do not wish to imply that we have amongst them the earliest and profoundest development of man and his religion, for I do not think we have; but Europe has been accustomed to associate Kaldia with primeval man, and the question here matters little, as we have not any positive, though a good deal of circumstantial evidence, for disputing Babylonian priority. This will appear more clearly in Chapter VIII. We have here, then, to endeavour to trace up from the very earliest times not only the history and faiths of one of the most important sections of our race, but we must be content to do this from faint and disconnected records, as yet only commentated and explained to us by those who do not seem to be conversant with the lore and gross Faiths we have been depicting, or who think these mere excrescences and impurities not worth investigating. We have also in this chapter to lead the reader step by step towards the first western Book-faith of man, that first of Eastern no less than Western heresies, and one which culminated in the development of a splendid religion—Zoroastrianism, to which Europe owes most of its early cosmogony, and nearly all its faith.

In every clime and age the story of religious development has been the same, and if we carefully study the workings of the human mind from the plains of Kaldia to the mountains of Asyria, Syria, and Media, and away into Parthia, Bactria, and High Asia, we shall find no more deviation in mental laws, which the great and in-

comprehensible Ruler of the Universe has framed, than in the eternal and immutable ones governing the world of matter.

From rude fetishes which enslaved the early nomad, man passed to the worship of the wondrous mysteries of nature's generative agencies—and then, lifting up his eyes to Heaven, he bowed before the circling orbs which brought him in their season, health and happiness, abundance of fruit and seeds, fertility to his flocks and herds and to the varied inhabitants of the waters. By-and-bye he gave names to the recurring stars and constellations which seemed to denote and preside over certain good and evil influences, and called the creative organs which Sun and Moon, Fire and Water, seemed to use in causing fertility, the symbols of, nay, the very gods of creation. The lovely Tree seemed the result of the union of Ge and Ouranos; the seed sprang from *Zervan-Akeran*, "*The Ancient One*," or "*Boundless Time*"; it pierced the earth, and in doing so, sprang into a thing of beauty, which blossomed and seeded again and again as inspired by Salacia, and fed by fertile Varooni, the Queen of Heaven, of Love and Abundance.¹

Pondering on these things the wandering nomads sought to settle on earth's favoured spots, and to cultivate trees and such seeds and cereals as they saw were "good for food," rather than wander for ever unclothed and unsheltered from stormy Typhon or scorching Mithras. On the Euphrates, as on the Oxus, the Ganges, and the Nile, the time had come when man resolved no longer tamely to submit to every vicissitude of the seasons; and mythic history opens shortly after he had built for himself great cities, around which, however, still roamed in primeval wildness those hordes who had not as yet learned to build, and to store for the winter the riches of their summer.

The founders of Sabeanism on the Euphrates were no doubt the first great agriculturalists of Western Asia—the leaders of that civilization which Toth, Amon, and Osiris gave to Eastern Africa; but here, as elsewhere, a gross Fetishism preceded phallic faith, also of coarse and disgusting simplicity; which, however, as the races settled and took to the arts of civilization, grew into a systematised but complicated Phallo-Sabean, and Fire faith, with angels and archangels, gods and goddesses, presiding over every joy, fear, hope, and aspiration of man. It was out of this chaos that a great faith sprang, cultivating profound spiritual aspirations, and led—how far we shall probably never know—by a great leader, called by the earliest Greeks, Zoroaster, who, their most learned ones asserted, lived about nine thousand three hundred years B.C.² This religious leader, though he was the first, and existed in the darkest and least historical ages of the race, seems to have had views as lofty and pure as those of even the latest of the prophets of earth.

We must begin our sketch of the early Faiths of Western Asia at a period long prior to that when the faith of Zaradusht was dominant in this part of the world, although I feel confident that there existed in central Asia and Bactria a kind of

¹ See the Tree-Idea, page 73, and Ceres and Juno, page 368 of Vol. I.

² Plato puts Zoroaster's birth as 9000 years before his time.

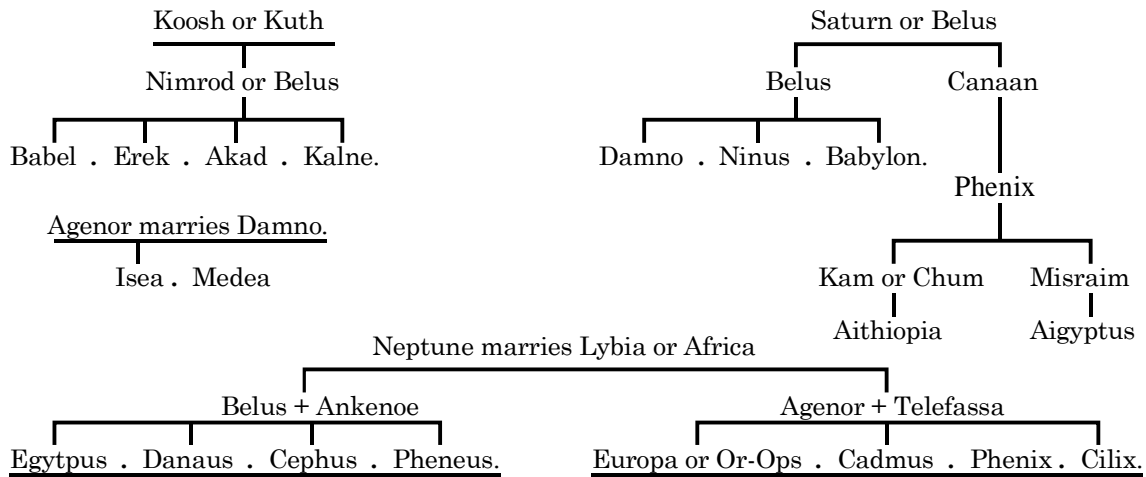
Zoroastrianism, when we first get cognizance of the great cities of Mesopotamia. It is now generally acknowledged that before the Kaldians, whose history we can scarcely yet investigate, there existed a great Aithiopic, Phallic and Serpent-worshipping race, embracing peoples variously termed Kuths or Cusites, Skuthi, Kuklopian, Kabiri, &c., with a considerable civilization, who were some three thousand years or so B.C. pushing westwards to teach Egypt and Europe, as they had taught some parts of Asia, to build and trade; they were called giants, valiant and bold men, and must have attained a very advanced state, probably 5000 to 6000 years b.c. It may have been from amongst them that an heretical Zoroaster sprang some thousands of years before our era (like most prophets, not valued or much known till long after his death), at any rate, we seem to owe more to this race and sect than we are ever likely to ascertain. It seems clear that the first settlers came from the north, and were called *Aithe-Opes*, from *Ath* or *Ait*, and *Ops*, here worshipped as the Sun and Serpent. Herodotus rightly says that the Asiatic Aithiopians had not frizzled hair like the negroes of the Nile, and many things point to a great *Athi* or *Ardi* people having been the parents of even ancient Burburs or Akads—those who changed the name of the Moon city of Ur to Kaldia, as signifying this in the language of their Armenian or Colchian highlands, for such is said to have been the Akadian cradle-land. Berosus tells us of Medes—perhaps the *Urada* or *Ala-rodians* of whom Herodotus speaks—descending from here about 2458 B.C., and driving all the dwellers off the alluvial portions of Mesopotamia; so these were clearly opposed to the ancient Kooths, whom Jews said were the descendents of Am or Ham, and whose brothers were Mizraim and Phut, by which is usually understood Egyptian and Ethiopian Africa. These Burburs or Akads who erected Ur would probably be Turanians, that is, *Ta-Ur-ians* or *Tot-Aur-ians*, and therefore as we shall presently see more purely Phallic worshippers than the later Aryans.

The Armenian geographers, says Mr. Geo. Rawlinson, apply the name Cush (Koosh, or Kooth) and Ethiopia to all the region from the Indus to the Tigris; the Greeks called all east of the Tigris, Kisia, Kosia, or Elam, and we still name many parts here Koos-is-tan, or Kooth-stan. The name of the enormous alluvial tracts in the eastern delta of the Indus adjoining Gujerat (Kuth-erat) now known to us at Kutch, Cutch or Kooch, may come from the same stock. Mr Rawlinson thinks that the ancient Aithiopians and Kaldians were of the same stock. Hesiod and Pindar say that Memnon was a king of Aithiopia; he was the son of a Sisian woman, says Eskylyus, and the founder of Soosa and Elam, from whence sprang the first Hellenism—Kaldian Sun-Worship.¹ He led Soosians and Aithopians to assist his father's brother at Troy, and the Egyptians say he was their king Amen-ophis III.—the "vocal Memnon." He had palaces or Memnonia in Egypt and Soosians, and a tribe in the very ancient land

¹ That Greek Hellenism was but the Ellamism of Kaldia and Media, Bryant, III. 153, *et seq.*, makes clear. Greek scholars not being also scholars of Faiths and of Kaldian history, have heretofore thought that only Greeks were Hellenists, but now we are told there never was a Greek Hellen! See Rev. A.H. Sayce on Mr. Gladstone's *Homeric Synchronism*. *Academy*, 18th March 1876.

of Mereo bear his name. There is a Sen-ar or Shem-Ar on the Nile close to Meroe, as the Jew said there was one close to Soosa, and Meroe says it gave priests to Egypt, that its people came from India; it often gave kings to Egypt.

The following genealogical trees are the result of a great number of reports from ancient writers, and will help us to grasp the subject.



Here we see a strange mixing of nations and faiths, and in time, if we keep such matter before us, we shall elicit valuable facts. Hitherto the old Jewish writings have kept us in bondage, for we have been taught from youth to age to consider these as history sent direct from heaven, regarding which all further research or enquiry is both unnecessary and impious; these views no longer impede research. The last quarter of a century has consequently yielded a perfect harvest of historical and religious matter, and in regard to general history we may reasonably hope that we are yet only in the first chapter of a most voluminous work; yet I suspect that in the matter of the Cults of Babylonia, there are no more very important revelations awaiting those who have thoroughly mastered the practical working of Eastern Faiths, for these are intensely conservative. It will be seen as we proceed in our description of the Gods, rites, and ceremonies of all the peoples in the valleys of the Euphrates and Tigris, that Kaldia of even the 30th century b.c. had precisely the same religion as Babylon of Nebukadnezar's day. Of course we hope yet to obtain a vast number of facts and most interesting matter exhibiting the detailed working of the Faiths and the movement of the religious minds of the peoples; and this, combined with their correct ethnological, political, and geographical history, will unfold a rich field; but as the gods and their characters are now clear to us, so is their whole faith.

TOPOGRAPHY.—Kaldia may be considered as composed of two provinces, embracing the Delta and alluvial portions—some five hundred miles in length from the Persian Gulf to Hit or Is. The lower province embraced only the Delta, and had for its capital Ur, Hur, Har or Hoor on the right bank of the Euphrates. The other province—Kaldia Upper or Proper, the capital of which was Babel or Babylon—extended up to

Hit or Is on the Euphrates, and to Samara on the Tigris. The two together may be called the Kingdom of Kaldia, bounded by the Arabian deserts on the south, and the Mountains of Elam or Soosiana on the north.

The Persian Gulf no doubt extended at one time close to the great capital of Lower Kaldia which probably rose, like Calcutta, from a fishing village to be a trading depôt, and then one of the first capitals on earth. Its previous inhabitants were clearly Ur-ians—perhaps Ta-Urians or Turanians, from the north, who, after a long residence near Arabia, would soon show an admixture of Shemitic blood. It is usual to say that in the 25th century B.C. they yielded to an Aryan influx from Central Asia, or to highlanders from the lofty mountains on the north, called afterwards Media and Armenia, and that the new comers in turn yielded to Shemitic Arabs, who have for three thousand seven hundred years disputed with all comers, and successfully, the dominance of the rich northern border-lands of their Arabian Cradle. The actual displacers of the first Urites, were clearly tribes of Am-ites, Am-Onians, or Kooths under the designation of Burburs or Akads, who translating into their own language UR—“the city” of the Moon or Light—called it *Kusdim*, *Kuthim*, or Kaldia,¹ and it was under these Kuthim that Lower and Upper Kaldia rose into one kingdom and became a great empire; many must have remained owing allegiance to Ur and been called Urians even in the days of the Jewish captivity,² and we have inscriptions of the 9th century B.C. giving us facts regarding them.

The general movements of the race seem always to have been, just as in India and China, from the Delta towards the north-west—that is to the higher lands of their loved and no doubt sacred rivers. It was on the decline of the Babylonian power that we find in the north-west a settlement of a more stalwart race, doubtless due to a more invigorating and temperate climate; these finally grouped themselves about the beautifully forked valleys formed by the Tigris and the great Zab, and at the apex of this triangle they founded their first great capital, Asher, which gives to the whole land the name of Asyria,³ and which my readers will recognise as called after the great Father Deity A-eshwar, or Maha-Deva. Inside this triangle was a host of glorious cities, beginning with Kala or Nimrood and Nineveh, and ending with Sargon’s capital of the 8th century B.C. In the north, on the sculptured rocks of Bāvian, we see remnants of this people’s faith, and scraps of history. On the right flank lay Arbel, or Ar-ba-il, אַרְבַּע אֵל, said to be called after the four-fold phallic deity—a site where Zoroastrian supremacy awaited and found its doom, some two thousand years after the time we are considering. Guarding this centre of Asyrian wealth and civilisation from the restless, bold, and valiant hosts of that great sandy continent to the south, lay the long range of the Senjar Mountains, garrisoned no doubt from Kala, Nineveh, and Sargon, and not without need; for in spite of every precaution, year after year, and century after century, Arabs continued to surge up on all dwellers in the great cities of Asyria and

¹ Rawlinson’s *Anc. Mons.* I. 71. Gen. xi. 31.

² If U = A, then Urian = Arian, and A = L. K is often only a euphonic addition, as we shall see hereafter, so Ur may be Kur, whence *Kurios*.

³ The land of Asher, Aser, Astria, must not be confounded with Syria, Tsyria, or Sooyra, for reasons already given. *Al-As* or *As-al*, were favourite Amonian terms, Bryant, I. 30.

Kaldia, until whoever dwelt there—Aryan and Turanian soon became shemitized or else were driven forth, and the Arabian was able to call the richest meads of Mesopotamia his “Arabi Irak.”

It is no part of our duty here to dwell geographically on the great cities scattered throughout these two kingdoms, but we must notice the leading ones, with some ancient and modern names and shrines, so as to simplify the subject to the general reader, and familiarize him with places which have frequently changed their names during the last three to four thousand years. Names and dry facts are a little tiresome at first, but they constitute the A B C of history, which it is absolutely necessary to master.

NAMES		DETAILS
ANCIENT.	MODERN.	FOR WHAT REMARKABLE, &C.
Kingdom of { UR or HOOR, KALDIA	KALDIA,	{ First Empire, 430 × 185 miles = about 30,000 square miles.
City of OOR, NUR, UR, AR, ER,	{ MOOGHEIR KAMABINA, or Moon Temple which OR- KAMOOS built,	{ Its lord was the semi-god who ruled over <i>Akad</i> . He also built a temple to Belus.
BABEL with KASR the Palace, and AMRAM the Mound,	BABYLON.,	
ERECH, EREK, HUR-AK, or ORECH (Hebrew), or ORKOE (Greek); the ARK. ¹	WARKA,	{ Great temple to Beltis. The na- tives now call the great mound BOWARIYEH or reed-mats.
LARSA, LARANCHA, LARAK or LARISA, sacred to ELASER the Solo-phallic god; ² a huge, widely extended <i>Omphe</i> .	{ SENKEREH or SIKARA. The site rises gradually from a base of 4½ miles circum- ference to a central mound,	{ The king who held court here, sent Memnon to the Siege of Troy. This was the second capital after UR.
SIPARVAIM or SEPARA,	MOSAIB,	{ Has a celebrated temple of 1750 B.C.
NIPOOR or KALNEH (Kaldia),	NOPER of the TALMUD,	Called by Skythians Biloo.
BORSIPA,	BIRS-NIMROOD,	{ A great Temple of Merodak rebuilt by Nebukadnezar.
KOOTHATH—TIGABA?	IBRAHIM,	A specially Kuthic town.
DOORABA,	AKERKOOP,	{ A wondrous ruin called Koori Galazoo.
IHI, or AHAVA, or IS,	{ HIT, about 430 miles from SEA,	{ Celebrated for bitumen which Thothmes III. imported 1400 B.C.
HAMAN, . . . . .	. . . . .	A great ruin.
TEL-EDR, . . . . .	. . . . .	Do.
CHILMAD	KALWADA,	
ELAM or HELLAN = EL-AM	SIBLA, SOOSIA, KOOTHIA,	A powerful rival of Babylon.
KALA (Calah), who is SIVA. This is 20 miles S.E. of Nineveh, }	{ NIMROOD, El - Asir or LARISSA, ³	{ Founded 1290 B.C. by Shalma- neser I. Has a Palace of Esar- hadon and Sardanapalus I.
KORSABAD,	{ DUR-SARGINA or BIT-SOOR- GINA, 9 miles from NINEVEH.	{ The favourite city of Sargon 712 B.C. whose Palace ruins are extensive.
KOTUNJIK,	Mounds of MOSOOL,	The palace mound of Nineveh.
ASHER, or LARISA,	{ KILE-SHERGAT, first Capital of Upper Kingdom,	Situated on right bank of Tigris, called after the Sun-Phallus.
SARGINA,	SARGON,	
BAVIAN	In hills north of MOSOOL,	Celebrated for its Sculptures.

¹ ARK in Sansk. “The Sun.”

² Bryant, I. 28. El-Aser or E-Laser.

³ Rawlinson’s *Anc. Mons.*, I. 322, and Xenophon.

Far east of Kaldia lay two other great cities or ancient sites, Persepolis and Persargade, the age of which it is difficult to fix, but being very important as centres of Faiths, we must say a few words regarding them. Persepolis or Istakr is said by some to have been founded 4600 years ago, or 2730 B.C. It was full of riches in the days of Cyrus, and was burned to the ground, some say, by Alexander the Great in a wild revel, 331 B.C. Many aver that it was only a royal burial-place with some country Palaces, as neither Herodotus nor Ctesias speaks of it, and it was only after Alexander's time that writers begin to mention its greatness. It lies in the well-watered vale of "Hollow Persia," about thirty miles north-east of Shiraz, and forty-miles north-east of it was the Akaimenian capital pesargade—now Moorgāb, where the supposed tomb of Cyrus is still shown.

PERSEPOLIS is famous for its "Hall of Xerxes" or Cheel Minar of forty pillars, of which only fifteen remain; they were about twenty feet high, masterpieces of masonry, fluted, and with heavy capitals. Here also are various small buildings said to have been temples, all Kuklopian in structure and with highly-polished black-marble doors and window-frames. Persepolis was the capital of Darius, Hystaspes and Xerxes, 520 to about 420 B.C., and remained the Akaimenian capital, though these Kings occasionally resided at Soosa. Many entrance-gates of the buildings are ornamented with bas-reliefs representing a full-sized man seizing a goat by its horns and stabbing it, the goat having one foot on the man's chest, and the other on his right arm. The goat is thought to be Alexander the Great, and some writers say that owing to this sculpture the conqueror destroyed Persepolis.

PESARGADE, Persargadæ, or Pasargade was the capital of Cyrus and his son Cambyses, and therefore the first city of the Akaimenian monarches—560 to 522 B.C. It is called after Perseus the Son of Helios by Persi, daughter of Oceanus the Kuthite and Titan, and was the seat of the oldest Persian tribe—the Pasargadæ. There are only two remnants of the city left, a platform of handsomely worked stone-masonry, some 250 by 260 feet, on the side of a hill overlooking the plain, whilst on the plain, as was the case at Shinar, is one pillar like an Indian Lāt having neither capital nor base; but here also exist the foundations of large buildings, possibly palaces and temples. Arrian and Strabo tell us that there was here a structural tomb, like a child's Noah's ark on a high platform, and surrounded at a great distance by the remains of columns; and that this once contained in a golden coffin the body of Cyrus, consigned here after its recovery in 529 B.C. from the Skythic Masa-getæ. An ark on a hill, pillars round it, a golden coffin, and the fact related by Herodotus as to Skuths and Persi worshipping the Sun, and the very name of Cyrus or Kur-us, are all significant, especially as Herodotus says that Persians "sacrificed the swiftest of all animals to the swiftest of all the gods." It is more reasonable to suppose that the so-called tomb was a temple to the *Kurios* or Belus, as it is undoubtedly in character like other solar temples at Birs Nimrod, and the arks on all hills, the temple of Minerva on the Akropolis, the Caput on the Capitoline, etc.

At Persepolis there are now only the skeletons of the buildings—the strongest stone masonry, all the masses of brick or wood-work having gone for ever. The great platform overlooked from here the plain of Beudamir containing the leading public buildings, doubtless also the dwellings of the Kings, but the latter have disappeared, being of less durable materials. On the platform is still the Palace of Xerxes and some smaller buildings, no doubt erected by Xerxes and his father Darius.¹ Not far from the town, at a place called *Nakshi Roostam*, are tombs and temples, and especially noticable is the *Tomb of Darius*. From it was can discover the probably style of the Palace, and also observe that not only the Asyrian architecture was copied, but that the faith of the Akaimenians differed but little from that of the Asyrians; for on the front of the main block stands that god Asher passing through a circle, and underneath is the Monarch holding Venus' bow in adoration, while opposite him is a Fire or Lingam shrine and altar, and in the upper angle, Helios himself.

All drawings of what are ordinary considered “Magian Fire Temples” not only agree with the so-called *Nakshi Roostam* tombs and that at *Pesargade*, but evidently with the pre-Moslem *Kibla* or *Al-Kaba* of *Meka*,² and such buildings clearly mark the old faiths of the countries where the are found. They were sacred to Black or White Stones, that is were *Krishnaite* or *Sivaite* temples, then perhaps snake shrines, and eventually became fire temples, for all these were the gods of the aborigines and the ancient tribes of *Pesargade* at, and previous to the time of *Cyrus*. No doubt, as *Rawlinson* says,³ they were open-air worshippers to a great extent, and *Nakshi Roostam*, the lingam shrine of *Nomads*. It was built, as we still often find those in *India*, with a high entrance or a temporary walled-up door to prevent the ingress of cattle, etc., for the door of the *Al-Kaba*, like the doors of the *Irish* towers, and the so-called “tomb of *Cyrus*,” is high up in the wall, requiring steps or a ladder to enter by. Many of the rocks of the *Valley of Pesargade* were sacred, and often sculptured to a great height.

It is thought that the *Medes*, as dwelling near the wooded parts of the *Zagros* mountains, first introduced the columnar buildings, the prevailing feature of the *Akaimenian* architecture, and which they reared in the most exquisite taste in stone. *Mr. Fergusson* thinks this was probably the source whence *Greece* got her *Ionic* columns; she doubtless got much else from *Asia*; even her *Doric* architecture, though coming from *Egypt*, was there second-hand from *Asia*.

No reader can fail to perceive that the faiths of *Babylonia* during the various stages of its civilisation differed in no important particular from those of all other lands in the same greade of progress. *Hoor*, the fishing village, and *Hoor*, the capital of lower *Kaldia*, had alike their “*Moon God*,” but the one was probably a red daub or crescent on a rude stone or baked mound, while the other was represented by a magnificent

¹ *Rawlinson's Anc. Mons.*, IV., Chap. v.

² *Handbook of Archi.*, I., 187-97.

³ *Anc. Mons.*, IV., 235.

building, call it Palace, Temple, or Palace-temple, as some insist,—it matters little. We are still excavating among these to try and discover their treasures, and time may unfold further details, but I think the great facts are established, for we can now read all such religious riddles in Indian temples and palaces. No one who knows and has studied the valleys and faiths of the Ganges, can be at all puzzled with those of the Tigris and Euphrates, and their well marked similarities. Our memory recalls many an Ur in lower Bengal, hid amid the marshy banks and alluvial creeks of the great Ganges, full of Phallic and Sabeian faiths, which may rise to be an Erech or Siparvaim, as Calcutta has risen to be a Babylon; but here our northern Aryans have driven out the original Turanians, and not as in Kaldia, succumbed to Shemitic hordes.

TABLES.—It is impossible to understand the progress of Faiths unless we grasp the historic growth, if not the geography of the nations which gave birth to, or yielded obedience to them. I have therefore prepared, after great labour—for history is not made to our hand here—a somewhat elaborate synchronological table extending over two thousand years, of the leading events in the western monarchies from B.C. 2500 to 250, in hopes of helping my readers in a thorough investigation of the subject. Great attention must be given to the nomenclature of the gods, kings, and temples, no less that to the rise and fall of nations, for names in this lore are far more important things even than dates; neither chronologists, kings, nor peoples can change these, and most names of great nations, kings, and faiths are derivable from those gods or hallowed emblems which the masses hold most sacred. The root, sign, or symbol of an old and holy name can rarely be discovered by mere philological enquiry; to do this, we must study *not only the Faiths but the actual emblems*, for these were alike the gods of Turanians, Aryans, and Shemites, because these were men and women in a like stage of culture.

A word more as to this before we enter upon the Tables, abounding as these do with names. I have for years felt the truth of what Niebuhr long since proclaimed, and have in this work endeavoured in a careful manner to carry out in some respects the views and ideas of the great historian. “Unless,” he wrote, “a boldness of divination, liable as it is to abuse, be permitted, all the searches into the earlier history of nations must be abandoned;” and I have therefore found it necessary to insist that we must not be too much tied down to the received modes which our pastors and masters, nay, which great philologists have laid down for acceptance in the matter of the origin of the words which continually meet us in the Bibles, rites and ceremonies of Faiths. The rules of language are no doubt immutable, if we only perfectly knew these; those we do know are excellent and sound in their way, and few of them, indeed, can be set aside, and none may we lightly pass over even in this our difficult and somewhat exceptional journey, but there are paths here, as in the life of each of us, when we must step aside—of course at our peril—from the advice of most if not all around us, and march boldly as our own spirit guides. To get at the roots of Faiths, we must go beyond even the ken of philology where this concerns itself only with the roots of words, and seek in the signs and symbols themselves, the ideas which

gave rise to the leading objects of Faiths being so represented, and this necessitates at least temporary departure from the laws which rule regularly formed language. The learned writer of *Dates and Data*¹ says: "The many varieties of written characters employed by mankind *have been derived from rude pictorial representations of objects;* and every form of linguistic expression, if at all abstract or signifying the results of complex contrivance or thought, has been constructed of syllables or words, originally intended to convey only the most concrete and simple ideas." Thus then, words compounded or connected with Solar and Fire phenomena, as DEVA, TAU, TOT, ADAM, and such like, must be investigated down to the first "*rude pictorial representation of objects,*" and not merely to the syllables, as De, Ta, To, Ad, &c.

Bishop Colenso points out that the word UBOMI is now used in the Zooloo language to imply the highest perfection of excellence, and in that sense is applied to the Deity, and yet literally signifies "*Meat more than half putrid and alive with maggots!*" so to analyse *UB-omi*, as we might do through the roots Ab and Om, &c., would yield no result such as we here care for; but to investigate why it is a maggot and "Flesh," and why the Logos or WORD was also *Sarx* or *Flesh*, and this the Hebrew *Basar* of the Old Testament, *which was circumcised*, would of course lead to very important results,² which my readers can think out for themselves.

The author of *Dates and Data* writes that "it is a mere waste of time to attempt, as is so frequently done, to define 'religion' and 'superstition' by reference to the primary meaning of the Latin words from which those terms are derived." Greek derivations he thinks of some avail, but "non-Latin languages, perhaps without exception, make no show of distinguishing religion from superstition." This is the true way to get at "the vague expressions and unwarranted speculations of untutored men, which form the bases of all superstitions, whether existing in their original baldness among savages, and in the nurseries and lower ranks of cultured society, or among educated people, wrapped up in the traditional verbiage and sterile conventionalisms which still pervade the teaching of our schools and colleges." Thus *Ad*, which Latins so largely compound as a mere preposition or adjunct, may be AL, AR, or AM, for all these consonants interchange, and as M was represented as the ripple of water, ~~~~~, and is water or woman and the furrowed field, so A is the Cone, and the universal letter in the earliest alphabet—the Cone-iform, or, as I spell this, the *Cuniform*; but it is also the *ploughshare*, or that which stirs up *Terra* to fertility, and the *ploughshare* in the Lingam, and Sign of RAM whose wife was Sita, "the field furrow" or *Sulcus*, as already noticed at page 33, Vol. I., and to be elsewhere discussed. It is from this AR, and *not as ploughers*, that races were called *AR-yans*, regarding which much will appear further on.

Readers of this chapter should specially bear in mind the following words, some of which are commented on in *Dates and Data* already referred to.

¹ *Op. Cit.*, part I., p. 21. Trübner & Co.

² See pp. 173, 197, *ante*, as to *Basar*, *Flesh*, &c.

Indo-European.	Shemitic.	Egyptian.
Aum, Hom, OM-MA-NI, OM-Φ, or OM-ΦH—The Divine Oracle.	AMAN, ¹ AMEN.	AMUN—Name of Ineffable.
MENU, MANU, MANI, MANES, MANN (us)—Early Leader.	MINOS.	MENA, MENES.
Isi, Ishi, Ie, IHE, ΙΑΣΟΣ, IS, HIS, HESUS, IOVE, IO Personal divine manifestations.	ISHI, as in Hosea ii. 14. IE, IEIE, IEVE—(Jehovah.) IER, I-EL, AL, plural ALEIM.	IS, IES, ISI, HS, HESI—Isis, or the divine associate of Osiris. The AS or ÆSIR of Skands.
OR, AR, RA (J)—shining. DA, DI, MIT(RA)—Solar God.	RA, or reversed AR or AL. RI, or ER, contraction of I-ER. AR, a Good.	RA, AUR, AOB, RI.
HERI, HARI, HORI, SURA, SURYA, ῥΠΑ, ΕΡΩΣ, ῥΠΑ-ΚΑΗΣ, ΧΡ, ΧΕΡΕΣ, HERIH, or HERIHA—Solar God in Light, Fire, or Hearth.	AOUR, UR, HERES (Is. xix. 18), HUR, UR, AUR, Light, Heat or Place of Heat.	HER, HAR, XR, HOR or HORUS, Coptic OURO—God of Light, as an active not abstract Deity.
ISIRI, ISWARA, IS-SURYA, ISH, the Fertiliser or Phallus.	ASHUR, ASH-UR, A-ESH or AR-ESH = God of Love.	HESIRI, OSH-IR, OS-IRIS.
ATYS, ATTEN, ῥΑΘΗΝΗ—Goddess of Fertility, and of Wisdom, in her care of our youth.	ADONI, AD-IONI, ADONIS—Fertility of Harvest. AD seeming to denote the setting or autumnal Sun. AD-ON.	ATUN, ATEN—The Solar Disk or the circle of Fruitfulness; AIT-OPS, the Heart or seat of Passion as the Serpent.
ANAHITA—Female Sun.	ANA, ANU or ANO, male; ANAT, female; TANAT, ANA-AT.	NEIT or NEITH—Queen of Fertility and Night.
ΘΕΜΙΣ—Divine Equity.	THUMMIM—The Mirror or Personification of Truth.	THMEI—Justice and Truth.
SATYR—Satan, Devil.	SHETAN, SHAITAN.	SET or SETH, SUT, SUTEKH

Here we have some important keys wherewith to find out why the very ancient Deities, Rulers, and Cities seen in the following chronological tables were so called, and what relation these names bear to one other.

¹ Mother, in Hebrew, is AM; in Keltic and Armor, MAM; English, Ger., Span., Port. and Peruvian, Mama; Heavenly Mother being Mama-Cela; in Keltic *Man-Kealoch*.

SYNCHRONOLOGICAL TABLE

OF THE

HISTORY OF WESTERN ASIAN MONARCHIES,
EXTENDING OVER 2000 YEARS—FROM 2500 B.C. TO 250 B.C.

B.C.	AKADIAN AND KALDIAN HISTORY.
2500	Beginning of MEDIAN DYNASTY (Berosus). ASYRIAN HISTORY said to go back to this date.
2458	BOORBOORS, perhaps Aryans, descend upon OORIANS, and call Oor or Hur, KALDIA. Asyrians from Central Asia descend upon India. Tablets speak of "Kings of four races," or tongues, moving about; probably KOOSHITES, TURANIANS, ARYANS, and SHEMITES. (Anct. Mon. I. 69, &c.)—the latter improbable.
2458	Elamites, or El-An-ites overrun Babylonia, and hold it for 200 years.
2400	Establishment of KOOTHITE KINGDOMS in lower Kaldia, with Turanian and Shemitic blood according to Anct. Mon. I. 8, but this last can only mean Ancient Arabians.
2280	King of Elam—KUDUR-NANUNDI carries away image of <i>Nana</i> , goddess of Erech, and ravages whole country. Some contend for the year 2286, or first year of Belus (Syncellus).
2250	ZOROASTER at this or some previous date (Berosus). IZDUBAR or NIMROD slays <i>Humbaba</i> , King of Elam, and re-establishes Kaldian Kingdom. Babylon already built; and before this, Median Kings ruled in Kaldia (Berosus).
2234	Regular Register of STELLAR OBSERVATIONS up to this date obtained by Alexander Magnus. First MEDIAN DYNASTY ends, having lasted 224 years (Berosus), or from 2209 to 1985 B.C. (Palmer). NIMROD, son of Koosh, say Jews, rules in Kaldia, and BEL-NIMROD, <i>alias</i> BILOO-NIPROO is worshipped as a God. <i>Eleven Kaldi Kings</i> rule till 1976, being First KALDIAN DYNASTY.
2200	SEMRAMIS thought to rule, probably a Queen called Devi-Ram, or Swami-Ram.
2182	Ctesias' <i>List of Kings</i> goes back thus far. Tablets mention as Kingdoms in connection with <i>Kootha</i> and AKAD, SURARTU, MARTU of SYRIA, Gutin or Goim, Elam, Assam, Lullubu, Lutu, Kassi (Benares?), Kissati, Nituk or Asmun, Sumir, &c.
2100	<i>Writing</i> passes from <i>Hieroglyphic</i> stage. <i>Arrows</i> supersede figures. Tablets on Kaldian Astronomy, &c. WORSHIP of BEL and BELTIS denoted by numerous bricks yielded by URUK or URKAN. <i>Sun</i> and <i>Moon</i> worship all over lower Kaldia, especially at Larisa, the city <i>par excellence</i> of Phallic worship.
2050	Har, Haran, Amon, Amorites, Amalekites and such names now common, marking phallic-worshipping races. UR king of URUKH. Sumir becomes a Kingdom. All monuments beyond this uncertain, but many Tablets are unfolding earlier history. Iloi, 8th King of Kaldian Dynasty reigning (Berosus). Zoozims, Emims, Hoorites, Horites, and Rephaim (Giants) mentioned in all lands from Phenicia to Kaldia, showing that Kuthites are moving West. Probable date of the IZDU-BAR TABLETS.
2000	<i>Simli-Shilak</i> . ABRAMIC EMIGRATION N.W. AKAD great active centre. Tablets concerning Creation, Flood, and Tower of Babel.
1989	Reign of NINUS according to Diodorus.
1976	Koodor-Mabook, or Keder-Laomer. Hebrew battle of SIDIM. HAMITIC or Elamite Dynasty rules till 1518 B.C. <i>Borsipa</i> and <i>Nipoor</i> flourishing.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	KALDIAN AND EASTERN NATIONS, AND RISE OF WESTERN KINGDOMS.
1950	Larna, Akad, Ur, and Karak, capitals of the country. Koodoor Lagamer. Kingdom of Asyria forming by emigration from Kaldi to Asher and Nimrood. Jews say that Abramites go to Padan-Aram; Phenicians or Kooths about all over Mediterranean coasts.
1900	Arid Sin—King of Kaldia. Ashar bel-nisis, King or Viceroy of Asyria.
1889	The first year of reign of NINUS (Ctesias).
1850	Isma Dagon, King of KARAK. Shamas Iva rules as Kaldian Viceroy.
1820	Shamas-Vool, son of black obelisk King, builds temples at Asher, called Mound of Ana, to deities Anu and Vool. (This Tiglath Pileasar restored 1120 B.C.). Shamas Vool builds great national temple of Asher, of which stamped bricks abound. Iritak and Iluba rule, and the former builds a temple called "House of Salvation." NINEVEH has a great temple to ISHTAR.
1800	Ibil-Anoo-dooma, Igur-kap-kapu, Goongoona. ASURA of Vedas the Assur of Kaldia (?)
1750	Naram-Sin rules in Metropolis, probably LARSA. Sin Shada, King, finishes temple of Beltis at Erech, ruling from Hoor as capital. Iluba and Iritak, Kings of Asyria. BALEUS or Bel-Kap-Kapu, King, reputed founder of Monarchy.
1700	Egyptian Kings—Lethosis I., Chebron or Sar-Ophis II., Amenophis II., Mephres. Joseph and Jacob said by Jews to be in Egypt. APIS, King of ARGOS. Pelasgians moving into Italy. King Adasi of ASYRIAN KINGDOM. King Mamitus.
1660	Sargon ¹ reigning over Akad, found, like Moses, in a basket. Hyksos or Nomadic races driven from Egypt. Plemneus King of Sikyon.
1650	Zoor-Lin and other Moon-worshippers at Erech, temple at Hoor and Aboo Sharein. Mankaleus, Asher Boozar, and Asher Vatila, and Spherus, Kings of Asyria. Perhaps BEL-BANI from whom Sargon dynasty claim descent. Poornapooryas. No trace of Iron, or of its use. TOTH MOSES, King of Egypt. Title of <i>Asher, Assur, Esar</i> , common. Orthopolis rules in Sikyon. <i>Mamilus</i> or <i>Ninip-kigal-assuri</i> , or <i>Asur-nakir-seir</i> , with whom history becomes pretty accurate. More Aithiopians moving and settling about Egypt. King Amenophis II.
1600	END OF KUTHO-KALDIAN KINGDOM. Arabs in ascendant, and language SEMITIC.
1582	ARUNDEL MARBLES. Phorbas rules in Argos. Atlas and Prometheus. <i>Doori-galazoo</i> , whose bricks occur all over Asyria and Kaldia. <i>Tel-Nimrood</i> at Asher built. Jewish Moses born. HORUS last of 18th Egyp. dynasty. KEKROPS from Egypt to Athens.
1550	Hammurabi, a foreigner, rules Babylon, now capital of Kaldia. (ARABIAN DYNASTY secure 1530.) Rameses II. 19 Egyp. Dyn. DEUKALION. Kriba-Vul, or Assur-Nadin-shi, Asyrian King. <i>Ashatades</i> , or <i>Assur-Nirari</i> I. Skamander of Troy. Kadmus brings letters from Phenicia to Greece, where Hellenes or Sun-worshippers begin to appear.
1500	Samshoo-iloona builds Sun-temple (1518) at Larsa. END OF SECOND KALDIAN DYNASTY, when ARABS RULE TILL 1273. Queen Armais rules Egypt. Erikthonsus, King of Athens. Israelites supposed to have left Egypt. Danaus leaves Egypt. Sesostris, Rameses or Egyptus. DARDANUS of Troy. Amyntas, King of Asyria—Balak of Moab. Inakidæ yield Argos to Danaus. OLYMPIC GAMES begin.
1450	Babylon known as Soomir and Akad. Bel-Soomili-Rapi, or Assur-bel-nisin, and Belokus or Busur Ashar, Kings of Asyria. ERIKTHONEUS—Troy. Israelites say they seize Canaan. Polydorus of Thbes? Musæus? Minos of Crete. <i>Iron</i> discovered on Mount Ida. Menophis, King of Egypt. Kooshan, King of Mesopotamia, conquers Israelites. Babylon and Asyria cemented by a royal marriage, and boundaries defined.
1400	TURANIAN element disappearing before Arabian or Shemitic. <i>Bel-spares</i> , or <i>Assur-ubalid</i> rules Asyria. Eriktheus at Athens? Lamprides of Asyria, rules from Lat. 35° to 38° and E. long. 40°. Temple of Ishtar at Nineveh gorgeously restored. Sethos, 1st Pharaoh. Egyptian armies pass repeatedly over Syria, and even in Nineveh in 14th and 15th centuries. Eumolpus, son of poet Musæus, brings Eleusinian mysteries to Athens.

¹ A lately discovered tablet shows that Sargon I., who was found in an Ark, reigned about 3800. (*Bib. Arch. Soc. Procs.*, 7th Nov. 1882). [Note added in vol. II errata; this date is probably *way* too early. — T.S.]

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	KALDIAN AND EASTERN NATIONS, AND RISE OF ASYRIAN EMPIRE.
1370	Bel-Nirari, King of Asyria, conquers Babylon. <i>Kaldia completely absorbed in Babylon.</i>
1350	Budil builds first Asyrian palace at Asher. <i>Bel-Koosh</i> , Greek <i>Sosares</i> . Kekrops II. of Athens.
1330	<i>Vool-nirari</i> I., son of Budil, overruns northern Babylon. Iva-Koosh I. Asyrian art rising. Eglon, King of Moab, enslaves Israelites. (O.T.). Some place Rameses II. here.
1300	Shalmaneser I., founder of Kala or Nimroud, 18 miles S. of Nineveh. Lampares? Beginning of Heraklidian Monarchy of Lydia, the Atyadi overthrown. Temple of Ishtar much restored. Canaanites conquer Israelites. MEN-OPH-THAH and SETHOS of Egypt. PELOPS, Panyas King of Asyria. Pelasgi drive Siculi from Italy. Sons of Pelops conquer Mycenæ. ORPHIC poems in course of formation—probably ORAL.
1273	ASYRIAN EMPIRE now strong; began 1286. Dynasty of Asyrian Kings reign over Babylon till 747 B.C. <i>Tugulti-ninip</i> —1271-40—or the “Conquerer of Babylon” (signet ring); son of former, and elsewhere called Sosarmis and Dorkito. Jason and Argonauts. A Herakles b. Rameses III. Midianites again enslave Israel.
1260	Asyrian King called himself “King of Nations of Sumir and Akad, and Conquerer of Karduniyas,” and now resides at Nineveh. Worship of Ishtar supreme in North. Asyrian historical inscriptions begin. Theseus. Priam.
1240	MITHRAEUS. Asyrian King <i>Bel-Kudur-usur</i> or Iva-Koosh II., Ruler of Asher, Shamas, Iva and Merodak.
1220	Babylon conquers Asyrian army and kills king. Hittites, or Serpent-worshippers, overrun N.W. Asyria, <i>Ninip-pal-esar</i> , King. <i>Teutamus</i> , or <i>Di-van-ukha</i> . Amonites enslave Israelites. TROJAN WAR, but others say 1183-4. Some place here a Rameses I.
1200	Asher-dan I., King of Asyria; overruns northern Babylon, pulls down temple of Anu and Vul at Asher, and does not restore it. The Moski refuse tribute. PELASGUS. ENEAS and followers (En-e-Asi?) to Italy, with Lingam, Serpent, and Fire-worshippers. TEUTAEUS.
1170	Mootagil-nusku, rebuilds palace at Nineveh.
1150	Nebukadnezar I. M.

ASYRIAN EMPIRE.

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN AND CENTRAL STATES.	VARIOUS WESTERN NATIONS.
1150	BABYLONIANS revolting, declare independence.	Asher-nis-ilim (1150-20) greatly extends Empire towards Syria, called Koosh-an-ris-athaim (Jud. iv. 4), and rules over Israel; probably Shemish-bal-Bith-Rira, Sun and Bethel-ites.	SAMUEL, Judge and Priest in Israel. ARKELAIUS and priests rule Sikyon. Elian migration. Samson. HERAKLIDÆ, or Solo-Phallic Worshippers, reconquer Peloponnesus.
1120	NEBOOKADNEZAR I. (Jud. IV. 4). Merodak-nadin-shi takes Asyrian images. A Hittite force, with 120 chariots, worsted in north; all the highlands of Syria belong to Ophite worshippers.	TIGLATH-PILESER I. (1120-1100), the “Great hunter.” Worship of Asher and Vool; Anu and Ishtar restored. Bavian inscriptions.	SAUL, say Is-ra-els, becomes their King, but Philistines still rule all the land, save the highlands.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
1100	DERKYLUS, Bira-Nimroud or BABEL enlarged. MERO-DAK SHAPEK-ZIRI. Great wars with Asyria.	Mound of Asher-nadin-shi restored. Canal dug. ASHER-BEL-KALA, s. ¹ (1100-1080). King builds a great statue at Nineveh.	A KEOPS in Egypt. A very advanced Kuthite or Aithiopic nation.
1080	Ionim and Ellenes moving West.	Samsi-vool III.—brother—(1080-60) restores temple of Ishtar, Nineveh.	KODRUS of Atika. DAVID conspires with Hiram of Phenicia. Seizes the Jebuzite sacred hill and shrine of IER or I-EL; a rocky Mound with a Cave and Well.
1050	Babylon and Western kingdoms rising in importance, and Asyria showing many elements of weakness.		
1044	. . . . .	. . . . .	Death of Kodrus. METON, 1st ARKON. Ionians settle in Asia Minor.
1040	IONIM moving West.	King of Eastern Syria defeats Ashur-rebu-amar. Mesessi-Mordakus.	CEPHREN, or Sar-Ophis II., builds some pyramids. Jews build their first temple to EL or JAH on Mount I-ER.
1000	. . . . .	REZIN captures Syria. Asher-idin-aki, or Asur-nimati.	Solomon rules; after whom Jews divide. Smyrna founded.
972	A BOODHISM rising in India (Blair).	Greeks call the King of Asyria, Pyritiades and Anaku-Merodak.	Shesak of Egypt takes Judea. HOMER (Clinton). Asa, King of Juda, leagues with Benhadad of Asyria.
930 900	. . . . .	ASHER-DAM (930-913). Voolnirari II. (913-891). Some say Asher-Akbal, surnamed Sardanapalus I, attacks rebellious Satraps in Syria, Persia, &c. Armenians use a cuniform character and accurate Asyrian record begins.	Samaria building. Nephherkeres, King of Egypt, 21st Dynasty. Amen-oph-this do. Bacchus rules Corinth. Thorbas, Arkon of Athens. Peusennes II., of Egypt. Moabites fighting Israelites. Probable date of MOABITE STONE.
890	. . . . .	IVA-KOOSH III, or Tugulti-ninip, s. (891-85).	HAZAEI, King of Syria.
885	. . . . .	ASHER-NAZIR-PAL (s.), founder of SECOND EMPIRE,	Jehu, King of Israel. Athaha do.
880	NABU-BAL-IDINA, King of Babylon. Wars with Asyria. Cities of <i>Kor-Asher-nasir-pal</i> and <i>Nibarti-Asher</i> founded on Euphrates by King of Asyria.	Asher-idani-pal warring N.E. of Babylon. Asyria everywhere recovers lost territory. Great palace of <i>Kâla</i> building, and canal from Zab Diylek built.	Carthage founded. Phenicians building and colonising on all coasts.
875	. . . . .	Nineveh becomes the greatest city of western world, for now the second empire is rising to its zenith. ²	Joash said to be King of Juda. HESIOD.

¹ S signifies "Son of preceding king."

² Ctesias, by some mistake, says Nineveh is at this time destroyed.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
870	. . . . .	Asher-bani-pal conquers to Mediterranean reducing all North Syria. Rebuilds palace of Nineveh with Lebanon cedars; also city of Kala, and palace temple on Nimroud mounds.	Lesenkosis, King of Egypt. Diognetus is Arkon of Athens.
860	Nebo-sum-iskoom. Babylon has its own kings, who are subordinate to, and aided by, Asyria.	SHALMANESER II., of white obelisk, probably Shalmian of Hosea. Attacks Media, Zimri, Armenia, Hitties, Hamathites, Tibareni; engages in twenty-three expeditions. Offers sacrifices to VOOL—God of Aleop, in Syria. Court resides at Nineveh.	First mention of CILICIA, under a King <i>Pi-hirim</i> . Alepo worships Vool. BENHADAD II., King of Damascus.
854	. . . . .	. . . . .	Battle of Karkar; Osorthon I., King of Egypt, conquered by Asyria. Amaris, King of Israel, subordinate to Asyria.
850	MERO-DAK-SUM-ADIN. Civil war.	Irans or Persians of South-Western Armenia independent of Medes.	ZACHARIAH, High Priest of Juda.
840	NEBO-BAL-ADAN.	Shalmaneser II. attacks Zimri in S.E.; levies tribute from twenty-seven Persian chiefs; invades Media, resides at <i>Kala</i> and there builds a great tower 167 ft. high, of which 140 still remain.	LAWS of LYKURGUS. Jonah supposed to preach. No mention of Medes and Persians in cuniform inscriptions.
833	. . . . .	Shalmaneser himself does not now lead his armies. His commander-in-chief, Tartan-Dayim-Asher, is severely beaten by Armenians. Asher, still the southern capital, is fortified and improved.	
830	Asyrian armies marching all over Babylon. Kingdoms of Mosazir and Mini (Media?) mentioned.	Shalmaneser makes great sacrifices to Asher and Vool, but life embittered by rebellion of eldest son.	PETURASTES, King of Egypt, 23d Dynasty. Jeroboam II. of Judah. Ariphton, Arkon of Athens.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
825	. . . . .	SHAMSI-VOOL, or Iva, s. succeeds; he of BLACK OBELISK. Places an obelisk in temple of Ishtar. Reconquest of Babylon begins.	
820	Merodak-belatzoo-ikibi defeated by Asyria.	Synchronological History of Asyria and Bablyon begins. [vide <i>Records of the Past.</i>]	According to Jewish records, FALL OF NINEVEH and DEATH OF SARDANAPULUS.
815	King of Asyria attacks Deri during solemn year of procession of "Great God," <i>i.e.</i> , MAHA-DEVA.	King raises a monolith to Ninipat Kala—the obelisk God, Siva or Kâla.	
812	Borsipa has a great temple to Nebo, called <i>Bit-Sida</i> , or House of Sida, the male energy of Ceres. Kaldia makes offerings for Asyria at altars of Babylon, Borsipa, and Kootha.	VUL-NIRARI III., or Iva-Koosh IV., s. Favourite gods MERODAK and NEBO. Conquers all Syria to sea-coast.	UZZIAH, King of Judah. SIDI or CERES greatly worshipped by Keltic races.
801	Chronology obtained from bricks at Ashar and Nimroud, with dates from about 750 to 1000, calculated back from Ptolmey's canon. 680 B.C.	Baldesi of Asyria. Canal of Negoub takes water from Zab to Nineveh.	OBORTHON II., King of Egypt. Agemon of Corinth.
790	. . . . .	Offerings made to Nebo for Queen Samaramut, wife of <i>Vul-Nirari</i> , thought to be Semiramis. ASHER-KISH of Asyria.	Psammes of Egypt. In Lydia the Heraklidæ who had ruled 500 years, are overthrown by Mermnade, of whom Gyges sprang. JOEL and AMOS, supposed prophets. Jeroboam dies.
783	Sidoori II., King of Armenia, first of six—Ispuin, Minua, Argiste, Sidoor III., and Oorsa of Sargon's time.	SHALMANESER III. ("Pul?"). Great wars with Armenians, who are now very powerful, and attacking Syria.	Eschylos Arkon of Athens. HOSEA supposed prophet of Judah.
776	. . . . .	. . . . .	GREEK ERA, 1st OLYMPIAD. Aretinus, poet of Miletus. Greeks settling in Metapontum, Italy. Spartans institue <i>Ephori</i> .
773	. . . . .	ASHER-DAN III. Damascus and Babylon attacked.	Zechariah, King of Israel. Jewish nation broken up. ISAIAH, MICAH.
763	CELEBRATED ECLIPSE—15th June (Sivan).	Asher and South Asyria revolt. Signs of breaking up, but rebellion quelled.	PEKAH, King of Israel; Jotham, King of Judah.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
755	. . . . .	ASHER-KOOSH, or Asher-Nirari—possibly “Pul” of O.T. usually placed from 760 to 746.	
753	. . . . .	. . . . .	ROMAN ERA (A.U.C.) <i>Annus Conditæ</i> , as fixed by VARRO <i>Urbis</i> and generally accepted.
743	Power of Babylon nearly extinct, and nationalities being destroyed by mixture, &c.	NEW DYNASTY. Tiglath Pileaser II. He mixes together all the captive races so as to prevent combination; among these are the Jews.	Damascus and Samaria subdued. Aithiopians invade Egypt, and place SEVECH I. on throne. Ahaz, King of Judea. Jerusalem besieged by Pekha and Rezia. Western races of captive are mixed together.
740	NABONASAR of Babylon gains independence, but a King, Yakin, rules the coasts.		
733	NADIUS, the Semiramis of Herod, say some.	Asyria again rules to Mediterranean.	
731	Chinzinus or Chizen overthrown. Porus of <i>Astron. Kal.</i> begins to reign in Babylon, whom some take to be “Pul.”	Tiglath Pileser marches to Babylon, proclaims himself monarch, and is prayed for. Sacrifices to Merodak. Tyre pays a tribute of £400,000.	Peka of Samaria deposed by Tiglath P. Egypt weak and divided. Sabakos or Shebeks, an Arab chief, watches Egypt for Tiglath Pileser.
730	Tiglath P. celebrates festivals to BEL in Babylon. Square character of Kaldia becoming common from Persian Gulf to Mediterranean.	King builds two places, one at NINEVEH and one at <i>Kala</i> ; collects tablets, and writes past history. Great transportation of Syrian tribes to Asyria.	HOSHEA, King of Israel. Naxos of Sicily, and Syracuse founded.
729	Babylon and Arabia all under ASYRIAN EMPIRE, which is now 1200 by 800 or about 60,000 square miles, reaching from Egypt to limits of Persia and Armenia down into Arabia.	Asyrian Empire still in its Zenith.	Arabia and Egypt subordinate.
727	. . . . .	Tiglath P. dies. Arabs sent to colonise Syria, thus again destroying all tribal ties. SHALMANESER IV.; mostly worships NERGAL or MARS.	HEZEKIAH, King of Judea. King of Aithiopia sides with Asyria.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
726	ELULEUS or Luliya.	<i>Sibahe</i> —the <i>So</i> of O.T.? stirs up revolt in Syria, which is suppressed. Assyrian naval defeat by Tyrians.	
722	Merodak Baladan recovers Lower Babylon. Rebellious Babylonians sent to people Palestine. Kaldian records of lunar eclipse, 19th March.	SARGON, an officer of Shalmaneser IV., succeeds. Battle of Raphia; Syria again overthrown and this time closely governed from Headquarters, and northern races again transplanted to people southern districts. Sargon builds temple to NEBO and MERODAK at Nineveh.	272,000 captives from Samaria to Asyria. Damascus a faithful Satrapy.
716	Probably time of Movement West of Early Eastern BOODHISTS.	. . . . .	NUMA POMPILUS succeeds ROMULUS. A Gyges said to begin to rule Lydia. Siege of Tyre by Asyria. PYTHAGORAS.
713	Moozazir, capital of Armenia, captured, and its great god HALDI and goddess BAGMASTI carried off, upon which king Ursi kills himself.	Sargon building <i>Dur-Sargina</i> , or Korsabad, ten miles from Nineveh. All Media paying tribute to Asyria.	Northern Arabia conquered, and people sent to people Syria. Sabaks of Egypt sue for peace. The Moski or Black Sea are under Asyria.
709	Babylon again fully conquered, and Arkeanus appointed Viceroy. Babylon revolts.	Sargon increases IMPERIAL LIBRARY, adding many Astron. records.	Kuprus, or Cyprus, is a province of Asyria, called Yatnan.
705	. . . . . Medes independent, and form a Monarchy, and revolt from Asyria.	Sargon died, succeeded by a Senakerib, or ESAR-HADON. INTERREGNUM.	Syria only known as belonging to Phenicians and Hittites, or Khits, probably the Keteians, Hivites, and other Pytho-Solar worshippers.
705	Ancient Kaldians very strong in Elan. Hagisa and Belibus rule Babylon.	Asyria has lost command of all Syria, which clings to Egypt.	TARENTUM founded.
704	. . . . .	Senakerib appoints his oldest son, <i>Asher-nadin-sum</i> , Viceroy of Babylon.	
702	Erek still very sacred, but Asyrians carry away the gods.	Nineveh surrounded with a wall eight miles long.	Phenicia and Syria subdued, and all Judea to borders of Egypt, and 200,000 carried away captive.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
697	Babylon under Asyria, but rebellious. King Mero-dak Beladen dead.	Persians thought to rule in Asia. Senakerib sacrifices to HEA, God of the Seas; and completes his great palace at Nineveh.	GYGES, King of Lydia, acknowledges, as do all his people, that the Delphic (Phallic) oracle is the voice of God. MANASSEH, King of Judah.
692	Walls of Babylon rebuilding. Great Battle of Halub. Elam and Babylon defeated. Babylon still owns 25,000 square miles.	Babylon constantly revolts from Asyria, but is now sacked.	CHIOS learns to weld iron. TARSUS founded or again being built, and Arabia subdued by Asyria.
685	MESESI-MORDAKUS in Babylon.	ASORDANUS or NEBOGILUS. Senakerib retakes images from Babylon; removes library to Tiglath P. and Sargon from Kala to Nineveh.	KYMRI descend on Media and Armenia, shortly followed by Skyths, Skuths or Kooths.
681	. . . . .	ESARHADDON (s.) defeats his two brothers, who murdered their father Senakerib. The empire extends from sea to sea, 400,000 to 500,000 square miles.	STEPHINALES, King of Egypt, 26th Dynasty. Greeks have now annual Arkons. Phenician princes all bear the title of <i>Baal</i> , <i>Bahal</i> or Ba-AL.
680	Esarhaddon restores Babylon, builds the Temple of <i>Bel</i> , and gives back the gods.	Sidon, Kundi, Cyprus, or Kupros, and Palestine, all parts of Asyrian Empire.	DEI-OKES, King of Media. Egypt called MUKUR or MAGAN, and the Nile Yaruhu.
670	BOODHISTIC movements in East. Great priestly oppression.	Arabia and Egypt tributary to Asyria, and frequently overrun. Media and the most distant tributaries of the old Empire again conquered.	Kymri from north defeated, but spread all over Asia Minor. Manasseh, King of Judah, permitted to return.
668	<i>Saos-dukinas</i> , Viceroy, revolts against Asyria. Saulmugina, Viceroy of Babylon, brother of Asher-bani-pal. Great pressure appearing among Northern Skyths, Kymri, &c.	ASHER-BANI-PAL, or Akbal (son), called Sardanapalus; collects great LIBRARY of historical and mythological works. Some records of this date go back to the sixteenth century B.C. Asher-bani-pal ascends Nile to Thebes. Tirhaka flies to Aithiopia, and Neko goes in chains to Asyria, but released. Thebes sacked, and obelisks taken to Nineveh.	Edomite and Arab tribes subdued. Gods taken, dedicated to Asher, and returned. Tirhaka, King of Egypt, defeated. Esarhadon enters Memphis in triumph and then Thebes. Psametikus I., King of Egypt, followed by Nekepeos. Kymri swarming through North Kapadocia into Asia Minor.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
660	NANA, great goddess of Elamites, who had been taken from Erech 1635 years before, now recovered.	Asher-bani-pal prays and sacrifices to ISHTAR of ARBELA, Goddess of War. MAMITU is the Assyrian Maha-Deva, whom Akadians called NIMBABA and SAKBA.	BYZANTIUM founded by Byzas. Persia independent. Deioctes, first great King of Medes. Vaith, King of Arabia, invades Edom and Syria, is captured and taken to Nineveh.
658	Babylonian revolt headed by Viceroy. Elamites, Kaldians, and Arabians crushed by King of Assyria.	Assyrian historical inscriptions of this period scarce. Date of Asher-bani-pal's not stated.	Arabians worshipping Deities, Adarsamain, Il-makah, Athtor, Haubas, Shamas, and Dhu-Samawi, males; and Dhat-Hamim and Ba-dan, females.
650	Elam again tries for independence, but Soosa is taken, and Asher-bani-pal personally plunders the palaces and carries Nana back to Erech, her birthplace.	Sarakas of Media menaces Assyria.	Egypt again independent. AKEMENES or Haka manish.
647	Babylon has various Viceroys. King Assyria restores Temple of <i>Bel</i> , and gives a chariot and couch. CYAKARES or KU-AK-ARES, is King of Medes, fails in an attack on Nineveh.	King re-builds temple of Nergal at Tarbezi, completes palace on Kouyunjik, north platform, restores fortifications of Nineveh, and collects an immense library of over ten thousand clay tablets on every subject, with grammars, dictionaries, &c.	Phraortes, King of Medes, begins conquering southwards. Arphaxad? Amon and Josiah of Judah. Arabo-Koothites of S.W. Arabia displacing the Africo-Koothites of Upper Egypt or Abyssinia.
640	Asher-bani-pal restores old national temple of Sadi-matuti in city of Asher, makes the captive Kings of Elam and Arabia drag his car to the Temple of Ishtar, where he returns thanks to her for all his victories.	King of Assyria restores temples at Karan and elsewhere. "Mamit dwells in the midst of the Heavenly abyss," and is "the One God or Ilu who never fails; is the Salvation and Sacramentum of all peoples." ¹	Skythian Asia worshipping Fire, Air, Sun, Moon, Earth. Masagetæ push Kymri onwards. The only "Hittite" or Kings of Israel known in cuniform inscriptions are <i>OMRI</i> , Ahab, Jehu, Menshem, Pekah, and Hoshea; of Juda — Amriah, Ahaz, Hezekiah, and Manasseh.
630	. . . . .	KYMRI, or Gymirri, setting all over West of Empire, and being pushed on to Europe. Sardis and Lydia ruled by Skyths. Medes pushed south. One Kastartite rules Karookasi, probably Ekbatana.	Psametikus or Neko, King in Egypt, rules country now known as Palestine and Judah. PHILIP I., King of Macedonia. JEREMIAH preaching. DRAKO. TARQUINUS Priscus rules Rome. Ameni-tarso said to rule Media.

¹ *Trans. Soc. Biblical Archæol.*, II., i., 1873. Art. by H.F. Talbot.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN STATES.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS.
626	Babylon tries to throw off Asyria, but General of King of Asyria, Nabo-pal-asher, conquers, and is proclaimed King.	BEL-ZAKIR-ISKUM. From 658 to 608 time of comparative peace. Medes in north under Phraortes descend on Asyria and Neko, seizes Palestine. Phraortes killed, and army defeated at Rhages.	
620	Great mound of Ekbatana, 14,200 yards in circumference raised to the God, DEIOKES—Dei-Ok-es, Dei-Ak-es, or Dei-Ag-es.	ASHER-EBIL-ILI, or Sarakus, son of Asher-bani-pal. Nineveh attacked by Median King, Vakistar or Kuaxares, but invasion of Saki or Skyths recall him, and his country and person is seized by Saki under Madyas.	Sorcery and Fire-worship throughout Media, ruled by Magi, who are very influential. Median kingdom embraces "from Salt Iran to Amanus." Lydia independent.
612	Babylonian kingdom now extends from Luristan to Egyptian frontier in Palestine. King Nabo-pal-asher treats with Nako of Egypt and Kuaxares of Media to join against Asyria, and all advance on Nineveh.	<i>Temple of Sida or Kala</i> restored; called also temple of Nebo. Saki expelled.	Thales—Habakuk. Phenicians sail round Cape. Psametik I. of Egypt. Kymri settle in Galatia, and burn Temple of Venus at Askalon, but Egyptians oppose and eventually buy them off.
609	. . . . .	Karkemesh, on Euphrates, taken by <i>NEKO</i> , who rules from Nile to Euphrates till 605.	JOSIAH, King of Juda, killed in battle at Magido by Neko of Egypt.
607	After a siege of two years, by Babylonians and Medes, Nineveh falls, partly from overflow of Tigris.	King of Asyria and family burn themselves in palace.	
FALL OF ASYRIAN EMPIRE.			

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND S.E. KINGDOMS	MEDIAN KINGDOMS—EGYPT, &c.
605	NEBUKADNEZAR, son of <i>Nebo-pal-asher</i> , drives Egypt out of Syria, his army composed of 10,000 chariots, 120,000 horse, 180,000 foot.	Northern Asyria and Caspian provinces go to Media. Jews firmly settled in Babylonia with their Sanhedrim and schools, and it remains for centuries the head-quarters of the faith.
600	... .. The Ahi of Vedas destroyed by Trita, thought by some to be an incarnation of Indra.	ASTYGES, or Aj-Dahak, Zahak (Serpent), a Dei-Akes or Solar-God succeeds his father—Kuaxares-Azhi-Dohak.
594	... ..	SEVEN SAGES of Greece. Neko of Egypt makes CANAL to Red Sea.
	Nebukadnezar utterly destroys JERUSALEM. Babylon ruling from Persia to Great Sahara.	Persia a Satrapy of Media. Persia in south independent. SERVIUS TULLIUS rules ROME. Atradates or Kambyses, father of Cyrus, rules Persia; is a ZOROASTRIAN and resides at Pesargadæ.
578	“Hanging gardens” constructed for Queen Amyitis; also WALLS OF BABYLON, Reservoirs at Separa and Babylon, and temple of Nebo at Borsipa.	Tyre seized by Babylon. Eupharis King of Egypt.
570	Boodha preaching in East.	Amasis or Psameti, King of Egypt, under Babylon. ANAXIMANDER of Miletus fled. Persian opposition to Median control; Magians resisted. CRESUS King of Lydia.
560	Nebukadnezar succeeded by Evil-Merodak.	Cyrus or Kuresh—Solarites—conquer Astyages. Media falls. Akaimenian monarchy begins; architecture flourishes. Temples of
559	... ..	DIANA, of Ephesus, and of Jupiter Olypmus built.
555	NERGAL SHAR-EZAR, opposing Median interests.	Fall of SARDIS. KANG-FOO-TZE or CONFUCIUS born.
550	Nebonadius and Queen Nitokris and Beshazar.	Temple of DELPHI burnt.
548	... ..	Lydia conquered by Greeks; CARTHAGE a flourishing Republic. PESSARGADA (now <i>Moorgâb</i>)
546	... ..	capital of Empire of Cyrus.
538	FALL OF BABYLONIAN MONARCHY after lasting 88 years.	PERSIA conquering Ionia.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	PERSIAN EMPIRE.
536	CYRUS lets Jews return to Syria. Greeks introduce the Vine into Gaul from Marseilles.
529	Cyrus killed by Massagetæ, a Skythic tribe. The true Smerdis, his son, is murdered.
526	KAMBYSES (s.) succeeds; conquers Egypt and stabs APIS. Homer's Works collected by PIRISTRATUS. Athens begins to collect writings.
522	Kambyses is killed; Pseudo-Smerdis succeeds. TARQUINIUS II. (Superbus) succeeds Servius Tullius, 543.
521	DARIUS I., Son of Hystaspes succeeds; says he is 9th King of Persia. PERSEPOLIS the great capital of the world. An Assyrian leader, Phraortes, united Media, Assyria, and Armenia against Darius, but fails.
520	PERSEPOLIS, now ISTAKH, is the Eastern, and Ekbatana the Western Capital, and continues so for about 100 years. Gauls, called also Galatæ and Keltæ, settling in North-East Italy and East Adriatic. CONFUCIUS and LAO-TSEU (Laotsee) meet.
516	Darius captures Babylon. Date of BEHISTOON INSCRIPTION. PYTHAGORAS. The Judean Jews complete their "Second Temple."
510	Sind conquered and Indus navigated. Darius invades Skythia and Russia; builds a palace at Soosa, where the Court usually resided. Sarmatian Skyths very powerful.
509	Greek Kingdom now = 22,000 sq. miles, but it and Makedonia conquered by Persia. Media under Phraortes revolts. He is surnamed <i>Feridoon</i> of the Sha-Nameh, and <i>Truteno</i> of the Zends. TARQUIN driven from Rome; CONSULS rule; Brutus killed.
501	Greek revolt; Sardis burnt. HERAKLITUS of Eph. fl. PARMENIDES of Elea teaches that the EARTH is a GLOBE.
500	Darius' annual revenue from Satrapies = 5810 talents, which at £250 per talent = £1,700,000. Persia has from 22 to 29 satrapies. Darius issues a very pure gold coinage and Egyptian silver. Rome ruled by a Dictator; fighting Latins.
490	Greeks defeat Darius at MARATHON. Egypt's usual garrison is 120,000 Persians. Population of Persian Empire = 45,800,000. ROMAN PLEBS secede to <i>Mons Sacer</i> .
483	Egypt revolts, and is reconquered by XERXES, who now succeeds his father DARIUS. PERSIAN EMPIRE now some 2,000,000 sq. miles, extends from ocean to Sea of Aral, and from Panjâb to Greece; Revenue = £3,000,000 per annum.
480	Akaimense, Son of Darius, Viceroy of Egypt. Battle of SALAMIS, 20th October. CARTHAGE very wealthy from Spanish gold and silver mines.
479	On 22d Sept. the two celebrated battles of Platea and Mykale, in both of which Persians disastrously defeated by Greeks. Anaxagoras and Pindar fl. Stone theatres, Greece.
465	Xerxes murdered by Artabanus, who reigned seven months; succeeded by ARTAXERXES I. (Longimanus). Rome has a population of 134,000 "citizens;" not warring successfully against Æqui and Vosci. Zeno of Elea fl. Queen Esther supposed to prevent massacre of Jews in Persia.
460	Egypt again revolts, having been only recovered 465. HERODOTUS said to have recited his History to assembled Greeks at Olympia. EMPEDOCLES and EURIPIDES.
449	DECEMVIRS ruling Rome. TWELVE TABLES.
440	ATHENS at her most flourishing period. PHIDIAS and PERICLES.
425	XERXES II. reigns two months, and Sogdianus seven months, after whom DARIUS NOTHUS or OKUS, Son of ARTAXERXES I.
420	Athens has 20,000 "citizens." THUCYDIDES writing his history. SOKRATES teaching. ARISTOPHANES.
413	CARTHAGE uses four-decked war-vessels. ARKELAUS becomes King of Macedon. ALCIBIADES fl. Amyrtœus, King of Egypt.
405	ARTAXERXES II. (MNEMON), Son of Darius-Nothus. Cyrus I., s. of Darius Nothus is Viceroy of Lydia. Pausiris or Nephertites King of Egypt.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	PERSIAN EMPIRE.
401	CTESIAS writing. Artaxerxes defeats his rebellious Son Cyrus at Kunaxa; is an ardent worshipper of NANA or VENUS. Rhodes a capital city. Orestes and Æropus rule Macedon, 399. PSAMETIKUS King of Egypt, 400.
395	PLATO teaching. SOKRATES poisoned, 399. Greece adopts IONIAN ALPHABET—a Phenician dialect. Roman soldiers getting regular pay. Nephereus King of Egypt. JONATHAN I., High Priest of Jews.
389	Kelts (called Gauls) from North-east Italy, defeat Romans and burn Rome. Akoris, King of Egypt. AMYSTAS II. of Macedon, 393.
374	PLATO and XENOPHON teaching in the Grove of Akad-emus, called after learned Akad-ians.
365	Gauls (Kelts, &c.) invade Italy, conquering Etruscans, Umbrians, &c. ARISTOTLE at Athens.
363	Takos, or Teos, King of Egypt, and Perdikas III. of Macedon. Persian Satraps. Asia Minor rebelling.
359	ARTAXERXES III., also called OKUS, builds palace at Persepolis. He carries away Egyptian sacred books. Nektanebis II., King of Egypt. Phillip II., of Macedon. DEINON writing.
350	BAGO, Vizier of Persia, gives back Egyptian books, but Okus destroys Egyptian monarchy. Nana, Venus, or Kun worship abounded. Jaddus the Judean high priest.
346	PHILLIP OF MACEDON conquers most of Northern Greece and makes peace. Roman dominion extending.
338	ARSES, King of Persian Empire. Phillip of Macedon conquering up to Bosphorus. ARISTOTLE is tutor to his son.
336	Darius III., or Codomanus, succeeds Arses, assassinated by Bago. ALEXANDER MAGNUS succeeds his father Phillip—assassinated. Pretorship of Rome thrown open to Plebs.
333	Alexander Great defeats Persian Emperor at Issus.
332	Alexander Great takes Phenicia, Syria, and Egypt; founds Alexandria.
331	<i>Persian Imperial Army defeated at Arbela by Alexander the Great of Macedon on 1st October.</i>
END OF PERSIAN EMPIRE.	
329	Alexander drives Skyths from Oxus and Jaxartes, and winters in Bactriana.
328	,, fighting in Sogdiana, winters there. 7th Campaign. Rome fighting Samnites.
327	,, enters India, and prepares ships on Indus; marries Roxana.
326	,, reaches mouth of Indus, and marches by land to Karmania.
323	,, dies at Babylon, 21st April or May. PTOLMENY SOTER seizes Egypt. THEOPOMPUS of Chios. <i>Atika</i> has now a population of 527,000, of whom 400,000 are slaves.
305	SELEUKUS NIKATOR (first of SELEUKIDÆ) rules Babylon to Syria; wars with Indian king, SANDRAKOTUS. Jews mostly drawing off to Egypt. EUCLID.
290	PTOLMEY builds SERAPEUM Museum, and Library, and urges Jews to complete their <i>Sacred Writings</i> , which are only on “shreds of leather.” Rome has 272,300 citizens, and is now supreme in Italy. First SUN-DIAL placed in temple of Quirinus.
284	PTOLMEY PHILADELPHUS succeeds to Egyptian throne.
280	Antiokus Soter succeeds to Kingdoms of Babylon and Syria. Danubian Kelts (Galatæ) over-run Greek States (the Galati who settled in Asia Minor, 635). Berosus, a Kaldian priest, dedicates his History to Antiokus.
270	Philoterus collects a LIBRARY at PERGAMUS and promotes art. The “PARIAN MARBLE” record ends. First SILVER COINAGE at Rome. ELEAZAR, high-priest of Jews. Antiokus Theus, King of Syria. Malta and Sicily taken by Rome. KALLIMAKUS of Kurene, Poet.
260	Arsakes founds Parthian Dynasty of ARSAMIDÆ. Theodotus, King of independent Bactria.
250	HERMIPPUS of Smyrna. ASOKA, 1st Boodhist Emperor, establishing his faith everywhere.

SOURCES OF HISTORY.—There are two Records from which we obtain a great deal of Kaldian and Asyrian history; the canon of Ptolmey, a Babylonian record, and an Asyrian canon which Sir H. Rawlinson gives us from 910 to 640 B.C. These two harmonise, and give a tolerably correct Asyrian chronology from about the close of the Empire to 10th century B.C. In my Synchronological tables here, I have shown a great deal of the data which M. Layard, with the two Rawlinsons and other investigators, have so laboriously worked out, though we must not yet assume that all is *quite* correct. There are great prejudices to be overcome, especially in the orthodox mind, and these seriously interfere with the acceptance of all dates thought to clash with so-called “Bible History.” Thus, Mr. George Rawlinson will have nothing to say to Manetho, Ctesias, or even Berosus, where these authors do not chime with certain forgone conclusions as to the Jewish writings, though occasionally he rejects them for reasons very much sounder, though not, I think, sound enough. On the other hand, the slightest corroboration from the unknown writers of even such fragmentary books as Jonah and the Pentateuch are sufficient to clench any arguments against tablets and sculptures. He guides us sceptically and wisely in the history of both Babylon and Asyria where nothing militates against writings of the Jews—the poor slaves of these great nations, and even admits some unorthodox but very wise doubts as to the centuries when an Abraham and Moses flourished, but scorns the idea that Berosus’ early kings could have lived a hundred years and more, though he accepts the absurdities of Jewish writings which state that the lives of many men extended over several hundred years. On these Mosaic years, also, hang all so-called biblical data and pseudo-history. Nor can I agree with our historian as to the following, for the meagre facts yet before us regarding Indian and Chinese history do not permit of our speaking so strongly in regard to Kaldian Archeology. “Less ancient,” he says, “than the Egyptian, it claims the priority over every empire or kingdom, which has grown up in the soil of Asia. The Aryan, Turanian, and even the Shemitic tribes appear to have been in the nomadic condition when the Koothite settlers in lower Babylonia betook themselves to agriculture, erected temples, built cities, and established a strong and settled Government. The leaven which was to spread by degrees through the Asiatic peoples was first deposited on the shores of the Persian gulf; . . . hence civilisation, science, letters, and art extended themselves northwards, eastward and westward. Asyria, Media, Shemitic Babylonia, Persia, as they derived from Kaldia the character of their writing, so they were indebted to the same country for their general notions of government and administration, for their architecture, their decorative art, and still more for their science and literature . . . Kaldia stands forth as the great parent, and original inventress of Asiatic civilization, without any rival that can reasonably dispute her claims.” Now with profound deference to historians like Mr. George Rawlinson and all who follow him, and who assume, if I understand them aright, that Babylonian history and civilization are the oldest in the world, I would urge

that we are all still very much in the dark as regards both Kaldian and Egyptian history, that we know far less of Indian than either, and that nothing whatever is known respecting the cradle of the Aryan race, and very little of the Chinese or Dravidians of Southern Hindostan.

It is but seventy years since Grotefend discovered a key to the reading of the cuniform languages of Babylon and Assyria, while the great libraries of the latter still lie unread, and are to the world unreadable. There are two if not more languages written in cuniform, that of ancient Kaldia—probably Turanian—and that of Babylonia and Assyria—Shemitic tongues, and following these the cuniform of the so-called Persian rock inscriptions, which some say is an Aryan language, and posterior to the Zend of the Zend-Avesta. We have now (1874) many good scholars of the cuniform, and Dr. Birch ever and again issues sundry translations from it, in small volumes, entitled *Records of the Past*,¹ though under the sanction of a *Society of Biblical Archeology*—a sectarian name, which might prejudice a number of readers against them, but so far as I have seen needlessly.

Records of the Past are wisely confined to mere translations of the cuniform, and give us all but unalloyed, sound matter. I say “all but,” for we lately observed that in translating Cols. III. and IV. of the Izdubar legends, Mr. Smith suppressed matter, because in his opinion it was hardly adapted for general reading. Truth is too precious, and our sources of history far too scanty, to allow of our suppressing anything; and these grosser parts of records often give the key to the whole. Thus, had the real meaning of Bible names from *Aleim* to the later *Jahvh*, and from *Adam* and *Eve* to *Messiah* and *Peter*, been made clear to us, and no figures or cult been hid from the masses, we should have been saved centuries of idle “Readings” and “Commentaries,” and been aware many years ago of what only a very few yet know anything about. We should not now have our cuniform and eastern scholars ever and again horrifying those attached to Biblical stories, by suggestions that these came from “Pagan” nations who gave gods and languages to the Jewish tribes, and who had a vast and enduring civilization long before the biblical cosmogony, as well as a regularly flowing history, which had never been interrupted by any such cataclysms as Jews imagined real; for those from whom Jews borrowed probably only aimed at showing in the form of such allegories, the ebbing and flowing of faiths, or of new mental impulses; this at least is the mode in which we find enlightened and liberal Christians trying to gloss over the strongly stated “facts” and details of the Pentateuch.

None of us are yet prepared to say which was the oldest nation or language of man, and probably never will be. When we first hear of Babylon, we find there were there races call *Aithiopes*, *Soomirs*, *Akads*, &c., called variously Turanians, Aryans, and latterly Shemites; but the whole country was dotted with names belonging to all these groups of languages. Turanians called “Sumir” *Kame* or *Ke-engi*, and Akad, “*Urdu*” or *Oor-doo*; but the Shemitic race and tongue

¹ *Records of the Past*, being English trans. of the Assyrian and Egyptian Monuments. Pub. under the sanction of the Society of Biblical Archeology. London: Samuel Bagster. Vol. I. was issued in 1873, and Vol. V. in 1875. [The first series eventually ran to 12 vols., with a second series of 6 volumes following. — T.S.]

eventually drove out the Turanian, whose last stronghold in these parts was Parthia proper, or the hill fastness on the S.E. corner of the Caspian, from which the race once again sprang forth and ruled—a great empire—from about 65 B.C. to 226 A.C.

King Sargon, of 708 B.C., wrote that: “from the remote days or UR to the Kings, my fathers, of Asyria and Kar-dooniyas” (Babylon), there were three hundred and fifty kings,¹ which would put back the ancient kingdoms to 9100 years B.C. according to the lengths of the reigns of the Asyrian sovereigns we do know of, between 1850 and 607 B.C.;² the translator thinks this god-king Ur was the first mythical King of Berosus—Al-Orus, probably Al-Or, or God-Oor—the moon. This tablet statement by Sargon enables us to apply a test to the “years” of Berosus, which are clearly not *years* when tried by the number of his kings. In all, he gives us, as below,³ two hundred and eighteen kings before Pul and Senakerib of the 7th or 8th century B.C., which, at twenty-four years each, takes us back to $(5232 + 700) = 5932$ years, and we are therefore perhaps justified in accepting the priest with his detailed history of two hundred and eighteen kings, as recorded in unmutated tablets to which he had access, in preference to the round, grandiose statement of a monarch, who boastfully avers that he is one of a race of three hundred and fifty kings. Now, 5932 to 6000 B.C., or thereabout, agrees tolerably with a great deal of important assertion made by many learned old writers, as to the early settlement of mankind as agriculturalists; see Chart. The figures are not disputed in the writings of Aristotle, Pliny, “The Septuagint,” Syncellus, Manetho, Dufeu, Drummond, Phillips, Dr. Lightfoot, &c., so we must give Berosus his fitting place in the list of old historians, accept his kings, and hold him blameless for the notation which may be Turanian, at least on a basis we do not yet understand.

We know very little yet of any Western Turanians, their works, words, or ways, and there is here a wide field open to research into which many are now seriously entering. Languages, too, are changing sides; Cyprian, or rather Kuprian, we first thought was Turanian, but as now deciphered it is found to be Aryan; Akadian and Soomerian we fancied were languages of a complex syllabary which finds a modern parallel in Japanese, but now we learn that they are two distinct tongues, and M. Jules Oppert says we have a specimen of the last—

¹ *Records of the Past* [first series, vol. iii], p. 4 (Smith).

² 52 Kings reigned from 1850 to 607 b.c., see my Tables, and the list given in p. 1 of Smith's *Assyria*. $\frac{1243}{52} = 23.9$ years, or say $24 \times 350 = 8400$, to which, adding Sargon's time, 700 years = 9100 years.

³ CHRONOLOGICAL SCHEME OF BEROSUS, GIVEN IN GEO. SMITH'S ART., VOL. III, *Records of the Past*.

“10 Kings	before the Flood,	commencing with Aloros =	432,000 ‘years?’	
86	,,	after the Median Conquest—	34,080 to 33,091 years.	
8	,,	Medians =	224 to 190 years	| 11 Kings—‘other’—duration ?
49	,,	Kaldian =	458 years	| 9 “ Arabian = 245 years
45	,,	=	526 years, after whom came Pul and Senakerib.”	

The early years are clearly some unknown mode of notation, for which Berosus does not hold himself responsible, so that the number of the kings is the only data.

the Soomerian—in the second of the three inscriptions of the Behistan rock. These inquiries into ancient history, which the Jew thought he had ages ago settled, have been long watched with anxiety, if not horror, by many good biblicists; even the President of the Biblical Archeological Society, though ever and again comforting and pacifying, alarms one at times by such remarks as: “It cannot be concealed that the chronologies of the Jews and the Assyrians, as they at present stand, do not harmonise—there is a want of synchronism. It is not possible to decide at present where the error lies, (!) but nothing save an act of violence, such as the alteration of text, or the forced hypothesis of an omission of years in the Assyrian canons, can at present reduce them to a common level. (!)”¹

Even those European classical writers who erroneously give to the Greek language and civilization an Egyptian origin, cannot avoid showing us that Greeks attributed their genius, impetus, and intellectual advancement to Eastern life and thought emanating from Koothite Kaldia. Most Grecian myths—in which we have yet to discover much history, came direct from the East with those races whom Greeks supplanted, and so also did Hellenic faith spring from Kaldian, Ionim, and Ellenes. This particularly strikes men who have carefully studied India and her still dark history. A learned writer on Northern Antiquities thus indulges in a flood of eloquence in support of the East being the cradle of mankind.² “When we strive to pierce the gloom that shrouds an infant world, it is the heaven-aspiring peaks of Central Asia (see side note) that we first discern, illumined by those primeval myths, which, like the dazzling coruscations of a polar winter, play fantastically amidst the night of ages, ere history’s dawn has yet streaked time’s hoary horizon with its earliest ray. When at length the opening morn disples these visionary splendours, we behold the luxuriant plains of the Ganges already occupied by an intelligent people, with its sages and philosophers attempting, by rendering matter the shadowly phenomenal of mind, to idealize the metempsychosis of nature into an eternal self-emanating and self-absorbing unity.” This philosophy and age the writer speaks of elsewhere as “at least forty centuries old,” and none will object to this who acknowledge the orthodox age of the events related in the Mosaic *Genesis*, which, according to the churches, places the birth of Noah in the middle of the thirtieth century B.C., and says that “Babel, Erech, Accad, and Calneh” were the cities of his grandsons.³

N.B.—Himalaya signifies, he says, Heavenly Mountains.

Sanskrit —Himala.

Old Norse —Himin.

„ Dutch —Heimel.

Anglo-Saxon—Heofon.

English —Heaven.

The old city of “Accad” (which we should perhaps spell Ark-ad, as signifying the Ark of Al or Ad—the sun) signifies, according to Cruden, “a vessel,” that is the Ark. In Koothite tongues, we are told it meant “the City of the Sun,” and in old Irish, Achadh is a “field,” which is symbolical of woman and Isis. The Septuagint writes

¹ Dr. Birch, as reported at *Oriental Congress* of 1874.

² Bohn’s *Ant. Lib.*, p. 43.

³ Gen x. 10.

the word *Arkhad*.¹ If Ak-Ar or Ak-Am, the meaning would be *Magnus Sol* or the active power of the Sun. *Ak-Or*, *Achor*, or *Ach-Ur* was the name under which “the Sun was worshipped by the Ethiopians or Cuthites, as well as by the Egyptians; and they esteemed him the *Theos Apomuios*.”² *Ak-or-ana* is *Akor-ain*, “the great fount of light,” in which Or = On = Sun. So the sacred city of the *Palaistini*, which is in the Old Testament translated “Ekron,”- should be Ak-Ar-on, as in the LXX. The learned Bryant says Kadmus is only amplified in “*Achad-ham*, rendered by Greeks *Acadamus*, *Academus*, and contracted to *Cadmus*; hence *Academia*,” the place of learning. The countries around the Persian Gulf have always been looked upon as the cradle of the great Phenician people, and Jews, perhaps to magnify their race, said that Abra-ham sprang from the ancient capital of the Ur-Kaadim, now Mugheir; they relate that he tarried at Haram, or “on the Road” in the language of Akadians.

PHENICIAN ABRAM.—The Pheneicians have always had Gods called Elohim or Aleim, a cosmogony such as is related in Genesis, and tales regarding a great patriarch sacrificing or proposing to sacrifice his Son. Some hold that the Armenian highlands around Ar-a-rat or Ala-lat at the sources of the Ar-As or Araxes, as well as the sacred waters of the Euphrates and the Tigris, were the early home of all Ar, Al, El, or Elohim worshippers; and from these districts came the early Boorboors, who first occupied Oor or Kaldia, but not the Shem-ites, Jah-ites, or Jehovists. Rocks and tablets, written in characters long anterior to the date of Jewish writings, give us details of the Phenician patriarch-god offering up his eldest son Ye(d)ud, or “the beloved,” as a sacrifice, on a “high place,” to appease the father-god in a time of war and pestilence; and this the ancient literature of Babylon calls, says the Rev. Mr. Sayce, “a holocaust offered up on a high place on the first month of the Akadian year as ‘the sacrifice of Bel,’ or ‘of Righteousness’ (‘Sun of Righteousness’), symbolised by a Ram as one of the zodiacal signs.” “The Phenician story” states that this was “the sacrifice of the eldest born by way of ‘first fruits,’ at the beginning of the year,” now continued by the churches as the sacrifice of Jehovah’s “first begotten son.” Kaldian inscriptions also give us legends connected with two stones; sundry very curious sacrifices; destruction of a bull or bull-calf; a bull man; cures by serpents; a flood, &c., which, although all very different to what Ezra in far later years told his tribes, yet clearly could furnish a nucleus for these tales. The *Phenician Usous* invented clothes, fire, boats, and the worship “at Tyre of two rude stones or pillars TO THE FIRE AND WIND, worshipping (*sic*) and pouring out to them the blood of such wild beasts as had been caught in hunting;” now the Assyrian inscriptions tell us that “Usū was a name or suburb of Tyre”—possibly an ancient name of this place—so famous for Lingam or Sun-stone, *Tsoor* or *Soorya* worship. Usous, says the Rev. Mr. Sayce, is connected with Esâu, meaning “hairy,” and if so, with Esau and Edomites, which Jews certainly were; such tribes also claimed to have sprung from Gan-Eden, which is possibly Gan-duni, the name given to Bablyon

¹ *Proper Names, Old Testament*, p. 6. Williams & Norgate, 1859.

² Bryant I. 83; Hol. pp. 3, 4.

³ 1 Sam. vi. 15.

when under the Kaite (Kuthite?) dynasty. The Tigris was then called *Hidekil*, *Idikla*, or *Idikna*, and *Dala*; and the Euphrates, *Purrat*, or “the Great Water,” which, in the palmy days of Kaldia, appears to have named *Ar-ak-tu*; but as this was an Akadian term, some think it was so named after their first known holy river, *Arakses*, which disappeared from its bed, and might thus have been thought to “compass the whole land of Cush”—their cradle. A great river is always called after the great goddess of a land, so some form of *Ar-ak-tu* must mean *Anatoo*. The Assyrian *Genesis* speaks of only one sacred tree—the Fire or Pine, and the deities and their attendants always carried the seed cones of this, as symbolical of the worship of the fertile energies. On coming south the race had of course to substitute the Palm for the Pine.

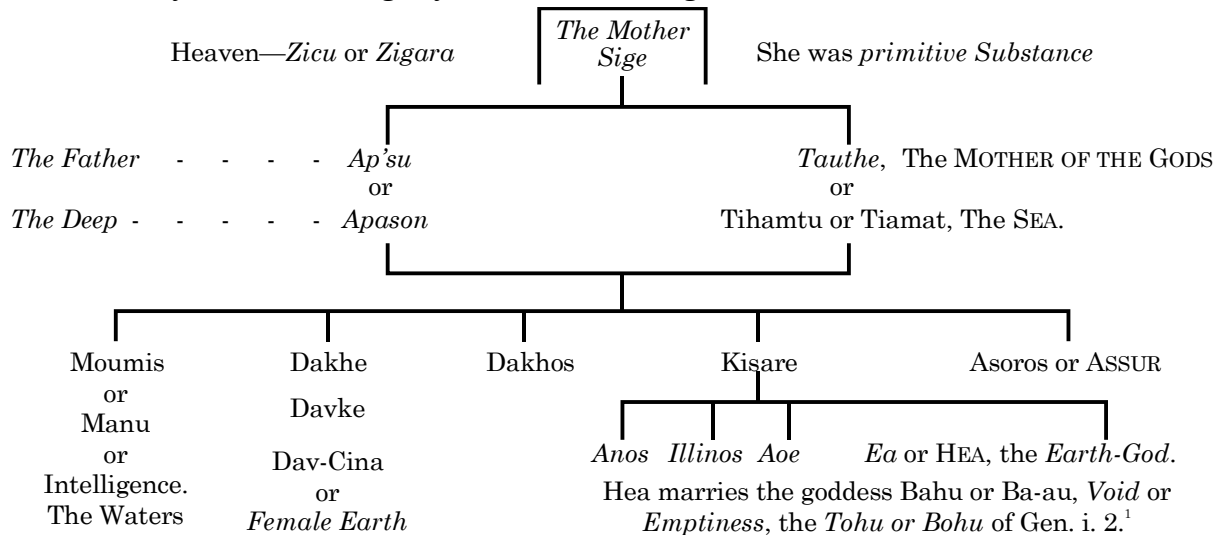
I must ask a little attention to the Phenician and Akadian cosmogonies, although I fear somewhat in repetition of what appears elsewhere. The Phenician creation emanated from “A Trinity”—

Ba-Au or Chaos. Spirit or Desire. Mot or Vlomos, Slime or Matter, Time and the Egg

The first, Ba-Au, marries Kolpia, or Wind—the Vedic *Maroots*, and Greek *Hera*; and so from Sky and Earth (Ouranos and Ge) sprang all things. This corresponds to the old Akadian Trinity of—

Nu or Anu The Sky *Ea or En-ki* The Earth *Mulge,* The Lord of the under World. The Babylonian Bel. Lord of Life, of Knowledge, Of Wisdom, and of the Deep.

The Babylonian cosmogony has been often given thus:—



Heaven and Earth, say the tablets of Babylon, were created out of the severed portion of *Tauthe* or *Tiamut*; and ISHTAR, says the Assyrian tablet, was “the Flesh of Heaven,” a designation which reminds us of “the Gospel” or “Logos” being also Sarx, “Flesh,” or “that which was circumcised.” This “Severed” Creator and Creatrix idea of Babylonians is precisely the very ancient and still current Hindoo ideograph of the Arda-Nari-Ishwara, or great Androgyne, the Volga or Dual, which the Supreme

¹ The terminations in *os* are evidently Greek additions.

—Esh-Wara—“Lord of the Esh”—assumed in order to create and render creation imperishable. I give a drawing of it, Fig. 1, Plate XIV.,¹ in which the organs are veiled by the Phallic Cross. Wilson writes thus of the *Arda-nari*:² “The supreme spirit in the act of creation became, by Voya, two-fold; the right side was the male, the left was Prakriti. She is of one form with Brahma. She is Maya, eternal and imperishable; such as the Spirit, such is the inherent energy (Sakti), as the faculty of burning is inherent in fire.” In her right or male arm is a serpent and triad, in the left or female the opened flower or seed. But we are digressing somewhat.

Bryant gives us, in his third volume, an immense deal of good matter in regard to the ancient inhabitants of Western Asia and Southern Europe, and clearly had a mental key which later writers have missed. His authorities range over the whole field of Greek and Latin literature, including Sibylline poetry, Berosus, “Sankuniathon and Doric hymns, originally written in Amonian or Cuthite language.” He believed the Koothites, or Babylonian Aithiopians, amalgamated with Mizraim, and Caphtorim, or Egyptians and Kopts, who, as related to their father, Ham or Am (for the learned old author receives every word of the old Jewish writings as true), hence got the name of Amonians, who were great and pure Phallic worshippers. We must carefully distinguish between the very ancient peoples and the long after immigrants, known as Kymri, Kelts, &c., while at the same time we should not draw the lines too tight nor become dogmatic. Bryant tells us that in classic literature we will find the “great building race” called—Giants, Titans, Kentaurs, Phenicians, Kabiri, Demons, Formians, Shepherds or “Shepherd Kings,” Makarians, Skythians or Skuthi, Indi, Iberians, Heldæ, Hyperboreans, Idæi-Daktyli, Lamiæ, Iapitiæ, and Ethiopians; but in general, Koosians or “Cuthites,” “descendants of Chus,” or the mythic Ham. From more certain records—the Cylinders, recording events in the reigns of Esar-hadon and Asher-bani-pal, in the seventh century b.c.—we learn that certain Kymerians had invaded Assyria, where some of their chiefs were captives at the Assyrian court; and from remarks of the same date as to the Skythian invasion of that time, it would appear that about that period the Kymri were a portion of those great Asiatic hordes residing on the borders of the Assyrian empire, and being then pushed onwards.³ We probably approach the truth, as nearly as we at present can, when we say that Koothites, Kymri, Iberians, &c., were Skyths, but that all Skyths were not Koothites, Skoothi or Kymri; and that the earliest accounts we have, correctly describe them as a great and learned race ruling not only in the valleys of the Tigris and Euphrates, but over all Asia Minor and Southern and Northern Europe. The Kelts acknowledge such peoples to be their ancestors. Bryant, quoting Eusedibus, tells us that Skyths or Koothites, in ancient Kaldia, were called the descendants of Ion or Ionah, that is, were “Kaldaic Ionim,” Ell-Anes, and great worshippers of the moon or female principle—in fact, Yonites; and we shall be-and-by see that from these sprang Greek Hellenism or Sun-worship. Here, as in the West, Ionim once dominated over Babelites or Linga-

¹ [Copied from Inman, *Anct. Faiths.*, ii. pl. II.]

² *Brahma Vaivarta Purana.*

³ See *A. Mons.* II. 487, and Herodotus

ites, and established an Ionian kingdom. Bryant says that all these races, "down to Serug the seventh from Noah, continued a Skythian succession," which, according to Bible chronology, would be Enos ("seventh from Noah"); and thus the great Skythian age terminated about 3700 years B.C. Other old writers, besides Eusebius, agree as to this, and also call this period "the Cuthic Age, or Cuthismus, Κυθισμος."

It is possible that the legend regarding the Tower of Babel arose from the trial on the part of a great ruler, Chus or his sons, to bind mankind into an early empire, which they resisted and forced the projectors to fly the country. These Koothians were always represented as energetic and intelligent beyond all old races, and on this account would be most distasteful to inert and unprogressive Egyptians, who we observe eventually drove out the "Cuseans or shepherd kings" from Egypt. Sometimes the race were called Indi or Sindi, and were identified with the most ancient settlers of Phenicia, where they were called Pœni, Penikes, and in Ireland Fenices, and latterly Fenians.¹ Sankuniathon, who learned much concerning them from very ancient Amonian records obtained in the innermost part of a temple, says, according to Philo Byblius, that these people were great worshippers of their ancestors and writers of their own and their fathers' doings.

Bryant holds that "the Skythians ruled the world long before the Assyrian empire," but in order not to run foul of the Jewish flood, he is obliged to put their rule after Archbishop Usher's orthodox Noah! adding that "their empire reached into India and was that of Nimrod Belus, or Elorus," that their faith was purely phallic, but inasmuch as the mighty Lord Belus (Phallus) was a Euphrates name, therefore India, he thinks may have got this worship from Aithiopia. I incline to think that the reverse is nearer the truth, for we now know that the Babylonians and Assyrians were Shemites, which Bryant did not. He says that the Koothites entered upon and conquered Egypt as "Shepherd Kings," and that the cause of their occasionally being called Indi was on account of their coming from the Indus. We shall hear a great deal more of them as we proceed onwards, meanwhile we must investigate the orthodox patriarch Nimrod.

Mr. Rawlinson adheres to the Bible story that an actual person Nimrod founded the Kaldian empire, because the unknown writer of the Old Testament narrative and Moses Chorene, a writer with all his countryman's prejudices in such a matter, speaks to this effect. Our historian also boldly asserts that we actually find this name Nimrod in the history of Kaldia as the "Lord of Nipoor" or Niproo. We are told that he is Bil or Enoo, which it is "*proposed to read Niproo*"!² a word translated by our unknown Jewish writer as the "Mighty Hunter," a phrase which has entirely misled the European world and thrown them completely off the scent; for if so translated, the meaning is not a hunter of game, but a male hunting females—a term applied to Siva and to all bulls, dogs, and even loose and lascivious men. The better translation is "The Establisher," "A great strong one"³ like Am-On, Siva, Belus or Asher; "the Erector of the Tower," "the Procreator," "the Father or Lord of great peoples," the Sun or "fertilising god," for Sol is always "a Hunter," as even Mr. Rawlinson

¹ Keane's *T. and T. of Ireland*, p. 224.

² *Anct. Mons.*, I. 148.#

³ Kaldi LXX. says "a strong man." *T. Soc. Bib. Arch.*, III. i. 149.

acknowledges elsewhere,¹ in correspondence with learned authors such as Dr. Inman and others; it is he who breaks the mundane egg or butts the serpent shield. The cuni-form, says Smith, gives him the character of a warrior, Hunter, Hercules and Mars; tablet K. 133 says he is “like a Bull . . . he rode over seed, he begat,” and is so violent in the pursuits of fertilisation as to kill his own offspring.²

Nip or Nin is usually the name applied to any high or upright mountain, and corresponds to Al, El, or Ar; as in Ararat or Alalat, that is the hill of Al. This hill was also called the Nim-rud or Nim-tagh—*rud* being a great mountain, as witness

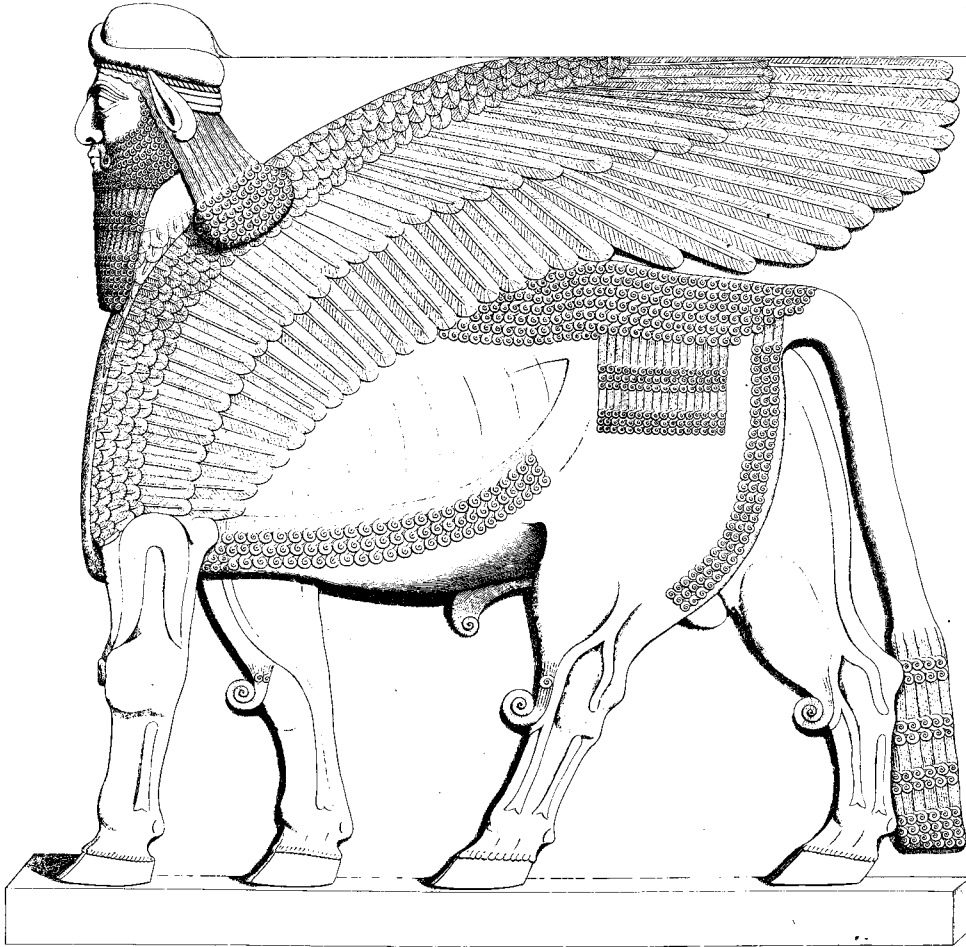


FIG. 195.—THE WINGED MAN-BULL, NIN, NINIP, BAR-SHEM, HERAKLES, NIMROD, THE HUNTER, WARRIOR, BEGETTER, THE SON OF BEL

the range over Lake Van culminating in *Ala-Tagh*, and then *Ala-lat*, portions of what others called a Hemus or Hermon, probably *El-mut* or *El-mus* the *hill of El*, the early Hebrew god. It was a Nin or Nim as the great Patriarch or Herakles of the race, that Assyria here symbolised in this wonderfully grand way, called him Bar-Shem, the Son of God (Shem) or son of the Sun,³ meaning the robust and irrepressible fertilizing powers of Nature. Herakles as the Sun was an ancestor of Ninus, but here we are at the root of the matter, for this Ninip is called in the tablets more than Apollo; he is “*the Lord of the seed of his father*,” and one who “violently proclaims” his universal rule or sway over all nature.

Irish and Koothite peoples called Nin or Nim, Neimh, Neim, or Neamh, “Brightness,” “Heaven,” and curiously enough “Poison.” Now Siva is often called

¹ *Anc. Mons.* I. 149.

² *Trans. Soc. Bib. Arch.*, I, i. 89, 90.

³ *Ibid.*, I. 165, 168.

the "Poisoner" as well as the "Enlivener," for he is the Ankoos, spear, goad, or gad, and the *Naithair-Gad*, i.e., Naga-God, "the Sun" and "Brightness." In Irish, *Rud* or *Ruad* is "the strong, valiant, reddish one,"¹ all names and meanings which confirm our conclusion that Nim-rud or Nim-rood was the Maha-deva or lingam god of Babylonia. Our own island honoured and worshipped just such a god in Hu, Deon, Nav, Nev, Neiv-ion, &c.; and in the Assyrian Nin, Nip, Neb, &c., we are very near the old Keltic *Nav* "the Lord," the "Creator." *Nev* was his heaven, and as *Dwy* or *Duv* he was "the cause," and as *Dwy-van*, "the lofty cause," "high Creator," or Most High God (*Eliun*) of Phenicians and Jews; see Gen. xiv. 18, 19. His queen was *Dwy-Vach* (Duevach) "the lesser cause" or "mother."² The Rev. Mr. Davies "infers that the patriarch Noah received divine honours," as Neivion or Nâvhl that Nöe, was Dëon,³ and that both were "HU the mighty" whose chariot was drawn by solar rays; this deity also held the place of Bacchus, Osiris, &c., because he taught husbandry, and settled the race in towns and communities. Nor is there any doubt as to the ancient Kymri knowing all about this patriarch Nêv, Nöe, or Hea, long before Christianity, for the Reverend author says that the deifying of this god of the waters occurs "in horrid profusion" (for he recoils from Bible stories being so represented) among the very oldest bards.⁴ This Nöe, however, he insists from the facts before him, is Eseye, Hu or He, and Kid, or the chief Serpent god (Bel), and Ceres or Ceto;⁵ and *Hu*, he shows, was represented like Jove and Vishnoo by the Eagle and called "the splendid mover"⁶ and "he with expanded wings;" so that these Kymri must have known all about the Hea of Assyria and the eagle-headed figure of her temple-palaces. Ancient Kelts called Hea, Pen-Annwyn, "the ruler of the abyss," and worshipped him as Fire.

BAR-DEUS.—We have another name, Bar, still common to Kelts in Ireland, Wales, and Scotland, which, says Rawlinson, was one of the names of the Assyrian Nin.⁷ *Bar* may be *Pwr*, *Pyr*, or *Par*—Fire, for he was a god like Horus, Apollo, Osiris, or Zeus. In old Irish "the Son of God" is called Bar-in-deus for Bar = Son = Ban, and Hebrew Ben; and with old Fins, Fin-Bar was "the Son of Fin," or Neim, or the Son of God. His representative was shortened into Tin-bar, now known as St. Bar, our Barry. The first temple of Barindeus was at Goo-gane-Bara, eighteen miles from Macroom, where he warred with and vanquished a mighty dragon. This is one of the holiest spots in Ireland, and as usual is an island with a holy well, for he was the fish god, ever carrying his rod in front of him in his right, and the mystic basket of plenty below in his left hand, as I here give him. His mitred head-dress is left very open, for he is clearly androgyne; with rod in hand he strikes the waters, as a veritable Moses or Bacchus. He appears elsewhere with the phallic cone instead of the rod as in the large figure given by Rawlinson (I., 167), where he denominates him "Nin, the Fish God" (for Nun signifies fish), and gives him drooping wings.



Fig. 196.—NIN, NUN OR NOAH, THE ASSYRIAN DAGON AND NIMROD.

¹ Keane's *T. and T. Ire.*, pp. 381, 471.

² Davies' *Brit. Druids*, p. 105

³ p. 119.

⁴ P. 113.

⁵ P. 114.

⁶ P. 119.

⁷ *Anc. Mons.* I. 166.

It became an early custom of ancient peoples when instructing the masses by means of pictures—their only mode—to use the figures of an animal, bird, or fish, well known to the people, with the name of the man or god whose characteristics they endeavoured to fix on the popular mind; and as all gods were supposed to be in human likeness, a man's or woman's head was given to the bird, fish, or beast. Thus we see a heifer or cow with a woman's breasts and head; the *garooda* or eagle of Vishnu and then of Zeus, with occasionally a man's head; and the lion, bull, &c., with the wings of a bird to denote swiftness, universality of empire, godlike properties, &c.; but the bull, cow, tiger, lion, fish, &c., have also other well-known characteristics which were much revered by Phallic worshippers, and thought to be the special properties of Deity, and of all persons whom Jehovah loved. An eagle head, and wings to animals, may in almost every instance, be read as "continued" or "continuing energy" or "fertile force," just as the figure of the serpent must be read "active passion."

BAR-CHUS AND MOSES.—It is not pleasant when in the midst of orthodox England to tell people they know nothing about the names and characters in their Bible, else I suspect many learned men would long ago have explained to the churches a great many curious things, and amongst others, that Nimrod was Bacchus, the Phallic demi-god, rearer of vines and general introducer of fertility, and signified the same as Asher, Brah-ma, or A-bram, and now we are told the Izdubar of the tablets. The name Bacchus is Barchus, or the son of Kus or Kooth, which the Jews said Nimrod was, for "Bacchus is called *Nebrodes*, which is the very same is Nimrodes," and he wore a tiger's skin, and had a chariot drawn by tigers, which animal, in Hebrew and Kaldi, is called Namur. Bar, the son or male sign—the *Za-Kar*, is also Neb or Nim, the Nib or Point, and Bacchus was also Zag-reus, a name signifying in Greek "a hunter," and with strange affinities.¹ *Nag*, in Sanskrit and several other languages, is what *Haig* and *Hag* is in Keltic tongues, the Phallic serpent or serpently inclined creature, so that *Zo*, *Zak*, *Zag*, *Bak*, *Bar*, *Hag*, *Nag*, *Nar*, *Nib*, *Nin*, &c., are evidently Kus or Koothite roots connected with, or perhaps meaning the Phallus, and therefore applicable to all great Patriarchs, or those valued as propagating creatures, whether males of men, dogs, or cats; and hence Nimrod is quite a different kind of hunter from what the ordinary bible-reading public imagine.

The two Phallic lords, Bar-Chus and Nimrod, were also similar in character, for both introduced and were cultivators of vines—the former in Egypt and Greece, the latter in Mesopotamia, so celebrated for its wines—so that the identification of these demigods, enables us to say that their followers were here the first settlers and introduced the amenities of life. As we are also told of the Indian travels and conquests of Bacchus, we may gather that these Westerns held that this Faith and its civilization had come to them from the East. Between Moses and Bacchus there is a very strong similarity—both had two mothers, the latter being called *Bi-Mater*, and both were Arabians and lawgivers. Orpheus calls Bacchus *Mosen*, *Μοσην*;² both were Bi-cornis or two-horned. A dog was given to Bacchus, so *Kaleb*, which is

¹ In Tooke's *Pantheon* the full authorities will be found quoted at p. 70 *et seq.*

² *Ibid.*, pp. 70, 71.

the Hebrew for a dog, was given as a companion to Moses. Both brought water from a rock by striking it with their rods; and as Bacchus dried up the river Orontes and far mightier Hydaspes with his wand, so did Moses the arm of the Red Sea. Wherever they went they conducted their children to a land flowing with wine, milk, and honey. One of Bacchus' followers threw an ivy stick on the ground, when "it crept like a dragon, and twisted itself about an oak;" and in India, Bacchus commanded darkness to cover the people whilst he enjoyed complete day.¹ Bacchus also wrestled with the great deity *Pallene*—that is Pallas, just as Jacob wrestled with his Phallic god; those who looked into the ark sacred to Bacchus were stricken with madness, and all who neglected his ceremonies (these having been introduced by Pegasus from Beotia) has to erect Phalli in his honour. Can two histories be more alike, and can we doubt the origin of their resemblance when we know that Ezra and his scribes wrote the Old Testament between 450 and 285 B.C.?

Scholars tell us that the Kaldian Hea and Nebo were symbolized by the Phallic arrow-head or wedge, of which we see the worship on an altar sculptured on the *glans* of the large Assyrian Phallus, in the British Musum, and on the one given in the previous vol., p. 207, which accounts for Nin or Nebo being the Hermaic cone God. The consort of Nebo was Urmitu (Oor, City or Moon of *Mamitu* the Akadian Lingam?), and both were divinities of writing and learning, and instructors of the Assyrians, for did not the manipulations of the arrow or wedge comprise all knowledge, just as was said of the Egyptian obelisk? No other symbol was admissible in writing, which is the reason why Toth, Hermes or Mercury, and Ninus were the deities and patrons of Wisdom. "Nebo had a temple at Calah, and another in conjunction with Merodach (whom Mr Sayce called Nimrod) at Nineveh,"² but Nebo—"the eastern sun in the height of heaven"—originally came from Borsipa to Babylon. Bel and Merodak are looked upon as the same, but Merodak's consort was Zirat-banit, whom Hebrews called Sukoth-Benoth;³ Nergal, like Ninip, was a hunting and fighting god; and Nin, Nip, Net, Nef, seem to have been represented in Egypt under the form of *K-Neph*, the creative power—that is, the creating parts of Godhead, by which we must understand that Kneph was the Lingam or "divine limbs of Osiris"—the material part of "the Primeval Soul."⁴

"Nin, the planet Saturn, was the Fish God of Berosus," and, says Mr. Wake, can be shown to be "really the same as the Assyrian national deity Asher, whose name and office bear a curious resemblance to those of the Hebrew leader Joshua," "*the Saviour*," whose father's name, we may remember, was Nun, the phallic fish. Mr. Layard⁵ thinks that Athur or Asher was a "Lieutenant" whom Nimrod sent to build Nineveh, which is crystallizing a symbolism. The Kaldian word N-N is very probably Ling, a mark or "standard" like the Nissi of Jahveh, or the Persian *Nish-ān*,

¹ Tooke's *Pan.*, p. 72. The ivy wreaths of Bacchantes were to be got from Meru, Siva's heaven.

² Smith's "Asyria," *Christ. Know. Soc.*, p. 12. *Trans. Soc. Bib. Arche.* II. ii., 246.

³ 2 Kings xvii. 30.

⁴ C. Stanisland Wake. *Anthrop. Soc. Jour.*, 1870.

⁵ Layard's *Nineveh*, I., 11., quoting Gen. x. 11.

usually placed on a mound or mountain, for Phallic worshippers universally revere these, as Meroo, Kailasa, Maha-Deva in Central India, Deva-Vend in Persia, Elbruz, Ala-rad or Ala-Lat, Olympus, Ida, Mounts Zion and Moriah, &c. Birs Nimrood was the Kaldian holy mount, and is by some still considered the great Biblical Tower of Babel, but Sir H. Rawlinson thinks it was merely a Palace-Temple of the time of Nebukadnezar, and that the ruins of Babel will yet be found further south near Erech, Mugheir, and Sinkara.¹ All travellers have found ancient and rude peoples, as we in India have found aboriginal races like Santals, Beels, &c., bowing down to what they call their "great mountain," that is, their Phallic God, for great mountains are Sivas.² Santals, like most Aborigines, symbolise him very grossly, either as like the whole organ as possible, or the mere glans, which I have seen wonderfully depicted on a tree, pillar, or wall. The earliest instance I know of Phallic worship or reverence, or at all events of Phallic drawings, is that mentioned in the *Moniteur* of January 1865. There it is related that in the province of Venetia, Italy, in a bone cave beneath ten feet of stalagmite, and amidst post-tertiary remains, beside a bone needle, was found a rude drawing of a phallus scratched "on a plate of an argillaceous compound;" surely a very primeval idea of the Linga-in-Argha! I will now say a few words about Nineveh and its remains, for without an accurate knowledge of details, we cannot arrive at sound conclusions.

NINEVEH, now Mosul, the last capital of Assyria, had two celebrated Mounds called Kouyoonjik and Nebi-Yunus, that is, Mound of Yuna, Iona or Jonah, which has no reference, however to that wondrous man of Joppa, but evidently has to this Yoni or IONIC name, for the city was IONIC in form,³ having walls washed by water and some three miles in length, and this Nebi Yunus mound rising in the centre is the *Omphe* or Argha, around which the IONIM would congregate as would Lingamites around Kouyoonjik. The city appears to have had a circumvalent wall of about eight miles, and probably, as Diodorus affirms, 100 feet high, with a base of 50 feet. The most prolific of its ruins is the mound of *Koujoonjik*, of which the most valuable part is the Library of Aser-bani-pal (Sardinapalus), discovered by M. Layard. The Libraries of Senakerib and Esarhadon are at Nebi or Nepi Yoonas. One of the most ancient Assyrian inscriptions yet unearthed, was found by Mr. George Smith at Nimrood, which is held to be the Kala of Genesis. It states that Shalmaneser, a king of nations, was a son of Voolnirari, also a king of nations, and it was probably this Shalmaneser who built the last Nineveh—1300 B.C.⁴ It must have been an old capital then.

Kouyoonjik is believed to contain older remains than the sites of the palaces of Senakerib and Aser-bani-pal. Mr Smith obtained tablets of the time of the Assyrian king, Asher-risilim, of about the middle of the twelfth century b.c. At Nimrood, bricks have been found belonging to a temple of Ishtar, dedicated "to Beltis, his lady"—

¹ See London *Athenæum*, of 27th March 1875, as to this.

² Staniland Wake comes to the same conclusion.

³ Diod. Sic. says "it was an oblong parallelogram," l. 11.

⁴ *T. Soc. Bib. Arch.*, III. ii. 450.

wife of Shalmaneser, who was "the conquerer of Nairi," the regions of the higher Tigris, also of Shalmaneser's son, "Toogoolti Ninip," who warred with "*Nasi-Mooroodas, King of Babylon.*" A tablet here also gives the name of *Mootagil Nooskoo*, a king of the twelfth century b.c.; also of a Shalmaneser and his father, Aser-nazir-pal of the ninth century b.c., and portion of a winged bull belonging to the palace of Tiglath Pileser. In the northern palace was found the translation of the very ancient Babylonian inscription of fourteen centuries before Aser-banipal, that is of about 22 centuries B.C., "which he ordered to be made." We are here told that *Agoo* was the very early Babylonian king who built the temple of Bel; that *Agoo* was the son of *Tasigoorooba*, son of *Abi*, son of *Agoorabi*, son of *Amiziriti*, of the tribe of *Soogamoon*. *Agoo* recovered the images of Merodak and Zirat-banit, which had been carried away north-east of Babylon to the land of Hani.

This *Agoo* is held to be the name of the Moon God in Akad, and the race was therefore Lunar. King *Agoo* called himself "king of Kasoo and Akad, king of Babylon, of Padan and Alman, king of Gooti, and of the four races." Kasoo may be Mount Kasius bordering Egypt and Arabia Petrea sacred to Zeus-Am-On, or that which owned the travelling Zeus of Cilicia and of the Indian Punchea, whom I speak of elsewhere. In *Agoo* we possibly see the divine ancestor whom Sankuniathon describes as Ag-reus (Ag-Theus?) the first worshipper of Fire when Haliea (Truth?) was deified in Egypt.

The Assyrian tablets always allude to the inhabitants of the Empire as "*Sumirs* and *Akad*" occupying the country from the sources of the two rivers to the Persian Gulf. M. Menant¹ assigns the districts about Ararat—"Ur-Ar-thoo"—to the Akads, believing that one race was Aryan and the other Turanian, but that when the Empire flourished they were closely blended. He attributes the cuniform writing to the Turanians, and thinks it impossible to identify Aser-banipal with Sardanapalus. A tablet discovered at Nineveh² says that the Medes conquered Babylon in 2280 b.c., so that, following Berosus in his list of kings which preceded the dynasty when this conquest took place, would give 5150 b.c. as the "Babylonian historical era." Herodotus assumes that some Medes were long subject to the Assyrians, but that as a people the Medes "began the revolt from the Assyrians after they had maintained the dominion of Upper Asia for a period of 520 years"³ which points to the Medes being rulers in the North, as in Bactria and along the Caspian, and therefore as having Magi, Fire, and Sun-worship there about 1400 years B.C., when the Aryans, whom we later call "Persians," were worshipping Sooranya (Sun) and Venus, and were therefore the Western Vishnooites or IOnim.

ROYAL LIBRARIES.—Let us now look to our records, for we must clearly understand on what authority all Kaldian, Babylonian, and Assyrian history stands; and happily before this went to press, though several years after the chapter had been first

¹ *Assyrian Annals.*

² Sir Henry Rawlinson at a meeting of the *Society of Biblical Archeology, Record*, 6th Dec. 1872.

³ *Anc. Mons.*, I. 95.

written, a great number of most interesting works appeared, which have placed before us in the clearest manner the foundations of our historical structure.¹ Fortunately we have not here to deal either with "Inspiration" or garbled paper, leaf, or leather documents, but letters stamped on soft clay and burnt or allowed to dry in the libraries of various monarchs; and these are abundant beyond our fondest hopes, and will yet yearly add to our knowledge. The priestly and Imperial collection began in Kaldia. from the very earliest times, and in Asyria with the rise of that monarchy. Tiglath-Pileger II had done much about 745 B.C., towards collecting and copying all the inscriptions of his predecessors and others, and Sargon in 722 had made great additions thereto, especially in matters astronomical and astrological; so that in 650 or thereabout, the imperial library was complete, embracing every subject which the learned world cared about, as religion, the various cosmogonies invented by the fancy of man, grammar, mathematics, law, history, mythology, and tales of wondrous lives and characters founded on fact no doubt, though held to be "Gospel," and often averred to have been written by divine inspiration, or received direct from the gods. All that Egypt has, or probably ever will furnish us with, is nothing in comparison to the many thousands—some say a hundred thousand—of closely and carefully written Asyrian tablets. This Imperial Library appears to have been first systematically dealt with at Kala, long before the days of Senakerib, who in 705 B.C. removed it to Nineveh, but the collection dates back to probably 3000 b.c., though Mr Geo. Smith (who, by-the-bye, is ever telling us that he puts all dates "as low as he possibly can,"² apparently to avoid the upsetting of Biblical matters) adjudges "two literary works . . . to be certainly older than the time of Uruk,"³ that is Erech, a city which we shall yet probably find goes back to 5000 B.C. These are, he says, "the great Chaldean work on Astrology . . . the exploits of Lubara" (who, he thinks, is Nimrod), which is written on seventy-five large tablets and belongs to Akad. It contains glosses, apparently later additions, mentioning kings of the period 2000 to 1850 B.C. About this date, also, comes the "History of Izdubar, the Flood, and Nimrod, probably written in the south country at least as early as B.C. 2000," after which we have the tablets relating to "the Creation and Fall," which seem to have "belonged to Akad or the upper division of the country."

There appears to have arisen about this period, both here and at Kootha, a mania for "collecting and developing various traditions of the Creation, Flood, Tower of Babel, and other legends," so the source of the Jewish Pentateuch and cosmogonies of Berossus of Babylon, and Ctesias, are thus laid bare to us, for of course all would borrow from these great national records. Ezra, being a Jewish priest born and educated in Babylon, would gain a smattering of some of these various records, and naturally compile the best cosmogonies he could for his own people when permitted to return to Judea; and we

¹ *Assyrian Discoveries; Assyria for The Society for Promoting Christian Knowledge; and Chaldean Account of Genesis*, by Geo. Smith. *Records of the Past*, issued from the Brit. Mus.; *Trans. Soc. Bib. Arche.* and works by foreign authors.

² *Chaldean Account of Genesis*, Intro. viii., and p. 25.

³ *Ibid.*, p. 26.

now clearly see that he has mixed up the two Akadian accounts of Creation in chapters i. and ii. of Genesis, and attributed to his tribal leader (Moses) the same legendary origin on the waters of the Nile, as he heard told of Sargon, the great early founder of the Akadian kingdom. As Sargon was consigned to an Ark of bull-rushes, and fed and preserved by the Solar God on the bosom. of the Euphrates, so, said Ezra or the other compilers and composers of the Old Testament, was Moses preserved from an angry Typhon and kept by Jahveh, also a Solar Deity. As Sargon or Sargina II is said to have written, in B.C. 1600, very sacred and important records,¹ which we have now deciphered, so Moses was said to have written inspired records for his tribes, but which have unfortunately all perished;² so at least we gather from Ezra, who with his scribes endeavoured to reproduce them, and the result is our Old Testament.

The great monarch and conqueror, Asher-bani-pal, appears to have most diligently sought for records all over Mesopotamia, and to have transcribed from ancient documents in some parts almost illegible. In one case there is actual proof of the antiquity of a text "from the original being found, and a thousand years older than the Assyrian copy." It is also generally acknowledged that all we have found in writing, probably "existed as traditions in the country long before they were committed to writing." Our various cuniform translators say that "we cannot consider the present discoveries as anything like sufficient to give a fair view of the literature of Assyria and Babylon, though what we possess takes us pretty accurately back to the time when Uruk, king of Ur, flourished some 2000 years B.C."³ We have now before us records of the very ancient kingdoms of Karak, Larsa and Akad, all names telling us of Kor, Ak, Lar, Hur, or Ar, and signifying an intense Phallo-Solar faith; nor were these records "isolated," but, as Mr. Smith says, parts of regular "collections or libraries which were placed in the different cities."

"In Assyria, the first centre of literature and seat of a library was the city of Assur, or Kileh-shirgat, and the earliest known tablets (there) date about 1500 B.C.;" but unfortunately few of these remain, though probably copies of most. In 885, however, Assur-nazir-pal, who rebuilt Kala, probably began collecting, and scribes were placed in the royal library of his son, Shalmaneser, in 850, to copy from Babylonian tablets; and we find that the monarchs of 812 and 755 continued the good work, and that in 722 there was an "Assyrian royal library worthy of the Empire . . . with Nabo-sugub-gina appointed as principal librarian." After this "the study of early literature became a marked feature of the time." In 673 Asur-bani-pal became "magnificent in his patronage of learning . . . adding more to the royal library than all the kings who had gone before him; . . . his agents sought everywhere for inscribed tablets," ransacking "the literary treasures of Babylon, Borsipa. Kootha, Akad, Ur, Erech, Lama, Nipoor,

¹ Smith's *Chaldean Account*, p. 28, but see the actual translation by Mr. Talbot in *Assyrian Texts: Records of the Past*, vol. v, 2. Bagster, 1875.

² 2 Esdras, cap., xiv.

³ *Chaldean Account*, p. 30 and thereabouts.

and various other cities." Thus, long "before the time of Moses," we have unimpeachable records of the history and civilization of the Assyrian Empire,¹ and through its transcriptions, also the history of several of the most ancient kingdoms, the names of which we have hitherto but dimly known. It would seem also that these records must be immensely older than our orthodox translators state, if written at all near the times they refer to; the Izdubar series call this Demi-God a "*Lord of the oaths or pledges of the world*"²—that Jupiter Fœderis, or pillar-God before which Jacob as well as Josiah swore, and say that he existed with Ishtar and Solar Bull-worship, for Izdubar and *Hea-bani*, (son of Hea), fought against the Bull (Solar worship) and killed it;³ on which Ishtar, or "the Principle of Fertility, descended into Hades, Hell, or region of Sterility" of which more hereafter.

The Records of the Imperial Library were systematically arranged in the upper rooms of the west and north palace buildings of Kouyunjik, and therefore suffered in the great conflagration of 607 B.C., when the last monarch committed himself, his family, and all the state records and valuables to the flames. A dark year this in the annals of literature, but not so bad as it would have been if the records had been like those of most peoples, on leaves, leather, or paper. All were dried, or perhaps slightly baked tablets of clay, from an inch to a foot square. They seem to have "been arranged by the librarians according to their subjects; . . . stones commenced on one tablet being continued onto other tablets of the same size and form. In some instances the number of tablets in a series, and on a single subject, amount to over a hundred; each subject or series having a title formed by the first phrase or part of phrase in the subject," a better plan than our mere "catch words." To make reference more secure "at the end of every tablet in each series was written its number in the work, . . . and to further preserve the proper position of each tablet, every one, except the last in a series, has at the end its catch phrase, consisting of the first line of the following tablet." Then again, "there were catalogues of these documents, . . . and other small oval tablets with titles on them, apparently labels for the various series of works." Of course there were custodians, as well as buildings expressly constructed as libraries, and, adds Mr. George Smith, all these regulations were of great antiquity.⁴ No old nation can show anything of this kind, and all old writings, especially from 2000 to 600 b.c., we must therefore narrowly and warily scan, as likely to have been borrowed from this great Mesopotamian warehouse, with which only Egyptian, Indian, and Chinese stone tablets can compare.

The most ancient records transcribed from Kaldia and Babylon do not unfortunately give us the dates of the originals, for ancient peoples did not like to dabble in dates. Egyptian, Jew, and Greek are equally chary of giving these strong keys to the opening up of their mysteries, or upsetting of their narratives; so only exhaustive research and critical acumen will ever reveal the chronology of these old kingdoms. But more than accuracy was attempted by the old Kaldian writers; they cultivated style, and expressed

¹ *Chald. Acct.*, p. 36.

² *Ibid.*, p. 34.

³ p. 7.

⁴ pp. 19-31.

themselves “in a noble style of poetry, appealing to the strongest feelings of the people, . . . and registering the highest efforts of science.”¹ We find psalms and songs and prayms and hymns in wild profusion; “germs of thought,” says Dr. Birch, “which grew up into blossoms amongst other races long after the parent stem had lain a sapless trunk in the distant regions of the Euphrates.”² Thus, then, we see the source, even in this particular, of that poetic style and force for which Hebrew sacred writings have been long famous. Their Sanhedrin and leading schools of thought had long existed in Kaldia, from which also they borrowed their square written character; and, says Mr. George Smith, “this classic style (of Kaldian literature) remained down to the Persian conquest, or about 500 B.C.,” that is to Ezra’s time.³ Language, however, like religion, does not stand still, and that of the tablets gradually diverged, and finally became quite different from that of the people. Ezra and Nehemiah found that the Jewish tribes in Syria did not understand them, and similarly, all or any records which they may have carried out of Babylon with them would in time be unknown even in the land of its birth.

BEROSUS.—Berosus tells us, and, as a priest of the first temple of Kaldia, he should know (though deeply tainted with all the views of Ezra and the Jewish schools of Kaldi priests), that in Babylon “there were records kept with the greatest care, comprehending a period of above fifteen myriads of years . . . containing histories of the heaven and of the sea; of the birth of mankind; of king and their memorable actions.”⁴ These records, he says, relate that in the earliest times there came forth from the Erythrean sea, adjoining Babylon, an animal—“extraordinnry being, or immortal (*ἀφθιτον*) living creature”—endowed with reason, whose whole body was ththat of a fish, but the hands, feet, and voice that of a man, but with a fish’s tail behind, and a fish’s head over a man’s head.⁵ He taught the rude inhabitants the use of letters, arts, religion, law, and agriculture, and at long intervals other similar beings appeared and communicated the same precious lore in detail, of whom the last was called O-Dakon. In time this literary monster would no doubt become the DAGON (*Dag-On*, or *Da-Gon*, *i.e.*, “Son of the Sun or God?”) worshipped all over Asia Minor by Hebrews as well as others. Even Kitto seems to think the story of Jonah, Iona, or I-Oan suspiciously like “the Babylonian fable of this sea-monster Oanes—a name not unlike that of Jonah.” It may be connected with the first person of the earliest Kaldian Trinity, An or Anu, and as Jesus is said to liken himself to Jonah, this slightly connects him in some manner with Oanes, Dagon, and the ancient phallo-solar mythology.

Oanes, we are told, was often slain, and descended into the unknown abyss, or Hades, to rise again. The “sea-monster” which swallows Oanes is the same as that devouring monster in the Greek tale of Perseus and Andromeda, none else than

¹ *Chald. Acct.* III.

² *Records of the Past*, v., Preface. 1875.

³ *Chaldean Acct.*, p. 23.

⁴ *Ibid.*, p. 38.

⁵ Oanes, called also Musarus Oannes, the Annotus of the Erythrean Sea, appeared in the reign of Am-Menon, the fourth king of Babylon, who reigned before “the Deluge.”

“Darkness,” whilst the hero is the Sun—*Pur-Zeus*. We have similar tales from Classic and Skandinavian mythology, and many such in the writings of India. If Oanes, the Fish-god, founded Kaldian arts and civilisation, of even the most ancient kingdom, so did the Northern empire say that *Nin* or *Nun* established it; Asyria declared *Nin* was the beginning “or bubbling up of life;” the name is connected with the queen of the waters—*Nun*, the fish, if not with *Nabe* the navel.¹ As a goddess, she was called “the queen of the land,” but *Nin* was also male, probably with only the difference of some vowel point, the loss of which occasions exactly the same confusion as might happen in the case of *Ish* or *Isha*, *Siva* and *Sivi*, namely an inverting of the genders. We observe that when spoken of in connection with *Asher* or *Nergal* (*Mars*), *Nin* is undoubtedly the female energy. Yet *Nin* is the Adam of *Kaldia*, *Arabia*, and *India*, of which *Abram*, a name unknown on the tablets till the 7th century b.c., is the Shemitic type. *Nin-rah*, says *Inman* (II. 384), is a euphemism for *Yoni*, the celestial mother, and *od* or *ad* is “duration,” “a circle,” or “eternity;” whilst *Nimrah* is the *Nekabah*²—Hebrew for *Yoni*, or “the female indented form.” In Asyrian sculpture, *Nin* though usually the winged bull, is also the fish with a human head, but spoken of under a periphrasis.³ There is little difference betwixt the *n* and *r*, at least in Asiatic language, and we know that *Nir* was a very early name for a man, lion, or any brave creature. *Ar*, a common name for a river,⁴ when pronounced hard, was *Ak*—the celestial source of fertility, as *Ar* was the terrestrial.

Berosus tells us that the creation of heaven and earth sprang, in *Kaldia*, from *Belus* dividing the female principle or Being, *Omoroka*, *Thalat*, or *Thalassa*, the sea. *Belus* destroyed the animals in her “abyss,”⁵ here again used as the womb, and connecting creation with destruction, as *India* does in *Doorga* and *Siva*. This may be the origin of the Flood-idea, “for the whole universe then consisted of moisture,” and so *Berosus* is made to say that before this Deluge, there were ten great Kaldian monarchies—probably meaning dynasties—which lasted for 432,000 years and which, in Turanian measures or moons would be 33,212 years, a not unreasonable period in regard to the creation of man. The first ruler was *Al-Orus*, and the last *Xisuthrus*, son of *Ardates*, who was warned by *Kronos* to write a record of all past events, bury it in *Sipara*, “the city of the sun” and then construct a huge vessel for himself, family, some birds and quadrupeds. This says the *quasi Berosus* he did, and landed on the side of a great mountain in *Armenia*, where he at once offered adoration to *Ceres*—the Earth, burnt offerings to the heavenly gods, and then disappeared. He was a real Mahadeva of the race, and after his translation was termed “the answerer of prayer, replying” say the early tablets, “to those who called upon him by voices from heaven.” It is now known that *Berosus* never mentions a Noachian Deluge. The Sibylline story is that after this flood there lived *Titan* and *Prometheus*, and that *Titan* strove to dethrone *Kronos*.

¹ See *Inman's Anc. Faiths*, I. 125.

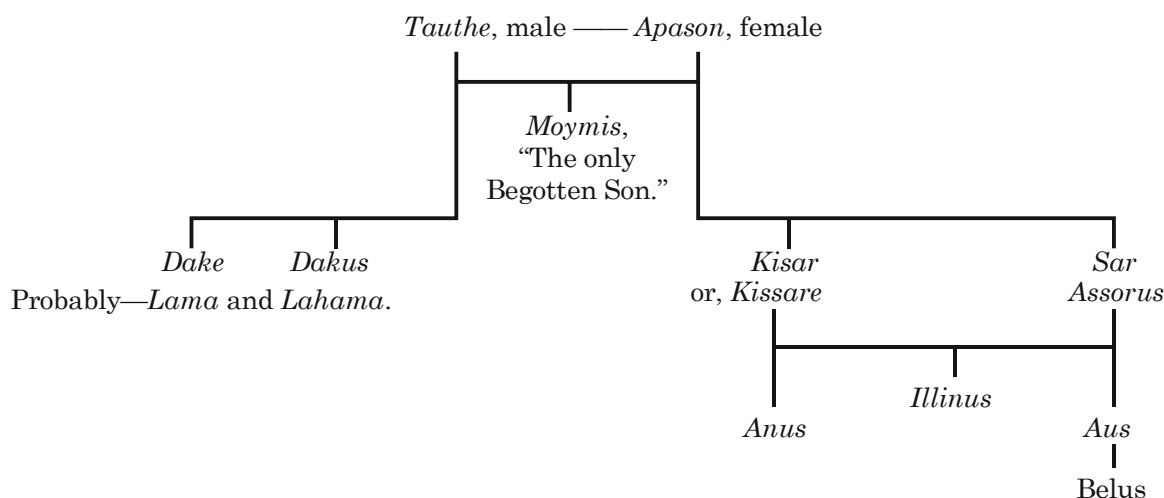
³ *Anc. Mons.*, II. 254.

² Word for “female” in *Gen. i. 27*; the word “male,” or a “peak,” or “point” being *Zakar*.

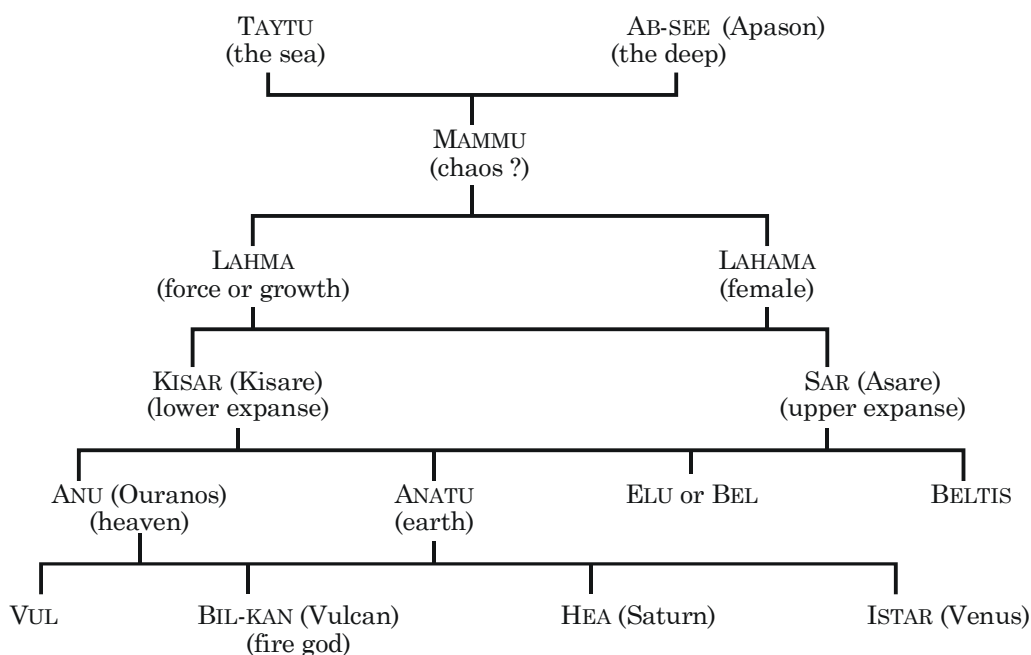
⁴ *Ibid.*, III. 161.

⁵ *Smith's Chal. Acct.*, p. 41.

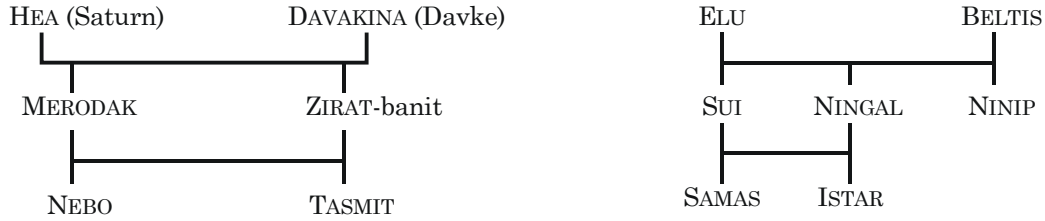
Damascius, as translated by Cory, says that the Babylonians constituted two vital principles, Tauthe (Toth) and Apon, who produced as below:—



The mother of Belus was called *Davke*, probably Dake, as above; but this may be a mere feminine term, like *Devi*, for a goddess. I will, however, here give a more complete table of the genealogy of the early gods and goddesses of our race, as gleaned from the Assyrian records by Mr. Geo. Smith, whose latest work I had not seen when the above was written. "The inscriptions," he says, "are not always consistent, either as to sex or paternity,"¹ but this is probably owing to our ignorance of names and genders, and to the genealogies spreading over many ages, for gods and goddesses often in course of time change their sex, as the Christian Holy Ghost, if not Jehovah, has done, owing, it is said, to transmutation through Hebrew, Greek, Latin, &c.



¹ *Chal. Acct. of Genesis*, p. 60. We are here told that Izdubar may read Nimrod! [This name is now read *Gilgamesh*; it is currently believed that he was an early (mid 3rd millennium B.C.E.) King of Uruk around whom legends were collected. See also *Faiths of Man*, s.v. "Gilgames." — T.S.]



In the Creation tablet," says Smith, "the first existence is (just what we find in India) 'Sea Water' or 'Sea Chaos; called Mumma Tiamatu, a name combining the Moymis and Tauthe of Damascius," so that all this "salt matter" is the real meaning of the "Ruach," "Logos," or "Spirit" of Genesis, over which Tauthe, Toth, or Elohim, that is "the gods Elu" or El, are said to have "brooded." Genesis i. 2, calls the Chaotic waters תְּהוֹמִים, *Tehoom* or *Teoom*, "the deep" or "the abyss"—the name for woman, the Yoni, or womb—and chaos or "unformed matter," תְּהוֹ, *Tehoo*, connecting, thinks Smith, the Assyrian word *Mummu* with the Hebrew מְהוּמָה, *Mehumeh*, "confusion," and הַמְּוִן, *hamun*, "noise" or "tumult," which is, he says, in Assyrian, *Umun*.¹ *Tehuta* is the Assyrian name for "sea-water," and all ancient peoples had peculiar notions about the prolific force of this liquid, holding it equivalent to "fire water" and connected with that disguised "sea of milk" on which the Indian scriptures make the creator and creatrix—Vishnoo and Lakshmi—repose in their serpent boat. Much more might be written on the TEHU and BEHU—the "Form"² and "Void" of Genesis i. 2, which a learned writer tells us strictly conveys the meaning of *the Form of the Obelisk and the Egg*;³ but this I will not here enter upon. The consideration of the Hebrew word ALEIM—Gods—goes to the very root of the matter of *Creation*, for as already stated the modern Jewish term *Elohim* (Gods or Els) has no place in the Bible. The real word is Al-e-im, which good Hebraists say is Al, a "ram," "the sun," or "a strong one" (and hence a god—but bi-sexual), e "these," and im the plural affix, hence *Al-e-im*, "those strong creating ones," "suns," "rams," &c.⁴ but usually "gods," though applied to *Ba-al*, 1 Kings xviii. 21, to a *female deity*, xi. 5, and to a *male image*, Ex. xxxii. 1, to "angels," "kings," "god-like images," &c.⁵

SABBATHS.—The Assyrians had twelve great gods, clearly corresponding to the twelve "houses" or months of the great Fertilizer, just as all great leaders had twelve followers, twelve tribes, &c. The great old Trinity of Anu, Hea, and Bel, was claimed respectively by the very ancient cities of Erek, Eridu, and Nipur, where was elaborated a Theogony and Theology, which was old and stereotyped long before 2300 B.C., and "remained so," says Smith, "with little change down to the close of the kingdom." ANU was the great heavenly and somewhat abstract idea of God, the Lord of Spirits, Hea of the waters below, the emotional and passionate energies; and Bel was the Creator, the Fertilizer, Father of the Gods, and of all the world. These gods and the

¹ *Chal. Acct.*, p. 65. In *Trans. Soc. Bib. Archo.*, III. i. 173, the Rev. A. H. Sayce confesses that the *Bohu* of Gen. i. 2 is Goola or Ishtar.

² [*sic.*, s.b. "Formless."]

³ *Mankind, their Origin and Destiny*, pp. 55 and 62.

⁴ *Ibid.*, pp. 52, 53; et seq.

⁵ Fürst, p. 95, 4th Ed. 1871. So Ind-Ra, Am-On-Ra, Zeus, Jove and Jehovah, wore Ram's horns.

other nine had all their fetes and festive periods probably 4000, nay more likely, 6000 years ago, just as in Rome's day, and as they have them still, but slightly modified. It seems, indeed, impossible to point to a single feature in present faiths which cannot be paralleled in these very old ones; thus a very distinguished philologist and clergyman of the Church of England points out that Assyrians had their Sabbaths just as Europeans have. He says that amongst the various festivals it was the most important, although the commonest; it was "the going forth of the moon on the 7th day," and the Assyrian month was lunar; therefore "the 7th, 14th, 21st, and 28th were termed days of *Sulum* or Rest, on which certain works were forbidden to be done." But the day was older even than Assyria,¹ for, continues our philologist, *Sulum* is "but a translation of an older Akadian equivalent, which signified '*Dies nefastus*.'" A cuniform inscription commands that "the 7th days be the festival of *Merodak* and *Zirpanitu*; a holy day; a Sabbath for the ruler of great nations; sodden flesh and cooked food he may not then eat; his clothes he may not change; new garments he may not put on; sacrifices he may not offer; the king his chariot may not drive." Scotchmen may rejoice to know that they thus have here even an older authority than Moses for such restrictions, though they were instituted in honour of *Merodak*—*Mercury* or *Maha-Deva*—and not *Aleim* or *Jahveh*. This cuniform edicts goes on to say that not even the king may on this "Sabbath-Rest" sit in, or "establish a place of justice;" he may not legislate, nay, not even "take medicine for the ailments of his body;" he may not "make a measured square"? but he must, on the eve of the Sabbath, "in the presence of *Merodak* and *Istar*, erect an altar, make a sacrifice, and, lifting up his hand, worship in 'the High place' of the God;" and we clearly see the God and his high place, and the meaning of the uplifted and open hand in the sculpture found in these parts, and supposed to belong to the Parthian monarchy, which I give on p. 139. The god is a *Lingam* on a high altar being worshipped by a *Magus* and others with open uplifted hands.

The cuniform hemerologe which Mr. Sayce quotes from, prescribes that the Sabbath of the full moon, the 14th, shall be sacred to *Nergal* and *Beltis*, the 21st to *Sun* and *Moon*, and the 28th to *Hea* and *Nergal*, when "no white garments may be worn, and sacrifices must be performed at dawn." The 19th of every lunar month was "the white day," and sacred to the goddess *Goola*. Neither the name of the Sabbath nor its spiritual meaning was unknown 3000 to 4000 years ago, for the word *Sabbattu* was actually used, and said to signify "a day of rest of the heart."² How strangely consistent and uniform is our practice! Here is a writer for *The Society for the Promotion of Christian Knowledge* able to assert that "the enactments (of ancient *Akad*, *Babylon*, and *Assyria*) were similar in character to those of the Jewish code"³—yea, verily, for here the poor captives from the Syrian highlands learned almost all they knew.

¹ See Geo. Smith's *Assyria* (*Soc. for Prom. Chris. Knowledge*), p. 13, and the Rev. A. H. Sayce's paper in *Lon. Academy*, 27th Nov. 1875.

² Rev. A. H. Sayce, *Academy*, 27th Nov. 1875.

³ Geo. Smith, p. 14.

All peoples, of course, adapt their faiths to suit their own idiosyncrasies. As the French and Irish prefer the softer and feminine form of Christianity, which permits the adoration of a lovely mother and child, to the Protestant worship of a man-god only, so when Jews picked up their theogony or faith from their various masters, they still adhered to Baal, Baal-Peor, the Serpent-pole, and Bull Calf or Cone, that is the Sivaite rather than the Vishnooite form, although, of course, there were both sects amongst them as amongst all nations; thus we see why the "Creation tablets" relate that the Babylonians considered the moon the principal body, whilst Genesis makes the sun the greater light;¹ the former here alluded to Yonites, and the latter to Lingam-worshippers, at all events until Moses introduced his Ark, and that was resisted, and had to be accompanied by the Serpent-pole and Fire to make it in any degree popular.

"The Tree of Life," mentioned in Gen. iii. 22, "certainly appears," says Mr. Smith, "to correspond to the Sacred Grove of Anu, which a latter fragment of the creation tablet states was guarded by a sword turning to all the four points of the compass;" and there, too, we have allusion to "a thirst for knowledge having been the causes of man's fall;"² the gods curse the dragon and Adam for this transgression. This Adam was one of "the *Zalimat-qaqadi*, or dark race," created by Hea or *Ninzi-ku*, a name pointing to Hea being a *Nin* or Creator, whilst Adam is called *Adāmi* or *Admi*, the present eastern name for "man" and the Lingam, and no proper name.³ Hea mentions the revolt of "the Dragon of the Sea or of Tiamut," and calls it Karkar,⁴ the name of a very ancient capital, which leads us to infer that Karkar was the original great seat of Kaldian Ophite Worship, which the Hea, Nin, or Izdubar form of faith—probably a Lingamite revival—was trying to supplant about 2000 B.C.

RELIGIOUS REVIVAL.—The impression that I get from the legends of Izdubar, a Flood, or even the Creation Tablets, is simply that these were *Religious Revivals*; nearly every illustration of Mr. Smith's last volume shows the serpent as an evil influence; thus we see it standing up behind two figures in front of a sacred fruiting tree (p. 91), so Bel with the sickle-like scymitar in hand is trying to cut it down (p. 95), as the scythe of Time cuts down all faiths. On the Plate opposite (p. 174) we are shown Izdubar, or the hero of the flood—Nimrod and Noah—firmly holding the Elamite lion ram, or sun by his claws, and strangling the serpent; by which we conclude that he is Siva desiring more especially the worship of himself—the *Nin* or Lingam; whilst the figure on p. 239 shows us both Izdubar and Hea-bani fighting the lion and the bull, and the figure on p. 262, exhibits the gods of that period shedding refulgent rays on the emblems of an unmistakeable worship; here, two rampagious-looking scorpion-men, with very conical helmets and a unicorn horn, are shown revering a phallus or the glans on a stand under the solar ray, from which proceed two croziers; see Fig. 207, VII. and XI., where Hea is the Bull-Man and Izdubar, the man with his hand on the Ram's throat. Now, if I am right, and all I have read elsewhere tends to the same conclusion, then all these

¹ *Chald. Acct.*, p. 75.

² *Ibid.*, p. 88. The "Grove" or "Tree" of Abram, Gen. xxi. 33, was clearly a male emblem, the *l, ʿ*, it is thought, having been made by adding to the *r, ʿ*. In Heb. *עץ* is now a tree, grove, or wood.

³ *Ibid.*, pp. 77, 78, 86.

⁴ *Ibid.*, pp. 80, 90.

tales as to “the Temptation by a Serpent,” “the Fall,” &c., are phallo-pythic transmutations of faiths, and have no more connection with the first creation of man upon earth, than has the Flood, the Ark, or Mountain-worship of Jews in the desert, the destruction of Python by Apollo in the early days of Delphi, &c. If my readers will glance through the illustrations of Mr. Rawlinson’s *Anct. Monarchies*, they will see abundant verification of war with dragons, such as that fine plate which Mr. Smith gives us opposite page 62, where Bel, the sun, armed with the double-headed Trisool of Siva (but here clearly signifying wavy fire), is driving out the winged draconic monster, representing that phase of faith which, it was thought, usurped more than its share of phallo-cult. This is paraphrased in all religious writings down to the apocalyptic tale of Michael or Mahi-Kāl warring with the dragon, “the old serpent,” who is in these later days called by Christians “the Satan.” That he is also Bel, the solar god, we see by the highly phallic sculpture of him¹ standing on the tiger, with the bow and arrow—a Sri-Linga—in one hand, and the other upreared and open, giving his commands to a man holding a closed fist, with thumb passed through it upwards, and having two rearing unicorns behind him, with Luna as Ishtar overhead, and two fruitful palm trees on either side of the group.

One of the oldest tablets gives, I suspect, the original of all the western world stories of Typhon warring with the gods, as Arkites like Moses warred with Aaronites, saying Jahveh killed those who opposed the ark and its god; as Gibeon or Ephodites fought against Baalites, and as in India, Lydia, and elsewhere, the Heraklidæ fought with and displaced the Yonites or Atyadæ, the first great dynasty of the coasts of Asia Minor. In all cases, those who overcome are Gods, and those who fail, Demons, Titans, the followers of Azazel, Satan, or “the Adversary.”

ZU’S WAR.—Mr Smith gives us in the original three very important words met with on the tablet about Zu’s war, being unable as yet to translate these, viz., *Um-zim-i*, *Parzi* and *Terete*, the former of which he justly thinks “*is some talisman or oracle in the possession of Bel which was robbed from him by Zu.*” The whole “story of the sin of Zu” reminds Mr. Smith of “the outrage of Ham on his father Noah, and the mutilation of Ouranos by his son Saturn.”² It is necessary to bear in mind that this “mutilation” consisted of depriving the fertilizer of his virilities, as we see being done by the *Scorpion* in the picture of Mithras, Vol. I., p. 461, and that this merely signifies the wintry destruction of fertility, which every object in this picture of Mithras assures us of. Thus then I would understand that when Zu says as in this tablet: “12. Let me carry away the *Umsimi* of the gods. 13. And the *Terete* of all the gods, may it burn,”—that the *Palladium* or male Triad is what this Ouranos is to be deprived of, and that this was valued as Ireland valued her stone of Tara, and Scotch and English monarches their stone chair—“*the Cadair or Cell of the Cow,*” on which our Queen was the last to sit, though it was *Uthyr’s* or Arthur’s, the Solar king’s own peculiar seat.³

¹ See Geo. Smith’s Fig. on pages 99 and 100, where he calls Bel, Merodak, and Michael all one.

² *Chald. Acct.* chap. vii.

³ This language will only be clear to those who understand Keltic lore, or have read the chapter which follows on Kelts, Kooths, &c.

This wicked Zu, who elsewhere appears as “a bird of prey,” longs to establish a throne, and to “possess the *Parsi*,” but he casts this away, after obtaining “the *Umsimi* which he took in his hand,” when all became darkness and disorder in the kingdom of Bel; and, Anu and Vool had to be solicited to restore order and life to gods and men. Clearly Zu is winter, and another tablet actually calls him “the storm-bird,”¹ that is the Bran or Raven of Kooths and Kelts, which is said to shut up the Ked or Ark of *Caer* or Ceres. None but great Anu can arrest Zu; Nebo is begged by Ishtar to slay him with thy weapon,” that is the lingam or fertility, but he like Vool and Bel only appeals to Anu. It is clear that Zu is equal in power and greatness to Elu, and is the Aleim or El-Shadai of the Jews, for Zu appears on one occasion as *Sar-turda*² the great god worshipped by Izdubar, who, say our translators, is Noah and Nimrod; now Noah’s god was *Al-e-im* or El-Jah.

NIMROD AND FLOOD.—Our Assyrian and cunifrom students do in reality quite upset the Biblical story of Noah and his flood; Mr. George Smith, after years of patient investigation, having arrived in 1876 at the conclusion that Nimrod, who was the grandson of Noah by Ham and Kush (that is an Amite or Amorite, and Koothite) was Noah or a king in Lower Kaldia under the name of Izdubar, the companion of Hea-bani or Son of Fire.³ Now this Izdubar was an interloper, and Hea was his Magus or priestly adviser, and they two warred with the lion and bull, by which we seem to be told that they opposed the Tauro-phallic cult of Elam and Asyria, and tried to establish Fire-faith, but were foiled, metaphorically by a deluge, that is by the faiths of Dagon, OAnes, or the salacious energies which water represents. They attacked Ishtar, the principle of fertility, who offered at first to coalesce with them, but she, driven by them to Hades, made sterility to reign over all Babylonia, which finally caused an uprising of the people, who, like a flood, swept Izdubar and his followers away into the mountains of Armenia where fire ever had and still has an abiding-place, and from which it ever and again descended, till finally and almost entirely forced out of Western Asia by the Moslem, its scattered votaries effected an escape to the Indian coast, where we know them as Parsis. This appears to me as reasonable an explanation of the tales of Floods as we can at present urge, though such are susceptible of other interpretations, as I have elsewhere suggested; apparently these tales had different meanings at different times and among divers nations. According to the tablets, Izdubar was deified and had prayers offered to him,⁴ as I have elsewhere shown from writers who divined this, long ere the world had found or could read tablets. No possible reading of any tablets describe such a flood as Jews and Christians believe in.

The Nimrod or rather “Evechus” of Berosus was, though perhaps not then thought so, clearly *a faith*, not a man, for “he reigned 2400 years”;⁵ some: writers make him “contemporary with Abraham, the inventor of idol-worship and a furious worshipper of fire.”⁶

¹ *Chald. Acct.* pp. 116-120.

² *Ibid.*, p. 120.

³ *Ibid.*, chap. xi. The actual meaning of the cunifrom, translated Izdubar or Nimrod, is FIRE-HOLDER. *Trans. Soc. Biblical Arch.* III. ii. 588.

⁴ *Chald. Acct. of Gen.*, p. 169.

⁵ *Ibid.*, p. 176,

⁶ *Ibid.*, p. 177.

Sir H. Rawlinson thought Nimrod was the deity *Ner-gal*, because this signifies "great man;" the Rev. Mr Sayce identifies him with the god Merudook (Merodak) whilst Canon Rawlinson thinks a Nimrod reigned about 2400 B.C., and Professor Oppert believes Nimrod to be a mere geographical expression. The Izdubar tablets tell us that Izdubar had a mother called *Danat*, *i.e.*, "a goddess;" that he was a native of Amurda or Marad (the Akadian name for Merudook), and worshipped the god Sar-turda;¹ that he had a strange dream which none could interpret till the sage Hea-bani,² a very salacious looking creature, was found; he became a great friend of the king's, and the story is here a parallel to those of Joseph and Daniel. This Hea-bani was a sort of Satyr or Faun, with very prominent parts (see Fig. 207, xi.), and the feet, horns, and tail of an ox; he lived with wild animals in a cave, and was with difficulty induced to go to the city of Ur; unfortunately Mr. Smith does not tell us all, saying that it is "hardly adapted for general reading!"³ Thus the key of the two characters is hid from us by that absurd modesty which has so much misled us, from the multitudinous translations and commentaries on that most indelicate of books—the Bible—to the last discovered tablet.

The great enemy of this Izdubar was the Elamite monarch; his people were called "pine trees" (Lingamites?), and he himself Hum-baba, probably "Father Um or Am," that is our "*Baba-Ad*," or Adām (Siva) of India. This Hum "is thought to be the last of the dynasty which, according to Berosus, conquered and held Babylonia for two centuries between 2450 and 2250 B.C.⁴ but which came into power about 34,000 years, or if we take this to mean Moons, then 2600 years before the Flood,⁵ Kaldia having had eighty-six kings of her own before this period. This entirely throws out the above conjecture, and however we may treat the years of Berosus, we must give due weight to his eighty-six Kaldian kings after his flood; and then eight Median kings.

I gather from the cuniform translations that Izdubar and Hea-bani were *Solo-Arkites* warring with the Lion or Lingamites of Elam, for they seized and destroyed the bull just as Moses did the calf or cone of Aaron; Hea-bani "cut off the member of the divine bull and threw it to Ishtar,⁶ who, with all her maidens, fled horrified, when Izdubar took the mangled bull "to the ark of his god Saturda, and dedicated it and worshipped (before) his fire."⁷ So Moses ground the golden calf to dust before Jahveh; the parallel is complete, and the Izdubar tale but a mode of showing us a change from Lingamism to Solar Yonism. We have a wonderfully fine rhapsody of grief in the hymnal dirge from Hades, where Ishtar consigned herself, on which occasion Shamas (the Sun) weeps; part of it runs thus:—

"The cow with the bull will not unite;
The ass, the female ass will not approach,
Nor the female slave the vicinity of the master;
The master ceases his command,
And the female slave her gift."

¹ *Chald. Acct. of Gen.*, p. 194. *Trans. Bib. Arch. Soc.*, II. ii. 245.

² [a.k.a. *Enki-du*.]

³ *Ibid.*, p. 205. From the demi-god's representation we can well imagine that he was only a type of creative energy, see p. 77, Fig. 207. [Non-Bowdlerised translations now exist. Forlong may be hinting that Gilgamesh himself seduced Enkidu; a reasonable conjecture given the characters, but wrong. — T.S.]

⁴ *Chald. Acct.*, p. 205.

⁵ *Ibid.*, p. 185.

⁶ *Ibid.*, p. 224.

⁷ *Ibid.*, p. 225

In the end Hea-bani seems to get killed by Lion or Scorpion men, that is the Kentauri—already and yet more fully to be alluded to—see Mr. Smith’s drawing from an Assyrian cylinder,¹ which confirms all I have said as to the intense Lingam-worship of the country. These scorpion men have in their upraised wings and prominent unicorn, some of the characteristics of Hea-bani, for the latter is strictly the type of fertile force as we see from the tablet which says that Izdubar deemed it time to fly on losing him, because the land at once became sterile and dead. So on his death, Izdubar flies with his ark to the northern mountains of Nazir, and “pours out his libations to the four winds, and builds an altar *on the peak of the mountain*,”² like a good Igni-Solar Arkite.

It is evident from what we read in the tablet that the Kaldian also gave the Jew his idea of Jhaveh liking “a sweet smelling savour,” but not here of flesh and fat and blood as the O.T. avers, but of sweet smelling woods, as “Reeds, Pines, and Singar and seven herbs.” “The gods,” says Izdubar, “gathered like flies over the sacrifice,” on account of “its good savour.” There is no connection, however, between the so-called flood of Izdubar, and that of Noah, the one lasting a year, and the other only fourteen days, when not only was the Kaldian ark raised to the height of the highest mountains, but swept away up to the far-off ones of “Nazir,” which our translators believe to be upper high Media or Armenia. There is, however, a striking parallel between the tale of the emasculation of the Kaldian bull and that of Osiris (who was the bull of Egypt, and on whose account Isis, like Ishtar was utterly discomfited)³ as well as in the story of the destruction of the bull, bull-calf, or cone of the Hebrews in the presence of the Arkite chief Moses. It “cannot also be accidental,” as Mr. Smith says, that all these peoples had ten great chiefs, viz.—

<i>Kaldian Kings</i>	EGYPT.	JEWS.
Al-orus	Ptah	Adam.
Ala-paraus	Ra	Set.
Al-Melon	Soo	Enos or Anos.
Am-Menon	Seb	Kain or Kin.
Am-e-gal-Arus	H’osiri	Maha-Lal-el or Mehal-al.
Da-Onus	Set	Jared or Yar-ed.
Ædor-ak-us	Hor	En-ok or Hanook.
Am-emp-sin	Toot or Tot	Metoosaleh.
Ob-i-artes	Ma	La-Mek or Lam-ak.
Xi-soothrus.	H’or	Noah, Noe or N-h

Even our orthodox translator concludes by showing us that he cannot resist the conclusion “in favour of the hypothesis that Kaldia was the home of (all) these stories, and that the Jews originally received them from the Babylonians,” and therefore not direct from Jhaveh.

CHRONOLOGICAL TABLES.—I beg my readers will throughout this chapter turn repeatedly to my tables of Kaldian and Assyrian history, without which these subjects

¹ *Chald. Acct. of Genesis*, p. 262; partly seen in my Fig. 207, vii., p. 77.

² *Ibid.*, p. 270.

³ [The bull of heaven in the Akkadian epic was not just emasculated but killed; Ishtar was upset because she had it set on Gilgamesh in the first place, when he rejected her advances. — T.S.]

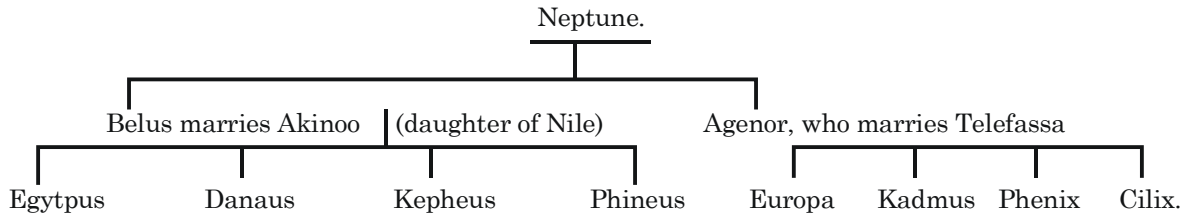
cannot be fully grasped. I have with much labour condensed into these chronological columns a great deal of important matter, especially concerning the gods, temples, and periods of holy rites, which can only be found by searching through a vast number of learned works. Space will not permit of my here entering into many details, but I refer my readers to the excellent works on Western Asia. by Layard, George Smith, &c. and especially to "Ancient Monarchies" by George Rawlinson, the Rev. Canon of Canterbury, to whose valuable works every student of history must feel much indebted. In various important conclusions I have been compelled to differ from this learned author, but necessarily so; we start from a different basis altogether, he accepting of course the entire truth and inspiration of the Jewish writings, and therefore investigating with foregone conclusions, whilst I simply take all histories and faiths for so much as, and no more than these commend themselves by their intrinsic merits to my judgment. I am, of course, heedless of the consequences to which inquiry may lead, as to the downfall either of creeds or so-called histories, being concerned only with the attainment of truth.

LANGUAGE.—I have spoken elsewhere regarding the language in which the history of Assyria has come down to us, and several facts in connection with this can be gleaned in the right hand column of the Chart, but must here remind my readers that in the seventh and eighth centuries, the Kaldian tongue had entered upon what Jews and Christians would call its Hebraic phase, and was beginning to be written in a square rather than the pointed Akadian or ancient Kaldian character.¹ This, in the days of the earliest tablets, must have been Turanian, then Aryan, and later, Shemitic, and of course more or less at times a mixture of all of these. It is usual to call the most ancient language which has come down to us, an Armaico-Shemitic dialect. The Jews would speak a Phenicio-Shemitic tongue when first taken away eastwards, and this we see they had forgotten when Nehemiah tried to instruct them on their partial return in the fifth century B.C. He and Ezra had clearly to translate the older—evidently a dead language, for in such most priests prefer embodying their sacred writings. I say "most," for plain-spoken, reasonable men like Boodha and Confucius avoided this blind of priestcraft; the former as well as his disciples wrote in the commonest dialect of the people, so that every man should understand, and not the learned only. Boodha despised the sacred Sanskrit of the Brahmans, just as the honest teachers of these days throw aside Latin or Greek when they wish to instruct the people.

The Assyrians of the Empire were a Shemitic people with an admixture of Aryan blood, but the ancient Kaldians came from the North, and were Kooths, Kyklops, or Aithiopians, and connected with Egyptians. Memnon, king of Aithiopia, Rawlinson holds to be the son of a Cisian woman, *i.e.*, a Soosanian, while the Egyptians hold that Memnon was their Amoonof III., whose statue is the "vocal Memnon." There was a tribe of Memnones at Soosa as well as at Meroe, regarding which fuller details will

¹ *Anc. Mons.* I. 58.

be given elsewhere, so that the Babylonians are often held to be Kooshites of the Nile. Neptune married Libya or Africa, and had issue Belus and Agenor; the following would be the Genealogical Tree.¹



Armenians call Koosh or Ethiopia the four regions of Media, Persia, Soosana or Elmais, and Aria, and these vast countries were therefore the home of these wondrous builders, traders, and worshippers, the Kuklops, Kooths, Kabiri, Phenicians, Pelasgians, &c. These lands still abound with abundant remains of both their faith and their labours, and in names such as Larissa, Lars, Pals, Bel, Ben, Bars, Ar, Ak, Pi, Pa, &c., we are constantly reminded of the stern facts of their history.

Kaldians and Asyrians, we see by their remains, were deeply immersed in all the first symbolic faiths before we have any written history of them. When known to us, they were ardent Phallo-Solar worshippers, which they continued to be up to the fall of the Persian Empire; at times fire and many purifying influences dominated, and of course there were many bright and pure spirits and writers amongst them, just as we see in the Jewish tribes, sunk though the masses were in every abomination.

In trying to establish this, we must not insist on the too minute identification of each god with our well-known Phallo-Solar gods of these days. Europe is too unyielding in this respect for the Asiatic or ancient mind. Thus Siva has over a hundred names, because he represents Life and Destruction, the Poisoner, and Life-giver, as well as all the various tempers, passions, features, and ideas of man. During a month's march in India one may come across scores of Ashers and Ishtars, without hearing them called Sivas and Sivis half-a-dozen times; yet that Siva is Asher, the great creating Almighty One, no student of Babylonian and Indian faiths can for a moment doubt. It is probable, also, that Asher was as purely worshipped in Mesopotamia five thousand years ago as he is this day in India, but it may be also true that his female form gave as great occasion for the indulgence of lascivious desires, frolics, and libidinous paintings and sculpturings, as does the softer religion of Vishnoo. Siva and Asher were severe and ascetic gods, which the writer of *Anc. Mons.* does not seem to be aware of. Asher, like Siva, was a Trinity and a Unity, and called also a hundred Trinities and a hundred Unities. He was Al, El, Il, and Ra, Love; yet also Anoo, Bel, Shams, and Sin, and the Western Amon, Zeus, Pluto, and Neptune, according to the idiosyncrasies of his followers.

Ashat, *Shallat*, and *Saklat* (Sanskrit *Sakti*), were Asyrian names for a wife,

¹ *Anc. Mons.* I. 611.

and *Ashat-zu* was “his wife,” but the wife of a god was called *Dam*, which may be the origin of our Dame, a word used by Kelts and the Septuagint translators. *Ashrat* were any divine Assyrian images, such as the Hebrews call *Ashra*. *Ash-mar* is a spear, *Ashal* the Assyrian sacred tree (Hebrew, אֲשָׁל, Gen. xxi. 33), and *Ash-lish* is “like a tree,” whilst *Asah-el* is to beget or create, as El creates; so that *Ash* means an upright growth as the Tree or Lingam-God, and like him also Fire. *Ash* = A-esh, or A-ish, and combined with El, the God Ash, very commonly the *Ligneus penis*.¹ The “Horned Astarte” or Ashtaroth Karnaim of Gen. xiv. 5, is held to refer to Isis;² and *Ishtar*, plural *Ishtarat*, is the Hebrew Ashtaroth and Greek Astarte, contracted, says Gesenius, in 1 Chron. vi. 71, from “the temple of Ashtara.” Nineveh was called “the city beloved by Ishtar,” and Asoorita was her Ship or Elipse, which the devotees addressed as “My Lady.” *Ini*, “the eyes,” is also a word much used in connection with her, see page 72, Vol. I.

CHIEF GODS.—*Ilu* appears to have been a general term for God, as *Deus*, and *Ilim*, its plural; so *Asher-resh Ilim*, signifies “Chief of the Gods,” and *Ilu-Sha-Akhari*, “God of Foreigners,” like the Hebrew *Aleim Akharim*. *Ish-tar* is a cunifor word signifying “Star of Love” or “Queen of Stars”—occasionally applied to the Virign Mary. The cuniform character disappeared with the Macedonian conquest, but we have many important words—ancient Egyptian, and Sanskrit,³ the roots of which can only be found in the cuniform. Let us look at the earliest deities of the old Kaldians, and trace these according to the Eastern and not Western mode, which many writers on Babylon adopt; thus, though we have first cognisance of Hoor or Kaldi, the Moon City, we must not on this account fancy that any people place her (or, at times, him) before the Sun.

The Supreme Gods, here as elsewhere, are AL, EL, or IL, AZ, etc., or shortly A, the male symbol; this yields such words as Alah, Asher, &c.; and all the subsequent manifestations of him. A is often in the East understood or is an unpronounced prefix, and may be so in A-Esh, A-El, A-Ir, &c., for which we may simply say Esh, El, or Ir.

In early Kaldia we have the MALE trinity,	ANA or OANES, represented by the number 60.	BEL or Enoo or Niproo, represented by the number 50.	HOA or HEA or Serpent, represented by the number 40.
The FEMALE energies are	ANAT or ANOOIT.	BELTIS or NIPROOT, or ENOOTA, or MULTIA. 15.	Dav Kina.

¹ Talbot, *Jour. As. Soc.* III., i. 67.

² For such a “grove the women wove hangings” (2 Kings xxii. 7), probably like those we see on the Magian and Fijian Ashers, pp. 139, 140, but which the Septuagint translators disguise.

³ As *Ish*, Man—*Isha*, Woman.

Esh, Fire—*Ishah*, Sacrifice.

Ishah = Jasher, “to stand erect.”

Ishai = Jessie, “a stem” or “shoot.”

In Kooshite or Hamatic tongues with Sanskrit affinities, RA, RAM, RI, &c. take the place of AL and EL, and we have KARA or KALA the oldest name of Babylon, no doubt Siva, though Europe says it signifies “the gate of El” or Babil; if the gate, then it is the Ark of the Creator *Il, On* or *Asher*, the *Bel-Athri* of the Etruskans and Janus of Latins,¹ for which see Plate xv. 5, where Janus is a Lingam and Serpent, very complete in all respects.

Thus in <i>later</i> KALDIA we have <i>Male</i> energies, and symbols and numbers, thus.	☉ ² San—(English Sun) or Sansi, SANSI, SHAMS, or SHAL, &c. 20.	SIN UR-OOR HUR The Moon 30.	VOOL OOL-AO The AIR, FIRE 10 or 6.
Ditto <i>Female</i> Energies.	GOOL-ANOOIT A Star of either 6 or 8 rays.	MAYA or Queen of Heaven.	SHALA TALA FLAME The LIGHTNING

In Kaldia and Asyria we have five planetary bodies represented as follows, but my readers must remember that the planets are merely assigned, as it were, to the gods as they are to children, at their birth. The planets also have female Energies.

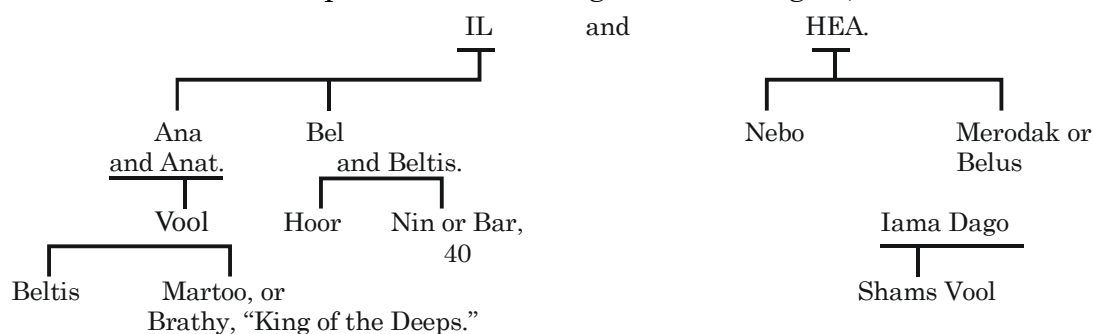
SATURN or HERCULES has NIN or NIP.	JUPITER has MERODAK.	MARS has NERGAL, 12,	VENUS has ISHTAR.	MERCURY has Nebo.
NIN being the Asyrian Hercules, so in Kaldia; KAL = NIP, KALNA = NIPER, KALA = NIMROD, for Kala is Siva.	His wife or female energy was ZIR-BANIT.	The Lion-Man, the NARSINGH, NARITEN, or VISHNOO, the fertilising Sun. His wife was Lar, or Lars, i.e., the Yoni.	Woman-Fish, Water, an Ark, Fertility. Hence “Holy Water,” Holy Wells, &c.	His female energy is WARMITA, and occasionally ISHTAR. He is usually a tall, upright man, with his hands crossed in front.

In Egypt P'tha or P'Ra meant Sun, and as he was King of Heaven, so the earthly King may have been called Phra-aoh or Pharaoh, but vowels and aspirates are here of little account. As a rule, each male was worshipped wherever his female Energy was, because she was his Ark, House, or Abode, so Bel was worshipped in Beltis and Ur, as well as in special dwellings of his own, as at Dooraba.

¹ Hislop's *Two Babylons*, p. 38. *Anc. Faiths*, I. 343.

² The Circle with a cross in it, is one of the oldest solar signs.

All the Gods are not represented as having female energies, but we have from



The following have no parents, so far as we yet know: Il, Ra, Hea, San, Nergal and Ishtar.¹

In the very important document which has come down to us concerning the reign of Tiglath Pileser I. of 1130 B.C., we learn,²

1st. That “*Asher* is the great Lord—Supreme over all Gods.”

2d. „ “*Bel* is the Father of Gods—Lord of World.”

3d. „ “*Sin* is a Leader—Lord of Empire.”

4th. „ *Shamas* is the Establisher of Heaven and Earth.

5th. „ *Iva* [Vul] is he who causes tempests to rage over hostile lands.

6th. „ *Nin* [Abnil or Ninip] is he who subdues Evil Spirits and Enemies.

7th. „ *Ishtar* is the source of the Gods—“Queen of Victory,” who arranges battles, and corresponds to the *Máya* of India, “the Queen of Heaven,” as distinguished from Venus, Love, and its passions, which, however, she also represents.

ANOO.—An, Ana, Il, and Ra are thus the same God, varying only according to the age and speech in which he is addressed. Probably from ANA comes OANES or ANEDOTUS, who is also thought to be the Deity *Hoa-Anes* or Gods *Hoa* and *Anes*, more especially worshipped by I-OANES, IONIM or IONIANS, from whom of course must have come Jahveh’s “prophet Jonah” or Iona.³

With most writers, Anoo is the great abstract Almighty. Appeals lay to him when all aid from other gods failed, as when gods and men besought that the hand of the wintry Destroyer, the Kaldian Zu, should be stayed. Zu was Anoo’s agent, sometimes called Lubara or Dabara, Pestilence and Destruction. Mr. George Smith thinks Zu a form of Ninip and a friend of *Ner*, a deity of *Desolation* and of Hades. *Itak*—such another—was a forerunner and companion of Pestilence, and one who specially “set his face towards Syria,” and was also only amenable to Anoo. Thus Anoo was a god exactly like Jahveh, often trampling down old and young, and making even “the good gods” like Elu (Elohim) ashamed and secretly wrathful, though obliged to restrain their anger.⁴ It is a pity our translators so often use biblical words such as “Syria,” &c., for the original word, nay letters, would be far more valuable to us, and would no doubt often tell us of the ancient land and its faith, which a modern word like Syria hides.

¹ [Ishtar was said to be the daughter of the moon god Sin. See, e.g. *Records*, i. 145. — T.S.]

² *Anc. Mons.* II., 311 [Also in *Records of the Past*, vol. v., 5 sqq.] ³ *Ibid.*, i., 145

⁴ Geo. Smith’s *Chal. Genesis*, pp. 127, 131.

VOOL.—Anu as the sky or “Original Principle” was both the Elohim and Jahveh of the Jews who created “The Heavenly Hosts,”¹ His chief dwelling-place—an ark—was ancient Erech. The great son of Anoo was called *Bil-kan* or “Lord Bel,” meaning “the active power of the Sun” and therefore Fire; so that Bel comes to be often identified with *Vool* or “*Vul*” (the Vulcan of the Latins and Tubal Kain of Hebrews), and as B and V are interchangeable, and the vowel in Bel may be as in Hebrew *o* or indeed *u*, there is clearly no difference. So Bel is often Elu, and Balim, Elohim, whose Sakti, Ark, or “Sanctuary,” is Ishtar, the Star of Passion.² *Vool* is usually known as “the Air god,” but he has also the titles *Pur* (Fire?),³ *Raman* or *Rimon*, “the self-existent,” that is male and female energies of heaven and earth, as Rimmon the pomegranate; the Fire is male and female as the Energy of Terra. *Vool* is also called Tuban and Ben; in Armenia he was Teiseba, and in Syria and Arabia, *Daddi*; everywhere he was worshipped and considered a specially active god, controlling the atmosphere and wielding storms and the thunderbolt. Hea as the great creator of the Trinity gave him orders, and so we find that when wickedness became rampant on the earth Elu or Bel (Elohim or Jahveh), appealed to “*Vul* to drink up the rain,” so “the ground was hardened . . . corn ceased and blackness spread over the fields which then brought forth thorns”⁴—a curse one would think not likely to put an end to wickedness, but on the contrary well adapted to increase both crime and misery.

THE TRINITY AND TWELVE GODS.—Including the Trinity, there were twelve great deities, and this from the very earliest to the latest days of Babylon, so this faith had a long and enduring reign, extending over some two thousand years. Of course the number twelve refers to a Solar origin and Zodiacal signs, and as Anoo had an abstract and purely passive form as well as an active one such as Sol and Apollo, Osiris and Horus, and indeed as in the idea of Jehovah and a Messiah, so we see that Babylon or Egypt set this example to the west, of a great god accompanied by twelve attendant deities and also “a Trinity in unity;” for there were no hundred gods here but a duality, or good and evil ones. I here give the names, powers, titles, and principle residence of the other nine deities.

The	4th	SIN	of <i>Ur</i> —King of Brightness—the Moon.
„	5th	MERODAK	of <i>Babylon</i> —Prince of Gods and Lord of Births. Mercury.
„	6th	VOOL	of <i>Muru</i> —The Strong God; Lord of Air and Canals.
„	7th	SHAMAS	of <i>Larsa</i> and <i>Sipara</i> —Judge of heaven and earth.
„	8th	NINIP	of <i>Nipoor</i> —The warrior and destroyer of the wicked.
„	9th	NERGAL	of <i>Kootha</i> —The giant king of war.
„	10th	NURKU (Universal)	—The lofty One who holds the sceptre.
„	11th	BELAT or Beltis of <i>Nipoor</i>	—Wife of Bel and mother of Gods.
„	12th	ISHTAR (Universal)	—The Eldest of heaven and earth—Love and Passion.

Below these came all other gods, then the IGEGE or heavenly angels, and the *Anun-naki* or “Angels of Earth,” and lastly the Genii or “Spirits of good and evil;” prominent among which were the Sedu, Vaduka, Gallu, &c.

¹ Geo. Smith’s *Chald. Acct.*, p. 74.

² *Ibid.*, pp. 142, 154.

³ *Ibid.*, p. 55, 56. *Pur* = *Pi-Ur*.

⁴ *Ibid.*, p. 155.

Mr Rawlinson attributes to Damascus the origin of the *First Godly pair* called ASORUS and MIBARA, that is A and M, possibly the Sanskrit AUM; they were followed by ANUS, ILINUS and AUS, and by the Hebrews, though after a great interval, with their *Aleim* and Ruach of Genesis.¹ The symbol of Aus was the wedge or small obelisk, and as On was the Sun and obelisk of the Nile of which Amon was the hot or active form, no doubt the deities were identical. AN was the Man-phallus, and when Assyrians left Asher, the first capital, they called this new one which they founded higher up *χαλανη* or *Kālāne* (Kalne), according to the Septuagint and Talmud. Yet Tiglath Pileser even in 750 B.C. preferred Asher as his residence, and it was flourishing then, as we have records of a Moabitish king, "Solomon, sending tribute" to him here.² It is possible that this is the Solomon the Jews claim as their king, for not a record on leather, papyrus, or stone has ever yet turned up to prove there ever was another. These Moabites spoke a Kaldi and Hebraic dialect, and owned "Kamus," that is Kemosh, or the Sun, as their god-king, according to the inscriptions.

NIPROO.—At a loss to discover the Jewish Nimrod and account for his being "a mighty hunter," Mr Rawlinson tells us to "read Nipru or Niprut," because something like the Hebrew word Nimrod or Nebroth!³ but not a vestige of authority is offered for such a request; having granted him this, he then asks us to add Bil to it, and so accept *Bil-Niproo* as "Thank the Lord," a name held suitable for king and city! He who loves true history, however, will reject both this Nimrod and Talmudic Nebroth, as mere fancy-building on a foregone conclusion. If anyone called Nebroth founded a city, we have no authority for identifying him with Bel the Sun-god, or any other. The Hebrew legendary writings probably refer to Nipoor, Nifer or Kalne, and Bel was no doubt a Sun or Phallic god, and therefore as already explained "the hunter" of that city. Niproo may be from the root Napar 'to pursue,' but if a Phallic deity, as all the gods were, the pursuing meant was that of male after its kind, and is a term so applied to Siva. Nothing but ignorance of Phallic lore, and a considerable number of hunting scenes, could lead any one to suppose that the pursuit of passion was the pursuing of game. Probably the word is altogether a mistranslation, as pursuing means "to govern," even according to our author.⁴ The Hebrews say he was a pursuer "before the Lord," which may mean merely that the person Nebroth served or worshipped this god—the sun or Maha-deva. Kala or Nimrod, and Kalne or Nipoor, were great cities celebrated for devotion to Bel, and perhaps we may therefore conclude that Ka or Kal was an early term for the Sun-god—for *Ka-Ra* became *Babil*. *Mul* seems to have been the Hamitic Babylonian for Bel; and hence Belta, and Mulita or Mylita of later days, was Bel's female energy or Beltis.⁵ Rhea latterly became a name for mother Beltis, because 15, her symbolic number, was pronounced Ri by the Kaldians. Ba-al, Bol or Bul, בעל, signifies "My Lord the Sun

¹ The East had probably at this time Brahma and Maya. ² *Jour. As. Soc.* III. i. 1867. Talbot.

³ *Anc. Mons.*, I. 148, first ed.

⁴ *Ibid.*, II. 242, note.

⁵ [Confusion arises because a lot of these 'names' are titles which were applied to different deities in different cities or eras. Bel in the Assyrian inscriptions may well have frequently been Ashur, but the Babylonian Bel (e.g. in Herodotus) was Marduk. Beltis was usually, but not always, Ishtar; she may in some instances have been some other goddess considered a subordinate divine consort of Ashur. — T.S.]

or El," and Ba-alim is the plural and embraced gods whether male or female. Ba-al may be compounded of Ab, father (or Be, in Keltic, "Life"), and El, Saturn, written אֱלֹהִים, and the worshippers would be justly called Is-Ra-El or men who serve Ra-El the Sun-God. We see the full meaning of Ba-al in the Sanskrit Bala, "the strong One." Jews loved him, and Saul, Jonathan, and David called their sons after him.¹ *Goo-Baal*, a great king of Byblus, was also named Sibith-Baal or the "Host of Baal," or "the Starry Sky." *Baal-Peor*, בעל-פעור, "the Lord the opener" of the wombs of all creation, was he after whom chieftains and lords claimed the "*Droits de Seigneur*," which Europe only abandoned at the Revolution (Inman), and Ireland used to grant in the days of our fathers, and which India, if not a considerable portion of Asia, still freely yields. The right is but the continuation of that sacrifice of the hymen at Babylonian temples described by Herodotus, perhaps corresponding to the sacrifice of the prepuce of the male, and in lieu of the older human sacrifice. Some think the dedication to Mulita² to be a "remnant of a communal system" which made every woman in the first instance the property of the commune or tribe, and that this single sacrifice of herself in the temple sufficed to mark this ancient rule, and to remind men as well as women of the fact that we are all bound to one another, and that womanhood is the first common property of the tribe.³ In Babylonian days the sacrifice was clearly a religious act, as we see by the words addressed to the women, and by all the surroundings, of which much appears elsewhere.

BA-AL.—Baal formed part of most religious names. We have *Baal-Tamar*—בעל-תמר—*Baal, the Palm-tree, or My Lord*, the erect tree,⁴ in which combination, says Fürst, the Tau, ה, or older T "may perhaps stand for the Phallus, like Ar. *Axmar*, to stand up straight . . . the *membrum virile*."

Tammuz is the Sun, or a vigorous fertilizer; *Tenah* or *Taneh*, the "fig-tree, the fig," and "copulation," Portuguese, *Figuera*, but also the Banāna or Plantain, a peculiarly shaped and much prized fruit, which the Tamil Dravidians call *Bala*. It was the *Taneh* leaves, that Adam and Eve applied to cover their nakedness.⁵ The very verb *Tan* also signifies "to lie down with," "to bow down," "to copulate."

Baal-Perazim probably signified one of those sacred Sun-clefts through which people passed to purify and regenerate themselves. It is really "Baal of the clefts," from *paratz*, "to cut open." Many such clefts are given in my Plates.

As Baal-Shalisha (שלשה) we have Baal as a Trinity, or Lord of the Mystic Δ, Delta, or triangle, "the perfect figure," whom Zoroastrians worshipped in the more spiritual forms of Ormazd, Zern-Ane Akerene, and Ahriman, and Phenicians in Kronos, Pothos or Desire, and Omilke, Vapor. These the Greeks spoke of as Chaos,⁶ Erebus, and Ether, who produced that wondrous and universal egg from which sprang

¹ 1 Chron. viii. 3. *Bala* brother to Krishna.

² Herod. I. 199.

³ Lubbock's *Origin. of Civil.*, Chap. *Religion*.

⁴ Jud. xx. 2, 3.

⁵ Gen. iii. 7. Tanah, Fürst. See Cohen's Heb. Bible. French *Figuier*.

⁶ Orpheus says Kronos as Time and the eternal Serpent, produced these.

Phanes or Erik-Apœus, a bull with wings of gold, and crowned by a serpent, whom Egyptians and Kopts of later days called the *Logos* or generator.

The celebrated temple where Herodotus says the women offered themselves to the worshippers was called Beth or Bit-Sh-g-h, *בית-שנה* a word of important meaning, regarding which students should consult Fürst and Inman (I., 365). It seems to me to signify the house of "the great Sacrifice," meaning either fornication or seduction, for *Shagah*—still coarsely used, is "to press into," "seduce," "sing," "celebrate" (Fürst). *Sha-gal* is "to burn," and "cohabit." The actual stone Hermes, Lingam or Mercury, the Kaldians called *Mer-Kalis*,¹ Merudook or Amaroot, and his temples *Beth-Kalishy*, equivalent to the Irish name, *Kol-tail*, as is *Aeasar* to Asher, and *Karam Loaoch* to the celebrated Kromkruach, the Greek *Steli*, and Hebrew *Matzebah*, mildly termed "stones of prayer." But we are wandering a little.

HEA or Hoa, the Serpent-god, was at one time a mystic half-man, half-fish, a king of fountains and rivers, and the ruler or husband of all founts, seas, and great deeps—that is of female principles. He was Maces, or the "Sea of Milk,"² that by which Vishnoo created worlds, and his sign was the same as Asher's or Ana's, the wedge, arrow, or obelisk; he was the "God of Life," or "Good-Giver,"³ and his city, Is or Hill, that which Greeks called Aei-polis, for he was Aei. As the upreared hooded snake of seven heads, the Assyrians called him Siba-Nakad, but in very ancient inscriptions he is *Tsir-Maki*, or "finely long," "straight," and "the growing one," an epithet also applied to tall timber trees. bulls and lions, and therefore clearly meaning salacious and obeliskal objects. Brahma, say Hindoos, sacrificed 1000 horses to Vasooki; that is Hea, the King of Serpents, at his great temple at Prayág,⁴ and every Hindoo tries to visit Vasooki, especially at his festival season, the *Naga-panchami*, for a bath at his sacred ghat in the Ganga: this is the most re-generating ablution which the sinner or weary pilgrim can have. Merudook was the eldest son of Hea, and as the planet Dil-gan his Spirit. Hea was primarily the Earth, and latterly the god of Rivers, Hearths, and Homes.⁵

All the Kaldian gods had apparently not only distinct signs but numbers attached to them. The veil of obscurity still hangs over many of these, though tablets and paintings on palaces may hereafter throw light on them; I have shown those only I feel certain regarding.

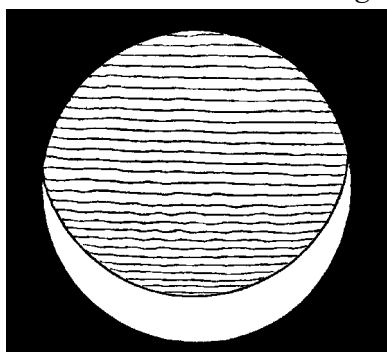


Fig. 197.—SELENE—THE MOON.

THE MOON.

In Kaldi the moon was Hur, *הור*, "the white one," or perhaps Hor, a hole or cavern, also Hurki, Sin, or Ser; in many instances it was male, but godlike gender is deceptive; and neither uniform nor continuous. Hindoos and Azteks alike at one

¹ Buxtorft, clearly *Maha-Kal* or Michael.

² A mere euphemism for Fertile Force.

³ *Anc. Mons.*, I., 155.

⁴ Alahabad. The temple is Doosasoo-Mak.

⁵ *Trans. Soc. Bib. Arche.*, II. ii., 246-48.

time said Luna was male, and often that the Sun was female. The Assyrian monarchs placed Sin on their right, and Shamas, her consort¹ of Nineveh, on their left. The Hebrew called her *Lebanah*, לְבָנָה “the pale shiner,” and *Yareach*, “that which makes a circuit,” or “walks majestically”;² it was thought she could ‘secretly entice’ the heart, and the so-called monotheist Job said in a very peculiar way that he had resisted her, not allowing “his mouth to kiss his hand,” a signification which can only be understood by the mouth and hand being taken in their old euphemistic character, as we see in the two ancient coins, Figs. 4 and 7, Plate XIII. There the naked Isis and Horus or Harpokrates are seen kissing hands, the former, whilst on the lotus or “Moon-flower,” with an olive or other yoni-like leaf, and the latter with a wreath of upreared serpents and the dove on his baton.

The moon, it is acknowledged, is the Meni of Isaiah lxx. 11, who with *Gad* or the Demon (no doubt, a Peor or Lingam which this prophet so hated) has “tables” or sacrifices prepared for him by these great phallic-worshipping tribes. In



Fig. 198.—THE MOON GODDESS.

Pontus and Phrygia were temples to *Meen*, and Homer says Meen presides over the months,³ whilst in the Sanskrit *Mina*, we see her connected with the Fish and Virgin. It is not improbable that the great Akai-Menian race, as worshipping and upholding Sun and Moon faiths, were called after Meni, the moon.

We often find her androgynous, but usually as Rhea, Selene, and Ceres; we have also “reaping moons,” “wine moons,” &c., but in all countries she is best known under this beautiful figure of the unveiling Queen of Heaven, of *cuni-form* and *lozenge*, or *yoni-shape*, bearing her lord’s arms, the crescent, on the cone, standing on the horned one, and surrounded by the expressive terms, KAM-ION, interpretable from the Sanskrit as “Love,” and “Place of Fire.” Bryant gives her with the superscription JUNO SAMIA SELENITIS

cum peplo sacro.⁴ She was “Luz, the almond-shaped one,” and Ishtar, the wife of NERGAL, “the crusher,” נֶרְגַל־אֵל, *Nerag-El*,⁵ and also Multa or Molidtha, “the one before the driving one,” whom Assyrians made Belat, Belta, and Beltis, and Herodotus Mylitta, though *Mul*, *Be* and *Gul* seem all to have been equivalents. Phenicians called *Malat* “a place of refuge” and hence Malta was

¹[More usually “his son,” in both the Assyrian and older Sumerian theogony. — T.S.]

² Gen. xxxvii. 9. *Anc. Faiths*, II. 324. Job. xxxi. 26, et seq.

³ Homer, *Hymn* xii. 50, and see *Anc. Faiths*, Art. “Meni.”

⁴ See my Pl. XIII. x. from Bryant Pl. VII. I am indebted to Dr. Inman for this Fig. 198. [The inscription is CAMIQN i.e. ΣAMIQN (C being a variant *Sigma*), not KAMIQN. — T.S.]

⁵ *Anc. Faiths*, II. 369. [Nergal’s wife was not Ishtar but Ereshkigal, goddess of the underworld. — T.S.]

called Melite which means the *refuge*,¹ for Isles are feminine emblems. Hindooism says that the moon, Soma, was turned into a female called Chandri—"the white or Silvery One"—by Siva, because he frequently discovered his wife Rohīnī in company with other gods; now this must have happened a very long time ago, as Chandra is a very old name in the East, and the "Silvery One" was common in Kaldia, when Mulita, Belat or Belta, was called par excellence "My Lady The Goddess." There can be no question that we have here the Moon with the Triform god and the worship of Fertility.

I would ask the reader's attention to these three important gems which Dr Inman gives us from the Babylonian researches of Lajard in his *Culte de Venus*. We



Fig. 199.—BEL AND BELTIS, TRIAD AND MONAD.



Fig. 200.—VIRGIN OR QUEEN AS MOON, AND KING AS SUN.



Fig. 201.—LOVE AND ALL EMBLEMS, BULL AND COW.

have yet to interpret the Pelevi or other characters, but I think Love or Venus is the eight-rayed star between the two figures in Fig. 200, and in the medallion—Fig. 201, the small globe in between the Sun and Moon, the latter being shown in both as the Cup and Yoni. Osiris and Isis are rudely depicted below. Lajard gives Fig. 201 from the Imperial library of Paris, saying it was found at Cnidus. Fig. 199 requires no explanation. The Triune is the object of worship, and the figure behind is the Arbela, and exactly like the old medieval form of the Holy Ghost.

Bricks and sculpturings from ancient Hur to Sargon alike confirm the names and signs I give for Luna, Her favourite month was "Sivan of happy memory," which seems clearly to speak of Sev or Sivi; so the ancient name of Hur was *Kama-rina*, from the Sanskrit *Kama*, Love, and Arabians borrow this in their pet name for Selene—*Kamar*.² Isis sits on the lotus or Nymphæa lily³ of fertility, which is called *Kamali*. The Assyrians clearly looked upon the Moon's IONI-sign as a charm to ward off evil, just as Kelts did, and most Asiatics and Africans still do; they placed on their war chariots and horse gear⁴ circles, lunettes, and Solomon's favourite *Rimon*, the *gravid uterus*.

THE SUN.

The Sun was called in Assyrian San, Sun, Son, Sansi, Samas, Shamas, Chamah, "the heating One," Cheres or Heres (Sanskrit, Hari), and Shemish (Gaelic, Hamish)—

¹ Diodorus and Fürst. See *Anc. Faiths*, Art. "Mylitta."

² *Anc. Mons.*, I., 158.

³ *Anc. Mons.*, II. 22.

⁴ See pp. 48-50, Vol. I., *ante*.

all which words signify, more or less, "The Lord of Hosts," "The Illuminator," "Brightness," "Glory," &c., corresponding to the Indra and Darius of Indian Aryans. It is as the Illuminator of Heaven and Fertilizer of Earth that he is the special God of Larsa or Larisa, Elazer, and Sipara of lower Kaldia; which Lars is no doubt that



Fig. 202.—WINGED SUN-GOD WITH BOW PASSING THROUGH THE CIRCLE.

"wanton goddess," Laz or Luz, לז, "the loose one," a common compound in Assyrian and Babylonian names. *LARISSA* is the female symbol, as the Penates is the male. It is the womb or citadel—the Arkos or Akropolis—the ark of the *polis*; Greek Lexicons tell us that Larissa is "a kind of kettle," and if we turn to the corresponding word in Hebrew we find that *Neksheth* signifies the metal used for vessels, as brass and copper,

but that it also means the basis of an article, the *ground*, *Ge*, or support, and also the *Pudenda*. Hence we see it simply means the *Argha* or vessel in which the *polis* is situated—the seat or ark of the Lingam in which we continually see the Serpent or *Nachash*, as passion, moving; see Fig. 42. p. 123, Vol. I. *Nechash* in Hebrew is brass and the brazen serpent is the *Nechhash Ne-chsheth*. I have elsewhere shown that the Lares and Penates of Rome are still represented on many eastern home-altars by small sacred forms of Lingams and Yonis.

We have yet to learn from cuniform records if Kaldians had the same stories of Sol being born in the winter in a cave, &c., as the early Magian and Mithraic lore teaches us. Macrobius, a very learned Roman writer of the fourth and fifth centuries A.C.,¹ tells us that from the earliest times all peoples said the sun was a god, who came forth as a babe from a cradle in a rocky tomb at the time the days begin to lengthen, and that all ancient races then displayed him as a babe in their temples, and directed that he should be so worshipped. This the historian calls "the infant of the Egyptian Mysteries," and both he and Plutarch assure us that the goddess Sais was then held to exclaim, "this infant Sun is the fruit of my womb." Macrobius states that the mysteries of Christ's passion were just like those of the Phrygian Atys, and called the "Mysteries of Night," because of the Sun's triumph over the Autumnal Scorpion; and so perfect appeared the parallelism to Justin, Tertullian, Fermicus, and others, that they said the devil had come and travestied their Christian rites so as to deceive men. We must remember the ancients thought that the annual age of the Sun was only nine months; while many, like the early Romans, only acknowledged as the beginning of the year his brilliant and vigorous spring rising—end of March, although all considered his birth in the depth of winter as a period to be revered and rejoiced over.

The Assyrians called an Ark temple of the Sun *Bet-Para*, and as $r = 1$, then

¹ Macrobius was named Ambrosius and Theodosius, and if so, must have been a Christian. He wrote many works, and notably *Saturnalia Convivis*, *Cicero's Dream*, &c. [Macrobius was a hack writer of the period of Roman decay; his works are essentially compilations. *Saturnalia* contains some useful information at third or fourth hand, but promotes a crude solar syncretism. — T.S.]

the feminine Sun is *Pala*, פּלָא, ¹ whilst *Pal*, P'Al or P'Ale is the Phallus, "the plougher or divider" and "distinguished one," and hence the reason why *Pal* is a name of Assyrian monarchs, and why Josephus² and Jewish scribes of the Old Testament (5th century B.C.) say Pharaoh signified a king in Egyptian, which no Egyptologist can confirm. The Hebrew word is פּרֵעָה, *Paroh*, Prince or Leader, and the Koptic *Pouro*, "the king." Pharis, Φάρις, was with Greeks the Son of Hermes, and the King of Egypt, as Bunsen urges, "was not *Phre* but the son of *Phre*,"³ whom Rossellini and Wilkinson tell us "was the Sun god RA," that is, he of Love or Connection, for *Phre* = P'RE or P'RA. From *Para*, "Day," we readily obtain the cognate God *Pur* and *Tor*, the Fire and Tower, or, as Greeks called this, the *Phar-os*, a peculiarly Phallic emblem being a *Tor* rising out of the ocean or an Argha-like bay. We hence see the origin of such common Mesopotamian names as *Si-para*, *San-para*, or *Sapavam*, *Heli-Ops* (Sun-Serpent), and *Heliopolis*, the Sun-city where his stone of Sun-Standard, &c. is set up.

The Sun in conjunction with Selene is commonly represented as here and before he departs from her we are to suppose that "water has flowed from his feet," or that impregnation has taken place,⁴ and that the young Sun is that faint glow we so often see in the arms of the new Moon. The *Mi-mi* of 2 Kings is "fire-water," and *Mi* is the Sun's name and gold, on the seven notes of the musical scale,* and as already stated the name for fire in Barmese, Siamese, and cognate tongues. The

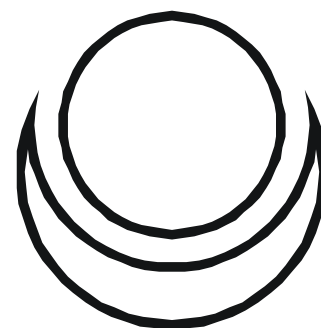


Fig. 203.—SOL IN CONJUNCTION WITH LUNA.

Sun, son of Saturn, superseded his father, so Saturn's day became sacred to the Sun, and also to him who, in the eyes of millions, has nearly superseded God himself. The planet Saturn is now called *Kookab-Shabath* "the Sabbath Star," or *Shabeti*, שַׁבֵּתִי, "Jah is Saturn,"⁵ and *Ilion* is *Helios*. The Jews of course only got their Sabbath from the Babylonians about 700 B.C.,⁶ yet Sol's day dates from time immemorial and was always a sacred and lucky one, especially with sailors.

Si	= Moon	= Silver.	*
Ut	= Mercury	= Quicksilver.	
Re	= Venus	= Copper.	
Mi	= Sun	= Gold.	
Fa	= Mars	= Iron.	
Sol	= Jupiter	= Tin.	
La	= Saturn	= Lead.	

Sol or Bel mostly clung to Sipara, as Nebo to Borsipa and Hea to Hit; though, in the later days of Nebukadnezar, Bel, Merodak, and Nebo were called the gods of the capital, and Nergal or Mars the special tutelary god of the whole nation; these are more commonly met with on the cylinders than any other. Nebo, being the conical Mountain-god, was naturally the tutelary deity of the high cone of Borsipa or Birs-Nimrod, and there identical with the Sun, for this temple was his Ark—Bet-Tsidee or Sidi,

¹ Parah, פָּרָה, is a hole, pit, heifer, that which brings forth, and therefore feminine of *Pal*.

² Josephus' *Antiq.*, VIII., vi. 2.

³ Bunsen's *Egypt*, II., 14. See *Anc. Faiths*, Art. *Pharaoh*. [*Pharaoh* is a Hebrew corruption of *pr-ʕ*, lit. "Great House," i.e. the royal palace, later used in a transferred sense for the king. — T.S.]

⁴ 2 Kings xviii. 27, should be "water of the feet." [In context, the KJV translation seems a reasonable rendering of the Hebrew euphemism. — T.S.]

⁵ *Anc. Faiths*, II. 500-505.

⁶ *Ibid.*, p. 863.

the Keltic and probably old Koothic name of Ceres. Bel's special temple in Babylon was called *Bit-Sagath*; in Niferi *Karis-Nipra* both names recalling many associations already touched upon; and in Sipara, *Bit-Para*, which may be here *Pura*, or fertile fire generally, or as already stated *Bit Ph-Ra*, or *P'-Ra*, "the house of the mouth of fire," of either sex. Usually the temples are merely called after the popular name of the god, as *Bit Anu*, the temple of Anu, *Bit Anat*, the house of Ana or Anat, so that such a name as *Bit P'Ra* is very significant. But we must pass on, for volumes could be written on these subjects.

GOOLA was the great Assyrian goddess and held to be the feminine energy of the Meridian Sun. She was worshipped all over the valleys of the Tigris and Euphrates at least four thousand three hundred years ago, and especially so in the great cities of Sipara and Larsa or Larissa.¹ She was the progenitor of all "Virgin Mariés" and such ideas, and held in these old days a firmer sway than Mary does even now in Rome. Siparvites called Goola, Ana-Melek or "My lady Ana," and she was Queen of heaven and chief goddess of the Amaleks, those great Phallic and Tsabean worshippers whom orthodoxy correctly alleges in the Jewish Genesis, as existing some 2400 years B.C. As Ana-Melek or Anam-Melek, "Anam My Lady," she was called the energy of "the glorious one" or "Fire-King," who was then named Arda-Melek or "Adrammelek" to whom Siparvites, as in duty bound, burned their children, and after whom King Senakerib named his son.² This Ana is a well-known Koothic and Keltic goddess. All the most ancient Irish legends make her the mother of Tuath-di-Danaan, who in Western Asia may have been Toth-de-Knaan, and elsewhere Canaan, or perhaps Daran, Darian, or Dorian, for as elsewhere seen these Danaans were much mixed up with Dorians and their ways. Goola is usually represented by a star of six or eight rays. In the best known periods of Assyrian history, she was not such a favourite with the people as Ishtar or Venus, but always very much identified with the Sun himself for Kala is Gala or Goola and Siva as Kala, is the Sun.³ Gula or Goola was often called *Bilat*, *Il*, and *Hoa*.

VOOL, IVA, AO, &c.

This Deity is the least understood of the whole Assyrian Pantheon, although the third person of that Trinity. Some European writers even cast doubt on the very name, though I think unreasonably; those Hindoo friends I have consulted in regard to his history have never hesitated to declare him "Fire," "Passion," "Tortuousness," or "the thunderbolt." He is usually placed between the Sun and Moon, just as Venus the Planet is in Figs. 200-1, for she is Passion, Heat or Fire, and this is the most conspicuous element in every Phallic Trinity. On the sacred official collar of the kings, Vool stands next to the Lingam, see Fig. 207, viii, p. 77, and when he acts, he is the whirlwind of Passion which sweeps all before it in the world of animal and organic life. Iva or IOA is the uniting breath, AIR or HERA, which feeds Life; and we recognise Vool in

¹ *Anc. Mons.* I. 162.

² 2 Kings xvii. 31; xix. 37.

³ *Trans. Soc. Bib. Arch.* III. ii., 476.

Voolcan of the Latins, and the Hoha Heva, Yeva or Eva of Arabians and other Shemites; she is “the place of rest” and enjoyment, “the uniting Ether,” “illusion” like Maya, “the giver of abundance,” and the “Queen of Canals” as a stream of fecundation and health-giving;¹ she was Sol-ambo or “My Lady,” or Mother-Sol or Sun, and the Babylonian Venus, Shamas-Vool, whom we are told is “the Sun of the black obelisk.” As a male he was the Lord of Fecundity, and the “wielder of Storms and Tempests.”

MERODAK or *Bel Merudook*. This is Jupiter Mercury, or the SUN-MAN probably the base of *Mard* or *Martiya* (Persian) or *Mardak*, a man,² for in Assyrian we have *Mut* or *Moot* a husband, equivalent to the Hebrew מַנּוּ, Latin Maritus and Vir. Markand, or Martand, is a common Indian name for the Sun, as I pointed out in treating of solar temples in Kashmeer, &c. Merudook was called the tutelary god of Babylon, the “ever upright” and “advancing One;” perhaps meaning “protruding One,” as they placed him at their gates, and called him “the holder of the gates,” coupling him with Asher’s emblem. It is clear that he is the present Elājee of India whom I have described in Vol. I. p. 47, and that Babylon in all such matters was like our large Indian cities. The “holders of the Delta or Gate” are the bull and serpent,³ to whom the Egyptians in their entombing era added Cerberus; Merudook is therefore Siva, and talking the Kaldi words *Mara*, arm, “the Lord” or “High One,” and דִּיק, Duk, he “pounds” or “beats,” it would seem he was a kind of Tor, the “Lord Bruiser,” or he with the hammer, words often applied to the Jewish and Babylonian deities.⁴ His Akadian name was Amardu.⁵

NERGAL was properly the Mars of Mesopotamia, and the peculiar and favourite god of Koothites. In Syria, we are told by Jews that Kooths made Nergal their god, and that he was a “lion among men,” that is, as the Indian Aryan would say, the *Nara Singha* or Man-lion Incarnation of Vishnoo the Sun. Even Shemites called Nergal, Aria, the Greek Ares, and we hence get at the root and the mistake of Jews who made out as already explained that the Sun, when in Ares, was the *Agnus Dei*. Nergal was shown in all respects like Nin, Fig. 195 p. 34, except that he was a lion and that is a man-bull. I will not dwell more on the gods in detail, out a few words as to ISHTAR or NANA, though fully treated of in other places.

ISHTAR—I may state that all the author of *Anc. Mons.* writes in regard to these old faiths thoroughly supports what I urge, though he is far from looking at their features as I do, for he clearly knows very little of Eastern Phallic faiths and their interpretation. Ashtoreth is Ishtar or woman, the Star in more senses than one; the Phenicians called her Astarte, but “the present Mendean form is *Ashtar*,” and the plural *Ashtar-oth*. Bunsen derives this representative name from the very coarse, but I fear perfectly correct source, “*the seat of the cone—Has and toreth*,” for this is true to the

¹ *Anc. Mons.* I. 164.

² Persian. *Anc. Mons.* I., 257.

³ See Figs. 39 and 42, pp. 120-123, Vol. I.

⁴ Rom. xvi. 20. Ps. lviii. 6. Is. xxx. 14. Jer. xxiii. 29. *Anc. Faiths*, II., 280.

⁵ *Trans. Soc. Bib. Arche.*, II. ii., 245.

idea of all Hindoos, and shows us that the terms “male” and “female” originally meant the *organs pur et simple*, which indeed the *quasi*-inspired writer of Gen. i. 27 expresses in the words Zakar and Nekabah, זכר ונקבה. In all African and Arabian dialects *Nana* and not *Ishtar* is the commonest terms for Mother, the usual initial being *Ma*, *Ya*, *Ye*, *Ni*, and rarely *Om* and *On*; see the long list of over a hundred names given by Sir John Lubbock¹ as those of “the non-Aryan nations of Europe and Asia,” and of “East Africa.” There we see *Ma* and even *Ama* occasionally used for Father, perhaps because among some tribes the strange custom existed of his going to bed to protect and warm the infants as soon as born. The almost universal initial sounds for the male ancestor are, *Pa*, *Fa*, *Ba*, and in a few instances *Da*, and *Ad*, and once *Od* and *Ta*. In Asia *Baba*, *Aba*, *Apa*, and sometimes *Ama*, occur; now what we want above all things to know is the origin of these sounds, but here philology is silent with seemingly no power to advance.² This is not the case, however, in regard to the objective roots of religions; here we work with reasoning creatures, and can see that the child continues, and that all mankind have ever continued to male and female forms, whether in their own kind or in their gods, the same A’s, P’s, F’s, D’s, to males, and M’s, N’s, Om’s, Y’s to females, and we therefore conclude that these were man’s earliest symbols and names for the organs of sex, the *Omphe* or

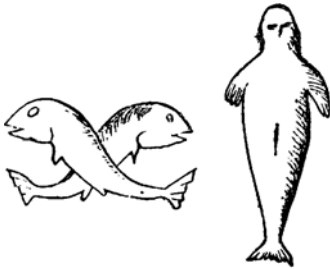
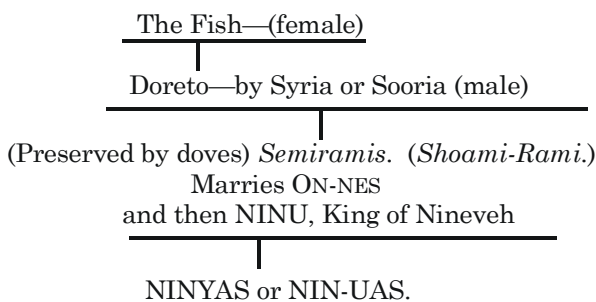


Fig. 204.—FISH AND WOMAN IDEA, ASYRIAN AND CHRISTIAN.

Mamma of the mother, which man had first cognisance of, and the *A*, *Ab* or *Pa* which he noticed as the characteristic of the opposite sex. The Assyrian often represented *Ishtar* as the upright fish, drawn like a naked female as this on the right, probably because of the immense fecundative powers of the fish and as the creature *par excellence* of water. The great mythic queen, *Semiramis*, wife of *Ninus*, the founder of *Nineveh* or *Ninus*, was said to have sprung from a fish some twenty-three centuries

B.C., and to be representative woman, *Eva* or *Mary*. Let us pause for a moment over her history, regarding which there has been much controversy, ending in grave doubt as to whether there ever was such a person. I believe, however, in this half mythic *Semiramis*, and even in *Oanes* and *Ionah* or *Jonah*, in a *Romulus* and *Remus*, *Mithras* and *Christ*, although there is no “real history” nor anything approaching to true historical evidence regarding these; still I would urge that they may be real historical characters, although substantial history regarding them is wanting.



The mythic genealogy of *SEMIRAMIS* begins with a fish and ends as shown in margin with *Ninyas*. Her mother was *Dorketo*, the Fish-Goddess of *Askalon*, in *Syria*, where she was worshipped as *Astarte*, or *Aphrodite*. She was famed down to the days of *Augustus* for her beauty, voluptuousness, virtues, and vices. There seems no doubt but that

¹ *Origin of Civil.*, pp. 284-288.

² *M. Müller’s Science of Lang.*, p. 373.

there was some ruler called Semiramis who conquered most of Western Asia, Egypt, and part of Ethiopia, and who attempted India. Her fish origin is simply due to her being a woman, and to her marrying On or *On-es*, or probably *Oanes* or *Ho-Anes*, the Serpent fish, or recognised God of Passion both on the lower Euphrates and the lower Nile. Her conquests may merely signify that the race who had faith in her conquered, or that certain conquerors embraced the worship of the Sun Goddess. When Kaldia fell to Asyria, she was very naturally made to marry Ninus, or the strong Bull-Man which this name signifies; she was preserved by doves, or the God's Spirit, and was finally taken up to heaven by doves, for these birds were sacred to Aphrodite. Mr. Rawlinson believes that the origin of the myth lies in Ivaloosh's Queen of the eighth century B.C., who was possibly a Babylonian, and shared in the Government with her Lord, but there is little doubt that there was such a queen or goddess. Her name, if embracing Sun and fertilizing energies, would naturally be Swāmi or Sami (God), Rames, Rami, or Ramesi—the Goddess of the Sun, in fact Ishtar, which Wilford calls her,¹ saying these names mean Isis. The Asyrian story is, that she sprang from a dove or *Yoni*, which *Capotesi* would signify, and this in the Indian manifestation.

Semiramis or Sami-Rames worshipped obelisks, erecting one in Babylon 130 feet high, says Diodorus Siculus, and another at Ek-batāna, or rather on the rock of Bag-istān—"the place of God or Bagavān"—midway between Babylon and the Caspian, in Media Magna. On this mountain (1700 feet high) and two centuries before his time,² Diodorus says that Isadore and Charax saw the pillar and statue in or beside a city, and he also describes the arrival of the Queen, her establishments, her gardens at foot of hill, and her engraving certain Asyrian characters on the scarp surface of the rock. The historian calls the hill Dios-Oros, "the hill of god" or the Sun, such as Jews called Horeb, and Armenians and Baktrians, Deva-Vend or El-wand. High up on the Bagistan or Behistoon cliffs we still see Asyrian, Persian, and Ars-ak-idian inscriptions of conquests, etc.

OANES.—It is said Oanes was a man-headed fish, and the earliest Hermes or Messenger of God to Kaldia. Berosus says he ate not, yet taught all the arts of geometry, and the harvesting and storing of fruits and seeds. Every night he retired to the sea (the Female and Holy Spirit), and after him came Messiahs.³ Helladius called him *Oes*, but says he had the feet of a man, and sprang from a mundane egg, as 'Ωεξ testifies. He had a fish's skin, and Hyginus says he first taught astrology in Kaldia. The mother of Oanes was worshipped as Venus Atergates, "the good spirit," and Oanes himself possibly signifies "the first-born of the Yoni,"⁴ the Protogonos of Sankuniathon.⁵ The Japanese represent their Messiah emerging like Vishnoo from a fish, and as such call him Kan-On or Kēan-On, and his temple, On-ius, and make his spirit repose on twelve cushions, just as they do in the case of Fo or Boodha, showing clearly the solar significance of the whole. So we see a close connection between the Kaldian

¹ Higgins' *Ancalypsis*, I., 352.

² *Anc. Mon.*, III. 31. Diodorus, fl. 110 b.c.

³ *Apocalypse of Adam-Oanes*, a strange book by a learned writer, pp. 195, 293.

⁴ *Ibid.*, 298.

⁵ [Sankuniathon (or whoever actually wrote the fragments that go under that name) gives a Euhemerist quasi-history partly paralleling Hesiod's theogony but incorporating Phœnician deities. — T.S.]

O-AN or OAnes, the Hebrew AON, which in Koptic is “the Enlightener,”¹ and the Egyptian ON. In Armorik, Oan and Oanie, and in Irish, UAN is a lamb, and in Hebrew Ionas signifies the gentle one “a Revealer,” or word from God, and a Dove, so that the sum of the whole points to the Sanskrit Yoni.

Pan, Jove’s senior brother, used to be called “a whale-like fish,” and he entangled Typhon in his nets and caught him, and yet who so unlike a fish in character as the goat-footed god. So Boodha is called Dag-Po, or Fish-Po; Vishnoo appears in the first Avatár as a fish, for he is Viçoo, Fiçoo or Fish-oo, as Christ is *Ischa* in Ireland, which is the Welsh *Fischa*.² In all lands, *Fish* have proved the saviours of many men, and among fish, the Dolphin, as the *Delphus* or Womb. She who has dedicated her life to her god we call a Nun, and this with Hebrews is a fish, נון, and the Yoni. Fish and birds were called in Asyrian *Nunu-Itsuru*, yet a fish spoken of in opposition to a bird was *Kha*, and a bird, *Khu*. Isis was a brooding bird, yet is generally seen with a fish on her head. The fish was the first to swallow up the genitals of Osiris, when Typhon caused him to be cut into pieces and thrown away. Eating fish was considered to induce venery even more than beef or garlic,³ and Shemitic races recommended or ordered such repasts on Frig’s Day, or Night—their Sabbath or Sabbath eve. Among the Druses of Syria, Layard assures us such matters are still carefully attended to on Venus’ or Frig’s eve, adding that “in secret vespers” these pious persons “offer a true worship to the sexual parts of the female.”

Sir H. Rawlinson assures us, as we might expect, that no changes, have been discovered between the earliest and latest faiths of Kaldia; all the tablets have the same language, writing, and religion, and the same traditions are everywhere observed. Temples built in the earliest times received the veneration of successive generations down to the time of Shemitic Nabonides,⁴ when we hear of the Hebrew names of Aram, Haran (a connection of Asher’s), Padan Aram, Aram-Naharaim or Mesopotamia, applied to vast tracts, celebrated for peculiar conical hills, volcanoes, and sulphurous springs.⁵ These were the lands of the mythical *A-Brā*—Creator or Abram, a name his posterity would certainly have borne, as in India, but for phallic Seth or Shem. Every city bespoke the phallic faith, and even in the crumbled ruins do so still. Take for example Kala, whose once so famous tower dominated over a vast expanse of the Asyrian plains; if not called after Siva (Kála), it may well have been. Xenophon called Kala, Larisa, and said its tower reached to heaven; just as the Septuagint tells us Babel’s did, and frightened the Jewish Elohim so much that he went down to see what the Babylonians were about, and apparently knocked it down and dispersed the builders, of which very prominent and important occurrence we ought surely some day to find confirmation of on a tablet or cylinder.

The inhabitants of the Zagros mountains or Highlands of Asyria, were from the

¹ *Book of God*, pp. 305, 325.

² Whiskey, or “Water of Life.”

³ The Skate was particularly sought after for such matters, perhaps, as the Ray, a fish which usually basks in the sun, and has a Sun-like circular disk.

⁴ Rawlinson’s *Herod.*, I. 441.

⁵ *Anc. Mons.*, I. 233.

very earliest days called Zimri—our early Cymri, whom foreigners afterwards called Kymri and identified with Kooths, those great phallic worshippers whose race eventually died out in Britain, Armorika and Iberia. They were totally distinct from the dwellers on the plains, for Mr. Rawlinson clearly demonstrates that Babylonians and Assyrians were Shemites, not Aryans, and were hence the ancestors of Jews, that their language was analogous to Hebrew, and that they were in their way a highly religious people. He says they set up emblems of Asher (Maha-deva) wherever they went. Like the Jews, they dedicated much of their plunder to their gods, and they destroyed or took away the gods of the people they conquered. Both declared they fought for the honour of their god, and yet both set up the gods against which they had fought. Both delighted in cruelty and carnage. David “*harrowed* his enemies” as we do weeds, and in Assyria the prisoners were occasionally treated in a similar manner, but both Assyrians and Jews usually preserved women for themselves, their priests and God, though the latter doubtless implied the former. These poor victims of human passion learned to accommodate themselves easily to a change of home and master.

Hebrews, Armenians, and Greeks constantly express their wonder at the vastness and beauty of the great buildings which covered these old empires, usually ascribing them to the very ancient races of Akadia and Kaldia, whose Patriarch most called Ninus, and later Patriarchesses, Semiramis. The first builders were probably the early

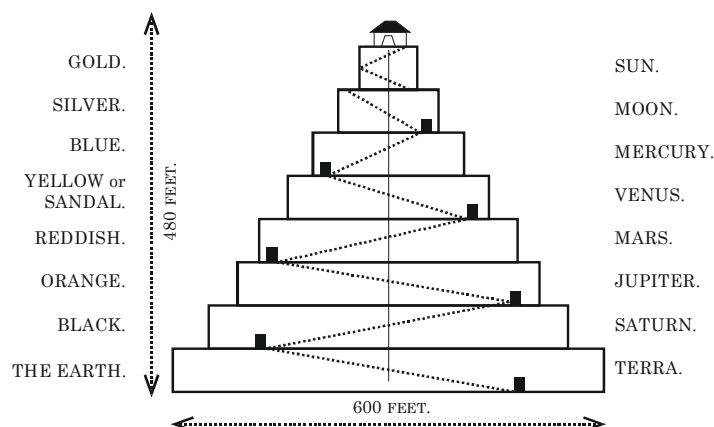


Fig. 205.—TEMPLE OF BELUS OR TOWER OF BABEL.

Aithiopians, and if so, they here learned their trade in a good school, and with easy material—the soft mud and cement of these delta lands; this was good practice for a race who were in after-times to astonish Europe with their great works in cut and uncut stone. They were equally celebrated as carpenters during all Roman dominion.

The Palace-temples and Tsabean towers of the old monarchies were similar in character and generally in materials to the Temple of Belus, which exaggeration has very nearly made mythical in the so-called “Tower of Babel.” I will here try and state, from the best authors, the facts concerning this religious structure.

It was the greatest temple or building of Kaldia, and was dedicated to Bel, Ba-El, Ba-al, Pal, or P’Al, or as later peoples called this, Belus—the Sun, in his active or fructifying capacity. It was a correctly oriented shrine, composed of tower upon tower, each about 60 feet high, and located in a square enclosure of some 30 acres in

extent. Its base was a square of rather more than 200 yards on each side, from which rose eight square stages to a total height, as now generally accepted, of 480 feet. It was a pyramid like this Fig. 205, and built of sun-dried, or perhaps, in part, of partially baked bricks, cemented with mud, reeds, and bitumen. If the stages were equal in height, each must have been, as here, upwards of 60 feet high. So far as appears, the upper stage, on which was a shrine of the Sun, was solid, but the seven lower tiers must have been pierced at all events for the stair, which seems to have been run up the outside of the upper stage. It was perhaps intended to fill up the steps of the lower tiers, as we see in the case of most Egyptian pyramids. Strabo makes the total height 606 feet, and calls it "the tomb of Belus,"¹ but it was really a shrine dedicated to all the "Host of Heaven," but especially to "Bel the Fertilizer." It had various seats or resting-places in the ascent, and all the tiers were dedicated to the seven favourite planets, and coloured as these are traditionally held to be. Thus, the first tier above the basement was called Saturn, and coloured black; the second, Jupiter, coloured orange; the third, Mars, was reddish; the fourth, Venus, was besmeared yellowish with sandal, that perfumed wood with which women powder their persons; the sixth was Mercury—the blue god, Siva or Bodh; the seventh was the silvery Luna, and the column on the summit was the golden ray of Sol, which "was crowned," says Diodorus, up to at least the sixth century B.C., by a glorious shrine, containing the three colossal images of Bel, Beltis, and Rhea, by which, I suppose, is meant Zeus, Ceres, and Proserpine, for ordinarily Beltis, Rhea, and Ishtar are but different names for the Queen of Heaven. "Before Bel stood two golden lions, and between Bel and Beltis were two enormous serpents of silver, each 30 talents in weight." There was a golden table 40 × 15 feet in front of the three statues, on which stood two great cups, as heavy as the serpents. Beside these were three drinking cups, and two censers.

Herodotus says that 1000 talents weight of frank-incense was here offered annually at the festival of Bel. In his time there was a shrine at the base, which contained a sitting image of Bel made of pure gold, and there was a table in front of it, with a stand also of gold, which it is believed the Persians had plundered.² The upper shrine had no image, but only a table and handsome couch covered with drapery, which barren women often frequented in order to obtain offspring. All the symbolism here is what we should expect in a shrine to Siva and Parvati combined. Fertility was clearly the object, and all too practically solicited from the priests, and graphically illustrated in Māya's great yawning cups wreathed with passion. Rhea and Ishtar were the tutelary goddesses of Babylon, and here they are shown as waiting on the fecundator and fecundatrix. No wonder the Jewish Jahveh is represented as saying in the case of so unique and grand a temple, "Let us go down and see what they are doing," but our translation of Gen. xi. 4 in regard to the words "whose top may reach unto heaven, is not only erroneous, but shows obtuseness or worse in regard to the actual meaning of a phallic tower or column, and especially so as to the summit of the Meroo, "whose top is dedicated unto heaven," that is to Juno, Hera,

¹ Bohn's Ed., 1857, III, 145. A *Tomb* is an Ark or Cave.

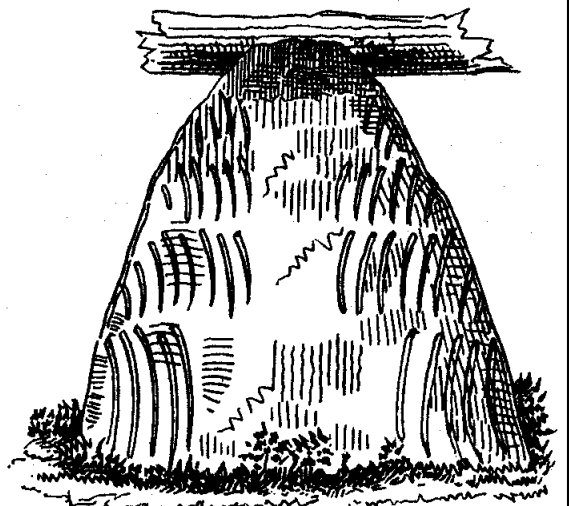
² Compare *Anc. Mons.*, III, 343.



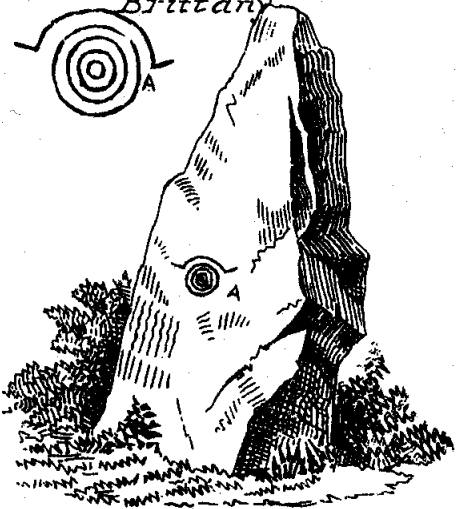
1. Incised Stones from Gavv Innis, Brittany.



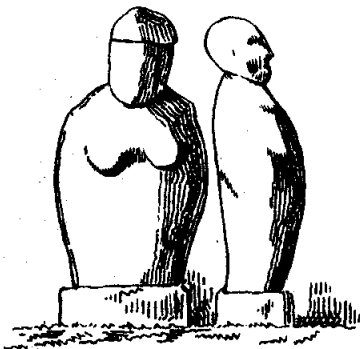
2. Quiberon, Brittany



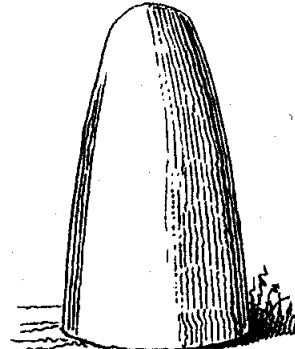
3. Incised Stones from Lockmariaaker, Brittany.



6. From a Stone Circle. Cumberland.



4. From Tartary



5. From Brittany.

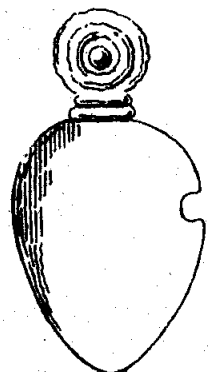


9



10

Glass Beads.
8. 9. From the Orkneys.
10. From Ireland.



7. Bronze Object England.



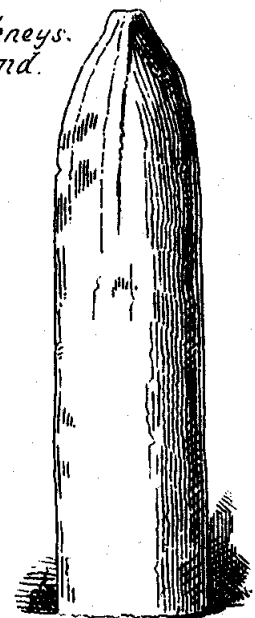
8



11. Kerloaz, Brittany.



12. Lockmariaaker, Brittany.



13. Rudston, Yorkshire.

Air, or the feminine principle,¹ for this pyramid was the Kaldian Meroo. So again, we are blinded in the English translation of the next line, "let us make us a name;" it should be "a *Shem*," or "the sign," or "signal," as Cahen's Hebrew Bible translates שֵׁם into the French. meaning "a standard," *Nissi* or *Nishān* of the god. The race built "the *Shem*" in Shinar, and after describing it proceed to tell us "these are the generations of Shem" (verse 10), so that a phallic column was the usual and appropriate symbol of their demi-god, the elder son of Noh, and forefather of the race. I believe the ultimate meaning and foundation of the word is from Shams, the sun, in his fertilizing capacity, and we know that in the adjoining plain of Dura, nearly 1700 years later,² when there was no lack of knowledge and learning on the part of the leaders of a great victorious empire, the king and people erected a Sun-Stone or Phallus 90 feet high and 9 feet in breadth (probably average breadth), and required princes and people, vassals and slaves, to go and worship before it.³ It must have been very similar to the great Lochmuriakir shaft of Bretany, which will be seen in this Plate IX., 12, though somewhat longer. We see from the name of the plain on which the great temple was built that all here was sacred to Sol, for Shinar=Shanar=Shan, the Sun, and Ar=Al=God; Ar in Hebrew is "Lion," and so we have Ares for Mars, the very masculine and active form in which the Sun was worshipped in Kaldia, and in Egypt as Am-On. Aran is the Hebrew for a wild goat as well as for "a beam" or "a mast,"⁴ whilst Aras signifies "to erect," "to long for union." In Greek *Erōs* is the "God of Love or Desire," and the Hebrew points to this source when it says עֵרְוָה, *Erva*, is the pudendum of both man and woman, and therefore the four objects or Arba-el, although I see no necessity to go to the Aramaik for *Arba*, "Four." The word *Ar-ba* is but Ar-Ab, or the male Triune Father, and seeing that *Erva* signifies the organs of both sexes, the *Ar-ba-el* is clearly the united or four organs, and therefore in ancient ideas and nomenclature, a fourfold Deity of Fertility. Or = Ar in Hebrew, so *Am-Or*, or *Ham-Or*—הַמֹּר,⁵ means "the dark red," or "swelling up one," "sudden in rising," also "an ass," as notoriously salacious, and to whom, on this account, Tacitus likened the Jews, calling them "*projectissima ad libidinem gens*;"⁶ see *OnolatRIA* in my chapter on Hebrews.

The Arabs still call the Babylonian plain Shin-Iar or Shan-Iar, that is, Sun-god, for in the oldest Keltic, as well as modern Dravidian Tamil, *I-AR* is God; even in Arabic he was the *Zu-piter* of the groves. Am-on, Mars, and Jove were all symbolised by a Ram, and Sir William Drummond tells us that the Kaldian appellation for the sign Ares or Mars was "a young ram," or lamb, and Aries was *Agnus*, in Egypt called Amon or Ham-On, and by Hebrews *Amor*, all having the significiation of *Love*⁷

¹ Ether, עֵתֶר, was one of the second Asyrian Trinity, colleague of the Sun and Moon, and corresponding to the heavenly Eve, Iva, Er, Vool, &c.

² Tower of Babel = 2246 B.C.

Obelisk of Dura = 560 „

According to Orthodoxy = 1686 yrs.

³ Daniel iii, 1-7.

⁴ This is one of the meanings of Nis-rok, the eagle-headed god, who is often seen fighting with the Asyrian bull.

⁵ Gen. xxxiii. 19.

⁶ Hist. V. 4.

⁷ *Edipus Judaicus*, pp. 161, 169, 225-243. In Hebrew, חָם, Ham, means "Hot," "Warm"—connected with γάμος (marriage), and root *Amo*, *Amicus*.

Fire, and therefore named very properly “The Lamb of God.” So in the case of *Am-Orites*, who were so called after their deity, we observe that they dwelt on Mount *Heres of Aijalon*, or Heres (Sun) of the Ram—all terms denoting the Sun. Now as he or Apollo is represented in the Serpent, we see why these old Kaldians called him *Arad* or *Ar-vad*—syllables which remind us of two important terms of Deity and fatherhood; so the stars of the sign Scorpio (sign of Dan) they called *Ak-ra-bhim*, placing them opposite Taurus. It is now held by the best critics that the whole passage from Gen. x. 32 to xi. 9 is an interpolation of a later age than the Elohist narrative, probably inserted in order to try and account for variety in language. But to return to the tower.

Within the enclosure of the temple of Belus were two altars, one of gold for the more precious votive offerings, and another, probably of stone, for sacrifices, and of course there were poles and pillars with serpent streamers and gorgeous banners; beautifully carved or otherwise ornate pavilions—gilded for Sol and silvered for Luna—so arranged as to afford shade and protection to the numerous priests, attendants,



Fig. 206.—THE ARM STONE OF INDIA.

and worshippers; nor would such a shrine be without houses for the women, nay, nor for the loathsome *Kadeschem*. One account tells us that on the high summit of the tower there was a colossal right hand of the Almighty ANU,¹ which is an invariable sign of Siva, still well-known in the East. We often find it engraved thus on sacred stones at village gateways, or in an open sort of trysting place in the village, or a sacred grove. This is a sketch of one which I have frequently observed. The youthful dancers are clearly plighting their troth before the budding “Tree of Life” (veiled as Siva’s “hand”), and in full presence of Sol and Luna, and asking for marriage favours from the Upright God.

Mr. Isidore Heath thinks that it may have been from seeing this great right hand of the Almighty on the Babylonian—perhaps we should say the Borsipa temple, as that high mound is thought by the best critics to have been its site—that captive and wandering Jews were led to speak so much of “the right hand of Jahveh.” These and all ancient, and indeed most modern people, attach much importance to holding up of hands in adoration, or when blessing; see Moses, whose hands had to be sustained else his tribe would have been conquered by Amelekites.

Most easterns connected heaven with “seven stages.” Warka had a famous “tower of the seven stones,” and seven is a sacred number alike with Jews and Christians, which they have inherited from the followers of Anu and Belus. Zechariah has evidently the idea of the planetary hues and stages in his mind when he speaks of the seven eyes of the deity running “to and fro through the whole earth,” for others than this Jew held the planets to be the eyes of God. The “headstone” of Zerub-Babel’s temple (note the solar name) is Christ, say Christian commentators, but a Jewish Messiah yet expected, say the Jews;² nevertheless, this builder who gloried in the name of the place of his birth—“he of

¹ *Phen. Inscript.*, pp. 32, 33.

² See Margin reading Bagster’s *Compre. Bible*, Zechariah iv.

Babel” (בבל) had here a shrine very full of solo-phallic emblems, as when he speaks of a gold candlestick carrying “a bowl upon the top” of it, as is not the custom of candlesticks, but of Siva and Osiris (see my Pl. XIII, 13), and having on each side of the shaft an olive tree, which we all know to be a feminine, round, and fruitful oil-yielding tree, and used generally in contradistinction to the conical and upright pine or cypress—male symbols. The same idea is expressed in Fig. 1, Pl. V., p. 104, Vol. I., where, at the base of the strange shaft—here the vagina, we observe two sheaves, or bunches of corn.

Great exertions have been made from time to time by orthodox churchmen to substantiate what Mr. George Smith, in his late writings on the records of Babylon, calls that “most obscure incident in the book of Genesis, the building of the tower of Babel.” He says that it has been usually asserted that Berossus confirmed the Biblical record, but that this is an entire (I fear not unwitting) mis-statement on the part of Biblicalists. Mr. Smith thus summarizes the results of all his researches amidst Assyrian ruins on the Tigris, and in the vaults and libraries of the British Museum: “*So far as we can judge from the fragments of his copyists, there was no reference to it (the Biblical story of the tower) in the work of Berossus, and early writers had to quote from writers of more than doubtful authority, in order to confirm it. There is also no representation on any of the Babylonian gems which can with any certainty be described as belonging to this story.*”¹ This statement, by a most orthodox member of the Biblical Archeological Society, and on this particular subject perhaps the best authority on the staff of the British Museum, and put forth in a volume expressly devoted to the substantiation of the Jewish Genesis, seems to settle the question.

Mr. Smith here also gives us all he can glean as to pillar or tower-building in Babylon, and this consists of some men rubbing or anointing small columns which strike me as Lingams, or Lion pillars. Two have lions on them, whilst the persons engaged anointing—that is worshipping—have *Sri-Lingams* and horns on their heads, which shows they are Kentauri or priests of tribes worshipping Kubele, &c. (see p. 171 Fig. 207, x.) One stands between two budding or fruitful mounts, as we very often see in the case of Siva or Agni—the flaming God. There is a closed sistrum, Yoni, or “Tree of Life”-like object behind him—surmounted by a star, and with a male triangle at its base; whilst in front is the open double triangle, through which runs a shaft, bearing a brilliant seven-rayed star. A similar shaft, carrying a Lingam or fruit extremely like the male Triad, is shown betwixt one of the columns and its builder or anointer. My Figure is only part of the sculpture, which Mr. Smith gives us in more detail.²

I should here mention that when the above was going to press, I observed in this writer’s last work a statement that he has discovered a fragment of a cylinder on which it is written, that because the people were wicked they were “scattered abroad” and “confounded” (!), and that “a strong place,” which they built up in the day, “the father of the gods” (who was of course Anu, not Jahveh) pulled

¹ *Chaldean Account of Genesis*, p. 158. Lon. 1876.

² Seen on p. 159 of *Chald. Acct. of Gen.*

down in the night. This is only important inasmuch as it shows us on what very fragile foundations Ezra, his scribes and successors, probably constructed the “very obscure incident” of “the tower of Babel,” and so launched upon the sorely perplexed philological world the theory of the magical creation and dissemination of languages. The real facts which the tablets seem to be unfolding are, that one sect tried to raise a solo-phallic temple, and others to pull it down (very much what we are still doing, at least theoretically), whilst many “great mounds” were thrown up in mere defence against Elam or Soosa, and as soon as raised, destroyed or pulled down by the enemy. The scattering abroad of the tribes was always a common device of monarchs, on the principle of “divide and conquer.” It is clear that no tower which was nightly thrown down can have any reference to the Jewish Babel column, which “reached unto heaven.” Mr Smith has so far forgot the office of the mere translator of the cuniform here, *as twice to use the words “confounded their speech,”* but further on he confesses that he has “never seen the Asyrian word with this meaning,” and that he has only translated it “speech,” on account of “a prejudice,” I suppose, to establish if possible the truthfulness of the Biblical text, so my readers will see that every effort has been made, but without avail (some may justly think even beyond the bounds of strict historical writing),¹ and by the most orthodox translators, to substantiate the Jewish sacred records, and the reading of Genesis xi. 1. It is very probable that the “dispersion” and consequent dissemination of languages, arose out of a religious war which drove the great early builders—Kuklops, Aithiopians, Kooths, &c., out of the valley of the old rivers, to the Aram, or highlands and coasts of Phenicia, where they got their later names, Kanaans, &c., and were variously looked upon as gorgons, giants, Kabiri, Kentaurs, &c., and men of the *Phin*, *P'in*, or one horn as in these Kaldian sculpturings.

Ezra the Jew hearing of this great Kaldian shrine only through the mist of some twenty long dark centuries, and from tablets which, if accessible to him, he could not decipher, may well be excused for so crystallizing and passing on to his tribe as he did, the wild and impossible tales which it is averred, however, were written in the fifteenth century B.C. Indeed we have something approaching to “evidence” in favour of my hypothesis; and evidence, too, showing that Kaldian peoples were about this time broken up and “scattered abroad” “because of their wickedness.” Bryant says that one reason amongst others why Kuthites were utterly extirpated from Babylonia, was because they seized their neighbours and sacrificed them to their gods, and hence the poet says they were overthrown and driven into Tartarus, which, after all, however, meant only the lands in which we now dwell comfortably enough; for this Tartaros was Ades, the West, or Europe, which last then meant the cold, wet, and unknown black forests of the Danube, the Rhine and their affluents. Tartarus was held to be a great pool, Erebus, darkness, and perhaps the Atlantic, for poor expatriated ones were often known to put off from the coasts of Europe into “the great unknown land,” and so reach our

¹His actual words are, “I have translated the word ‘Speech’ with a prejudice.”

own and other isles. The Irish have a tradition that such races emigrated to Erin from Tethgris, possibly Tigris, but this will be treated of in a future chapter.

No doubt human sacrifices prevailed among all Kuklopians and Kooths, of course to the god and goddess of procreation, who in the act of creation (as I hope to show hereafter, if I can procure original and sufficiently veiled statuettes) do also “destroy in order to make alive.” We are told that “wherever these peoples founded any place of worship and introduced their rites, there was generally some story of a Serpent.”¹ Nor have their old hands yet forgot the old faith, for we read the other day that some English travellers failed to induce the Arabs—Moslems though they be, to kill a most destructive snake in the neighbourhood of the Syrian Highlands.²

Let me here introduce to the reader’s notice a very important. group of ancient sculpturings, paintings, &c., and explain them, as they bear upon much already, and yet to be, said. Most of them will be found in the various museums of Europe, especially the British collections of Kaldian and Asyrian sculptures and paintings, and also in such special works as Mr. George Rawlinson’s valuable repertory *Ancient Monarchies*, and Mr. George Smith’s works³ which the reader should consult for fuller details. Some of my authorities have been often foreign editions—American and German, &c.



Fig. 207.—KALDIAN AND ASYRIAN SACRED EMBLEMS: ALTARS, PRIESTS WITH THEIR SYMBOLS; SCORPION MEN WORSHIPPING FERTILITY; BAITULIA; IZDUBAR AND HEA SUPPRESSING SOLAR, RAM OR BULL WORSHIP; THE ANOINTING OF PHALLIC COLUMNS AND OTHER EMBLEMS OF FERTILITY.

¹ Bryant I. 49. Hol. 25.

² *Pilgrim Memories* by Stuart Glennie, p. 252.

³ Ending at present with his invaluable small vol. *The Chaldean Account of Genesis*.

Numbers 2, 4, 6 and 7 of this Fig. 207, show such symbols as the Lingam was commonly worshipped under—in most cases an upright incense vase, and very properly so, this being strictly a *Pur-Tor*, or Fire-tower, as is a golden column, a “Sun-stone,” or altar candle. Numbers 6 and 7 make the incense vase-idea very clear, but the Scorpion men leave us in no doubt as to what they are adoring. Their persons—half Scorpion—denote that Sivaism is pytho-phallic; their conical hats are undisguised phalli, reduplicated by the prominent central horn of the Kentaur or mythic Unicorn—a pure phallus and here no natural emblem, but one we still retain like the crown and prism so prominently displayed as elsewhere shown at our coronations. Notice here also that “The Eternal One,” he who alone can bestow fertility, is overhead pouring down his effulgent rays on the phallic censer, and stretching forth his Crozier horns or hands as he is never seen doing except over the organs of reproduction—“the Tree of Life,” or budding phallic column, &c., see pages 199, 200, 213, &c., Vol. I.

Fig. 6, if taken by itself and only in in this or very similar forms,¹ might lead us to the conclusion that only sacred censers were intended, which indeed I used to think, till the continued and often strange recurrence of this forms at the centres of all worship, and the fact that this faith never admits a form, line, or dot, without a meaning, and also that they more especially only symbolised the Glans, see Figs. 87, and 88, p. 206-7, forced upon me the conclusion that if these censer tops were first only made in this shape because of its sacredness, they in time came to be worshipped as here because of their shape. It was customary to set the sacred symbols upon stands as those seen in 2, 3, 4, and 5. Thus on one side of an altar table is a Lingam cone on a high pedestal, being anointed by two females, not “unbearded men” as some say, or by a man and woman, one being sometimes seen with the mystic bag. On the altar table Maya or Luna is represented in the sacred boat or cup, Fig. 1—parent of our Chalice—and the Creator by a glow or halo of rays (very applicable to Asher) which always looks to, or sheds itself towards the phallus or chief emblem; see Fig. 194 heading this chapter. On the other side of the altar we observe two poles generally wreathed with streamers or serpents carrying the solar and probably lunar disks, the one rising from a round barrel, or ark-like stand and the other from a square pediment. Mr. Rawlinson rightly describes the whole as a “camp altar,” and my readers will find a great deal of interesting matter regarding these and similar emblems if they consult the writings of this historian quoted at foot.² The same phase of worship, viz., that of the *glans*, was customary in Greek and Roman days; in Fig. 208 I give a drawing of two Grecian women going to worship it precisely as in ancient Kaldia and as is done now all over India. The worshippers have usually each a tray of flowers and spices, &c., on which may be seen little silver and brass cups containing these, sweet oils, or other unguents; they are respectfully holding back their flowing garments as is the custom, and one strictly incumbent on all female worshippers, for it would be a heinous sin and great misfor-

¹ *Anc. Mons.* I. 580.

² *Anc. Mons.* I. 493, 515, 580: “Camp Altar,” II. 35, 37, III. 313, 350.

tune were a woman's garments to flap against the deity. The glans here is the usual Pine Cone, such as the Serpents are seen so excited before in the Pompeian pictures.¹ This Fig. 208, now in the British Museum and seen in *Smith's Clas. Dic.* under the head *Canephoros*, is quite misunderstood in Europe; most writers describe the worshippers as "*Canephoros approaching a candelabrum!*"

Sometimes Fire takes the place of the phallus on the stand, as in Fig. 207, iii., but some call this a Lotus, though I think it is rather *Vool*. The meaning would be the same, viz., "Fertility," but seeing that men go toward it in worship,² I believe it is *Fire*. Let us continue an examination of the ancient cities and their symbolism.

Korsabad was another important city, with a temple and tower like Kala. It occupied a very ancient site on the River Kaus, where this passes the end of the Maklaoh



Fig. 209.—THE SACRED HOOD OF UPREARED SERPENTS AS PASSION BUTTED BY RAMPAGIOUS WINGED BULLS.

Hills, some eighteen miles nearly due north of ancient Nineveh. Mr. Layard believes that the name is from "*Khosroes—his abode.*"³ The great edifice, which M. Botta about 1845 here partially exposed, is held to be the palace of Esarhadon or Senakerib. The principal mound was found to contain a tower of seven stages, while Birs Nimrood had only one stage. Xenophon said it was two hundred feet high, and Ctesias asserted that it was more than a mile, but it is clear we have yet to discover the stadium of the latter.

In the basement of these lofty shrines was the very holy cell, or chamber of the God, precisely as this is still seen in many very sacred Lingam temples in India. The cell "corresponded to the Greek Pronaos," and was so arranged that persons passing by the outer doorway were unable to catch a sight of the shrine.⁴ The entrance was guarded by lions or bulls, or semi such, as we observe in the case of many Hindoo and other temples. The animal or Gorgon is such as the faith most loves or fears. Even the shrines of Boodha, Confucius and Laotsee have similar alarming figures, "to frighten away the sceptical."⁵ In pure phallic faiths these objects exemplify some attribute of the deity, as virile power and passion, and Assyria portrayed these in very diversified forms, as in "Trees of Life," of canopies of upreared hooded serpents, thought to set nature in a blaze, or, as in this sculpture, Fig. 209 where two winged bulls excited



Fig. 208.—GREEK WOMEN GOING TO ANOINT AND WORSHIP THE PHALLUS.

of Akadia was called *Nambaru* or *Sakba*—probably Sakti or Yoni, and in Assyrian *Mamit* or *Mamita*, "The One God," see *Trans. Soc. Bib. Arch.* II. ii. pp. 35-39.

¹ See Vol. I. p. 32 *ante*, and *Gall and Gandy's Pomp.* Pl. 76.

² *Anc. Mons.*, II. 35.

³ *Nineveh*, I. 11.

⁴ *Anc. Mons.* I. 400. The Maha-Deva or Devi

⁵ See *Rangoon Temple*, Vol. I.

to madness kneel before and butt the emblem. It requires little but practical acquaintance with Sivaïtes to read these pictures, which accounts for European writers giving us them without a word of comment.¹



Fig. 210.—BABYLONIAN MOTHER AND CHILD.

Babylon, Aysria, and Egypt, all freely borrowed figures and ideas from one another, as I believe future discoveries will yet more fully prove, and it was most natural that peoples with similar faiths should do so. That we have not seen this more clearly is because writers on these nations have not recognised the close kinship of Egyptian and Mesopotamian religions; now Rawlinson points out that “the earliest specimens of Assyrian art are most *un*-Egyptian in character,”² and that the adoption of Egyptian symbols probably took place in Sargon’s time, or 700 B.C. We find in Nimrod heads of Isis exactly like those of Mary or Maya, given in Vol. I. page 45, only in place of the stars are Yonis or lozenges encircling a very oval head and moon-shaped face. There are many other modes of delineation, beautiful as well as coarse, like this celestial mother and babe of Kaldia and Asyria, which is very similar to many little idols still found throughout India.³ A Yoni head-dress is meant to denote passion or fertility, and so we find the robe of Indra—Jupiter Pluvius, similarly adorned, and strangely

enough, even that of the ascetic Boodha, see also the Egyptian Fig. 7. Pl. v., vol. I.

The very peculiar “Pestle and Mortar” (as it has been called), head-dress of Amon, with its shepherd’s or bishop’s crook—perhaps a serpent—is probably a development of the Assyrian king’s official helmet, which I give here. It very forcibly reminds me of some of the coarser Lingams we see in India, and is reduplicated, a common circumstance in this faith; the upper portion being a clear section of the Linga-in-Argha. Rawlinson shows us that both crook and radiating crest commonly denoted “soliders of the sun,” acknowledging a symbolism which he does not, however, follow up to its legitimate source. That we may here make no mistake, I will repeat these figures, which appeared on page 185, and consider further the details.



Fig. 211.—PHALLIC HAT AND ORNAMENTS OF ASSYRIAN KINGS.

The radiating sun helmet—last of second line Fig, 212, is still in use for our Dragon or Dragoon regiments, and the first Tatar, or rude-looking Central Asian hat, is the precise “coloured terra-cotta-cone” which, together with lozenge⁴ or yoni-like patterns, Rawlinson tells us was “the favourite external ornament for houses.”

¹ *Anc. Mons.*, I. 414. I am greatly indebted to Mr. Layard and his publisher, Mr. J. Murray, for this and several more Assyrian illustrations.

² *Ibid.*, I. 459.

³ *Ibid.*, III. 399. Inman’s *Anc. Faiths*, I. 10.

⁴ *Anc Mons*, I. 104.

Priests and kings alike wore the cone hat,¹ and these phallic head-dresses denoted not only the sect but dignity of the wearer; all are clearly growths of the Lingam and solar idea. We have many good instances in Mr. Rawlinson's volume² of hats denoting profession, sect and status, thus we see a person of rank with Isis' horns and an open hand, whom we rightly conclude (as we would in India) to be a Sakti, Yonite, or worshipper of Doorga, while another is a king or great one, with a phallic and sun head-dress, admiring a *crux ansata* or *open-hand* (Siva), which he holds in front of him, and so we call him a Sivaite. The musician's hat was a fish with its tail uppermost; the common priest's hat a simple cone, but of very considerable dimensions. All these have been found in Koyunjik, that large

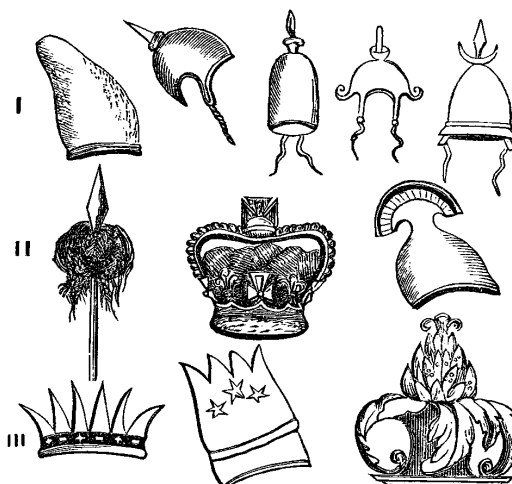


Fig. 212.—PHALLIC AND SOLAR SYMBOLISM AS EXHIBITED BY HATS, HELMENTS, CROWNS, AND TIARAS.

northerly lingam-like mound of Nineveh, now called Armous-heea, and adjoining which is the so-called "tomb of Jonah," only called so because some ignorant Christians here built a chapel,³ and called it after that very mythic saint, being ignorant of the meaning of IONA.

The development or growth of the Phallic-hat idea is very apparent if we examine all the figures and sects in detail. The first here is the plain Tatar phallus, the second re-duplicates with an obelisk, the third adds a circle—possibly yoni and fire pyramid, the fourth is what India calls "the complete figure," for it is a column in a cup, on an olympus or omphe; the fifth slightly veils all objects, as when Siva stands upholding Luna at Somnāt, and then the decent period intervenes, which has succeeded in nearly hiding the faith from all save its votaries. In the West this culminates in such objects as our kingly crowns, or in the highly ornate top—a pine cone, still the top of the Bacchic Thyrsus, which I place last of the above figures. The radiating tiara with crosses (found on the headband of the Babylonian Bacchus), and the high hat with stars, mark the complete dominance of Solar faith. Of "the spear and tuft" I have elsewhere spoken; it was man's earliest, and probably grossest idea. Skuthians so symbolised their Creator, and Romans did much the same in their Quirinus and his Quiris; javelins and spears wherever occurring in ancient rites invariably represent the Phallic God, Fertilizer, or all attribute of Fertility.

The Phallic *crux ansata* or Onk—"the symbol of life," is very common in Kaldia and Asyria. It is twice prominently given as the seat and base of power in the celebrated ivory panel of Nimrood,⁴ and is clearly and everywhere as much a sceptre or badge of dominion, marking a great god or patriarch, as are the king's or priest's head-dresses the mark of their offices and faith. In the centre of this ivory panel

¹ *Anc. Mons.*, II. 203.

² *Ibid.*, I. 133, II., 99, 244.

³ Layard, I. 22.

⁴ *Anc. Mons.*, I. 464.

we see also its congener, the crozier or Lituus, of precisely the same form as that affected by Etruscans, and given in Vol. I. page 252 Fig. 121. We see four *cruces ansatae* suspended from this head of the Assyrian Goddess, who has here horns like Isis,



FIG. 213.—AN ASSYRIAN GODDESS CARRYING EGYPTIAN AND BOODHIST SYMBOLS.

on which rest three globes carrying three vase-like forms of the Boodhist Dharma or Trinity which bud forth into three *Fleurs-de-lis*. Notice the strictly Egyptian form of the head-dress,¹ and also that in Egypt woman is hieroglyphically represented as the kneeling figure holding the cross or symbol of life, see W., Fig. 73, page 191 of Vol. I.

The worship of the Assyrians, I think, was pre-eminently that of Venus—Vishnooism rather than Sivaism; the very name of the *Pala-dium*—*Mamitu* or *Sakba*,² probably *Sakti*, and early Moon worship seems to denote this. We have numerous terra-cotta figures from Assyria, see Fig. 84, Vol. I., p. 205, and others, prominently displaying *Sakti* worship. These go by the general name of Venus or *Kun*, she whom Jews defined as “Kiun your God.” In the British Museum we have a bas-relief from Soosa of “a naked Kun” holding in her hands the Argha in the same manner as the Hindoo Devis usually do, if not of the Sivaik type; for we very rarely find Parvati naked, only the Vishnoo and Krishna goddesses, especially Krishna’s wife, *Radha*. I am not aware that the Lingam and Yoni have been found in conjunction on Assyrian remains; such Lingams as I have seen were principally charms, at all events juvenile, and not like the usual Indian objects of worship; I therefore think the Empire, at the period of which we have remains, were Yonites, nevertheless we may not yet know the truth in these matters, our discoverers and historians being so extremely modest.

What would the history of Europe be, devoid of Mary, the Logos, the Dove, and

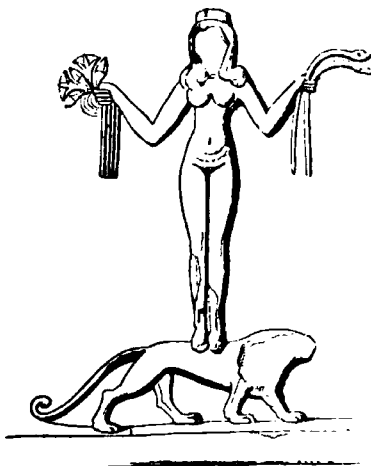


Fig. 214.—KIUN OR ASSYRIAN VENUS ON PASSION, HOLDING TWO SERPENTS AND BUDDING FLOWERS.

“the Gospel of the Circumcision.” Let us dwell a little on their representatives in the old empires, for we everywhere recognise an Apollo, Creator and Venus. In this Egyptian Kiun, Fig. 214, riding Passion, and holding two snakes and budding flowers,³ we are reminded of the Assyrian King praying in state, and also standing or treading on a Tiger or Leopard, as in this Fig. 215. The King is the representative of God, the bearer of the Sun, in which lies the mystic six-rayed star of love; and all his postures, as well as rights, are those of a God, one of which—



Fig. 215.—ASSYRIAN KING ON TIGER AT PRAYERS.

Le droit de Seigneurs, a marital one—we have already stated is not yet obsolete. Layard⁴ gives us drawings of two Assyrian Venuses, one the Maya and Child seen on

¹ *Anc. Mons.*, IV. 336. [Fig. 213 is Egyptian, not Assyrian] ² *Art.* by H. S. Talbot, see Note p. 79.

³ See also Vol. I., p. 521. [Fig. 190. Layard thinks fig. 215 is an Assyrian goddess; kings were generally portrayed with beards.] ⁴ *Nin. and Bab.*, p. 40. [qy. 477; also *Anc. Mons.* i. 179 (ed. 1862). — T.S.]

page 80,¹ and the other, the Goddess Solomon loved, the “Ash-tor-eth” of Phenicia or Zidon, as well as of the Jewish Highlands.² In the Cuniform she was *Ia-stara*,³ or IO-stara, or the star IO, whose consort was “Ostor the male principle,” and their city was the celebrated one of Og, King of Bashan, where the goddess was “the horned one,” that is the heifer IO.⁴ The word conveys also the meaning of “a treasure” or “store,” and this the Irish still show us in their term of endearment *Ashtorech*, “my Love,” “my Treasure.” This figure of Kiun supported or borne on a Lion or Leopard, is similar to that of the Indian Maya, Fig. 119, page 251, Vol. I. So Kubele or Cybele is transported about only by Lions—those symbols of royalty from the Nile to the Ganges. The priestly kings of Anaradapoorra, in Ceylon, and Solomon of Judea alike loved lions,⁵ but the chariot of the Venus of Skands was drawn by Cats.

If the Queen of Heaven was well and continually represented, no less so was the God of Day, though rarely symbolized by a mere Lingam. In Asyria, Shems or *Duian-Nisi* was the holder of the bow and darter of the arrow, the *Dainu-Tsiri* or Supreme Judge,⁶ he who passes through the circle of life, and not only darts forth arrows to quicken all creation, but who softly sheds his rays on the just and the unjust. He has here as usual the characteristic hat; elsewhere he is promi-



Fig. 216.—ASYRIAN SUN-GOD—A MAN IN THE CIRCLE OF LIGHT DARTING HIS ARROWS.

nently represented as a phallic god passing through his aerial path, as on “the tomb of Cyrus,”⁷ where he holds in his hands the two organs of creation, and travels, as a winged god, on a winged sun; and as if this were not clear enough, a Yoni is placed in front of him, and a *crux ansata* behind, while the solar orb appears close to his high conical hat. We see a very similar idea in the national “Banners” of Babylon and Asyria, and these official symbols are at all times valuable aids in the comprehension of a national faith, although in our days of intellectual free-thought one would scarcely arrive at a correct idea of the faith of educated England from “the red cross banner,” or “St. George and the Dragon.” A foreign enquirer would, however, even here not altogether misjudge the great mass of the lower middle class, if he said that they were highly superstitious and credulous, and still followed the teaching of the successors of St. George, and honoured their belief and church.



Fig. 217.—AN ASYRIAN STANDARD.

I give here the best known Asyrian Nisi or Standard, in which all emblems and “Passion” are depicted on an upright pole. Of course there are many others with additional insignia, though this seems to depict quite enough to allow us the symbols of deity which the cohorts worshipped and fought under; it deserves the most careful attention,

¹ [*Sic.*; s.b. vol. i. p. 522 (fig. 192).] ² 1 Kings xi. 5-33. The word is here עֲשֶׂרֶתֶת.

³ Fürst, p. 1106.

⁴ Deut. i. 4.

⁵ Kings and 2 Chron. ix. 18, 19. Andaradapoorra was the ancient capital of Ceylon.

⁶ Asyrian names for the Sun, from whence comes the Greek Dionysus and Hebrew Jahveh Nisi. *Trans. Soc. B. Arch.* II. i. p. 33. Exod. xvii. 15.

⁷ *Anc. Mons.*, IV. 296. The Tomba or Cave of *Kuros* the Sun.

for it would stand equally for Siva or Shams.¹ The great circle is the Solar Orb, here supported on a pediment or cushion, rising over two cows' heads, carrying Isis-like horns, and in the large orb a very erect upright man standing over the Yoni, which shoots forth rays of fire, or light, and under which are violent barking dogs of passion, whilst around it—the Yoni—are rampagious prancing bulls. As Bellerophon (*Bel-Ar-ophis*, "My Lord, the Solar Python"), a man on horseback is usually seen over the "Shedder of light" with a skull and knife in hand, and instead of the seed in centre of the orb (Fig. 188, Vol. I., p. 509), a man passing through it. Now Siva is the Sun, and holder of the knife and skull—creation and death, for he tramples out life during the act of creating, and I have before me a very curious sample of this Deity in the act, which I will here describe although I hope to present it to my readers in a plate in my Chapter on Hindoo Faiths (it is given on p. 454).

SIVA.—The figure is well executed in fine brass, set with small jewels, and has on the head, wavy tapering hair meant to represent Agni or Passion as consuming the God. His head (the phallus) has passed through a female who is spread out as it were over his body, her head with dishevelled hair lies by his waist and one leg and arm is on his chest; the lower part of his person is composed of an aqueous monster, half-turtle, half-frog, whose head appears behind the God's right arm, which is upraised, and holds a sceptre, the head of which is a royal crown like that of England, see page 77, *ante*; the shaft is embedded in the Concha Veneris. The downward left arm to the elbow, forms an evident phallus, and in the left hand is a casket, symbolizing the womb, ark, or *Bhāg*. The left foot of the God, is firmly pressed into the reclining figure of a nude female which forms his pedestal, and, as the Hindoo would say, the foundation on which creation rests, for this foot in the Yoni, supports the whole great figure of the Creator, another incontestible proof of what I elsewhere urge as to the *double entendre* of this limb with all ancient peoples—Jews as Gentiles. The other foot is upraised over the phallus, as so commonly seen in all Hindoo sculptures and paintings.

The Sun is often depicted by the Sacred Skarib or Beetle, with quaint outspread sort of wings and tail, if male, and with a broad expanded and seat-like form, if female; and with these objects will be frequently seen open hands, circles and crescents. As Bel, "the Irradiator," the Sun is seen with rampant figures, half-man and half-bull,² crosses, cups, and Yonis; very suggestive triune figures have the three objects above an horizon line and a fan of rays as fertility below, are called emblems of him and of Asher. The European world has had much controversy as to what these emblems really mean, though whether with or without the male in the circle or even the wings, no Hindoo whom I have ever consulted has failed to recognize the Deity at first sight, and has usually described him as "El Shadai," or "El the Shedder," a Jupiter Pluvius, he who promised progeny and existed long before Jahveh.³ The Septuagint truly calls him "God Almighty," or *El Omnipotens*, and this I hold, is the

¹ *Anc. Mons.*, II. 67, compare IV. 337.

² See small Figs., A.M. I. iv.

³ Gen. xvii. 1; Exod vi. 3. [*Shadai* שַׁדַּי, is probably related to שַׁד, pl. שְׂדִים *Shedim*, a class of demons in Jewish lore, thought to have originally been an individual storm-demon. — T.S.]

Indra-ic or Hindoo form under which the Almighty Sun-god was worshipped by Kaldians, Babylonians, Asyrians, Soosanians, Medes, and Persians; all acknowledged him of the circle, rays and wings. The author of "The Five Ancient Monarchies" admits that there is the most "striking resemblance between the Pantheons of Greece and Rome and Kaldia," yet he totally fails to see in their Faiths the development of a far wider and more powerful one than all the "Book-faiths" of man put together.

In the later days of the Western Empire we find the Persian sculpturing the Sun on his rock temples as a vast semi-globe supported by nudes with a winged Apollo seated on it, worshipped by man, and surrounded with all the creative emblems. Agni, the Fire-god, bursts from a pillar, under Luna or Sol, on the right, and adjoining the Lingham; while IO the heifer is on another pillar beside "the man of god" on the left. I give this sculpture,¹ which some call *Baal-Berith* or *Jupiter Fœderis*, "Lord of Covenants," he before whom all must bow,² and to whom the god in turn promises all the blessings of fertility, manly vigour, &c., as Jahveh promised to his worshippers.³

In one of the Asyrian gems which Layard gives us in his large Plate 69,⁴ we see the winged god with the Yoni form of Luna above him, and two arms reaching down to earth, protecting the Pillar god and the Triune, here a javelin with side bosses. In Layard's Plate 3 we see the priest with the usual extraordinarily developed phallic hat⁵ presenting the very symbolic citron fruit, whilst ornaments such as a radiated solar couch, upreared and winged serpents sitting on poles, and adoring emblems like suns and enormous acorns in their cups, are common.

Now we must not forget in looking at these advanced pictorial forms of the Faith of the ancient Empires as symbolized by their learned ones on Palaces, Towers, and Tombs, &c., of kings and nobles, that these give us far too exalted an idea of the faith of the masses who thronged the vast plains and swamps of the great rivers, and the adjoining rugged heights, and lofty highlands in the north, east, and west, as well as of those scattered hordes, dwelling around the oases of the dreary sand wastes to their south. The faith of the Prophets and Seers of a King David or Josiah gives but a poor

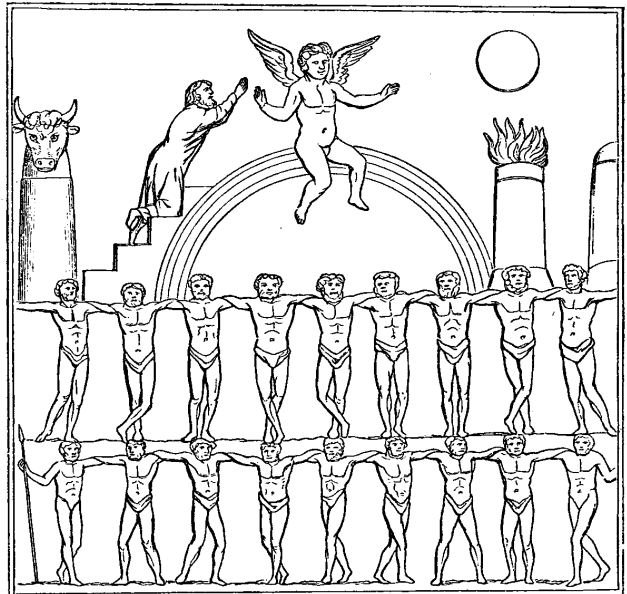


Fig. 218.—MITHRAS AND ALL EMBLEMS—LINGAM, IO, FIRE, TOR, AND MAN, SUPPORTED BY NUDES.

¹ By the kindness of Mr Marcus Keane.

² Judg. viii. 33; Bagster's Comp. Bible, margin, calls him Mercury.

³ Deut. viii.

⁴ [*Monuments of Nineveh*, second series.]

⁵ I have heard this hat called the *Preputium*.

notion of what the mass of their tribes believed in and worshipped, though we are able to get glimpses of this by watching what the wise ones of each age declaim against. Where a king of Assyria had a finely carved bull, rare amulet, symbolic hats and collars, the masses of his people would only have, as we now see in India, the undisguised emblems of fertility in man and beast. Just as the bull meant virile power, and the Sun and Moon the two energies of fertility, so the Lingam and Yoni would be seen in every village green, and under every holy or umbrageous tree. We would doubtless find rude bulls and buffaloes of all sizes composed of straw and mud, with wonderfully developed organs, just as we do in the wilder parts of India to this hour; see in illustration of this the large rude elephant-like horse called Mamojee, at page 72, Vol. I.—and the same object but quaintly and indelicately formed, under the holy fig-tree, page 31. We know from the tablets of Akadians and Kaldians that they had such “a Savior,” or “Salvation,” in MAMITU “their Jewel,” *Sakba* or *Sakti* and *Nambaru*, that which “dwelt in the midt of the heavenly abyss,” and fell from heaven like the *Palla-dium* of Troy, or *Ancile* of Latins.¹

ARKS AND BIRDS.—The “Bird of the Sun”—the cock, receives his full share of attention from the ancient empires, indeed, the Hebrew commentators conjecture that Nergal—the idol of the men of Cuth—had the form of a cock.² As he reminded Petra “the Stone,” of the words of “the Sun of Righteousness,” so had Kaldia recognised him three thousand years before as the morning announcer of their Lord calling them to the active duties of life. I give here an important group of pictures exhibiting many phases of old Mesopotamian faiths, of which Figures II. and VI. show us sun, moon (or ark) and Lingam worship, where the Sun is represented as the awakening bird. Mr. Layard writes in regard to this Fig. VI.: “Another interesting gem obtained by me at Babylon is an agate cone upon the base of which is engraved a winged priest or deity standing in an attitude of prayer before a cock on an altar; above this group is the crescent moon.³ Fig. II. is a copy of a cylinder in the Brit. Mus., and gives us, says Layard, “a priest wearing the sacrificial dress standing at a table before an altar bearing a crescent, and a smaller altar on which stands a cock.” Surely the author saw the Phallus on the nearer altar, and if so it is a pity he did not say this twenty years ago, for such modesty has kept us all back and led men. on the wrong track. The Phallus here bears the crescent just as Siva did in that wonderful Som-Nát shrine, and is precisely like the Polynesian phallus given on page 444, Vol. I.⁴ The priest has the mystic bag in his right and a cross in his, left hand; so in “the gem” Fig. VI. we have the worshipper with the bag, but the cock there stands on the ark itself, thereby making it a very perfect and complete object of worship, and equivalent in all respects to the upper altar with the Phallus and Selene, and exactly such an object as the Jewish Ark, and Eduth

¹ *Trans. Soc. Bib. Arch.*, II. i. 35-39.

² *Selden. De Dis Syriis*, p. 251. 2 Kings xvii. 30. “And the men of Cuth made Nergal,” in Samaria. Compare this Ark of Cist with the Ark under the Tree of Life, Pl. IV. 11, p. 98, Vol. I.

³ *Nin. and Bab.*, p. 458. American Ed., 1853. My engraver has forgotten the crescent. [Here restored. All the figs. on p. 87 are from Layard’s *Discoveries at Nineveh and Babylon*. — T.S.]

⁴ Pl. XIII. 13 shows Osiris so carrying Isis.

or Testimony; Mr Talbot shows us¹ that Mamitu or Maha Deva was also “a Testimony” and object to swear on. “It would appear,” says Mr. Layard, “that this bird (the cock) was either worshipped by the Babylonians or by some neighbouring nation, or that it was sacrificed as in Greece on the celebration of certain religious ceremonies,” all of which conjectures are true; the symbolism has continued down into the Christian faith, and we see it still in the worship of the MALEK TAUS, Fig. v. which Mr. Layard describes to us² as prevailing among the Yezidis, an Arab tribe of whom many are Chris-

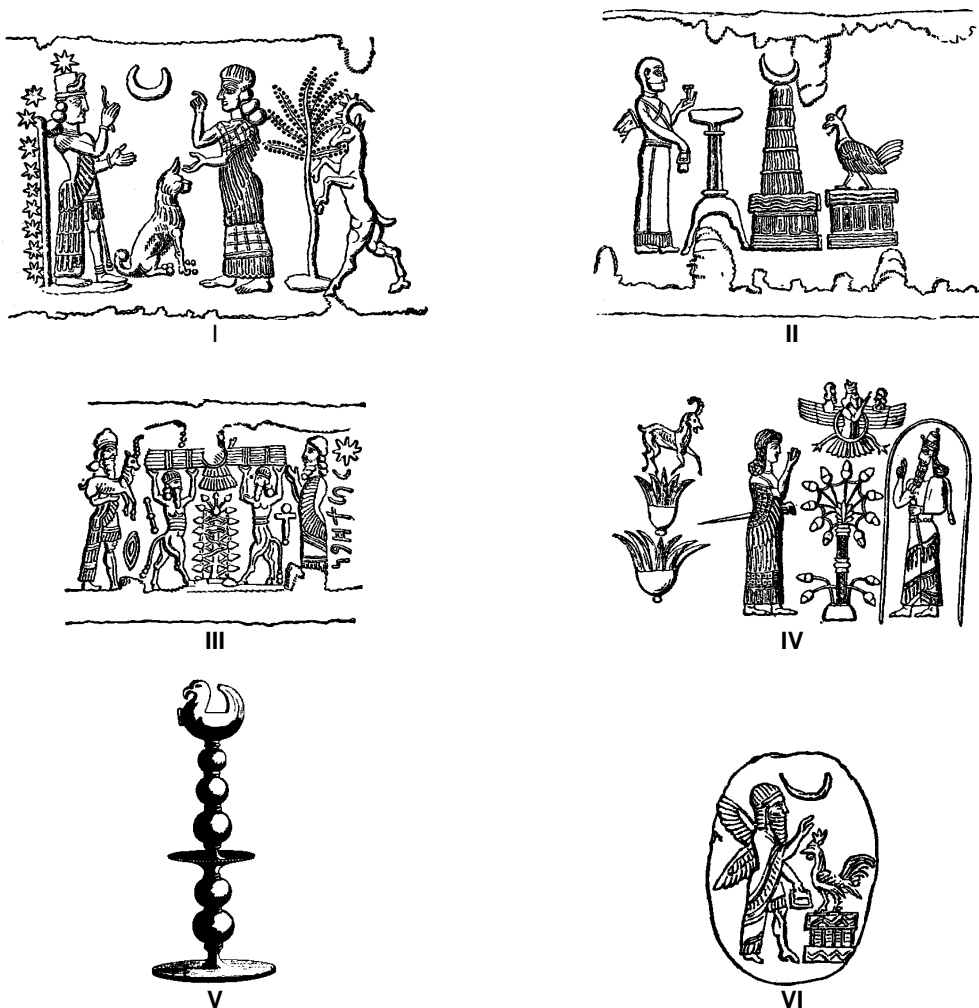


Fig. 219.—KALDIAN AND ASSYRIAN WORSHIP OF ALL EMBLEMS; SUN, MOON, COCK, TREE OF LIFE, BOODHIST HENSA OR TAOUS, AND FERTILITY GENERALLY.

tians, spread all over Mesopotamia; he says this may be connected with the old cock worship, and it clearly is so with that of the Boodhist Hensa or mythic goose which we find still enduring all over the East. This is seen on the sacred poles of all Barmese Temples or Paiyas³ situated on the standard or firm portion at the base of the quivering or oscillating top of these; it is a Boodhist type of Vishnoo’s goose which was sent to awaken the wearied Brahma when “he rested” as Elohim did after his six days of creative energy.

¹ In the article quoted from *Trans. Soc. Bib. Arch.*

² *Nin. and Bab.*, p. 40.

³ The Conical Shrine is called in Barmese a *Pyā* or God. See that of Rangoon, Vol. I., p. 135, Fig. 54.

YEZIDIS.—Among the Yezidis the Melek Taus is a very important and much revered emblem (Christians would call it a deity if found in any other faith), and is invariably carried about by the bishops or Kawals of the faith in their annual inspection and preaching tours, as the “warrant for their mission.” Mr. Layard and his attendant interpreter, as a great favour, were early one morning permitted by Kawal Yusuf to see it in a dark inner room of the Nazi’s house. He describes the visit thus: “It was some time before my eyes had been sufficiently accustomed to the dim light to distinguish an object, from which a large red coverlet had been raised on my entry. The *Kawal* drew near with every sign of respect, bowing and kissing the corner of the cloth on which it was placed. A stand of bright brass or copper, in shape like the candlesticks generally used in Mosool and Bagdad, was surmounted by a rude image of a bird in the same metal, and more like an Indian or Mexican idol, than a cock or peacock. Before it stood a copper bowl to receive contributions There are four such images, one for each district visited by the Kawals. The Yezidis declare that no *Melek Taus* has ever fallen into the hands of the Mussalmans It is not looked upon as an idol but as a symbol or banner,” which is also the case with the Boodhist Hans, and probably was so latterly with the Serpent pole of the Jews.

Fig. No. IV. here is copied from a cylinder of translucent green felspar called “Amazon Stone,”¹ and is thought by Layard to have been the signet or amulet of King Senakerib who seems to be the figure in the arched frame, as this monarch is so depicted on the rock tablets of Bavian, and at the Mahr-El-Kelb in Syria. Mr. Layard says “he holds in one hand the sacrificial mace, and raises the other in the act of adoration,” but I think it is the sacrificial knife, and that the raised hand, with projecting finger, forms a Phallus and Yoni, for the thumb and forefinger are joined. The frame forms that double meaning—the Lingam God, as we see in the case of Siva or Agni, Vol I., page 122. No doubt the phallic hand is also raised in adoration of the giant Tree of Life seen standing before the two figures and covered with acorns, which spring from a stalk, or it may be from the cleft of fire, such as we see fruiting abundantly in the Babylonian jasper Cylinder No. III. Rampagious fertility prances behind the priestly figure upon a double lotus emblem of female power, while over all is the Triune God as a Sun shedding rays and fleurs-de-lis, or lotuses.

No. III is a beautiful and very complete ideograph of worship and sacrifice offered to the god and goddess of Fertility; the figures supporting the Sun-god—here partly injured—are half-man. and half-bull having on the right the phallic cross and on the left the Yoni. The sacrifice is the usual goat of the Korsabad sculptures. No. I. is from an Asyrian cylinder,² and is also very suggestive, for here is a man with a hooked finger soliciting favour, says Layard, “from an Asyrian goddess, perhaps As-tarte or the Moon, surrounded by ten stars and with a dog seated before her.” Her hands are open and an upreared serpent seems to issue from the upper one, and I half think the staff behind her on which she leans is another serpent, or as more common

¹ *Nin. and Bab.*, p. 40.

² *Ibid.*, p. 516-17. American Ed., 1853,

a phallus. The dog before her looks happy and complacent, and is suggestive of Passion, whilst the character of the implorer is clearly depicted by the budding tree, on which prances a goat. The cylinder is an agate of the same period, Mr Layard believes, as the fish-god and signet-gems of Senakerib.

Thus the old sculptures and gems of Babylon and Assyria furnish sufficient proof of the worship of Fertility, but writers and readers have alike lost the key, or purposely skipped the subject, and this we have a prominent example of in the case of the beautiful Assyrian cylinder exhibiting the worship of the Fish God, which Mr. Rawlinson gives us without a comment.¹ There we see the mitred man-God with rod and basket adoring the solar Fructifier hovering over the fruitful tree from which spring thirteen full buds,² whilst behind him stands another adoring winged deity backed by a star, a dove, and a yoni. On the opposite side of the Tree of Life is fire, and another man in the act of adoration, probably the Priest of God, pleading with both hands open, that the requests of the other two figures may be granted.

Without such explanation no ordinary reader of ancient history can understand it aright, and often not even a hint is thrown out to put them on the right track, so that it is no wonder, as Mr. Rawlinson writes in regard to the mythologies of these ancient peoples, "that scholars have scarcely penetrated below the surface . . . baffled by the obscurity of the subject."³ It is not indeed the scholarship that is at fault, for any intelligent though illiterate Brahman, tolerably conversant with Sivaik faiths, if judiciously interrogated, will soon explain what writers like Dr. Inman and myself have thus described; he from long and deep research amidst the obscurities of historians, and I from lengthy study of what I saw going on around me.

ROYAL COLLAR.—We have a great clue to the "obscurities" in the highly symbolic Royal Band or Collar which I have given as No. VIII. in Fig. 207, p. 77. On this, says our historian, "were hung the monarch's sacred emblems, the crescent or moon-god, Sin; the four-rayed disc, the emblem of the sun-god, Shamas, and the six-rayed or eight-rayed disc, the emblem of Goola, the sun-goddess."⁴ So far clear and good—but in the other two the author quite misses the mark,"the horned cap being," he says. "perhaps the emblem of the king's guardian genius" ! No doubt! but still a lingam or *fascinum*, the guardian from evil, and representing the great tutelary gods or patriarchs, Asher, Hercules, &c.⁵ Such emblems appear to have been pretty commonly worn by all ranks, in the Babylonian, Assyrian. and Roman empires, as they are at this moment by most pious worshippers at the shrines of Maha-deva in India. "The fifth emblem is that of Iva—the God of the Atmosphere"—Yes, but as *divine fire* or *Passion*, which in its season moves all these gods and animals, and without which Maha-deva never acts. This Iva is Vul or Ool, the son of Anoo or Anu, "the Herald of the Gods," the Ruach or creating spirit of Genesis. He was not *Va-lua*

¹ *Anc. Mons.*, I. 475.

² The annual periods of the female.

³ *Anc. Mons.*, I. 495.

⁴ *Ibid.*, II. 103, 118.

⁵ Probably called the *Mamitu* or *Juramentum*. See Talbot's *Art. on Religious Beliefs of Assyrians*, *Trans. Soc. Bib. Arch.*, II., i. 37.

or *Bar*, or *Ninip*, which were three names given to the Light of the Gods, or that which irradiates all peoples—the Dyaus of the Vedas, the Zeus of the Greeks, and probably the Manes of the Egyptians.

The centre emblem of the collar is one which is very often shown as the chief emblem of creation, the acme or “*perfection of Life*,” the goal of existence or completed union. It is Venus or Sivi in the arms of Sol—the clasped masonic triangles or strange complications we see in Fig. 99, p. 228, Vol. I., perhaps that moon-faced one of serpentine rays or hair within the winged Python or Mercury’s Caduceus; so, at least, have the followers of Siva said in answer to my enquiries.

In the fourth, or *fascinum*, we see the origin of the sacred helmet hat which every monarch wore on state occasions, or when going to worship, when he also held in his hand the royal mace, or phallic-rod, emblem of power and manliness. Ear-rings, armlets, or bracelets partook of the same character, the ornaments being commonly adorned with wreathed serpents. In the Royal Garden scene at Kouyunjik, which Mr. Rawlinson gives us (II. 107), we see the same helmet article¹ which so “baffles the scholars of Europe,” but regarding which, when I have sought for explanation from Hindoo gentlemen, they exclaimed without doubt or hesitation: “Verily! Maha-deva,” whilst the objects on the altar-table show the radiant Sun-god and Cup or Luna—Asher’s refulgent home. The Camp Altar heading this chapter, and Figs. 86 and 87, p. 206, and the cone of the lower altar in 104 of p. 232, Vol. I., all illustrate this subject.

The high, thick, lighted altar-candles of Europe are but the coarse uniting of the two ideas symbolised in gems four and five on the Assyrian monarch’s collar. In the adjoining eagle-headed figure, No. 220, possibly the Nishrok נִשְׂרוֹק of the Hebrew, and representing Jupiter as the eagle of the Heavens—power and swiftness, which Mr. Layard dug out of the N. W. Palace of Nimrod,² we see but another form of the royal and priestly worshippers before the Yoni Tree of Life, which is given on page 213 of Vol. I. Some have thought that inasmuch as Siva is “Lord of Wombs,” this bag may represent the womb of creation, and if so the two hands would typify the right and left hand sects, Lingamites and Saktis, but I doubt this, inasmuch as the testis is always a prominent object amongst phallic worshippers. In the early ages we are speaking of, all peoples worshipped the creative energies according to their varied views of the causes of Fertility. One said, “It is the sun, and once-a-year he fertilises animal and vegetable nature.” “Comfort me with apples, for I am sick of love,” said the Sabean worshipping queen to her Lord; to which he replies: “rise up my love, my fair one, and come away, for lo, the winter is past, the flowers appear on the earth, the time of the singing of birds is come.”³ If sun or fire was, supposed to fertilise the creative organs of vegetable and animal life, then the sun and fire, and not the organs themselves, were worshipped. If lunar influence seemed to some

¹ *Anc. Mons.* II. 107. See the kings’ helmets of pages 64 and 80, and the Gods, p. 83, *ante*.

² *Nin. and Bab.*, I. 64. See 2 Kings xix. 37. Nisr = Eagle in most Shemitic languages.

³ *Song of Solomon*, ii.

more especially to act on the fertility of their females, then the moon was revered and called "kind Luna," or even a male god, but if the rude mind was unable to soar so high, and could see nothing but the organs themselves as the cause of all their joys, and the source of all their wealth in population, flocks and herds; then naturally their vows¹ and prayers were offered to the organs of the genus they longed for, while sacrifices were freely made to all the deities of the air, and hills, and plains, to mollify their wrath and keep them innocuous. The very fascinum we find is termed "a bewitcher," and our ordinary Latin school dictionaries tell us its meaning in language which I need not here repeat.² Romans hung the symbol round the necks of children, "as a charm to drive away mischief," as the ancient monarchs of Mesopotamia had done two thousand years before.

UNIVERSALITY OF THE FAITH.—

The intercourse of nations with each other, except where seas intervened, was very much as it still is in the case of uncivilised peoples; all knew each other's gods, and as none seemed astonished at what they saw, we may conclude that this faith was the prevalent one over the whole earth, varied only a little more or less with fetish or Totem-worship. The passes from Nineveh to the Black or Caspian Sea; from the Ekbatanas to the Oxus, and the Indus, are still very much what they were then; and then as now daring traders in strong bands, unclothed religious preachers and mendicants, freely passed from land to land; the former being especially welcome at the courts of kings and queens on account of the "ivory, and peacocks," the pearls, corals, spices, and charms which they brought. The voluptuous Semiramis, of Phallic proclivities, but whom history does not yet vouch for, probably reached India as well as the man-god *Dian-Nisi* or Dionysus, or rather a ruler of that name devoted to Lingam faith and the company of fair ladies.

Indian elephants, and other products of the far East, we find depicted abundantly on Kaldian monuments.³ Nor were ancient Greek and Latin writers, "baffled,"



Fig. 220.—EAGLE-HEADED MAN WITH CONE AND BAG, ON WHICH IS THE WORSHIP OF THE TREE OF LIFE. NISROK?

¹ See the oaths of the Jewish Patriarchs, then believed to be contemporary history and *note*, p. 89. Abram's servant swore on either the Testes or fascinum.

² [Forlong may be getting this back-asswards. Cassell's Latin-English (*sic*) Dict. gives 'membrum virile' as a transferred use of *fascinum*, and 'charm', etc. as primary. — T.S.] ³ *Anc Mons.* II. 106.

as our "European scholars" are, with the faiths they found expressed in the stones of Katch, or Katiwār, of Western India or Arabia. Ptolemy and the historians of Alexander reveal the faiths through their maps, for they put down "Larice," or "Lares," or "Larissa," as the names of towns from the Indus to the Nile, wherever they found Sivaism rampant; and they show us a "Sheeva" or "Sivu" as the Amon Fount in the Lybian desert, as well as a "Larice" on the coasts of Kātyār (Kāl-Eswār?). Thus by these names they describe to their people, succinctly and clearly, the faiths and proclivities of the nations and cities which they had seen. As "Asher is known by his emblems," so is Katiwar by its penchant for "elongated stones" and so were Roman citizens by their love for their household Lares and Penates.

To be an enemy of Asher was to be an enemy of the populator and populations of Asyria. Asher was the Abram or "the strong one" of Syria—"the progenitor," "he who lived in the circle of life" or creation. Nay, he has been called "The Dove" with outspread wings, as well as Venus;¹ "the holder of the bow;" "the discharger of the arrow;" "the destroyer, and he who maketh alive again;" "the Triple god," or "Trinity-in-unity."² "The triple figure shows him to be in temporary combination," says Rawlinson, "with two other gods," which is perfectly true, though the author does not, I fancy, attach to his words the full force they merit. With Asher is ever associated "the tree of life," or "life-giving tree," which we occasionally see divested of all ornament, and therefore clearer in its signification. It is then a plain column—the *Column universales*—with rounded top, and flaming hood or Baldachin of expanded serpents over it; and hence those who desire to stand as a god-king, "man of God," or high priest, in the eyes of the world, are shown in the position of the column, and sit under a Baldachin. In Vol. I., Fig. 25, p. 73, I give an imperfect idea of the budding column.³ Where shown plain by Asyrians, there is usually seen (as in Fig. 219, 3, 4) irradiating from its sides long, slender stalks carrying the very Phallic forms of acorns in cups as a species of bud; so holy men or women and holy objects are often exhibited as irradiating light and flowers, and if the holy ones be imaged with a bird's head, we find a radiant comb as in the gods or demi-gods usually worshipping the feminine tree of life. This last, however, is a highly ornate and more complicated symbol than "the Pillar God;" and here, too, we see the Baldachin of serpents crowning "the holy door of life," which Dr. Inman explains from a professional point of view.⁴ It is a long caveum not always shown open, as here, but as in Fig. 25, above noted, which suggests the idea of the Zoroastrian *Atāsh bairām*, the cleft or niche of fire.

¹ *Anc. Mons.*, II. 231. It is possible that historians and translators are here at fault. [The reference may have been to the planet, as the morning star, rather than the goddess. — T.S.]

² *Ibid.*, p. 233. This dates the Trinity idea as existing in Kaldia about 2300 b.c., see Gen. x. 11, and in Meroduk to probably 4000 b.c.

³ The Keltic budding-tree, Vol. I., p. 41, is the northern idea; and in the rampant Triune-serpent-God on the Arkm, fig. 6, p. 40, we see the Boodho-Ophite idea.

⁴ *Anc. Faiths*, I. 161. He thinks the fan may be the Clitoris, and the surrounding fringe, the *Lanugo* [pubic hair] "arranged *more antiquo* in tufts."

Both symbols were pretty equally cherished all over the valleys and watersheds of "the two old world rivers," to and the hills and shores of the Mediterranean, including the I-Er-sulam mount and its temple, where they conspicuously flourished alike under Jebusite and Jew till the 7th C.B.C.¹ when an outburst against the Solo-Serpent rule took place, though with very evanescent success;² as the faiths dominated in the third century B.C., over all the Roman Empire, and outlasted it even in the centres of civilisation.



Fig. 221.—THE WORSHIP OF THE GROVE OR DOOR OF LIFE BY NISHROK.

Asher, though the Phallic god, was often considered the Lingam in the abstract, as well as the Omphe. Thus "the 'mound of Anu,' in the city of Asher, was called *Tel-aney*, a local name for the Creator,"³ (probably *Ta-El-Ane*), which I think, however, is only so far correct, that the Jahveh—Eduth or Testimony of the Ark or Omphe, is identical with it. All the gods—Bel, Iva, &c.—could wear Asher's helmet-hat; and Bel, Il, and Ra, all had their temples in ancient Asher; and it is believed that the three Lingams (our author says "helmets") on the rocks of Bavian represented the Asyrian Triad, Anoo, Bel and Hoa.⁴ So Bel reads *Dagon*, and either or both are *Bel-Dagon*, which, however, is properly Bel and his fecundatrix the fertile fish-god, the god of the waters. It will be profitable to look a little closely at the word Asher or Asar, and a very competent Hebraist sends me the following notes on it and its etymons:—

<p>אָשֶׁר = <i>ashar</i>, "to be united by love, marriage, &c." אֶשְׂרָאֵל = <i>asarel</i>, a man's name; El is united. 1 Chron. iv. 16.</p> <p>אָשֶׁר = <i>asar</i> is equivalent to the Phœnician אֶשֶׂר, Osiris, an epithet of Baal, husband of אֶשְׂרָה = <i>asherah</i>. The אֶשֶׁל, <i>Ashel</i> of Abram was probably Asher.</p> <p>אָשֶׁר = <i>asher</i>, happy; the name of a son of Jacob (Gen. xxx. 13), and capital of the territory of Manasseh (Josh. xvii. 7). The ש = sh and ת = th, are interchangeable.</p> <p>אָשֶׁר = <i>ashur</i>, is the name of the ancestor of the</p>	<p>Asyrians. אֶשֶׁר = <i>ashur</i>, is also a level, a plain, and is the name of the land of Asyria on the east side of the Tigris (Gen. ii. 14).</p> <p>אָתָר = <i>athar</i>, is a step, a walk, a track, in Kaldi.</p> <p>אָתַר = <i>athar</i>, is a Hebrew verb, to spread out, to stretch wide.</p> <p>אִישׁ = <i>Ish</i>, is a man—ca = <i>esh</i>, is fire.</p> <p>אֶשְׁוֹן = <i>Eshun</i>, is "blackness."</p> <p>The אֵ aleph and the ע ayin are interchangeable.</p> <p>עֶשְׂתֵּרָה = <i>astereth</i>, a married female companion; hence Astarte or Venus.</p>
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Asur (Asher) looked at from a Turanian point of view, says the Rev. A. H. Sayce, comes from A "water" and *Sur* "bank or field," which yields, therefore, a dual or bi-sexual god A, and Isis, "the field," "delta" or "yielding Terra," through the agency of A, "fertilizing water." A-Sur would therefore be a dual god, the *Zakar* and *Nekaba* or male and female of Gen. i. 23.

Asher, say the writer of Deut. xxxiii. 24, shall, above all others, be specially

¹ In Akadian and Asyrian *Salam* is "to Save," and *Salmitu* is "Salvation." *Trans. Bib. Arch. Soc.* II. i., 32, 37. ² 2 Kings xxi. ³ *Anc. Mons.*, II. 240. ⁴ *Anc. Mons.*, II. p. 244.

“blessed with children and dip his foot in oil,” which seems to allude to the continual anointing of his so-called “foot.” He represents happiness and good fortune, is the Libra of the Zodiac, and holds “the streaked rod” which made Laban’s flocks produce as Asher’s father, Yakob, of feminine affinities, desired. In India he is very commonly still “streaked,” and symbolises Hea, God of Seas and Serpents; see Fig. 4, p. 39.

The word *Asher* would be at once pronounced by every ordinary Eastern linguist to be derived from *Ish*, “man” or *Esh*, “love,” and *Ar*, the god or active power; and as connected with *Aish-oo-Isherat*, “sexual pleasure;” we would expect to hear that the great city called after the Mahadeva was at the junction of two rivers, the Great Zab and Tigris, which it is. Xenophon called this city *Larissa*, for it was the Rasena of still more ancient times. Asher, or as also anciently pronounced, Athor or *Ather*, (the exact Egyptian name for the Goddess of Love and Beauty), was the name given to the whole country of the lower Tigris. This is now very commonly called *Louristan*, which I would rather not translate otherwise than by saying that it signifies a place devoted to the worshippers of the phallic emblems. The old eastern word *Louri* is still very common over all India and its coasts, and is used indiscriminately as a term of abuse, to both male and female, though words of such etymology as *Kun*, &c., are commonly applied to the female.

WATER.—A few words in regard to the worship of Water. Hoa or Hea, the Hu of our Keltic ancestors, whose symbol was the shield and serpent, was specially worshipped near rivers or lakes, and if possible on the sea-shore, where were offered to her such emblems as a golden vessel, boat, coffer, or fish, and she was then named *Belat Ili*, “the mistress of the gods.” All water was holy to her, for she was here Salacia, Canopus, Varoona, Maya, Venus, Ourania, &c., nor are such goddesses yet neglected; I have myself been often blessed for dropping a rupee into a lake or river, or an angry impetuous stream, as I was crossing it, and we see from many accounts of Himalayan travellers that this is still a common practice. Water, perhaps more than *Fire*, has always been used as a purifier; rivers and seas being preferred to lakes and stagnant pools, and perhaps salt water (as thought to be more connected with generative matters) to fresh. Christians have but imitated the ancients, in the use of *Lustral* water—now-a-days called *Holy water*, and into which salt should be freely put; all ancient priests and people used to dip their fingers in the Lustral water when they entered a temple to sacrifice, and shrines sacred to water are found in every land, generally standing on a river bank or the sea coast, or, failing these, on a lake, otherwise beside a well or artificial basin. Sea temples are usually of as large and costly dimensions as can be constructed. The Cibola tribes of New Mexico, says Francis Vasques, “pay no adoration to anything but water,” as being, they say, the one chief support of all life. At certain seasons, the Greek Christian Church and the Hindoo faith prescribe adorations, sacrifices, and other water rites, and hence we find all orthodox clergy and devotees have much to do with rivers, seas and wells, especially at certain annual Solar periods.

Towards the close of the northern winter, all ranks of Russians from the Czar to the lowliest cottar, crowd with their clergy of all denominations to the Neva, and with solemn pomp and prayer break its ice, bless the waters—then held to be of virgin purity, and sprinkle them on Czar, nobles, and peoples. The public press lately recounted these proceedings thus. An Imperial and Arch-episcopal procession was formed, consisting of, first, the high priest of the empire in all his most gorgeous robes, the two masters of ceremonies walking backwards (probably because not of a holy enough order), long double files of white and gold-robed bearers of sacred flambeaux or candles, for Fire must enter into every ceremony, whether it is the male or female energy which is being worshipped. Following these Religieux came all the sacred relics and fetishes of the Church, as Maya's holy cup for water, all holy books, crosses, banners, with sacred emblems in their order, and finally the Czar, humbly, and, like all his people, on foot, followed by courtly throngs. These all proceeded to a handsome pavilion or kiosk, erected close to the edge of the water, when the Metropolitan of the Church reverently made an incision in the ice, and took out a little water in a sacred golden cup bearing strange devices. The firing of guns accompanied these solemn acts in all their stages, and wherever the grave procession moved, it always did so with measured tread, chanting sacred verses to the old, old deity of our race, and surrounded with all the pomp of war; whilst at intervals, peals of Christian bells and the booming of near and distant guns added to the solemnity of this water pageant. After the filling of the golden cup, which of course represents the earth and its fulness and, at this season, the now expected increase, the High Priest placed a golden crucifix on the virgin water and blessed its return from wintry death, invoking the precious fluid to vernal life and productiveness, when lo! a holy child suddenly appears upon the scene, reminding us that this is everywhere the outcome of "the waters of life" in all animal as well as vegetal production—Boodha in the garden of Loobini through which flowed a holy stream, and Christ by the brook at Bethlehem, nay, the first pair in the garden of the four rivers, are all the same idea—fertility and creation. The High Russian Pontiff now slowly and solemnly stooped, and taking up some of the holy water, proceeded to sprinkle the vernal child—Jesus, whispered these crowds, but the ancients said Horus. The sacred fluid was then sprinkled on the clergy, Czar, and all dignitaries, and finally on the sacred emblems, banners, guns, &c., &c. Men and women, ay, wise as well as foolish, of every rank, now crowded forward, and on bended knee besought their Patriarch to sprinkle and to bless them. Finally, the great Czar put the cup to his lip, humbly and reverently, and then filled it to overflowing with a wealth of golden pieces, for it is the still living representative in the nineteenth century a.c. of "the golden boat" of Hea of the nineteenth century B.C.

In Scotland there used to be ceremonies similar to these. At certain fords, on a particular day, the priests assembled and sprinkled the people to keep away from them malignant influences throughout the year; and the same rite was observed at a

grand annual festival in Ceylon. At midsummer tide, at the Ganorooa ferry, Kandia, the chief priests of the four principal temples sit in canoes or State barges, like those of our Elizabethan days, from midnight to the first streak of dawn, when all are roused to life, and the high priest takes a solar or golden sword and solemnly describes a circle on the water, after which all the clergy fill their pitchers, and then go in procession to the temples with the mystic fluid, where it remains till July following. So once every year, if not oftener, we see crowds of pious Hindoos, where they reside near the ocean, making solemn festival on its shores. They advance towards the waters with reverent step and solemn chant and prayer, burning incense and offering of their abundance; but as a rule, more of Phallic or creative energy is here sought for from Salacia, and there is less of Solar mythology than in that on Neva's banks. To return to Asyrian faiths.

FAITH OF SENAKERIB.—Senakerib worshipped water, as his Tsabean name and lineage would lead us to believe, and much as I have shown in the case of Hindoos and Christians, and his doing so on the sea coast, which cost him a laborious march of many hundred miles, is thus duly recorded, says Mr. Smith, on the Imperial tablets:—"At the place where the Euphrates mingles with the ocean (always a holy spot) Senakerib performed sacrifices to Hea, the gods of the sea, and with grand ceremonies rode out into the ocean, and dropped into the water *images of ships and fishes* (women) made of gold as offerings to the deity."¹ It is no wonder that this king went here to sacrifice, for he knew of the tradition which Jews appropriated to themselves and their Moseh (one "saved by water"),² that his great predecessor, if not ancestor, Sargon, king of Akad, had been preserved by the waters of this holy stream, when hid away by his mother for safety on them, three thousand years before Senakerib's day, in "a little cradle of bull-rushes coated with bitumen." The god whose name he bore—great Ak or Aki, the Sun, then befriended his namesake, for Sar and Ak signify the same, though possibly none but the inventors of the tale ever knew it; still we cannot doubt that the whole of such stories are allegories of Solar phenomena. The Jews say their Moses floated in a bulrush cradle on the Nile between the thirteenth and sixteenth centuries B.C., and 3800 B.C.³ is the time Asyriologists allot for the birth of the early Sargon of Akad.

Sin-ak-erib himself is named after the moon, Sin, which, as already stated, may have been a male deity, for in his day it was commonly symbolised, say many writers, as the man we constantly see at prayer or sacrifice with outstretched open hand, though I rather suspect, as the open hand is always Siva that this man is more likely to be engaged in prayer *to* Sin with the male god's emblem as an offering, this being the usual mode of approach, see Plate XIII. 2, and the Egyptian figure Vol I. p. 184. The Asyrians had gods or genii of rivers, marshes, forests, &c., like all other peoples, and offered sacrifices to all their gods as the Jews did to their Elohim and Yahveh; indeed, from these great nations, the outlying tribes must have gathered all their rites and religion.

¹ *Assyria*, written for *Christ. Know. Soc.*, p. 119.

² *Heb.* of Moses is *Mosheh* or *Mashah*, but Koptis say *Mo* = Water, and *Ushe*, Saved.

³ [Originally printed as "1660 B.C." but amended in vol. II errata—see note 1, p. 13. — T.S.]

NAMES OF GODS.—Those studying Eastern Faiths are usually much perplexed at finding the same kind of prayers and sacrifices being offered by the same nation to deities of quite different names. Mary, however, we must remember, is not always the Mary common to all—"the virgin of heaven," "the mother of God"—but she is also special, as "Mary our mother," of this place, or of that town, nay, and of that chapel, just as Rawlinson tells us "Ishtar of Nineveh was distinguished from the Ishtar of Arbela, and both from the Ishtar of Babylon or Akad, separate addresses being made to them in one and the same invocation;"¹ yet is "Our lady-mother," like her son, "not three deities, but one;" and so it is with the male gods, and, indeed, all other female deities. Asher, as well as Nebo, of the conical mountain, had an Ishtar to wife, and so every Hindoo god has a *Sakti*; and yet we find Nebo and Ishtar spoken of as the same! and most Christians, that is Roman Catholics say, that praying to Mary is praying to Christ—nay, to God. So Jupiter and his Olympus were often identical, which is but Nebo the cone becoming *Nabe* the navel, *navis*, boat, or that Yoni model, the *Os tincae*² which Dr. Inman often alludes to. It is languages or dialects more than anything else that have multiplied the gods, for when we go to the *root-idea* they are much the same. *Ishtar* is really *Sakti*, (*Sakba*?), "the door of life," and that shapeless *Omphe* we see at Eastern city gates; she is the Arabian *Alita*, the Persian *Mitra*,³ the Greek *Mylita*, the Trojan *Moorina*, and the Babylonian *Alata*, whom Rawlinson thinks is merely the feminine *Al*, that is *Alta*. *Mul*, we are told, is the same as *Bel* or *Nin*, the Lord, and *Mula* but a variant of *Gula*,⁴ and the origin of our very feminine term *Molly* from *μολλόζ*, the pudendum; hence *μολλόζ*, a prostitute, and the "Mollies," who, we learn, are the Jewish *Kadeshim*,⁵ קדשים so that tracing such matter to their source always lands us in the same unpleasant pools of unclean animalism.

Moladah, מולדה, signifies "birth," but *Malatzah*; "she is lovely, pleasant," and as all oracles are connected with the mouth and eloquence, "she who is eloquent;" this is equivalent to the Keltic *Ashtoreth*. *Ish-tar* was but a form of *Beltis* and *Gool* as well as of *Mamit*, that "Treasure of the gods, and of heaven and earth, which passes not away."⁶ Elsewhere we find her called *UM-MIR*, which also signifies "Mother Water," and is associated with the idea of a bird, reminding us of "Venus' bird of Love," and sundry matter already spoken of.⁷ In Sanskrit and current Eastern tongues, *Um-mie* and *Ama* mean "the great mother," and the root of all such words is *Ma* or *Mē*, *Mwē*, or *Mwyē*, which last signifies in Siamese and Barmese, Fire-water, for *Mwe* is there also the colloquial for Fire. In Assyrian, *Ha* is ordinary water; *Hi*, ח, is in Hebrew, *Life*, and in Assyrian, "the female power of the Sun," whilst in Egyptian, *Ma-On* means the "pudendum of ON." The primitive mother in Bengal is often called *Basoola* or

¹ *Anc. Mons.*, II. 258.

² *Anc. Faiths*, I. 168-9.

³ *Herod.*, I., 131. [Poss. an error by Herodotus as *Mithra* is a male Persian solar deity. The Persian equivalent was rather *Anahita*. — T.S.]

⁴ Rawlinson's *Herod.*, I., 217, 526. He calls *Beltis* "Queen of Fecundity, and so the Queen of the Lands."

⁵ *Anc. Faiths*, I., pp. 168-182, and 351.

⁶ Kaldian tablets. Talbot already quoted.

⁷ Pp. 225-6, ante.

Visa-laksha (connected, I conclude, with Baváni or Lakshmi), but the rude village representatives are coarse figures like those of Mahmojee, shown on pages 31 and 72 of volume I.

Every name, whether of man, woman, or town, was compounded in ancient days with the names of the gods—that is of the symbols of Fertility; latterly of sun, moon, and planets, but at first, merely of the creative emblems, as Pal and Fal or Fan and Ash and Isha. These histories abound with Ashers, Pals (Palus or Phallus), Bars, Bans, Fans, Asher, Assir, Asar, Assur, Azir, Esh, Ish, Az-Tar, Esh-tar, Estar, or Esara, &c., running into the Sanskrit Esvar and Northern Esir. Thus we have *Assur-zakir-Eser*, or *Ninip-tugal-Assuri*, the Assyrian king of 1600 B.C., Nabu-dan of 1500 B.C., *Ninip-pal-Esar* of 1200 B.C., *Assur-dain-pal* of 800 B.C., and *Assur-bani-pal*, the last great emperor of his race, of 650 B.C.¹ For *Bal*, *Pal*, and *Pala*, see vol. I., pp. 296-319. The feminine in Hebrew is formed by adding ה, so that *Bol*, “Lord,” בעל becomes בעלה, “Lady.” *Bani*, *Ben*, or *Bar* signify a son, or the male who “erects” and “builds;” also “corn” as the animal builder. Of Nin, Ninip, and Nebo, enough has already been said.

It was natural that ignorant masses should confuse the gods and goddesses when told by their priests to look upon the somewhat complicated figure of a highly ornate wheel, probably with radiating phalli, and within the crescented Luna, and commanded to call the whole, “God,” Asher or Esar, Hur or Sin, Shamas or Baal. Hindoos, Jews, and Christiana have at times confused the sex of their gods; thus in Gen. i. 26, Elohim is both “male and female like unto us,” but the Holy Ghost was a female, and Arda-Nari-Isvara, Pl. XIV. 1—partook of both genders. All the emblems and ideas were universal, but at first most gross, especially amongst hill tribes, as the dwellers on the Zagros, Median, Lebanon, and of course, Judean hills, although pious Christian writers who cling to Jewish faiths, would have us believe that these peculiarly sensual tribes were better in this respect than the great nations who so continually instructed and held them in bondage.²

ASYRIAN PIETY.—The Rev. Mr Rawlinson bears emphatic testimony to the highly religious character of Assyrians. Their faith was deep-seated, sincere, and thoroughly earnest, and evidently entered into every duty of their lives, public or private, far more than ours. He truly says: “They uttered sincere prayers, and we are bound to credit them with an honest purpose,” but this is saying too little, for nothing but foolish prejudice or arrogance on our part could lead us to withhold this poor modicum of credit from any brother man, and these people were no ordinary worshippers. Many, indeed, are the thoroughly sincere and pious fellow-labourers with whom we daily read and work in the East, and whose faith we must classify with that of Assyria, who put to shame, in their earnest prayerful lives, not a few of the constant frequenters of our own phallic-crowned, Solo-Christian temples. Without going back to the martyrs of long past days—and none have shown such carelessness of life in the matter of faith

¹ I here adopt the usual spelling of Asyriologists, although I think it is needlessly profuse in consonants and arbitrary in vowels.

² See *Anc. Mons.*, summing up of II., p. 277.

as fire and phallic worshippers—who among our gay church-going throng would measure every inch of his length in the long, hot, and dirty way, from a distant home to the loved shrine of his god? Who of them would keep his hand clenched until the nails grew through the flesh; or hold a limb in one cranked position until every muscle grew rigid; or starve his body to emaciation, and otherwise punish and torture himself, making life one long term of trial, and but a waiting for the end? Yet all this thousands of our fellow subjects are continually doing to please the great Creative God, whom sheer custom has taught them to look at in the light of only one of his attributes. It is the height of ignorance and prejudice, due to false teachings and isolation, to imagine that our own lives and prayers are purer or more valued in the sight of God than those of other men. Our culture has risen above that of Easterns, because we have to some extent avoided one of their grievous faults, viz., a proud isolation which they courted, and which ended in the execrable system of caste, which more or less, however, exists in every land, like ignorance, prejudice, and pride, and clings alike to the followers of Christ, Vishnoo, and Siva. It is more than probable that in the eyes of “The All-Seeing One,” the purlieus of unenlightened Benares are neither dark nor impure, compared with the misery, sensuality, and vice of every hue and kind which degrades our brightly illumined Christian capitals, and this, I fear we must acknowledge, whether we extend our researches into the homes and habits of our poorer brothers and sisters, or seek the pleasing haunts of indolence and wealth. But to resume.

The following exhibits approximately the ages of the old monarchies of the Nile and Western Asia, which readers may glean more accurately from the Synchronological tables and my large Chart. There are errors, I think, in regard to Egypt, Kaldia, and Asyria, owing to Jewish and Christian writers being trammelled by inspiration theory, patriarchs, and the mythical deluge, which was clearly only a local upheaval in connection with the great lacustrine plateaus of Western Asia.¹

Kingdom or Empire.	Lasted.		Total Number of Years.
	From	To	
Egyptian Monarchy	B.C. 3000	B.C. 1780	B.C. 1220
Kaldian „	2400	1600	500
„ Kingdom,	1650	1300	350
Asyrian,	1270	630	645 ²
Media,	710	560	150
First Persian	560	330	230 Arbela.
Syrian Kingdom of Selukidæ	312	189	123 Much reduced.
Parthian Kingdom of Ar-sa-ki-dæ	250	A.C. 230	480
Second Persian Sasanidæ	330	650	420

¹ [The dates given for Egypt cover, on the most widely accepted modern estimates, the time from the start of the dynastic period to the Twelfth Dynasty (Middle Kingdom). — T.S.]

² As an independent kingdom, Asyria lasted probably one thousand years, and as an empire, five centuries or so. The rise in the 13th century means its Babylonian dominion.

All the first three nations claim, and a dozen old-world authors agree that they held great power and unity long before the dates here give. Asyria asks for as high an antiquity as Kaldia; but as "Rome only lasted as a kingdom, commonwealth, and empire twelve centuries," Mr. Rawlinson thinks that Asyria could not have been a kingdom in Kaldia's early days. In this, however, he is clearly swayed by the unknown writers of Genesis, stories of the Jewish patriarchs, the Mosaic flood, Jonah, etc., which tales a large and increasing body of learned men are rejecting as unworthy of credence, asserting that the earth was populated and that great kingdoms existed long before the days treated of even in the tablets of Akadia. Such persons are now giving credit to many old writers which Christian orthodoxy¹ cannot of course grant, unless it puts aside the Bible as a mere collection of stories more or less correct which ever and again reached the Jewish tribes. It is not to be doubted that cities of great importance did exist on the remarkable sites which the Asyria of history claims, and especially at and around ancient Asher and in Kaldia, possibly even before the times of the Erech, Akad, or Hur now so well known to us. Ctesias tells us that a great Nineveh was destroyed in 875 B.C., but inasmuch as this is long before the time of Jonah, this statement is pooh-poohed,² and the story of the whale adhered to instead, as much more credible. Ctesias was here clearly wrong, and may not be otherwise trustworthy; but Jonah's travels are no reason for rejecting any writer's statements. Ctesias³ lived 400 years B.C., and some hundred and twenty years before Berossus, and we shall probably find that, as in the case of Manetho of Egypt, if we search more independently, he too will enable us to antedate and improve our chronologies, even as orthodox Egyptologists have gradually of late had to acknowledge the trustworthiness of much abused Manetho, and not of Hebrew records.

Berossus was a Kaldian priest of Belus who wrote, he says, from the archives of the temple of Belus, between 261 and 246 B.C., but unfortunately we have only fragments of his writings presented by Josephus, Eusebius, and Syncellus, and here and there in the Christian fathers—all highly untrustworthy transcribers, especially Eusebius and Josephus, where their own faiths are concerned.⁴ Berossus is made to say that "a great tower was erected at Babel by giants in order to make war with the gods," which the weather beat down, and naturally so, as it was constructed with only sun-dried bricks. It is not to be believed that any priest of Belus would say that one of the most sacred and noble structures of his country, and a phallic emblem such as a tower, was constructed in order to anger or make war upon the gods. This is clearly an ignorant Syrian idea, which none of the astronomers of Kaldia could imagine. It is only reasonable that Ctesias should not agree with Berossus; the former wrote from the Asyrian and Persian point of view, and the latter, says Professor Schmitz, "from

¹ See rejections in and about II. 250 of *Anc. Mons.*

² See *Anc. Mons.*, 285, Note II.

³ He was a physician of Karia in Asia Minor, and accompanied Artaxerxes Mnemon in his war against his brother Cyrus. He wrote works on

Persia and India. His measure, the *Stadium*, is clearly not understood.

⁴ [This, though, is more or less the situation with the historical works of Manetho, who was also a target for pseudoepigraphy. — T.S.]

Babylonian, Kaldian, and *Jewish* sources,"¹ which completely accounts for the remarks as to Babel and relegates much to the region of Hebrew mythology. It is, however, doubtful if the extant fragments of Berosus were the writings of the original priest, or of a Greek who took the celebrated Babylonian name of Bar Oseas, or "Son of Os," for the fragments we have are all in good Greek.

RISE OF SHEMITES.—There are good grounds for believing that Mesopotamia threw out emigrants westwards into Syria and north-west into the Aram,—the earliest name for all the northern and mountainous parts of Syria (signifying literally "the highlands" of a country),² about 1900 B.C.; or more likely 1600 B.C., for the Rev. A. H. Sayce tells us that Shemitic was unknown till 1600 B.C. in the valleys of the Euphrates.³ From this race the Jews desired all nations should believe they were descended in the person of a Kaldian Shek called Abram or Brahma, the "High Father,"—a name of Siva, as the dweller on Kailāsa, as this AB or Father was on the Aram of Syria. Probably the wars of one called *Kedor-leomer* ("the sheaf of corn"), a king of Oelam (עֵילָם), led to this emigration or disturbance of the sun and lingam-worshipping races of Syria and Arabia Petra, as the Amalekites, Amonites, etc.

HEBREW STYLE.—Asyrian history constantly reminds us that the Jews, whether Arabs of Edumea, as I hold them to be, or of the Babylonian Shemitic races, borrowed the best portions of their faith, language, and style from Asyria, as Mr. Talbot makes very clear. Tiglath Pileser of the eighth century prayed and taught much as Isaiah, Ezekiel, and many a writer of the Pentateuch did ages after him, as the following freely translated inscription of the pious monarch will show, and he wrote in the usual style of those days⁴:—"In the beginning of my reign the great Gods Anoo and Ina commanded me to repair this their temple, and from its foundation to its roof I have rebuilt it. I have reared up unto heaven two lofty towers or pillars (such as Solomon is said by Jews to have done also); a noble hall have I consecrated for the use of the great Gods and their votaries, numerous as the stars of heaven; a secret adytum, or *Holy of Holies*, have I also built for the special service of God; and oh, may He preserve me and bless me, my government, and my people, and send rain and fruitful seasons, making even the desert to rejoice. I will let the Lord guide all my steps, and may He grant unto me His servant, and to my children after me, peace and empire. To Him, the one great God Asher, do I offer prayer and sacrifice, and abundance of victims for His altars. Whosoever shall injure the house of God, the sacred tablets, or hide them from God's people, his name shall be consigned to perdition, and he himself be cursed everlastingly. May his sovereignty perish, and his offspring not survive him; may his troops fly before their enemies, and famine and misery desolate all his lands; may no day of his life be joyous to him, and may his race be finally and for ever extinguished." Very Jewish, orthodox, and pious ecclesiastical language, from which, however, every religious man must turn with loathing and disgust.

¹ Smith's *Dic. Greek and Rom. Biog.*, I. 484.

⁴ *Ibid.*, II. i. 50-60. *Anc. Mons.*, II. 319. [Cf.

² Fürst, and Dean Stanley's *Sinai and Palestine*.

Records of the Past, vol. v. pp. 24-26. The name *Ina* has also been read *Yem* and *Vul*. — T.S.]

³ *Trans. Soc. Bib. Arch.*, I. 11, p. 344.

The Reverend author of *Ancient Monarchies* calls this document one of an “intensely religious character,” and, probably an oversight, the horrible invocation of curses at the end “a striking final prayer”! He justly points out the close connection between the religious feeling of Jews and Assyrians which it manifests. I cannot, however, agree with him that there is any worthy parallel between the little temple and houses of the Hebrew Solomon, or even the kingdom of so called mighty David, and the empires, “temples, palaces, and piles stupendous” of Babylon, Assyria, and Egypt; but in truth *history* proper knows not of any of David or Solomon, so no parallel need be drawn.¹

NEW BIBLICAL INACCURACIES.—The difficulties which orthodox writers have to meet in contending that the Bible is an infallible historical document are indeed enormous, and are increasing with every day’s advancing knowledge, scientific and archeological; and the feverish anxiety with which writings on ancient histories and religions are now received by the churches, and those who, understanding the scope of literary criticism, still cling to them, is painfully apparent. Writers see the weak points in the orthodox defences which the masses do not, and wisely avoiding the onslaught, they watch only for holes in the armour, a process which but perfects every fresh attack of their opponents. If, for instance, Shalmaneser I. only founded Kala or Nimrood about the year 1300 B.C., then the historian sees that this overthrows a great deal of pentateuchal story in Genesis as to Moses having heard of this great city. This the author of *Ancient Mons.* acknowledges, and in consequence ever shifts his ground, saying that the date of Moses is very uncertain, and this part of Genesis “very possibly an addition of Ezra’s.”² So that not only is poor Ezra placed in a very invidious position, but the idea of pentateuchal inspiration is upset, for which nevertheless the chronologies of Kaldia and Assyria have been anxiously curtailed or modified, so as not to interfere with the pseudo-flood of Genesis.

AUTHOR OF O.T.—Now, as Ezra—the real writer of the Old Testament as we now have it—was given to making “additions,” why should we hesitate to say that he inserted the Zend and other Aryan tales of a “Flood,” made the Eastern Patriarch *Brahm* into an Abram for his own people, and said that he too walked, talked, and ate with “the gods” or “Elohim” as he would naturally translate the Eastern terms *Dyaus*, *Deva*, &c.? So the first Sargon—“Prince of the Sun,” of ancient Akad, would become Is-ra-El, a Hebrew “Prince of El” or the Sun, and the leader of the race out of obscurity to power, and would naturally (as Sargon was found on, the waters in a cradle of bulrushes) be so pictured as entering the land of Egypt—saved by a Princess of the Sun—*Phar-aoh*, because Sargon was so saved by Akad, the Sun! What is more probable than such “additions,” when we know that the continual captivities of the tribes, but especially this last long and severe one, from which Cyrus permitted Ezra and some of his people to emerge, had again and again destroyed the unity of the people, and left, *so far as we know*, not a fragment of any religious records they may have had in Josiah’s days, or say 700 B.C.? It was three hundred and fifty years from Hezekiah

¹ Only the writings of a Jew. ² *Anc. Mons.* II. 303. Of course Ezra wrote the greater portion of the O.T. [Compiled and edited, rather, from different writers each with their own agenda. — T.S.]

to Ezra or Esdras. and Nebukadnezar had sacked, burned, and utterly destroyed the capitals of the country, and everything of value,¹ and resettled strangers all over the country, as the conquering Assyrians had also uniformly done for many generations previous to that. The Jews themselves always accept Ezra as the writer of the Pentateuch,² and attribute to him the same degree of inspiration which Christians—eager to go still further back, ascribe to Moses; but the latter say that Ezra *compiled*, not composed, the record, although *we have not a shadow of proof that there was anything to compile from*, and Ezra or Esdras distinctly states that all “the law is burnt, and no man knoweth the things that are done of thee,” Jahveh, but that he “opened his mouth, and gave him to drink” of inspiration a cupful of water like unto fire, which, when he had drunk, his “heart uttered understanding, and wisdom grew in his heart,” and his spirit strengthened his memory. Then he took with him, by his God’s command, five men and went into a field, and there they wrote in forty days two hundred and four books, of which he was told to give abroad to all the tribes one hundred and thirty-four, and keep secret the last seventy, as only suitable for the very wise,³ scarcely so sage an order as Asher gave to T. Pileser. Thus this revered prophet declared “no copy remained” of all the holy records of his people and that he who had been born and bred in Kaldia, was commissioned to write according to what he held was inspiration, facts universally accepted by a people who for the last two thousand years have been extraordinarily jealous and conservative in everything relating to their supposed sacred records. Dean Prideaux says that “more ancient evidence than this (of Esdras) we cannot have from any writer,”⁴ and though the English Church now calls 2 Esdras or Ezra apocryphal, yet all the Roman and Greek churches accept it. Prideaux, like Canon Rawlinson, says that “Ezra inserted in several places such interpolations as he thought necessary,”⁵ and this agrees with the statement which the Dean quotes from Jewish Rabbim, who say “Ezra was another Moses who revived and restored the law after it had been in a manner extinguished . . . Ezra was a second founder . . . even if the law had not been given by Moses, Ezra was worthy by whom it should be given.”⁶ In these views also concurred Ireneus, Tertullian, Clemens Alex. Basil, Jerome, Augustine, Chrysostom, &c.⁷

The 12th chapter of Nehemiah has been a “thorn in the flesh” of Revelationists, for it neglectfully carries down chronology to Jaddua, who lived in the time of Alexander the Great, 330 b.c. The words of Prideaux, as the best champion the Church has had, are here weighty, and show us that not only did Ezra “interpolate” and “perfect” the Old Testament books, but that *the Jewish Sanhedrim and a whole host of other men did so, from Ezra in 458 to “Simon the Just” in 283, or for one hundred*

¹ See especially all the last chapter of 2 Chron.

² Especially Eben-Ezra, Spinoza, Maimonides, Father Simon, &c. See Dr. Cooper’s *Geology of the Pentateuch*, a very able pamphlet; Jas. Watson, London, 1857.

³ 2 Esdras (called by Jews [*sic*] 4th Book), chap. xiv. [2 Esdras (Apoc. of Ezra) is not in the Tanakh

or LXX and was omitted from the Roman canon when that was set in the 16th century C.E. — T.S.]

⁴ Humphrey Prideaux, Dean of Norwich. *Connection of Old and New Testaments*, 16th Ed., 1808, II. 333.

⁵ *Ibid.*, 292.

⁶ *Ibid.*, p. 386.

⁷ Dr. Cooper, already quoted, p. 16.

and seventy-five years.¹ Prideaux says (II., 363); "For as Ezra . . . inserted in several places . . . so they who laboured after him in perfecting the said collection, did the same to the books which they afterwards added to it" (our Old Testament!), till they had completed the whole about the time of "Simon the Just" (290 to 285 B.C.). Thus we do not know what was added or rejected during nearly two hundred years, by hundreds of writers, copyists, &c., whom we are not, as in the case of Ezra or Esdras, even asked to consider inspired; and no evidence, not to say *proof*, has ever been advanced that Esdras had any records to start with. Such, if ever existing, should by this time have been forthcoming, for we have discovered a good deal of other Old Testament matter, in the ancient tales and tablets of the old monarchies under which the tribes were so long, either in captivity or vassalage. There is then undoubtedly good reason for saying that Ezra appears to have "added" to "the inspired Word," and far more than most of my readers are aware, for churches have naturally been shy in alluding to these weighty matters, inasmuch as he who adds, also usually, and with equally good reason, subtracts, divides, and multiplies at will, and so people justly exclaim: "Is this then what the Church calls the inspired Word of God?" Verily it is!

Other difficulties like those already pointed out everywhere occur to the orthodox historian of Kaldin and Asyria. For instance, the Asyrian King *Ashar-ris-ilm* is believed by Mr Rawlinson to be *Chushaw-ris-Athaim* of Judges iii. 8, who held the Israelites captive for eight years. Now, the tablets give us 1150-1120, or say the first half of the twelfth century B.C. as the date of this ruler, and relate that he was a great conqueror in Aram, or the highlands of Phenicia; whereas the Old Testament makes him live about 1400 B.C., a little matter of nearly $2\frac{3}{4}$ centuries! which, however, is said "not to be insuperable," as "chronologists regard the period from the Exodus to Solomon as most uncertain."! Bunsen puts the Exodus B.C. 1320: Lepsius 1314, and Miss Corboux 1291,² but there is no contemporary or historical evidence of such an event. Other difficulties, such as the identification of the Hebrew Pul, are got over by saying that the two names of Ivalush and Pul "are not so very different," the Ivalush IV. of Rawlinson being the Vul-Nirari III. of Smith, 812-783.³

8th C.B.C.—The palmiest days of Asyria were early in the eighth century B.C., in the reign of this Ivaloosh IV., when the northern Shemitic empire had firmly and somewhat furiously grasped Babylon, Aram, all the coasts of Phenicia, and great part of Edumean Arabia; it then ruled severely from the shores of the Persian Gulf to Gaza, or even Pelusium.⁴ Ivaloosh IV. is the king whose wife, "Samuramit," Rawlinson takes to be that ancient Semirmais, around whom so many myths have clung; she was allowed it is said, to share the government with her lord, who married her when a great Kaldian princess, in order to confirm his dynasty over Babylon. This accords with the statement of Herodotus as to her origin, and nearly with his chronology, but not with the

¹ *Geol. of Penta.*, pp. 17, 27.

³ *Ibid.*, p. 387.

² *Anc. Mons.*, II. 309. Supposing it took place.

⁴ *Ibid.*, II. 380.

stories as to her Indian conquests, even though we take the very restricted view of India which some writers urge.

JONAH.—Historians, writing with a foregone conclusion as to Old Testament inspiration, are also much perplexed as to Jonah and the whale which swallowed and retained him, whole and undigested, for three days and three nights in its belly, because he was trying “to flee to Tarshish from the presence of the Jahveh;”¹ also as to Nineveh being only “three days’ journey” from the coast where the whale “vomited him out,” and the size of that capital, which was so “exceeding great a city”—that it was even “a day’s journey” after he “began to enter into it.”² From the coast to Nineveh is some four hundred miles of mountain and plain, and probably eight by three miles, and not twenty by twelve was about the size of the city. Nothing can be gathered from the now abundant Assyrian records, as to either Jonah or his preaching, so we are told a romantic and sensational tale³ of a voice that made itself heard everywhere throughout the great capital, “a shrill monotonous cry, ‘yet forty days and Nineveh shall be overthrown’ . . . uttered by a strange wild man clothed in a rough garment of skin,” which the scornful unbeliever might say he must have got from the whale. All may fairly demand to know how it was that one inspired by Jehovah came to make such a mistake as to the period of the duration of the great Empire at this its most glorious and vigorous middle age. No decay or destruction was visible for a century after the date (860 B.C.) of this biblical Jonah, whom the Churches nevertheless tell us was here executing the high and special behests of the Almighty, so Canon Rawlinson considers this date must be set forward one hundred and ten years or to 750 B.C.; of course we can see no reason why not to any other date, for the Empire showed no signs of falling till 620, and Nineveh did not fall till 607, or two hundred and fifty years after Jonah. Jewish writers have always told us to consider the forty days within which Nineveh was to fall as extended by the clemency of Jahveh to one hundred and forty years, because “the people repented, and therefore so did the Almighty of his purpose;” but this one hundred and forty was then thought to square matters, and probably now that the exact history of Nineveh is known, they will ask us to extend Jahveh’s clemency to the year 607. Mr Rawlinson, in a dilemma even with his one hundred and ten years, throws out a terrible suggestion (p. 307), as to “whether the Hebrew numbers can be considered historical?” Thus do men engaged in historical, or indeed, in any researches whatever, surround themselves by entanglements of all kinds when they start with theories of infallible men or infallible books.

The same fate befalls Mr. George Smith, another most valuable writer and investigator, to whom we all owe a great debt of gratitude, but who also starts on a “sound orthodox” basis,—the inspiration of the old Jewish scriptures which such writers crystallize into an infallible “Old Testament.” Look at his and the Jewish story

¹ Jonah i. 3.

² Jonah iii. 3, 4. I am aware it is attempted to explain that “the three day’s journey” meant round the city, but this is mere quibbling I think.

³ *Anc. Mons.* II. 391

of Senakerib's conquest of Syria and Palestine, or rather the Aram of the ophite races known to us as Hittites and Hivites, for so the great nations alone knew this strip of coast and its hilly fringe. We have here a very clear narrative of the various events which took place, but we must remember that the whole is written for a society bound to promote "Christian Knowledge," and that in addition to his translations from the tablets, the author has added every anecdote or circumstance which can aid the biblical tales. The facts of Senakerib's war are these.

SENAKERIB'S ARMY.—In 702 B.C. this monarch determined to re-subjugate Phenicia and "the land of the Hitties,"¹ more especially with the view of stemming the advancing power of Egypt, without which the poor weak tribes to the south, Moabites, Hittites, Judeans, &c., never stirred. The King first attacked Phenicia and effectually subdued it, making its king flee for safety to Cyprus—called by Assyrians *Yatnan*—when Senakerib put his own nominee on the throne of Zidon, and then marched down along all the coast, as the richest and strongest part of the land as far as Askalon, when, hearing of a Hitto-Egyptian force which had escaped him, he countermarched north, and met and utterly annihilated it near Ekron. Hezekiah, a ruler in the town of I-Er-usalem, hearing this, obsequiously tendered his submission when the monarch "having shut him up like a caged bird,"² on his eyry, as is stated in the tablets of the Empire, proceeded to attack seriatim the fortified strongholds to the south, and when encamped before Lakish near Ziglag, he received from the bewildered Hezekiah all the wealth of gold and temple, sacred though they were to Jahveh, as tribute. Having subdued the land, and punished and restrained Egypt, the Emperor returned to Nineveh, no doubt passing the humbled "city of Hezekiah" on his way, "bearing with him," say the tablets, "all his tribute and spoil;" and Mr George Smith therefore truly adds that "*not a single shadow of reverse or disaster appears in the whole narrative.*" Thus then there was no "angel of the Lord went out and smote in the camp of the Assyrians 185,000" warriors so that "when they arose early in the morning they were all dead corpses."³ Neither, in fact, by implication or otherwise can any confirmation be obtained as to this reckless statement, which, if true, would have been repeated to us through a score of extraneous channels, for it would have caused the dissolution of the reigning dynasty, if not the immediate destruction of the monarchy; Egypt would have returned to her old conquest, and Merodak-Baladan, late King of Babylon, who only crouched waiting his opportunity amidst "the marches of the Persian gulf,"⁴ would have flown at the throat of the humbled lion of the north, and every other province of the wide Empire, from Armenia and Media to Phenicia, struck boldly for independence. In spite of such powerful reasons, if indeed in the absence of facts any were needed, Mr. Smith still thinks it proper to countenance the biblical tale, so he

¹ Geo. Smith's *Assyria*, Soc. P. Christ. K., p. 113. [See also *Records*, vol. i. pp. 34-56.]

² *Ibid.*, chap. x. This town of the God I-er will be elsewhere fully discussed.

³ 2 Kings, xx. 35. [also *Isi*. xxxvii. 36.]

⁴ Smith's *Assyria*, p. 117.

relates a wild tradition, that on one occasion in the time of Sethos, King of Egypt, the bow-strings of an army of Senakerib's near Pelusium, were eaten one night by field mice, *in answer to an invocation made to the Egyptian gods!*¹ This is called by our historian a circumstance "in singular agreement with the statement in the Bible," and "confirming it"! though Pelusium on the Nile is a long way from Jerusalem, and a mouse biting bow-strings *for Osiris and Isis*, scarcely like "an angel of the Jahveh" acting, as Christians are taught to believe, for the Almighty ruler of the whole universe. The cruelty of slaughtering 185,000 innocent men—at least twice as many as existed in the whole little Jewish capital, is here also lost sight of.

Mr Rawlinson, who tells us frequently that he has not permitted himself to embellish his narratives, and so outrage history with a pillar or picture from either Layard or Fergusson—writers who are not in the habit of importing fictitious matter into their books—deliberately asks us also to believe, without one iota of evidence, this absurd Jewish tale, adding that it is a miracle like the destruction of the first-born of Egypt! Yea, verily, and equally supported! "It is difficult," continues the Canon, to say "how soon Senakerib recovered from this terrible blow, his annals omit it altogether, and represent the monarch as engaged in a continuous series of successful campaigns"²! which reads almost like quiet irony, for the author, once more an *historian*, makes Senakerib tell us of all his doings in great detail. He says, so detailed and accurate are this King's records, that he begins them always: "*On my first campaign,*" &c., and yet, this accurate recorder has not a word about this most wondrous miracle! The pious Jewish author of "Tobit" kills the great King "within fifty-five days of his return to Nineveh;" and Josphus at once annihilates the Assyrian Empire after "the Lord's slaughter" of 185,000, but these are not inspired writers like our unknown "*Kings,*" so their statements are called "exaggerations rashly credited by some moderns."! After stating all this Mr. Rawlinson goes on to describe to us the grandest feats of arms Asia had ever yet witnessed, although the conqueror had tamely submitted to the incomprehensible rebuff and slaughter of an army before a small town on the Syrian hills.

Senakerib, and his great son Eser-hadon after him, were the first Assyrian monarchs who ventured to pursue their flying foes into the islands of the Mediterranean Sea. We are told that when King Abed-Melkarth (servant of Herakles) revolted, he was pursued even to Cyprus—here called Aradus—and captured by Eser-hadon, whom the imperial records say "traversed the sea like a fish." Neither was a king of the wild Lebanon ranges—*Sandoo-ara*, more secure among his mountain fastnesses; Eser-hadon pursued him there, and rested not until he was captured.³

ESERHADON.—This great monarch ascended the throne of an empire extending from the lands of the Aryans east of the Persian Gulf to the shores of the Mediterranean, and added thereunto by the grandest expeditions. He led a great army into central Arabia, traversing 490 miles of sandy desert with only the food and water

¹ [Herod. II. 141.]

² *Anc. Mons.* II. 444.

³ *Ibid.*, II. 467.

his soldiers could carry, and then passing through seventy miles of a very fertile settled country—probably Ned-jif—“accomplished a feat never paralleled in history except by Augustus and Nooshirvan Arabia has been deeply penetrated thrice only in the history of the world, and Eser-hadon is the sole monarch who ever ventured to conduct in person such an attack.”¹ The following year he marched all over Egypt to No or Thebes, and proclaimed himself King of Assyria, and Emperor of Babylon, Egypt, Meroe, and Ethiopia. He parcelled out all Egypt under kings mostly of his own nomination, and subject to his Viceroy ruling from Memphis. Neko an Egyptian, and Father of Psametik I., was his nominee. There is allusion in his annals to the petty rulers in Judea and Samaria, and these “Chronicles” speak of one Manasses revolting, when one of Eser-hadon’s generals “at once laid hold of him (as if he had been a Sheep!) and taking him among the thorns, bound him with chains and carried him to Babylon.”² Peradventure Yahveh was asleep, as Jews mockingly said on such occasions, and forgot the energy which “slaughtered Senakerib’s hosts.”³ Fortunately for the Jews, Eser-hadon had never heard of that tale, or there would have been much more weeping and wailing in Jewish lands; as it was, the Syrian states were so thinly populated that this monarch “gathered men from Babylon, Erech, Soosa, Elymais, Persia, and other neighbouring regions,” and had them conveyed to Syria, and there settled them over the whole country—which until this time (670 B.C.) must have been very thinly peopled;⁴ indeed it always has been, though Jewish records would have us believe otherwise, for nowhere do Jews exaggerate more absurdly than when they speak grandiloquently of the power and population of their own little tribes; even our most orthodox clerical writers say that their exaggerations here are “so childish, that it is surprising *anyone could have repeated them.*”⁵ This quotation refers principally to the population of Jerusalem, and the statement of Josephus that “a million perished in the siege, and a hundred thousand escaped!” The old walls of Jerusalem, says this writer, “never could have exceeded 750,000 square yards,” which, “*at the probable number of one person to fifty square yards, gives 15,000 as the total population*”⁶ In the day of Agrippa the area rose to 2,250,00 square yards, and the population, adds the orthodox author, may have then risen to 30,000 persons. Everything connected with Jewish statistics is equally exaggerated. Let us look a little into the facts.

JEWISH POWER.—The area of Judea and Samaria, according to the above authority, $140 \times 40 = 5600$ square miles (?) which I think is certainly one-fourth too much, my own triangulation of it giving only 4500, or a figure of about 130×35 . I will, however, concede the allotment of 5600, but we must remember that, as a rule, the whole is a dismal, rocky, arid region, with only intersecting valleys,⁷ watered by springs and heavy rain from November to February

¹ Rawlinson.

² 2 Chron. xxxiii.

³ 1 Kings xviii. 27.

⁴ This is acknowledged in *Anc. Mons.* II. 477.

⁵ Smith’s *Concise Bible Dict.*, p. 391, ed. 1874.

⁶ *Ibid.*, Art. *Palestine*.

⁷ See Smith’s finely contoured map.

inclusive, and scorching heats from April to September. Even the inhabitable portions of the country could only support the very sparsest population, and I speak after having marched over it, and also a considerable portion of the rest of the world. In India we should look upon it as a very poor province; in some respects very like the hilly tracts of Mewār or Odeypoor¹ in Rajpootana, but in extent, population, and wealth, it is less than that small principality.

The chief importance of Palestine in ancient history was due to its lying on the high road between the great kingdoms of Egypt, Babylon, and Asyria, and as giving the Arabs a hiding and abiding place which they—Jews included—could not obtain if they ventured out on the plains south and east. The “holes” and fastnesses of the hills were their safeguards, and as they assure us, very much used indeed.² The Jewish strip is divided into Samaria as a centre, with Galilee north and Judea south, giving to the two former 8-10ths, and the latter 2-10ths, that is, two tribes; so that the Judean area would be about $\frac{5600 \times 2}{10} = 1120$ square miles, against the $\frac{5600 \times 8}{10} = 4480$ to the latter, and the population would also be somewhat in this proportion,³ for the extreme barrenness of all the country south and east or Jerusalem would be in some degree made up for by this town being perhaps a little larger than thoe in the north.⁴

We are thus prepared to state the population of the entire land in terms of its area, as was done for the Judean capital, and with equally startling results. The whole Turkish empire yields at present less than twenty-four persons to the square mile, and in the wild and warring area we are here concerned with, we may safely say that there were less than twenty per square mile, of which half were female, and one-third of the other half, children and feeble persons unable to take the field, whether for war or agriculture. The result is disastrous to much biblical matter, and *far reaching*; upsetting the mighty armies of Joshua and the Judges, no less than those of David and Solomon, who are thought for a few short years to have united the tribes; nay, the stern facts of figures destroy all the subsequently divided kings or petty chiefs who lasted down to the sixth century or so B.C., and show us that Jews have ever been insignificant in the extreme, especially when compared with the great peoples who generally ruled them, and far and wide around them.

The total population was probably about $5600 \times 20 =$	- - 112,000
Deduct one-half as females, - - - -	56,000
Do. one-third as males under fifteen, and over fifty, see Rawlinson's estimate ³ of the available male strength of Persia $\frac{56,000}{3} =$	18,670
	———— 74,670
Balance of males available from all the tribes for the purposes of government,	37,330

¹ Odeypore is about $150 \times 50 = 6500$ square miles, and probably three times as densely populated as Samaria and Judea. It is ruled by an independent but petty Prince, whom “Solomon in all his glory” could never have coped with.

² See 1 Sam. xiii. and xiv.

³ *Concise Bible Dict.*, p. 391, ed. 1874.

⁴ *Ibid.*

⁵ *Anc. Mons.*, IV. 201.

So that this paltry 30,000 to 40,000 is the very most which the twelve tribes, *united* under David, could (and only for these few years) bring to the front. In general, the tribes warred with one another, and with their neighbours, so that, for the purposes of foreign war, the Jewish race represented only two or three tribes *at a time*, or say, 10,000 able men. Thus one tribe—as, for example, Juda—would have only from 3000 to 4000 men in all, supposing every man left his fields and home to fight! while Assyrian armies not unusually numbered 100,000 to 200,000 men.¹ In the above statistics, also, we have taken a greater area than I think the tribes occupied.

PURITY OF CASTE.—In regard to their being “a peculiar people” if this means any special purity of blood or lineage, it is a complete delusion which all history dissipates. I have pointed out how all their conquerors mixed them again and again with others. The Assyrian monarchs of the seventh and eighth centuries acted precisely as Sargon said he did, so as to improve by immigration their western Satrapy; they “sent up upon the land colonists from Hamath, Babylon, Kooth, Sipara, and Iva,”² and these were all Arabs, or at least Shemites like themselves in blood, and differing little in language, so that the mixing in those days would be intimate and thorough. Deportations also took place, so it is folly to speak of “God’s holy and peculiar people” either as two tribes or twelve; and wonderful is the misdirected zeal which has endeavoured to find out “the ten lost tribes,” who, if any such ever existed, would be absorbed among their Arabian congeners—ever predominating from “Araby the Blest” to the ranges of Media and the Taurus. The Jews confess that only a few of their “brave men” ever returned from Mesopotamia, and this is not to be wondered at, seeing that again and again they were everywhere seized as slaves and captives and taken away to other lands, to build palaces or shrines, “draw water; or hew wood;” indeed the dwellers on the Syrian Highlands have ever been the product of all lands, from the Nile to the mountains of Persepolis. If Jews ever made head, as they affirm, under one David, who they state rose as a robber-chief to considerable power whilst Assyria rested after the energetic reign of conquest by Tiglath-Pileser I., it must have been but for a short time. The real rule of all these parts, when not under Egypt or Assyria, emanated Damascus-ways. The city of the goddess Rimon, and not Zion, was the real capital of the country. Phenicians cared only for their fertile sea-board and sea trade, and rarely interfered with the Highlanders unless disturbed. Even Jewish records state that in the beginning of the tenth century B.C., Rezin, king of Damascus, ruled over all the northern country, no doubt as much as he wished; for the barren crags about Jerusalem were never much sought after. His successor, Benhadad II. of Damascus, took all Judea for a short time; but we see from the campaign of Senakerib over all the lowlands, that as a rule the powerful kingdoms left alone the hilly tracts, just as Romans left alone Welshmen in England and Highlanders north of the Forth in Scotland; like the latter, Jews had barely garments to cover themselves, and lived, as

¹ *Anc. Mons.*, II. 502.

² *Talmud*, Bub in Keduschim. Latterly they adhered to their Caste.

already shown, amid the fastnesses of the land with not even agricultural tools or appliances.¹ Slaves, however, are the necessities of tyrants; and what with Assyrians, Babylonians, Egyptians, Seleukidæ, Greeks, Parthians, Arsakidæ, Sasanidæ, &c., the poor wretched Jews ever changed hands, were bullied and brow-beaten, until they were fiercely seized in the grip of Rome, and all but strangled and then cast aside. Under their Shemitic confreres—Mahomedans—they shared little better, being ruled with a rod of iron, or driven forth among “Kafers,” as the fanatics of the faith call the outside world. Poor slaves and outcasts! the “peculiar people” have at last proved good traders, and prefer, like wise men, all other lands to their own, notwithstanding their sentimental talk regarding it. Like us all, they prefer dwelling at peace and on equal terms with their neighbours. Neither war, administration, nor yet religion has ever been their forte, for although they have had a few pious writers who have left us some beautiful words and ideas—as which people have not? these were few and far between, and but little heeded in their own or adjacent times, as they piteously tell us. Sometimes these good Jews tried to urge their tribes by hope of reward, at other times to intimidate them by fearful cursings; all, however, that we admire in these writers, the people of their day clearly laughed at, or, at all events, never followed, but, on the contrary, adhered consistently to their *Betyls* and “Grove,” Ark, Serpent, Ephods, and Talismans, until advancing education and civilisation all around moved them too. Dire though the clash of nations in war be for a time, yet it is nature’s rude remedy, and upon the whole successful as regards the general advancement of a people. The arms and wars of Rome, nay, even of Gengis Kan, did good, and so did the vicissitudes of the Jews improve them. The Maccabees were better than David and all previous rulers, as the wise Hillel and pure minded Christ, were superior to all previous Jewish “prophets” and writers. But enough. To return to Assyria.

COMMUNITY OF GODS.—Esarhadon, like other kings, when he seized a country, took away the gods and set them up in his own land, with the usual ceremonies of baptism and reconsecration, on some occasions he was willing to give them back again for a “consideration,” which, he stated, must be closer union and a higher amount of tribute. “The holy people” were not free from this love for “strange gods,” or “gods of strangers,” probably inheriting this from their Arabian mother, for all Arabs stole gods, and Jews seized the gods of Mount Seir and Petra, &c. and “served them;” and Solomon seems to have collected all the gods from the Nile to the Euphrates, and placed them in the temple and holy mounts around his capital. History in cylinders, tablets and monuments, &c., would have been sure to tell us if there was any material difference betwixt the gods of all these divers nations. The *Betyls* of Jews and Phenicians conveyed the same idea as the *Noor-hags* of Sardinia, and “the black stone” or Heliogabalus of Emesa was but a form of that of Meka, as both still are of those in India, while Benares still boasts of the Apis, which weaker Egypt was compelled to suppress. The monarch of Persia could do there, twenty-one and a-half centuries ago, what all

¹ Sam. xiii., and elsewhere.

the power of Britain durst not presume to do this day in Benares, viz., stab a temple Apis; the great Persian, however, is believed to have perished for his sacrilegious deed. If the symbol of the Creative Father was so revered, not less so was the female energy. The Ishtar of Assyria was equally known and revered with the Isis of the Nile, and the Dea Syria of Hira on the Euphrates, and these had representatives in Askalon, on the Orontes, the Araxes, Oxus, and abundantly on the Tiber and every other European stream. Then indeed, and never since, at least not for the last eighteen hundred years, has the Western world known of unity of faith; before that time all used to pride themselves like Jews on their own special divinities, and seek no additional worshippers save those of blood. They seized each others gods, but only to punish or subdue a people, because these were what the conquered valued most; as when Asher-bani-pal determined to completely subdue Soosana, and render it a satrapy of his Babylonian vice-royalty, he carried away the gods of Soosa and put them into the temples of Babylon. Thus, though the monarch here produced unity, there was neither love, mercy, nor charity, which we have at last begun to value more than what is called "Religion."

It was quite understood that Amon of Egypt was fairly represented by Asher of Assyria, and that the faith of the Upper Tigris and Euphrates was as reasonably called Asherite, as that of the Nile was Amonite. In the seventh century B.C., the Assyrian monarch carried Egyptian Sphinxes into his country, but such placid-looking abstract deities did not suit the genius of the Assyrians, and we therefore hear nothing more about the Sphinx. Phenicians, the conquerors of the great ancient race we learn so much of as Aithiopians, delighted in the worship of Ba-al or Bel, and probably left this inheritance to Babylonians and their successors when driven from that land, though Shemites equally and faithfully clung to Bel till the Arabian Kalifs forbade them. To tell of ancient kings and their wars is to actually describe faiths and the progress of these; thus Asher-bani-pal, or "the Lingam, the son of the Lingam," or "Asher, the head of Lingam worshippers," warred, we are told, with Amon-Rad, King of Egypt, or the Lingam leader of the Nile; and we find him fighting with Ba-el, King of Tyre and Sidon and so on; each leader's name denoting a faith and its representative emblem; in fact, the king was only there to represent the emblem and continue the faith, and was bound to support all temples and ecclesiastics. So *Nebo-Pal-Ashir*, or *Nepoo-pal-esar* signifies *Nebo* or *Ninip*, the head of the Lingamites, "protects my Son," or "my Pal, the Asher," or male emblem worshippers. A Solo-phallic king was called *Bel-shazar*, or rather *Bel-Sar-asher*, which Bel we find occasionally is translated as "the Secret God," or "Guardian of the Secrets," while *Sar* is the Sun. *Ziri*, "the seed," is very often compounded, as in the kingly name, *Merudook-Shapik-ziri*, or *Am-ar-ut*, who "pours forth seed," or "produces offspring."¹

Esarhadon handed over, in 668 B.C., a prosperous and magnificent empire to his eldest son, Asher-bani-pal, the Sar-dana-palus of the Greeks, who still more increased

¹ *Anc. Mons.*, III. 529. *Trans. Soc. Bib. Arch.*, II. ii. 245. In Akadian, Nebo was *An-Ak*.

it, and raised Assyria to its zenith of dominion and glory. Like his predecessors, he marched all over Egypt and most of Arabia, and swept his southern borders clear of every opposing Arab tribe, from the Gulf of Petrea or Sea of Aka, to all round the head of the Persian Gulf. Neither his conquering father nor grandfather had attempted the complete reduction of Soosana, so Asherbanipal¹ set about this both by river and land, and in a very short time marched triumphantly through the capital, nay, the palaces and temples, and penetrating even into the "Holy of Holies," he removed from thence the national gods. The goddess Nana of Erek, which Elamites had taken and kept in their Shushan shrine ever since 1635, he seized and gave back to the delighted Babylonians; but he thus mortally offended the conquered, who not unreasonably claimed it as theirs, after holding it against all the powers of Kaldian and Babylonian kings for upwards of one thousand years.² He had also insulted the great national deity by gazing upon what "no man should see and live," so that, great and powerful as he was, his dominion, and the very name of Assyria, was doomed for ever in the eyes of Soosonians, and they have always been a powerful race, who, even when beaten, usually commanded their own term. Asher-bani-pal was not, however, one with whom they could attempt this; he marched through their vales and over their mountains, "leaving Elam a desert," although when they were in famine straits he fed them.

In Cilicia, this king raised Tarsus (which his grandfather, Senakerib, is said to have founded) to great wealth and importance, doubtless intending it to compete with Tyre in the rich trade of the Mediterranean coasts. He greatly restored the old capital of his kingdom—Sher-gat or Asher,—adding to its sacred shrine, called by him Sadi-Matuti, that is, I fancy, the goddess Sidi ($\Sigma\iota\delta\eta$) or Ceres, whom our ancestors were wont to worship, as will appear in my chapter on Koothites and Kelts. This monarch, like great Cesar, principally worshipped Ishtar or Venus, but he beautified the temples in the cities of Babylon, Nineveh, Haran, Arbela, and Tarbezi, as will be found duly recorded chronologically in my tables; but that for which we value Asherbanipal most is his diligent collection of tablets, originals and copies, in the great library at Kouyunjik, Nineveh, on which I have already dwelt at some length.

FALL OF ASSYRIA.—Asur-bani-pal appears to have passed peacefully away in 626 B.C., when the throne was occupied for a troublesome year or two by one Bel-zakar-iskun, of whom little is known, although he met bravely all the old king's enemies, of whom Psametikus of Egypt and Phraortes of Media. were the most formidable. The latter—sometimes called Deioke³—encountered Assyria in fair battle, but was defeated and slain, only, however, to be succeeded by his great son, Kuaxares, before whose valour, military genius and pertinacity, the old empire eventually fell, but not in this king's reign; it required a combination of the great powers, for the Assyrian

¹ [The print edition had "Esarhadon," this has been corrected as an obvious slip. — T.S.]

² Geo. Smith's *Assyria*, chap. xiv. [See also the Annals of Assurbanipal in *Records*, vol. i.]

³ Phraortes is probably a generic name, and denoting the faith of his people; P'ra or Bra, may be the generator, or Pur-Aur, the light or brightness of fire, or P'-ra, the mouth of the sun or oracle of the gods.

king had still a faithful and able general, Nabo-pal-asar, who reconquered and securely held all Babylonia, and was rewarded by being created king of Babylon. It is uncertain when Bel-zakir-iskun died, but he was succeeded by Asur-Ebil-ili, whom Greeks called Sarakas, a son of the great Asur-bani-pal, who saw the dread game played out, for now our historic clock chimes the fatal hour of "seventh century," and gives note of warning that the great empire which rose about 1270 B.C., must now prepare to die.¹ The electro-historic wave is about to burst over it from east and west, north, and south; surging multitudes, like welling-up waters, are everywhere preparing to pour forth—physically strong, though intellectually inferior to those in the centres of Assyrian civilisation; yet Assyria's day has gone, perhaps, because it had now no other role to play in the progress of mankind; like a plant it had reached its full maturity and was incapable of greater beauty or usefulness; and as mankind must advance, it was ruthlessly cut down to give place to others who, for long, were its inferiors.

ARYAN ASCENDANCY.—Aryan thought is now advancing on all sides. In the West a Pythagoras, and in the East a Boodha and Laotsi, are expressing the advancing views of great peoples. Aryan Zoroastrians, Medes and other non-Aryans, are now to be seen amalgamating with Armenian Magians, and these two—always independent, and in 634 somewhat powerful kingdoms, then make their first essay against the Lion of Assyria, though, as already stated, not at first successfully. The Medes, however, under Kuaxeres, returned to the contest, and succeeded in defeating the Assyrians and investing Nineveh. But the Skuthians caused the siege to be raised, for, descending in clouds through Media and Armenia, they soon covered all the lands of the Assyrian Empire, except Egypt whose king, Psametikus, met them at Askalon in Syria, and by open force or craft, or both, turned the wave north, when it spread itself out over Southern Europe. Let us pause a little over these waves of northern immigrants, for they are the parents of Europe, and more immediately important to us than even the early western empires.

Mr Rawlinson thinks the Skuthic invasions occurred like "a species of fatality, a law whose workings we cannot trace. . . . There issues, from time to time," he says, "out of the frozen bosom of the North, vast hordes of uncouth savages—brave, hungry, countless—who swarm into the fairer southern regions determinately, irresistibly, like locusts winging their flight into a green land. How such multitudes come to be propagated in countries where life is with difficulty sustained, we do not know; why the impulse suddenly seizes them to quit their old haunts, and move steadily in a given direction, we cannot say; but we see that the phenomenon is one of constant recurrence, and we therefore now scarcely regard it as being curious and strange at all."² Of course it is a law, and it would be a miracle if

¹ The rise of Empire was	1273	By the " <i>Historic clock</i> " I mean the recurring cycles
Fall of Nineveh,	607	denoted by broad <i>pale Bands</i> which traverse the chart
	—	every 600 to 700 years.
Duration	666	² Anc. Mons., I. 508.

the pent-up productive energy of the great Central Asian races did not seek an outlet. If Great Britain sends abroad, as she probably does, nearly an eighth of a million annually, why should we not expect the rich vales of the Oxus, Jaxartes, and Danube to send a million or two every hundred years or so to their south and west in quest of "fresh fields and pastures new." It is said that the emigration from Germany alone during the five years ending 1873, has been upwards of one million, or at the annual rate of 200,000, while from the United Kingdom in 1875, 150,000 persons went to New York; from Ireland alone, between 1st May 1851 and 31st December 1875, upwards of 2,377,391 souls emigrated, or very nearly at the enormous average of 100,000 annually for twenty-four and a-half years. In some years the figures rose as high as 150,000, 170,000, and once even to 190,322 from this one small island.¹

The superfluous populations of early time could not as now set out in small bands for fear of being cut to pieces, nor could they settle anywhere unless they clove a path for themselves by the sword; they therefore, when pressed for room or driven onwards by others, acted like locusts, migrating in crowds and destroying all before them. They had to consider well their warlike arrangements, and select wise and warrior chiefs—great generals like Gengis Kan. They went forth with no idea of showing mercy to any other races and certainly not to those whose lands they desired to possess, for their object was to destroy and dispossess others of their just rights and properties as Jahveh told his "chosen people" to do. Their going forth therefore meant blood, fire, and desolation, and no quarter, and in such way went forth those we call Kuklops, Koothites, Hamites, Sakæ, Kymri, etc., and before them unknown Turanian races and those Skuthic hordes whose movements we are considering. In Europe those whom we call Kelts, Goths, etc., settled, mixing with Avurs, Huns, Alans, Vandals, Gatæ, Lombards, Bulgarians, etc., as had Etruskans, Ambrians, Oskans of the Turanian family done before them.

SKUTHIA.—All peoples have so emigrated in great hordes at some stage of their existence, and historians merely speak of the horrors of Skuthic invasions, because this is the earliest true historic experience of such, our limited vision has yet embraced. We know a good deal regarding Skuthic migrations into Europe and the Panjab about the 6th and 7th centuries B.C., something of that of the seventeenth and eighteenth centuries B.C., and a very little as to another great move about the twenty-fourth century B.C. The wave of 630 B.C. utterly desolated Asyria. These Skuths found, says Rawlinson, Iberia and Media a garden and left behind them, in their passage southwards, a howling wilderness; it was they, under the name of Kymri or Kelts, who desolated Lydia, and, says Herodotus, made themselves at this time masters of the whole of Western Asia, from the Caucasus to the borders of Egypt. In the course of a few years the civilised nations got rid of the savages, who settled down as vassals, or submitted to be located in particular provinces or townships, as in the case of the Sakrsine of Armenia, Skuthopolis of Syria, and many places bordering on Hindostan.

¹ London *Times*, Jan. 13, 1876. More exactly, 149,762. Do., Jan. 18, 1876.

These cyclic waves became later the cause of religious changes; as in the seventh century B.C., and again with Romans, Persians, and Boodhists, and about the time of Christ. Seven centuries A.C. we had the terrific Shemitic cycle, led by Moslem propagandists, and again five to six centuries, after that, much disturbance in European thought, and in the East the great Mongol tide led by Gengis Kan, and after him by Kablai Kan. These waves divide the twenty-four centuries b.c., and the twelve centuries A.C., into six pretty equal parts, and are marked by broad pale bands in my Chart.

The Skuthians, we are told, travelled and fought in clans, all subject to one royal tribe corresponding to the "Golden Horde" of the Mongols; they had kings who ruled by hereditary rights; and though many ruled, yet the supreme power was always lodged in the hands of a single man.¹ When known to history these wild Nomads worshipped, as we should anticipate, "the sun, moon, fire, earth, air, and water," and also Herakles as representative creating man, in fact Asher or Mahadeva, for Herodotus means by Herakles him of Phenicia, whose symbol was a pillar, or more commonly and grossly a phallus; as warriors, however, the Skuthians worshipped the naked sword, just as an illiterate lancer of the east does his lance. "The Father of History" says, in regard to the religion of the Skuthians, that each district had a raised altar or place of worship and sacrifice, being an heap of fagots three stades in length and breadth, vertical on three sides, but sloped down on the other as an approach.² On this particular pile was built a platform, which received yearly one hundred and fifty waggon-loads of fagots. Each tribe here affixed a scimitar or sword, and sacrificed at its base horses and cattle, or if any prisoners of war were available, "each tribe cut one man's throat, and poured the blood over the scimitar, when the body was hacked to pieces, and thrown about."

The *Adam* of the Skuthians, according to Herodotus,³ was called *Targitaus*—the offspring of Zeus, and a river goddess Borystenes, so that here too we have the old faith of all nations, viz., in Sun or Fire, and Water or Salacia. Targitaus had three sons, Lip-oxais, Ap-oxais, and Kol-oxais; we should much like to know what *Lip*, *Ap*, and *Kol* mean. Heaven gave these children a yoke, an axe, and a golden bowl, but only the younger Kol seems to have used these freely, and so taught his people to be agriculturalists.

Vesta—no doubt the golden bowl, was the favourite Skuthian goddess; after her came Jupiter, and his wife the earth; then Apollo, Venus-Ourania; then Herakles and

¹ *Anc. Mons.* II. 512.

² Herodotus, IV. 62. If the stade = 200 yards, this Skuthic altar must have been a huge pile, say 1200 yards, and this even if Herodotus means only the circumference. The mounds of all these peoples were huge; the circuit of some mounds was as follows:—

Nineveh = 1900 yards.

Perseopolis = 1526 „

Soosa = 1333 „

Kouyoonjik = 2000 „

Nimrood = 1900 „

³ Herodotus IV. 5.

Mars to which “the Royal Skythians” added Neptune. The Skythian names for these were:

Vesta	=	Tabiti.	Earth	=	Apia or Mapia.
Jupiter	=	Papeus.	Apollo	=	Etosyras.
Venus-Urania	=	Artimpasa.	Neptune	=	Thamimasades.

Only to Mars did they erect images, altars, and temples.¹ They had diviners with rods, like Moses and the Egyptians, whose fiat was life or death, and they sternly prohibited all drunken festivals in honour of Bacchus.² Among this people, then, we find exactly the faiths and practices which we would expect in the fathers of the great races who, in India and all Western Asia. and Southern Europe, soon grew into mighty peoples, subduing all before them, and mostly replacing the aborigines; to them we have the faiths of Europe and innumerable existing practices.

Papeus and Apia (probably *Pa* and *Ma*) were the Phallic parents of the race, and Vesta was that fire which produced their great Apollo and unlovely Venus. To her some tribes offered up human beings, as in the case of Iphigenia.³ From the earliest pre-historic times, then, we find such faiths and peoples increasing and bearing full sway all through Central Asia, and ever and anon piercing into the south and west through the vast natural barriers which in vain confined them to the high plains or rolling steppes of their great primitive continent, and spreading in a mighty and at first desolating flood over quieter and less energetic nations.

The same author who describes the Phallic faiths of these races, also tells us of the vast extent of their kingdoms and power. They spread, he says, from the Carpathian Mountains, in Central Europe, to away over all Baktra; so that here from unknown times, to the time of the Median monarchy, we find our second faith bearing undoubted sway. Herodotus adds, that after pouring in cloudy masses during the seventh century b.c. through Iberia and Media, they then overran and held for twenty-eight years the whole of Western Asia from the Caucasus to the borders of Egypt.⁴ This extensive southern Asiatic dominion, however, does not accord with what other peoples say of their role, and Herodotus is thus held to have given an exaggerated chronology. It seems as if Assyria had attempted to rebuild her cities; for Sarakas then erected a palace at Kāla, and restored the famous temple of Nebo, here called Bet-Sidda⁵ or the male Ceres. Kuaxares fought and repelled the Skuthian hordes of his day, after they had become weakened by division and constant warfare, for his Median mountain strongholds no doubt escaped better than the old and rich cities and towns of the Assyrian empire, and it was only owing to the weakness and utter prostration of the people whom these Skuths had overrun, that Kuaxares was so easily able to march to empire; mountainous wild races do not suffer so much, nor take so long to recover as a settled monarchy.

¹ Herodotus, IV. 59

² *Ibid.*, IV. 79.

³ *Ibid.*, IV. 103.

⁴ *Ibid.*, I. 106, and IV. 1.

⁵ *Assyria*, by Geo. Smith; C. K. Society's vol., p. 188.

FALL OF ASYRIA.—On this occasion the Soosianians also sallied out on the weakened Lion, under a traitor to his king and country—the Assyrian general, *Nebo-pal-Asar*, sent to crush the Mede, sided with him, and the Soosianians thus marched against Nineveh with a force given variously at about four hundred thousand men. The descendant of Assur-bani-pal, however, appears still to have been a worthy scion of the great race; for Diodorus and Ctesias tell us that this enormous army was repulsed and routed, and that other two attacks were equally unsuccessful. For two years Sarakas kept the field, beating off all opponenents; but at last a Baktrian army joined the Mede, for the prize was an empire, and the loss annihilation. A night attack on the king finally proved successful, and the wearied-out monarch had to retire within his ramparts. Still he held out against all his enemies for two years more, and it was only after a three-years' siege, that in 607 B.C. he succumbed to an unuauually wet season, during which the river rose and swept away a considerable length of the city walls, when Sarakas retired with all his household into his palace, where, making a funeral pile, (alas! for the valuable libraries and treasures of art), he and his family mounted it and perished in the flames. It is undoubted that the empire would not have fallen with Sarakas, but for the great Skuthic movements of this period.

ASYRIAN CHARACTER.—I have thus sketched the history and faith of the Assyrians, and shown clearly that, like all the peoples of Western Asia, they were Solo-phallic worshippers, though not in a very gross and indecent manner. A few words here as to the general character of the people. Not only were they great in their ideas, but patient and laborious in working these out beyond any of their time. They cared, says Rawlinson, more for the useful than the ornamental, and the actual than the ideal. Architecture and sculpture were their favourite arts, and he was esteemed the greatest artist who was most true to history and fact in his delineations. Hence, if not always true to perspective light and shade, Assyrian sculpture is of the greatest value because laboriously zaccurate and true to nature. The empire which was now to succeed them was Aryan, but it was very different, rude, and short-lived.

ASYRIAN REVENUES.—Although no real divisions into Satrapies were known before the sixth century b.c.—a system first introduced by the Akaimenian Persian empire—yet, by going backwards, we may calculate by Satrapies the revenues of Assyria in its declining days, at about 2700 to 2800¹ talents, which, if wa value each at about £350, gives only £980,000, equal probably to £1,500,000 according to the present value of money;² but this, of course, was only tribute from very independent rulers towards a central imperial government. Each of the seven Satrapies provided its own “ways

¹ Cilicia, Talents	550	Assyria and Babylon, Talents,	1000
Syria, „	350	Half Media, „	225
Half Egypt „	350		—
Soosania „	300	Total, Talents,	2735

² In Bagster's *Comp. Bible, Introd.*, p. 88, the Syrian talent is said to be £342, 3s. 9d., and if so, the imperial quota would be under £900,000.

and means," and kept up its forces to the required standard. If they paid a tribute of one and a-half million, their own revenues may possibly have been sixteen to twenty times this.

MEDIA.—The Median. Empire, making a long truce with Babylon on its south, Lydia on its west, and Iran or Persia on its east, ruled, for the lifetime of an ordinary man, over no less than 500,000 square miles; its greatest length east and west being about 1300 miles, with an average width of about half this, and with a revenue from Satrapies even greater than Asyria had.¹ The Median nation, when first known to true history, had what is usually called the Magian faith, of which Fire was the outward and principal symbol; but its votaries venerated Air and Water, and loved Herakles or Mars, Varoona or Ouranos, and Venus, etc. They had no great objections to the Asyrian or Mesopotamian faiths, and seem to have pliantly accepted the sacred figures on all the palaces and temples of the old monarchies, although strictly conforming to the injunctions of their much feared Magian and magic-working priests, who had many mysterious and imposing rites in connection with holy rods, wands, Barsom twigs, etc., of which even we are not yet quite free.

Stern, rude, and hardy mountaineers as they were, they seem to have soon succumbed to the luxury of the courts and peoples whom they conquered. It is commonly said that the corruption of the priesthood, and the entire subordination of the people to them, was the principal cause why the nation was so short-lived, for they attained independence about 650, empire about 600, and by 560 the fiat had gone forth that Median or Armenian Magianism was to give way to something far greater—the second Book-faith of Man,

Long pent up in the vales and water-sheds of the Oxus, a mighty and a *spiritual* faith had developed itself, which many centuries before had silently permeated all the highlands of India. This faith had now created war and turmoil in all the valleys of the Ganges, and had also succeeded in firmly establishing itself in the ancient kingdom of Persia, there to break forth under a great general—the first of the Akaimenian dynasty of kings, who ruled all good Zoroastrians from his capital Pesargade. Now was Aryan, Median, and Shemitic Babylon and Asyria to stand and listen to something new. Great spiritual ideas had been everywhere heard of; Boodha, Laotzee, Confucius, Pythagoras, Thales, and thousands of followers had been everywhere preaching, and though kings, courtiers and warriors are seldom very attentive listeners to such matters at first, yet as the sixth century B.C. dawned, great multitudes had been moved, and kings were obliged to act. The father of Kuaxares may have felt the movement and been pushed down south in 634 by north Aryan pressure when he descended on Asyria, for we see that Phraortes and his son were pursued and passed over by Skuthian hordes, who for many years had both father and son in thrall. Eventually Kuaxares stemmed the fierce torrent, blotted out the old monarchy, consolidated his own, and

¹ *Anc. Mons.* III. 234.

then re-established that of Babylon. Yet both were to stand but for the lifetime of one man, and then give place to a stern, if not very pure Theism, a "Revealed book," and written faith, and such good tidings of love to all mankind as had never yet been spoken of to western nations. India and China¹ had bestirred themselves, and risen to much true advancement under such teaching as Western Asia was now to listen to, but this I will more particularly treat of under Zoroastrianism, the western form which Vedantism took. At present we must look a little more closely at our new conquerors—the Medes.

MEDIAN ORIGIN.—In our ignorance of ancient history, we are apt to fancy that the Medes only lived in the ninth century B.C., because we can only find Assyrians mentioning them then. Berosus tells us that the Medes conquered Babylon anterior to 2000 b.c., and that their monarchy there lasted for two hundred and twenty-four years. Now Berosus was a Kaldian, and therefore not likely to exaggerate in regard to the subjection of his race to a foreign yoke.

The tenth chapter of Genesis also speaks of the *Madai* in conjunction with Gomer, Magog, &c.; and those accepting this book as history will of course not object to the date given by Berosus. They must place these Madai prior to 1500 B.C., and thus allow that Medes were known to so obscure a person as a wandering Shemite of the Idumean desert—*Moises-osar-seph*, the Jewish priest. The Medes were thought by Bunsen to be one of the earliest races of men, and many writers trace them back to the twenty-third century b.c. In Arrian the name of a Mede or Persian is given as Ariook,² אַרְיוּק; and in Genesis we read that "Ariook (the lion-man) was king of Ellasar," אֵל-אֲשֵׁר, "the high oak," or people worshipping Asher (the tree Lingam) or *Ligneus penis* as a god. We know that a nation from high Media had ruled from the earliest times in ancient Kaldia; see the early parts of this chapter and my chronological table.

Rawlinson agrees that the Boorboors, who were driven out of Kaldia about the middle of the twenty-fifth century B.C., were Medes, but Moedæ or Mœtæ may have been a sort of generic name for various tribes—Aryan, but more probably Turanian—who dwelt north and north-west of Asia Minor³; for we have Mœdi of Thrace, &c. All that can therefore be said is, that we clearly hear of Medes from the twenty-third to the ninth century B.C., but I think we should err if we asserted that they then inhabited the sacred cradle of Zoroastrianism—the *Aryanem vaejo*—for I can find no trace of Zoroastrian faith, or even of a heresy from that religion, among them till the ascendancy of the Akaimenian Persian dynasty about the Year 560 B.C. So much for the unknown Mede. Now let us turn to Median Government.

MEDIAN RULE.—The Medes, at the time of conquering Assyria, were a rudely organised nation of hardy and vigorous mountaineers, apparently nomadic at first. The area of their country probably exceeded that of Great Britain and Ireland by one-fifth,

¹ I allude to Confucianism and Taoism, which combined are a form of Boodhism.

² *Anc. Mons.*, III. 161.

³ *Ibid.*, III. 162.

being roughly 600 by 25 = 150,000 square miles. The whole country was mountainous, some peaks rising to 15,000 and even 20,000 feet above sea level, while 2000 feet was a common elevation. They particularly worshipped their great Hermon, *El-Wad* or *El-Wand*, "the Hill of God," which was afterwards called *Deva-Vend*, equivalent to the Indian Sanskritists' *Maha-Deva*. Many circumstances show us that the new rulers were great adorers of mountains, worshipping most frequently in their presence. As soon as they came to Empire, they fixed upon the sacred site of *Ekbatāna* or *Eg*, perhaps *Agbatāna*, from Fire, popularly translated "the place of the High God." Persians call it *Tukt-i-Sulam*, or "throne of Salvation," a term they commonly apply to lofty or pyramidal and sacred hills.¹ The Medes selected *Northern Ekbatana*, of which the features as a holy city are noteworthy, and should be sketched to be understood. First, we have a great conical hill, at whose foot, but on the top of a circular *Omphe* or mound, lies a lake; adjoining this they placed the Palace of *Dei-ok-es*, or their King God, and clustering around these holy objects rose their great, prolific, and in many ways, peculiar city. All the country round they held sacred to *El Rhea*, calling it *Rhagiana*,² for *Rhea* was their name for *Beltis*, taken, it is said, from her sacred number 15. The Medes also made southern *Ekbatana* a great capital, for *Kuaxares* is said to have here built that gorgeous palace of Queen *Semiramis*, which his successors completed, but the ruins of which archeologists have long sought for in vain.

This Southern, or "Great Ekbatana," the head-quarters of the later empire,³ now called *Hamadan*, or "City of Fire," also adjoins a great *El-wend* or *El-wad*, a mountain some twelve miles long and rising in a gloriow peal to upwards of 10,000 feet high. Greeks called it *Orontes*, and on its southern base in the valley of the *Kerba*, a celebrated and holy river, there rises in pinnacled grandeur to some 1700 feet, the abrupt sculptured cliffs called *Behistoon*, but properly *Bagistān*,⁴ where the voluptuous queen is said to have erected her great *Lingam Pillar* and *Palace*. This was the "hill of Jove," says *Diodorus*, and the house of God, or *Beth-el*, said the *Shemitic Jew*,⁵ which shows us the nature of the *Jhavh* he alone knew of in these early days. Every neighbouring tribe and race had here a sacred mountain range, and a peculiarly sacred peak, as well as one or more select, conical and ovate hills, at which the tribes were required to meet and worship. The great *Hermon* of the northern Caucasian races was *El-burz* or *El-bruz*, just such another as *El-wad*, but the former attains an elevation of 18,000 feet, and as the chain of which it is the apex runs east and west, and terminates in a very holy manner with the western extremity in the *Euxine*, and the eastern in the *Caspian Sea*, it is more specially revered. On the rocky precipices which here fall in masses into the *Caspian*, mythology tells us *Prometheus*, the primeval man-maker, was chained, and this is the spot the *Sun* seems to rise from over the great

¹ *Tukt* = Throne, Peak, or Summit, and *Soolam*, "bliss" or "Salvation" as in *I-Er-Sulam*, *Jerusalem*, &c. The word is Akadian.

² *Anc. Mons.*, III. 14

³ *Ibid.*, III. 27.

⁴ From *Baga*, "God," and *Stan*, "place."

⁵ *Anc. Mons.*, III. 32.

chain, and here was the eagle which tormented the Titan deity. Elburz is also called Minghi-Tau, in which we may see a word equivalent to the Sanskrit *Mahi* or *Mahā*, "great," and in *Tau*, the great *Ta* of the Keltic races, and *Toth*, or Pillar God of Egypt.

MEDIAN CHARACTER.—The Medes initiated that great Aryan ascendancy which had long ere this extended from its homes on the Oxus and Jaxartes, to the farthest sea coast of India and Persia, and which was now to push aside Shemitic peoples, till Mahomedanism should rise and give union in arms and faith to its own peculiar race. The new rulers showed their weakness for luxury and sensuality from the very first; any number of wives was permitted, while less than five was considered incorrect, if not unlawful. Of course eunuchs abounded and rose to great power, while art and the manly pursuits of the chase, which had ever distinguished the Assyrians, dwindled and decayed. Few specimens of sculpture remain as monuments of the Median empire, except perhaps winged genii, and some clumsy bulls and lions, showing us, as already said, that these symbols of Assyrian faith were revered by the Medes, as we should expect. It is, however, asserted by Strabo that Medes were not deficient in literature, and that the famous Persian educational system was wholly copied from Media.¹ The Jewish writers of the books attributed to Daniel and Esther allude to Median literature; and we may almost be sure that much of what has come down to us in the shape of Magian lore, was first created by the Medes. History, however, whether that derived from Jewish or from other writings, is here in all respects most defective; the destruction of the great libraries of Assyria, and consequent scattering of the sage *literateurs* of the whole civilized world, produced a dead blank, which it took several generations to repair, and this lasted down to the time of Darius. The darkness or silence is here indeed so great that many have even doubted if such a person as Cyrus ever really existed; yet that he "was a real man, an historical character, whose flesh and bone no sublimating process will destroy," we can now prove; though we cannot speak so certainly in regard to his grandfather, known as Astyages, whom report says he slew in order to secure his throne. Our great philologist has here satisfied himself, though he does not make it very clear, unless we remember that a thousand years after Cyrus, Moses of Korene gathered up the stories regarding one Zohad, in a way which confirms other known matter.² Thus we learn that the serpent-king whom Vedic Aryans conquered, was hown as *Ahi* or *Ahee*, while the conqueror was *Trita*; and we read in very ancient Zend writings that their great ancestor Thraetana or Feridun slew this Azhi, otherwise called *Ashi-dahaka*, or shortly, *Zo-hak*, of which "*Astyages*" is but a corrupt "Persian form." Thus Cyrus or *Kur-esh* signifies that a solar prince (for Cyrus means "Sun," or leader of Solarites), slew, as other stories assure us is the case, about 559 B.C., one Astyages, and founded a purer faith. *Astyages* although in those times a not uncommon name, may merely mean an

¹ *Anc. Mons.*, III. 80.

² Consult on all of this M. Müller's *Chips*, I. 102, 179; II. 172.

enemy of Cyrus, or of the Zoroastrian form of faith of which he was the type and leader. Though abhorring all connection with Ahee, or Serpent faiths, yet like Medes he was an undoubted Solar-Fire worshipper, and would oppose all followers of *Astyages* as both East and West Aryans used clearly to call the serpent races they ejected. Whether the Eastern or Western tale was the earlier we know not, but most probably the former.

MEDIAN FAITH.—I have no doubt that Medes at one time worshipped Serpents, but when here known to us, they were clearly adorers of the great elements as the Earth, Water, and occasionally Air, but especially Fire, as the most subtle, ethereal, incomprehensible and powerful agent. They were averse to all temples or personification of the material things, or of Ormazd. Like our Parsee fellow subjects, they never allowed their hearth fires to be extinguished, nor would they even blow out any ordinary fire or candle; in Magian days, he who did so forfeited his life.

We still see the remains—some very perfect—of the lonely Fire towers, which Greeks called *Puraitheia*, amidst the lofty hills of Armenia, Azerbaijan, Koordistan, and Looristan, some of which were *Dakmas*, or “Towers of Silence,” having gratings for roofs, through which the bones fell when the body was destroyed. Some Medes offered animal, if not human sacrifices, though nought but the blood might be presented to the Fire, and nothing that was not formally and solemnly consecrated by the Magi, and with hymns to the Sun, just as is described by Jews in the sixth century or later, when the unknown author of *Leviticus* wrote. Only the Magus could hold the sacred Barsom,¹ and pour out before the Lord the oil, the milk, and the honey. The Fire-God was called *At-Ar*, which may be *Ag-Ar*, or “the God Ag,” and the root of our word Altar, Irish *Al-toir*, Welsh *Allor*, or *All-awr*, “the stone of adoration,” or *All-Arah*,² because stones were the things first *ad-radh*, or adored. From *A-tar*, the Median sacred fire, we have the great ritual portion of the *Zenda-Vesta* called the *Atarvan* or *Atravan*.

The Magian priest was a most pompous and gorgeously arrayed person; his office was hereditary; he was called “the priest of the Most High God,” and his power and importance were tremendous; he always walked in procession to his *Pyretheia*, says Rawlinson, with “a lofty air, stately dress and entourage of ceremonial magnificence, clad in white robes, and bearing on his head a tall felt cap,”³ which Herodotus calls a tiara, with long streaming lappets. Such would, of course, vastly impress rude and credulous races, and had no doubt often been seen by the captive Hebrews, which may have induced those of them who returned from eastern captivity about the 4th and 5th centuries B.C., to imitate these Magi, and assert that forms, rites, and laws coming from such an ancient and saintly race, were divine; for we observe that the writers of *Genesis* acknowledged *Melok-Zedek* to be a priest or the Most High God,⁴ and this

¹ Described as a bundle of tamarisk twigs.

³ *Anc. Mons.*, III., 126. Herodotus, I. 132. See

² *The Druids, Ireland*, by Rev. R. Smiddy, Fig. 207, p. 77, as to his costume and insignia.
p. 28.

⁴ Gen. xiv. 18.

reverence clearly continued up to gospel days when the Magi are brought upon the scene to confirm the Godship of Christ, because the saintly "*Zoradascht*"¹ is said to have prophesied this.

It seems probable that at first the Magi were only one of the first six Median tribes who, making Fire their special deity, became eventually to the others the priests of this faith. They are, of course very ancient, being known all over the East and West, and as prominently in ancient Ireland as Iran; they are twice named in the Zenda Vesta as *Maga* or *Magava*, and in very ancient cuniform inscription on rocks as *Magush*, from which the Greeks are held to have got their term *Magos*.² The cuniform inscriptions, however, of Armenia, Azerbaijan, Elymais, and Baga-stan (Behistoon) tell us that Ormazd was the god of the Aryans as well as the Medes, which makes some authors consider that the latter were Turanians,³ as no doubt were the early races of Media and Parthia.

The Median language, M. Jules Oppert contends, was Turanian, and this he endeavours to prove from the names of the kings of Media given by Herodotus, Ctesias, and the arrow-headed inscriptions. Herodotus, he thinks, has given us the real names, whilst Ctesias has translated the meaning of them into Persian. The Medes early and closely allied themselves with these very independent Swiss-like mountaineers—the Armenians, a people of three tribes or kingdoms who always united in the presence of a common foe, and as such persistently and successfully maintained their independence against all the powers of Assyria from the ninth century B.C., and united in bringing about the destruction of that Shemitic empire in the seventh century.

ARMENIA.—The Armenians consisted of the Nairi, Urarda (Oor-ar-di, Al-ar-od-ii, or people of Ararat), and the Mini, all of whom seem to have been known to the Egyptians of the eighteenth and nineteenth dynasties. The Nairi ruled over both banks of the Tigris from the mountains west of Lake Van, to Bir on the Euphrates; the Urarda—the strongest people—ruled north and east of the Nairi, on the Upper Euphrates, and probably on the Araxes; the Mini ruled the country south-east of the Urarda, and part of the Zagros;⁴ their capital was Van. Rawlinson calls these races "Turanians, or at any rate non-Aryan races," apparently from "their close connection with the Phrygians," and says that only under Persia do we hear them called *Armenians* or *Armenioi*, which seems to show that they had become Aryanized, but also that we must not draw these lines of philological demarcation too close, especially during the age we are here considering, nor extend them over all times.

The great God and Goddess of Armenia were HALDI or AL-DI, and Bagmasti, whom Sargon carried off with a vast treasure found in the shrine, in 714 B.C. So great was the grief of the Armenian king of *Ala-lat*—Ursa—at the sacrilege, that he at once ran himself through the body with his sword.⁵ The temple was on an Akro-polis in the

¹ *Gospel of Infancy*, III. 1.

² *Anc. Mons.*, III. 127, note.

³ *Ibid.*, p. 123.

⁴ *Sixth Mon.*, p. 126.

⁵ George Smith's *Assyria*, p. 102. *Soc. for Prom. Christ. Knowl.*

midst of the town of Muzazir, but on a high conical and steep hill as befitted the god's character. All *Ala-lat* or Ararat had long bowed before Al-di, which of course only signifies "the Most High God," that is Maha-Deva. The goddess, we observe, is the "*Bag*," bag or womb, and perhaps we may say the *Bagh* or "Garden of Delight." We see a similar name to the South—*Bag-istān*, but Bag-ma-sti is even more expressively "the place of the womb" or Mother Bag, whom India calls Bag-Vanu. It is possible that the *Sti* is merely the feminine affix, like *Di* or *Vi* in Eastern tongues. In Hebrew, *Du-d* is "a Basket" and "Beloved," and in ancient Cornish *Du* is "a God,"¹ but also a "Day," showing us that it is female as in Diana, a goddess very much worshipped, says Diodorus, in these parts. Persians are even said to be called after her as *Persea*,² and Orpheus calls her "Prothyroea—the gate-keeper of life." In his poem to his mythic son Musæus, he says:—

"Persian, unconquerable huntress, hail!
The world's key-bearer, never doomed to fail."

Doors, keys, and hunters or huntresses who never fail, have all one signification in this cult. But we are digressing.

Most authors err in trying to define too exactly the relative positions of early Magianism and Zoroastrianism, all of which are growths of my first great streams, and must ever remain conjoined, as I show in coloured bands down to very pure days, nor entirely separated even in the Parsi religion of to-day. In the period now under consideration, we cannot even eliminate from Magianism the Skuthic divining rods. By means of Barsom or willow wands these priests blessed or cursed, prophesied, and performed all manner of miracles, of which we have still a very mild remnant in the Cornish hazel wand,³ and in many parts of Asia. In ancient days Medes vied with Egyptians, and Jews imitated all, in the rods of Moses and Aaron as well as in the times of Hosea and Ezekiel, who, in the seventh and sixth centuries B.C., say that their tribe "ask counsel at their stocks, and that their staffs declare it unto them." Even though the statement of Westergaard be established, that the Magi in the time of Darius were not the priests of Ormazd, and that "Zoroastrianism early underwent some modification owing to Magian influence,"—this does not affect my argument, that there were two phases of Aryan Sun and Fire faith, which powerfully manifested themselves among the first semi-civilized peoples of whom history speaks, both betokening the rising to a higher faith than mankind had yet reached.

MEDIAN WRITING.—This was cuniform, and like that of all Aryans, read from left to right, and this form the Persians adopted, but Mr. Rawlinson is of opinion that neither of these empires possessed a cursive or free form of writing even in the days of Darius. They usually wrote on parchment, and stamped important public decrees on rocks. The Zend is generally held to be an earlier and Bactrian dialect of the same language

¹ *Dumus* is "bush or grove" in Latin, and *Dux* a "leader;" in Welsh *Duw* is "God," *Dwv* "a bird," and *Du* black, which show us that the black God—Krishna, or dark Venus, was meant.

² See regarding this epithet, *Gyrald. Syntag.* II. 36.

³ See *Anthrop. Soc. Trans.*, April 1876.

as that of the Medes of Armenia, the latter being called the *Medo-Persee*, or Akaimenian, and the other the *Sogdo-Bactrian*. But these some consider as two stages of one language, or very close intermixing of Turanian and Shemitic tongues, for when the Medes first entered Armenia, if they brought with them a language of their own (Aryan Keltic?) they would, thinks Rawlinson, come upon a Turanian written dialect, and when they crossed the Zagros, they would meet with the cuniform Shemitic Assyrian, then also an old and well formed language.¹ Nevertheless they could not have changed much, for this would put them beyond the reach of the ancient Zend faith, and leave them without a written tongue up to the seventh century B.C., which it is absurd to suppose of any of the old empires. So far as we yet know, none of these peoples had any permanently recorded faith prior to this, though using more or less written rituals, they prayed to and praised all the powers of nature, in sacred hymns and liturgies, and depicted her fertile energies in all the expressive forms of animal life, this more especially for the culture of those who could neither read nor follow readers and reciters. The Book Revelation or writings then about to burst on Western Asia must as yet have been known only to pious denizens of the Caucasian, Hyrkanian, or high Baktrian Alps, who there spent their lone lives as Boodhist-like ascetics still do, conning these over and over, writing and re-writing, altering and amending in solitary dens and caves, apart from the busy world which was now, however, to fight for every word of these, as if direct gifts from heaven to a lost world.

Till the written system of Zoroastrianism dawned, the faith of all the West was clearly that of the primitive races—those ancient Aithiopians or Kooths, Kuklopes, Kissians, or Soosians, &c., who ruled all the valleys of the old world rivers, till Shemites drove them from these to the north, east, and west.² These Koothites were the real founders of art and civilization—the traditional Memnonites who built that palace to Memnon between the two arms of the Kosapes, and who even in the thirteenth century b.c. were able to send a force to the assistance of Troy, the then western capital of the race. All Syria, the land of the *Philistini*, or, as Herodotus calls the great Aryan or Turanian peoples there, the *Palaistini*,³ was usually ruled by Egypt, and was so from the thirteenth to the fifteenth century B.C., says Rawlinson; though probably if we knew all the facts, it might turn out that the *Palaistini* were but the Phenicians who ruled over all the coasts of Asia Minor, and had also given rulers to the Delta of the Nile; anyhow, there was then, in all these western regions, an element of Aryan and Turanian social and political advancement, antagonistic to that Shemitic ascendancy which, welling up from its cradle lands in Arabia, had then seized and was now to hold the central Western States till the advent of the Zoroastrian Aryans.

It was long before the fifteenth century B.C. that Sanskrit Aryans were Vedantists

¹ *Anc. Mons.*, III. 151.

³ Palestine, says Rawlinson, is etymologically the

² See on this subject generally *Anc. Mons.*, III. 241, &c. country of the Philestines.

and had descended on India, and the sister faith and language (Vedanto-Zend?) must have been therefore maturing in or about Bactria centuries before this. Perhaps it remained as the conservative parent ever and again throwing off various shoots, now Vedantists then Boodhists, Pythagoreans, Essenes, and other ascetics, till the seventh century B.C., when it began itself bodily to forsake its northern central homes. This is perhaps the general belief of scholars, though I cannot say it is mine, as I see no reason why Zoroastrianism should not have been born where it grew into so goodly a tree. All the elements were there; Sun, Fire, ceremonials, rituals of all kinds, and great hierarchies, from the mysterious, solemn. and long-robed Babylonian of the Delta (p. 77, Fig. 207-ix), to the gorgeous and pompous Magian of Media, and the little imitators of these, the Levitical officials on the Syrian hills. The philosophies which preceded Boodhism and awakened the East in the religious Sakya Mooni, and the West in men like Pythagoras and Thales, had then too dawned, and many leading ones were already acting on the religious minds around them, causing these to worship God, or such ideas of a great Creator, personal or abstract, as each could realise.

XALMOXIS.—We read of a Skythian hermit, Zal-moxis, who had much in common with, but lacked the genius and that restless. energy of a Confucius, Boodha and Christ, yet he lived widely known and cared for, in the solitudes of Mount Kaszon, by its forest stream on the borders of Transylvania and Moldavia. He was the Boodha of the Keltic tribes of the Ister, and, say Herodotus and Strabo, preached the eternal existence of the soul and forbade the taking of any life. He had renounced the world and the things of time, or in Thracian language had taken “the skin of the bear,” and lived, like it, in a dismal cave and a “howling wilderness.” By many he was called “a god,” but others said he was the prophet *Gebel-eizes* or the Incarnation of deity sent to save the lost world of the Getæ. Herodotus places his time long before Pythagoras, but others said he had been his disciple. If we knew more of the history of these times, we should probably find many such pious hermits “working out their own salvation” according to their lights, although the busy men of our days would say, wasting their time and opportunities, and shirking the duties and responsibilities which belong to us all; yet they, too, have filled no unimportant sphere in man’s civilization.

Thus, then, the times were ripe for the ushering in of Zendic faith and philosophies, and no need for miracles or an Incarnation to make such acceptable; truly there was everywhere room for improvement. The nations had hitherto only bowed down and revered the Gods or Energies of Fertility, or “the Reproductive Principle,” which some able men had now wisely begun to term *fœdissimum omnium institutum*, and to denounce in such veiled language as they alone could presume to use and live. They hinted that both the principles and practice of all the faiths of earth were infamous and horrible; that it was both cruel and unnecessary to dedicate children to death, and wives and daughters to prostitution¹ at the fanes of the sexual gods, yet the masses heard them not; the best ladies of the land continued for long ages after this to observe all the

¹ “*Ne virgines prostarent.*” See *Pent. by a Physician*, Part III., Scott’s series.

horrid rites, nor were men behind hand in the still viler practices of the *Kadeschim*—nowhere more rigidly adhered to than amidst Syrians in their so-called “Holy Land.” Solomon and his successors, with their serpent poles, groves; and phallic shafts were worthily represented in the north by the bull calves of Samaria; whilst Gaza, Askalon, Arabia Petrea, and Moab vied with Pharsalia, Samothracia, Lydia, and numerous Larissas from the Etruskan coasts to those of India, where Kātiwar boasted of its “Larice.” Romulus, too, proud of his new land, was at this time fixing his *Pala-tium* or *Pallis* on the Palatine, which the Rev. Mr. Smiddy assures us is a correct old Keltic word, from Fal, a “king,” and lios, a “house,” which makes this king Pallis, a Beth-El or *Maha Deva*;¹ but we must pas on, saying here a few words as to the short-lived Babylonian kingdom of fourscore and eight years.

BABYLONIAN CHARACTER.—This people of the sixth century B.C. must have been a rather intimate mixture of Aithiopians, Kaldians, Boorboors, Koothites, Aryans, and Shemites; of Arabs from the south and north-west, and of all the various tribes of Syria and other sea coasts. The people “were according to their lights a religious people,”² rearing vast palaces and temples to their gods, and sparing no labour or cost in adorning these. “The monarchs were devout worshippers,” and gave great personal attention to every feature of their faith. They called their children after their Gods, or gave them names expressing great depth of faith and religious feeling. Even the turbulent slaves of the nation confessed that at all their fetes and feasts their masters ever began by asking fervently for the blessings of the Gods, and with a rehearsal of their greatness and goodness. They were also, as a people, conspicuous for calmness, forethought, as well as honesty and truthfulness in their dealings.

Though two thousand years, and in times of little writing, had elapsed since history shows us Ur and Erech as great cities of an Aithiopian and possibly Turano-Kaldian kingdom, yet this new Babylonian empire of Nebukadnezar still held the same faiths. “The same gods were worshipped in the same temples and with the same rites, the same cosmogony was believed and taught, the same symbols were objects of religious regard, even the very dress of the priests remained unaltered, and could Urnkhe or Cheder-laomer have risen from the grave, and revisited the shrines wherein they sacrificed fourteen centuries earlier, they would have found but little to distinguish the ceremonies of their own day from those in vogue under the successors of Nabopolassar.”³ I need not therefore spend more time over the Babylonian religion of the fifth and sixth centuries B.C., having so fully described that of earlier days, but would caution reader of all historion of so-called Pagan nations, against the absurd idea that there was no advancement or progress during all those days. Advancement was not so rapid as in times when books freely circulate, for in the absence of books

¹ *Palas*, he says, “is an inflection or corruption of *Pallis* or *Fal-lis*,” but I suspect *Fal-leac* or “*Stone Fal*” and not Beth-El. The real meaning

the Lingam God—is the same. *The Druids, &c., of Ireland*, p. 64. Kelly, Dub., 1873.

² *Anc. Mons.*, III. 334.

³ *Ibid.*, III., 458.

the new generation has often laboriously to learn that which their predecessors knew, but had been unable to hand down to them. Nevertheless there is progress which our prejudices and ignorance often prevent our seeing, or if seen, appreciating. Babylonians and Assyrians, as well as Jews, made great advances during all this long period. Theism as well as a spirituality of mind sprang up, which we cannot distinguish in the earlier days. Babylonian Jews speak in the days of Nebukadnezar of an Almighty and Omniscient God whose works are truth,¹ and the Rev. Mr Rawlinson concedes that the reigning monarch was a pious man in his way, although he evidently thinks he ate grass. Yet he and all the wise or educated amongst his people “blessed the Most High (the Sun?), and praised and honoured Him who liveth for ever and ever, whose dominion is an everlasting dominion . . . who doeth according to his will in the army of heaven, and amongst the inhabitants of the earth.”² They clearly knew this “All Father Jah,” and recognised that all the gods of earth, and the images of them, were but representations to the uneducated of the “several phases of the Divine nature . . . the various names and titles of the Supreme designating his different attributes or the different spheres of his operations.”³

BABYLONIAN ECCLESIASTICS.—This people had also special seats of learning corresponding to our early universities, of which the most famous were Erech and Borsippa. The students were both diligent and talented, and not content merely to hand down the wisdom of their ancestors; their studies embraced “Astronomy, Astrology, History, Chronology, Grammar, Law and Natural Science.” The priesthood was a learned and powerful class, mostly hereditary, of high social as well as political status, and having ready access to their monarchs. With their wives and families they lived in sacred buildings adjoining the temples; they were scrupulously clean in their persons and dignified in their demeanour; and acted on very stringent laws as well regarding their public sacrifices, altars, penances, and offerings, as their purificatory rites. They regarded private cleanliness as exhibiting spiritual purity, and they might not touch any impure, loathsome, or dead thing; nay, they had to purify themselves even after sexual contact, as if God had made vile the holy tie which they had themselves sealed and proclaimed as of His binding. Yet, putting aside some such foolish and obstructive, if not unjust laws and rites; which no doubt the Jews borrowed—for nearly all their so-called Mosaic legislation is found here, the Babylonian priesthood were a wise, useful, and learned body,⁴ who aided probably as much as any other clerical bodies have done, towards the progress and conservation of the good of their time. Like all priests, they insisted on the necessity of their intervention between God and man; and used to lead the worshippers before the symbols of deity and intercede for them with uplifted hands, just as the Roman Catholic priest still places himself before the altar and face the symbols of his faith.

¹ Daniel iv. 33 to end.

³ Canon Rawlinson, *Anc. Mons.*, III. 460.

² This is common Akadian language, see *Trans.*

⁴ *Ibid.*, III. 443 or 434.

Soc. Bib. Arch., II. i. 50-60.

Whilst, however, we grant that Westerns of this period owe most of their faith, laws, and such civilised customs as they from time to time adopted, to the Shemitic kingdoms on their east, and these Shemites to more ancient Babylonians, who, we think, were the old Turanian or Aryan people early geographers locate east, and south, and west of all the known world, and especially at the mouth of the Euphrates, and term Aith-eopians or Ait-e-ops, yet we are not justified in saying that western culture owes more to the civilisations on the Euphrates than to India, and her pupils Greece and cognate nations. Culture and learning, even such as attained its zenith in Babylonia in the seventh and sixth centuries b.c., existed in India long ages before that, for her civilisation, religious learning and art had then been long famed over all the east, and she had very old monarchies with vast armies, fortresses, and an immense population which the poorly populated valleys of the Euphrates and Tigris, and wild mountains of Iran or Media, could not compare with. This was well known also here, for there was full shipping intercourse betwixt the ports of the Erythrean seas, and the mouths of the Narbada, for far more than “the gold of Ophir, peacocks and spices,” and there were also land-routes well known to all. It is yet to be proved that the alphabet and culture which Babylon elaborated, and in a sense excogitated, and the instruments or ingenious devices she invented for astronomical and other purposes, had not their roots in India or from Indian sources; for Turanians, if not some Aryans, were an old people occupying all Mesopotamia, and apparently southern India, one or two thousand years before the Shemitic ascendancy in Babylonia of the 16th century, and it was clearly the drivmg out of these race which spread abroad a bright wave of progress over all the west; while it was the surging back again about 500 B.C. of this wave, which swept away the less progressive Shemites who had fulfilled their *role*, at least for a time; for prolific Arabia—who had sent them up from her great desert breeding-grounds—had yet again and again a magnificent part to play in the culture and progress of the human race.

I will now close this long chapter with a short sketch of the rise and fall, faith and culture of the Parthian Empire, necessary in order that we may see how the various peoples of Western Asia came under the influence of Christianity. We have seen them pass through the varied stages of Phallic and Serpent worship up to Magian, Fire, and Sun faith, and then to the far loftier and spiritual ideas of Zoroastrianism; after it came the Greek Indifferentism of the Seleukidæ, which towards the middle of the third century B.C. had to yield all the heart of Westem Asia to other and very different rulers, the Arsakidæ of Parthia, though in the matter of faiths, they too were equally indifferent with the Greeks.

PARTHIAN

From small beginnings amidst the high and intricate mountain ranges S.E. of the Caspian sea, the tribes of Parthia proper became a great kingdom, then a powerful

nation, and finally an empire that held its own against the power of Rome for nearly three centuries, and effectually barred her Eastern extension wherever the waters of the Euphrates were gathered, whether in the highlands of Arnenia, or the plains about Palmyra. Pattilla was “not merely the sole rival which dared to stand up against Rome in the interval between b.c. 65 and 226 A.D., but was a rival falling in many respects very little below the great power whose glories have thrown them so much into the shade.”¹ Parthia granted greater liberty to her own subjects and foreigners than Rome did, and was equally wise and energetic in the management of her lands, trade, and manufactures. The foreign correspondence of the empire was well and strictly conducted in Greek; but Kaldi or Syro-Kaldi, such as Jews adopted after forgetting their original Kutho-Phenician tongue, was apparently the most common written language of the Parthians. All the official matters of the state were in writing, the revenue and other officers recieved all their orders in writing, and kept registers of all matters which came before them, whether of goods crossing frontiers, or strangers and citizens passing to and fro. In early times this was recorded on linen, but Pliny says that before his time they chiefly used papyrus, manufactured around Babylon. From Europe the people imported manufactures principally of metal, and exported textile fabrics of cotton, linen, and silk; their national banners were made of silk in the earliest period of their ascendancy.² The people were very tolerant of all religions, scrupulous observers of their word if once pledged; they looked upon the office of an ambassador as inviolable. They permitted all men to keep as many wives as they could afford, though she of the husband’s lineage was the head of the family; they do not appear to have given way to eunuch influence, but kept their women shut up and veiled in public. They were fond of conviviality, which they carried to some excess with music and dancing, but were always ready for the fray, and eagerly answered their monarch’s behest when told to arm and follow him. Every chief was answerable for his own contingent, which varied from one hundred and fifty to ten thousand men, mostly mounted on the small active horse of Persia. The sovereign was treated with divine honours, and worshipped after death as “Brother of the Sun Sun and Moon,” and tributaries were shocked if he condescended, in misfortune, to ask for aid. He personally decreed justice on important suits in a hall resplendent with solar imagery, and from whose vaulted and star-bespangled roof hung four golden wheels called “the tongues of the gods,” and which, doubtless, represented the four seasons, as did the monarch on his golden throne, the Sun.

During the dominion of the Akaimenians, Parthia accepted the Zoroastrian faith with its Ormazd, Ahriman, and Magianism, but when left to themselves, returned to Phallo-Tsabeanism, and the domestic worship of the Lares and Penates, or as Josephus calls these, “ἀφριδύματα τῶν θεῶν and σεβασματα,” and their worship “θεραπεια or θρησκεια,”³ i.e., they worshipped “emblems of God,” yes, of *Theos*, the god whom Jews and

¹ Rawlinson’s *Sixth Monarchy*, p. 427.

² Pliny, *Hist. Nat.*, xi. 23, xiii. 11, &c.

³ *Ant. Jud.*, xviii. 9-5. *Aphidrûmata ton Theon.*
[τῶν θεῶν means ‘of the Gods,’ plural.— T.S.]

Gentiles adored but whom Jews aver they had then ceased to worship in image form. Josephus says the Parthians carried them about (as his forefathers had done), and that the service offered to them was a real and true "worship."¹ All revered these domestic gods or Lares and Penates, and had a niche in their houses for them as Latins had.

The monarch had special tutelary genii, whom he invoked and often swore by, like the *Bagâha Vithiyâ* of the Persians.² In the early days of the nation, Magianism and "Elemental Worship" were principally in vogue; Fire was held sacred; and no one was permitted to pollute either earth or rivers with dead bodies, so these were exposed to be devoured sometimes by wild beasts, but generally by birds, as Parsis still direct; the bones being carefully collected, were solemnly deposited in tombs or cases. When the Magi fell into disrepute, cremation became common, but Fire-altars were still rigorously maintained. The Parthian rulers, however, put no religious restraints upon anyone, and hence Jews and Christians had their converts, whom we observe they gloried in, just as proselytizers do at the present day. Various Greek communities flourished, worshipping all the Olympian Pantheon. In spite, however, of all this, and the boast, though I fear devoid of much foundation, made by Eusebius, that Parthians had a large Christian body and a gospel among them in the first century, and listened to the ruling of an Edessan Church Council in 198, the Reverend historian of the *Ancient Monarchies* confesses, that neither "the manners nor customs" of the people were in any way affected thereby.³ Let us lightly skim through the political history of the kingdom and empire, for nations, like individuals, get or adopt their faiths very much from their circumstances.

PARTHIAN NAME, &c.—The balance of evidence, it is said, favours the Turanian origin of the original Parthian race. They are thought to have been a remnant of the old Turan tribe, who, it is customary, and I think with reason, to say once dominated over all the country from the Oxus to the Danube. About the time of the Macedonian conquest, these Turanians seem to have been scattered about in small communities, with a good deal of pure blood, in the highlands of Parthia proper; but their kinsmen are said to have been Etruskans, Huns, Bulgarians, Komans, the Galatians of Christian times, Basques, Usbegs, Kalmaks, Ouigurs, Eleuts, &c. Most ancient Kaldia was assuredly first peopled by such a stock, whose names bore close affinity to favourite Parthian compounds of Ak and Ak-es-geses; they often incorporated the Turanian name for god, Annap or Ana-ap, or Ana-Op, with other Parthian-like words. The holy books of Zoroastrianism do not class Parthians with their Aryan children. Although they name every race around the Parthian mountain-home, they only notice it as *Nisaya* or *Nisea*, said to mean "a wild, unpeopled, rugged space."⁴ The name is of great interest. The Greeks called *Parth* and *Parthi*, *Parthuêne* and *Parthuaio*, but they never met

¹ Gen. xxxi, 19, 30-35. The Eduth, Pot of Mana, and Urim and Thumim, &c.

² Josephus *Ant.*, xviii. 9-3, and see *Sixth Mon.*, last chapter, to which I am indebted for much of the above.

³ *Sixth Mon.*, p. 402.

⁴ *Ibid.*, p. 23. *Ana-Op*, denotes a Phallo-Ophite Faith. There was a city called Nisea or Nisus.

Parthians till 331 B.C., and could have known nothing really of them till about 502 B.C.¹ The usually suggested meanings seem to me worthless, for neither the situation, gods, nor religious symbols are embraced, which is contrary to universal ancient law. The race being essentially mountaineers, the people on the plains would naturally call them P'hāiris or Pha'hāries, from Pahār, the commonest term all over the east for a mountain; but the race themselves always "affect in their names the termination *Ak*," as in *Ars-ak-es*, *Sin-ak-es*, *Par-ak-es* (absurdly spelt Parrhace, &c.), *P'ra-at-ak-es*, &c., and as Canon Rawlinson shows, these words have a Turanian appearance, reminding us of "the Turanian root *annap*, 'god,' perhaps traceable in *Amm-inap-es*."² *Ak* is generally a more active form of *Sol* than *Ar*, so in Greek we have *Ak-on*, "a dart," *Ak-e*, "a point or edge;" in Latin, *Ac-us*, "a needle," and *Ac-uo*, "I sharpen," which, in the Hebrew, is applied to the mind, as *Ak*, "comprehension." The more ancient tongues, however, go back to the root idea, for in old Irish *Ac* is a "son" (Gaelic, *M-ac*); *Ac-ar*, "sharp;" *Ach't*, "a nail which catches or penetrates;" *Ach-a*, a mound;" *Ach-adh*, "a sacred enclosure." In Welsh we have much the same, only aspirated, *Hac* being "a cut or hack," and *Hacho* "penetrating."

No derivation of Parthia, Persis, etc., is satisfactory which puts aside a people's faith; and seeing this was here represented by Sun, Fire, and Phallic emblems, we must look for light to *Ur*, which is the same as *Ar*, and to *P*, the male or active form, and their interchangeable letters, as *B*, *V*, *F*, *e*, *a*, or *oo*, and *l* for *r*; all these with or without aspirates. This yields *P'ur* (not from the Greek for *Fire*, but its source, the oldest Kaldi, and *Pur* = *Par* = *Pal* = *P'Al* = *P'El* = *Bel* = *Bal* = *Ba-Al* = *Bol* = *Bull*; and with *P* and *oo*, the common Parthian words *P'ool* = *P'vool*, as in *Vool-o-ge-sis*, a common and kingly name amongst Parthians and very characteristic of "the primitive Babylonian, the Basque, and most Turanian tongues."³ Let us look at the various names for Fire, which indeed I should have mentioned in chapter IV., for we require to constantly bear such in mind in prosecuting our researches, and we must not limit our vision to one lingual class or family, and remember that Fire and Sun are often synonymous.

A.-S., Dan., Icel, and Sw., . . .	= <i>Fyr</i> .	Old Keltic, meaning also	} <i>I-on, I-or,</i> <i>Sun and The High God,</i> } <i>I-an, I-au.</i>
O. Sax., O. H. Ger.,	= <i>Fiur</i> .		
M. H. Ger.,	= <i>Viar</i> .	O. Keltic, the Western Sun,	= <i>Iar</i> .
N. H. Ger.,	= <i>Feur</i> .	Do. Eastern Sun, and	} = <i>Oir</i> .
French,	= <i>Feu</i> .	"beautiful," also <i>any</i>	
Dutch,	= <i>Vuur</i> .	<i>place to pray to,</i>	
Greek,	= <i>Pur</i> .	M. Keltic,	} = <i>Teas, Ain-teas, Tine,</i> <i>Teine, or Tinne.</i>
Hebrew,	= <i>Ur</i> .		
Kaldi-Akadian,	= <i>Ar, Ur, Sur</i> .	Do. probably "place of	} = <i>Ta-ain</i> .
Sanskrit,	= <i>Ag, Agni</i> .	Fire or God,"	
Latin,	= <i>Ignis</i> .	Do. Place or "Fire of Bel,"	= <i>Beal-tine</i> .
Æolian,	= <i>Iknos</i> .	A Well or Sacred Circle,	= <i>Ain</i> .
Persian Gipsies,	= <i>Aitk</i> .	Bel's Circle,	= <i>Beal-ain</i> .
English do.,	= <i>Jag</i> .	Fire-Cross,	= <i>Crois-tāra, Crann-tāra</i>

¹ Rawlinson's *Sixth Mon.*, p. 16.

² *Ibid.*, p. 23.

³ *Ibid.*

The common roots thus appear to be *Ur* or *Vr*, *Ar*, *Or*, etc., varied by initial *F*'s, *P*'s, and *I*'s. The term *Tine*, *Teine*, etc., now common among Kelts, is clearly one of these corruptions which very often occur in Faiths, viz., making the *abode*, ark, or circle of the god into a deity, and actually giving to it the god's name; as we notice in the case of the Jewish ark, which, though only a box in which to keep the *Eduth*, came to be actually worshipped as a representation of Jahveh himself. To this hour its memory is revered as the most sacred matter of Jewish faith, for it was a perfect symbol of Jahveh, whether with or without the *Eduth*! So the sacred circle or well—the *Ain*—in which the Kelt worshipped or saw his great deity *Ta*, *To*, *Tor*, or *Tot*, would naturally become the *Ta-ain*, or *Tinne*, just as *Ta-Or* is *Tor*—his Apollo, and *I-OR* or *I-ON*, his ancient "Pillar-god," reminding us of the *IER* or *HIER* after whom the holy cave and rock of Jerusalem were first named. We may change the *H* here to *F*; this being permissible and common. Thus the old Spanish word *Fijo*, formerly so written and pronounced, is in modern Spanish *Hijo* with a silent *h*¹ at least among the cultivated. Many similar examples might be given, especially amongst Basque, base Latin, or Romance dialects. The words *fathse* and *faisse*, so late as the thirteenth century A.C. used to be written *haitze*; and *ferriague*, *harriague*. But ancient people even added and omitted important initial consonants like *M*, *C*, and *K*, as well as *H*, before *Or* or *Orus*, writing this deity's name indifferently, *Cor*, *Chorus*, *Korus*, *Horus* or *Orus*, of which some learned writers just quoted give prominent cases, as in *Orfacao*, a place on the Arabian coast betwixt *Sohar* and *Masadam*, which Barretto makes *Cor-facan*, and we *Khor-fakan*. So *Ormara*, on the opposite coast of *Makran*, is also *Kormara*,² and as *r = l* the name is indifferently pronounced and written *Or-Malan* and *Khor-Malan*; so that *Hier*, or the god *IER*, may be *FIER*, our *Fire*, and also *I-EL*, or the *Pillar El-God*, before whom it was necessary for all pious Jews to worship or vow, and therefore to go to *I-EL-oo-Salim* to do so.

Hebrews, like Persians, commonly prefer harsh to liquid sounds, and have here hardened the *L* into *R*; but *Hielopolis* was no doubt as correct as *Hieropolis*, and *El-Opolis* possibly more so than either. To derive the name of the old Jebusite sacred rock and cave from the Greek *Hieros*, "sacred," is too palpably making the wish father of the thought; for Greeks only got an alphabet of twenty-four letters in 400 B.C., and had no influence whatever then in the Syrian Highlands. In the cuniform, Jerusalem, יְרוּשָׁלַיִם, (*I, r, oo, s, l, i, m*) would read *Ur-salima*,³ "the happy abode of *Ur*," which may be the Moon as well as *Fire* and *Light*, and very probably the former, as "The Grove" or *Yoni*. This indeed seems the meaning of *Ps. lxxii. 7*, where the city or its ruler is evidently alluded to, as that which is to give to the righteous "abundance of peace so long as the moon endureth"—*i.e.*, so long as the Moon or

¹ *Lon. Academy*, 5th Feb. 1876, p. 124; *Etymology of Bayonne*.

² *Academy*, 5th Feb. 1876, p. 119; *W. de Grey*

Birch, F.R.S.E.—Portuguese Indian matters, and *Sayce, Trans. Soc. Bib. Arch.*, III. ii., 472.

³ *Joshua x. 1, xii. 10; Judges i. 7, &c.* See also *Trans. Soc. Bib. Arch.*, III. ii., 363.

Fire capital stands. The letters I, R, U, or Iro, occur in many Syrian names, as in the old capital of *I r h u*, which we miscall Jericho. It is often written *Yaho* or *Yahoo*, יהו, the ancient name for the Canaanite god which Jews aspirated, adding ה, *h* or *he*. The root signification may lie in the Keltic Ar-ar, “adoration,” or Heb. ירא, or יראה (*Yare*, or *irah*), “fearing” or “reverencing.” The Jah or Yah יה is replaceable by אל, El or Al, and often is. Of course every place where Ier or El resided was sacred, and in all such places, ancient Kelts offered *Iad-ad* or adoration.¹ But this I-er is the great God *Ur* of the Akadians and favourite name for a city, varied, says the Rev. Mr Sayce, to *Eri*, *Uru*, and by the Shemites, when they made headway in the 16th C.B.C. to עיר *Oir*, *Eir*, etc., and by Assyrians to Alu for Uru.² Cities are, of course, called after their oldest and greatest god, and so we see that in Akadia, as in Jerusalem, there was an *Ier-polis*. Ier, Er, Eri, El, or Al, were most natural names for early Ethiopians to give to a holy rock, cave, and font, and they ruled all this land, says Mr. Sayce, quoting Pliny and others, from before the deluge, of which more hereafter; for we must return to the Parthians, who also, I think, got their name from their chief deities, just as did the Perses or Persians and the Pharisee worshippers on this rock of Moriah, or *Iave Ire* of Gen. xxii. 14.

The Assyrians do not seem to have known of Parthians as a nation or specific people, and as all then worshipped fire, this would not distinguish them if a mere religious sect. The Jewish records say nothing regarding them, but we read of them on the rocks of Bag-istān, and the sculptures of Nakshi-Roostam; they are stated to have revolted in the troubles following the death of the Pseudo-Smerdis, 521 B.C., as they had done, says Diodorus, under Median rule in the days of Kuaxares, 620 B.C.; this last statement being from Ctesias. Mr George Rawlinson rejects it. Their first contact with the West was said to be when they furnished a contingent for the great army of Xerxes in 480 B.C.

The most trustworthy old writers call the Parthians Skuths, not by descent or blood, but meaning by this a people who led an unsettled and wild nomadic life; and this the Parthians did. Even when, as monarchs, they ruled in Babylon, they constantly went out and lived in great camps on the plains, and individually they were said to eat and sleep on horseback.

The nation grew from small and apparently accidental causes. The Seleukid ruler who left the ruins of great Babylon with their pestilential surroundings and depressing appearances, tried to live in his own eponyme capital of Seleukia, opposite Ktesiphon on the Tigris, but felt this also ungenial to his Grecian upbringing, and—o fatal mistake!—which, as the rulers of India, we do well to bear in mind, when Simla and its pleasant mountain breezes entice us away from the sweltering cities of the plains and their teeming multitudes,—he went to fair Antioch on the Orontes, and allowed Dahe, Korasmia, and Baktria. to please themselves, provided they sent him a moderate tribute. From the court of the upstart Grecian Satrap, Diodotus, there went forth to these intrepid highlanders of Parthia, one Arsākes, a Baktrian—a man of some

¹ See Rev. R. Smiddy's *Druids*, &c., p. 248.

² *Trans. Soc. Bib. Arch.*, I. ii., p. 294, *et seq.*

effrontery, but no particular amount of brain-power or courage. He had been, it is said, offended with Diodotus, but it seems more probable that he saw a path for ambition in the supineness of the distant Seleukid, and a good ensample in the position of his own ruler, Diodotus—himself an adventurer. The great monarch seemed indifferent, content if but left to gaze in peace from the cool heights of the Orontes towards his distant Grecian home. This Arsakes soon rose, and ruthlessly slaughtered all who had helped him to power, and established in the secluded valley of Hekatompulos—the famous capital of these mountaineers, a sovereignty and dynasty which, from 250 B.C. to 226 A.C. ruled one of the richest, fairest, and most ancient habitats of our race.

Some say Arsakes was a Skuthian, who at the head of a body of Dahi horse established himself on the Okus—the valley separating northern Parthia from Korasmia, when Baktria declared independence, under the Satrap Diodotus, and this seems probable, seeing how closely and long these erratic and independent hill men clung to the dynasty, for etymologically Dahi and Parthi are likely to be connected; but we may never know the truth, and it is of little consequence. Arsakes I., as he is called, had but a short and troubled life, which terminated on a battlefield, in 247 B.C., when his brother, the real Arsakes—Tiridates, became the first king, under the title of Arsakes II. He rose at the same season as Ptolemy Euergetes of Egypt, nor neglected his opportunity. The distant Emperor, Seleukus II. (Kalinikus), was in 245 B.C. swept from his throne, and his eastern empire traversed from Antioch to Soosana by the energetic young Egyptian monarch. Fortunately art and literature were of more value in Ptolemy's eyes than Parthian lands, so he returned to his own land, content with all the art treasures he could discover, and Tiridates annexed Hyrkania. This was not, however, to be long borne, so Antiokus Kalinikus gathered together a sufficient force, and marched upon Parthia, in 237 B.C., but acknowledged Baktria as an ally. Tiridates had to fly to the Skuthic camps between the Oxus and Jaxartes, but only for a very short space, for he of Baktria died, and Arsakes II., returning with northern aid, met the great monarch in fair battle, and defeated him, and secured the foundation of Parthian independence and monarchy. In 214 B.C. his son Artabanus captured Ekbatana, and the heart of all Babylonia, but this again called forth the western monarch—this time Antiokus III., who has been surnamed “the great.” He advanced in the face of immense difficulties, and not only reached the Parthian capital in the defiles of the great Elbruz chain, but ascended the Hyrkanian range, fighting his way up close and rugged defiles to probably 5000 or 6000 feet, and winning a battle on the summit, but all this and more without effect, for he had to concede Parthian independence, and in return ask aid to reconquer Baktria. This, too, ended similarly. Antiokus left in 206 B.C., and Cis-Caspian territory was never more to be ruled by other than true Asiatics. Once more indeed was it attempted to recover the Asiatic empire. In the spring of 129 B.C., Antiokus Sidetes set out with an army of over 300,000 men, to win back, at least in part, the old Babylonian dominions, but

after warring all through that year, and very successfully, he and nearly all his army perished miserably in the following spring from a general uprising of the people, backed by the untiring energy of Phraates, King of Parthia, in the plains between Babylon and the Zagroo. No avenging force ever returned east, and the empire of the Seleukidi was lost for ever. Judea, long oppressed, revolted in the south, and Rome shortly after stepping in, the great Seleukid dynasty had to rest content with Cilicia and Syria proper, or the tract west of the Euphrates between Amanus and Palestine.¹

Phraates I. did all he could to pacify the fallen dynasty; he sent the body of Antiochus to Syria in a silver coffin, and allied the sinking house with that of the conquering Arsakes, but next year he himself perished in a sudden onslaught of Skuthians, combined with treachery on the part of some Greek mercenaries—the remnant of the Syrian army, whom, by kindly treatment, he thought he had won over. The cause of the Skuthian raid is said to have been the movement of a great central Asia-Turanian race, the *Yue-ki*, who were pushed forward by the *Hiong-nu*,² whom some say are Huns. This forced onwards the Su, who lived along the river Ili. They descended on Bactria, and the Yueki on Parthia; the occurrence confirms the statement as to six hundred years being the tidal periods of Skuthic overflows, for the last occurred, as we have seen, in 630, and caused the destruction of the Assyrian empire. It was these Saki who settled on the lands about the Helmand lake, and gave to them the name of Sakasteni, now modified to Seistān; a considerable portion of the Indus Valley, is designated after them Indo-Skuthia. Northern India is held to have partly ejected this people in 56 B.C., but the Jāts or Jits are supposed to be of this stock, or of the Massa-geti or “great Jits.”³

It is not necessary for the purposes of this work that I should here continue Parthian history, my object being merely to trace the rise of great nations, so far as these destroy, tolerate, nurse, or develop faiths. Parthia continued a powerful, and on the whole, a successful rival of Rome up to her decline, which arose from internal divisions, weakened no doubt by luxury and partial effeminacy, but also by several inroads, for which although she extracted the severest retribution on her invaders, yet striking as they did at the seat of her empire—Ktesiphon and Seleukia—they weakened her fatally in the eyes of a heterogeneous population consisting of groups of kingdoms. The last Roman invasion was headed by the cruel tyrant Caracalus, who, after sacking Babylonia on his return home by Arbela—that “sacred city of the dead,” where the Maha-Deva of the Shemitic world, great Seth or Set, is said to have been buried—excited the bitter wrath of the whole land by insulting and demolishing all the tombs he could find. This at last completely aroused and called forth the long-suffering but brave old monarch, Artabanus, who, assembling the whole forces of the declining monarchy, came upon the Roman army

¹ Rawlinson's *Sixth Mon.*, p. 105. Authority for all my history here will be found in this and other volumes there referred to.

² A Chinese official reported this to his government in 126 B.C. as the events of 139 B.C.

³ *Sixth Mon.*, p. 118.

near Nisibus, a few days after a Roman soldier had murdered the tyrant,¹ as he was visiting the temple of the Moon at Carrhæ (Kor-Rhea?). Macrinus, a pretorian prefect, who had assumed command, desired to treat, but Artabanus was too exacting and a battle commenced which lasted for three days, being the fiercest and best contested Rome and Parthia had ever fought. Rome was defeated and Macrinus fled, but Parthia was utterly exhausted, and Artabanus contented himself with one-and-a-half million sterling, and the restoration to Parthia of all the captives and booty Caracallus had carried off.

All this availed not, however, to save the tottering state; its course had run, and its days of usefulness had passed by. Conspiracy had gone too far, and among too many classes, and great Parthian leaders were committed to a new regime or had cherished hopes which could not now be restrained. Affections once alienated can rarely be recovered, and hence revolutionary ideas go on, even after every just demand has been conceded, and though the time and necessity for reform seems to have passed. The lesson is a solemn one to the rulers of India, and so important, that I cannot refrain from here quoting what the wise historian of the Sixth Monarchy writes on this Parthian crisis.²

“It is impossible at the present day to form any trustworthy estimate of the real value of those grounds of complaint which the Persians, in common doubtless with other subject races, thought that they had against the Parthian rule. We can well understand that the supremacy of any dominant race is irksome to the aliens who have to submit to it; but such information as we possess, fails to show us either anything seriously oppressive in the general system of the Parthian government, or any special grievance whereof the Persians had to complain. The Parthians were tolerant; they did not interfere with the religious prejudices of their subjects, or attempt to enforce uniformity of creed or worship. Their military system did not press heavily on the subject peoples, nor is there any reason to believe that the scale of their taxation was excessive. If we endeavour to form a distinct notion of the grievances under which the Persians suffered, they seem to have amounted to no more than this:—1. That high office, whether civil or military, were for the most part confined to those of Parthian blood, and not thrown open to Parthian subjects generally. 2. That the priests of the Persian religion were not held in any special honour, but placed merely on a par with the religious ministers of the other subjects races. 3. That no advantage in any respect was allowed to the Persians over the rest of the conquered peoples, notwithstanding that they had for so many years exercised supremacy over Western Asia, and given to the list of Asiatic worthies, such names as those of Cyrus and Darius Hystaspes.

On the whole, however, the historian is unable to find any satisfactory cause, and thinks that success was the principal justification, and that Persians acted on

“ The ancient rule, the good old plan,
That those shall take who have the power,
And those shall keep who can.”

Nevertheless it is clear that it was Parthian *tolerance* which was most hateful to the intolerant and dogmatic Persian, and the first result of Persian success was to enforce a rigid uniformity in religion, the enthronement of the priestly Magi, and a persecution, even to blood and sequestration of all the property, of every person who declined obedience to the precepts and doctrines of Zoroastrianism. The first movement in this direction was

¹ Julius Martialis: one of his guards murdered him on the 8th of April 217 A.C.

² *Op. Cit.*, p. 361. I am indebted to Canon Rawlinson for much of the foregoing.

made in 220 A.C. by Artaxerxes,¹ the tributary king of the Persians; and first of the great Sasanian race, and by 224 he had established the new Persian kingdom, and in two years more was the acknowledged sovereign of a nation and empire which played a very conspicuous part in the world's history for upwards of four and a quarter centuries. In 226 A.C. he fought a pitched battle with the Parthian emperor and slew him, and in a year or so more, blotted out the great Arsakid Empire, which had ruled western Asia and stemmed the continued assaults of Roman power, for nearly five centuries.

Long before its fall the Arsakidi, as before said, had courted ruin by internecine quarrels which had fettered all trade; and put a stop to such little love of letters and arts as they had fostered in more prosperous times. Greek literature and even language which then ruled the civilised world, had actually been forgotten, and clearly the empire's *role* had been played out. At no time had Parthians much to show in the way of art and architecture, but now they stopped all progress. The only ruin the race have to show us, is a strange half Serai (Inn) and half stable, within the once great city of Hatra or *El-Hadhr*, so called on account of its dedication to the Sun (El), for it had within its high and massive ramparts a wonderful temple to Sol. The walls were perfectly circular, of immense strength, faced with cut stone, and defended by a formidable ditch. Four gates pierced these, at the cardinal points, and all were defended by outworks of no mean strength, as Roman armies had good reason to know. The city lay in the centre of the Upper Doob or watershed, between the Tigris and Euphrates, about sixty miles south-west of Ninus. Beyond its so-called palace and temple ruins I can learn of no Parthian buildings of much interest. We can, however, get at the faith of the people when we seek them in their mountain homes, and I give here the drawing of a very graphic sculpture discovered by Baron de Bode in 1841,² which leaves us in no doubt as to the faith of Parthians, and I think also depicts to us the object of universal worship of all the races over which they ruled, from the sources of the Euphrates, Oxus, and the Indus, to at least so far as east longitude 74°.



Fig. 222.—PARTHIAN CHIEF MAGUS WORSHIPPING THE LINGAM CONE AND HAND—SIVA'S EMBLEM.

This important sculpture shows us that in Parthia proper, Lingam faith existed in full development down to three hundred years after Christ, and in those very cradle lands, where is devotees say it was first nursed and thrive, 3000 to 5000 B.C. From thence, that is to say, from the mountaina of Baktria and

¹ It may not be generally known that *Art* is *The Druids of Ireland*, by Rev. B. Smiddy, p. 68. an old Keltic term for "God" and "a Stone," as Kelly, Dublin.
² See *Sixth Mon.*, p. 393, given in larger size.

the valleys of the Oxus, it sent its Aryan worshippers to the homes of Turanians in Indiu and Kaldia, and of Shemites in Arabia and Syria; but in truth, this *faith was new to no people, at any period of their existence so far as I can trace.* Wherever fertility in animal or vegetable life was a thing sought for by men and women, there it co-existed with these natural aspirations, and to show my readers the universal dominance of the faith, I repeat here for comparison with the Magian Lingam, that of the Fijian one already given in Vol. 1.



Fig. 223.—FIJIAN PHALLI, OR SUN STONES.

Millions of our fellow-subjects are now adoring these objects, from the latest annexation of Her Majesty in the Polynesian group, to our oldest possession in the Karnatic. See what exact counterparts of each other these Magian and Fijian Lingams are, even to “the hangings,” which in Indian Sivaik *parlance* would be called serpent-streamers, but elsewhere the *posthe* or special seat of passion.¹ The Reverend author of the *Parthian*

Monarchy, though giving us the grossly adorned emblem, passes over its significance as denoting the faith of the people he is endeavouring to enlighten the public concerning, with the curt remark that it is a sculpture of a Magus “consecrating a sacred cippus, round which have been placed wreaths of chaplets!” There were groups of worshippers before this Magi and the Lingam, “fifteen arranged in two rows, one above the other all except the first of them standing . . . and the conical cap described by Strabo is very conspicuous;”² to which I add, of course, for they are worshipping the golden calf or cone, and it is ribbed and fluted as many such symbols are. This is the principal Parthian has-relief which seems to have been discovered. It was found “on an isolated mass of black rock near Teng-i-Saoulek in the Baktyari mountains.”

If those who write history do not inform their readers of the dearest objects of a nation’s faith, because these objects are immodest, they grievously mislead the public and lay the foundations of a mass of false literature which misleads most readers and commentators; for these do not as a rule go to the root of matters, when they think that capable and otherwise faithful writers have already done so. All historians should know what is meant when a high priest is shown standing with Siva’s open hand before a Phallus on an altar, and if alluded to at all, the truth should be clearly stated.

This sculpture is a matter of extreme importance, both intrinsically and as a key to other objects. It is clear that out of this “nature-worship” sprang Zoroastrianism and Magianism, and that neither of these purged out this element, till the Christian era was well advanced, for Fig. 222 belonged to the Hatra period, which city flourished down to 300 A.C.³ and probably to 360 A.C. Moreover, the sculpture is of still greater moment, when we are told by the historian of *Anc. Mons.* that of purely esthetic art—art, that

¹ These were doubtless “the hangings for the Grove” or *Ashera* of 2 Kings xxiii. 7.

² Strabo, XV. 3. Drawing from M. Flandin, *Voyage en Perse*, IV. Pl., 224-6.

³ Rawlinson’s *Sixth Mon.*, p. 373.

is, into which the idea of the useful does not enter at all—the Parthians appear scarcely to have had a notion. During the five centuries of their sway, they seem to have set up no more than some half-dozen bas-reliefs.¹ He refers to this as one of those where “the costume and appearance of the great hierarchs under the Parthians” seem indicated with accuracy.

As Mr. Rawlinson states, *Josephus appears perfectly familiar with this Parthian and Babylonian worship*, but he gives no countenance whatever to the Canon’s remark that they were “*ancestral*,” that is, connected with Ancestor-worship, or authority for the statement that “the main worship of the great mass of the people was concentrated upon ancestral images.” This is akin to the erroneous idea that all “Lares and Penates” were images of ancestors. We see in numerous figures exactly what the Penates are, and in this gem of Mr. Layard’s what one phase of Lares-worship consists of.² Josephus tells us these emblems were “the gods of the country,” not ancestors; he describes them as “*images of the Gods*, which it was the custom of that country for all to have and to worship in their own houses, and to carry along with them into a foreign land, agreeably to which custom of theirs” a Parthian wife who married a Jew, did precisely as Rachel did, viz., “carried her idols with her.”³ We see thus that from the days of Jacob and Rachel, aye, and long ages before even this mythic era, down far into Christian times, this faith and its customs never altered, and that the worship of all the ancient monarchies of Western Asia, and indeed of Europe, was precisely the same as it is to this day throughout India and over most of Asia.



Fig. 224.—WORSHIP OF YONI.

¹ *Sixth Mon.*, p. 388.

² [The design, while printed in a book on the archæology of Nineveh and Babylon (it was found in what is believed to have been the palace of Sennacherib), is Egyptian (the seated figure is generally identified as Harpocrates) and bears no inscription, so there is no clear reason, probably no reason at all, to connect it with the Roman cult of the *Lares*. — T.S.]

³ See pp. 131, 132, *ante*.

CHAPTER VIII.

FAITHS EXHIBITED BY WESTERN ABORIGINES, KUTHS, KUKLOPIANS, KELTS, &c.



Fig. 225.—EMBLEMS OF ANCIENT WORSHIP—SOUTHERN EUROPE—(GELL AND GANDY'S POMPEII).

BELIEVING, as I do, that science is showing that this globe has evidences upon it, in its surfaces and organisms, and in its changes of these due to climate and planetary movements, of an age which can only be measured by thousands of years, and that collateral testimony is afforded by the astronomical cycles of which it partakes in common with other globes, I look with confidence to find traces of our race on this earth ages before the genesis assigned by any nations who have yet written in their sacred books on this most engrossing and important subject. It is acknowledged that mankind had in many places attained to a civilisation, and left traces of habits and faiths long before the earliest glimmerings of any real history. On all sides the learned have been crying out against the straitened vista of a few thousand years, within the narrow limits of which the orthodox Christianity of Europe has striven in vain to keep them. Archeologists and geologists have laboriously struggled to work under such restrictions, and many good writers are now discarding these ecclesiastical figments, at the certain risk however of some social ostracism. The learned and accomplished President of the Geographical Section of the British Association of 1875, said that “the earth’s past history extended over hundreds of thousands, perhaps millions of years,”¹ and in a purely scientific work of the same year we read: “the general conclusion to which we are therefore led from physical considerations . . . is that the entire geological history of our globe must be comprised within less than a *hundred millions of years*, and that consequently the commencement of the glacial epoch cannot date much further back than two hundred and forty thousand years.”² The author had been calculating astronomical movements extending from several millions before our era to a million of years after it, and he here

¹ Address of Lieut-General R. Strachey, R.E.; C.S.L.; F.S.R., at meeting of Brit. Assoc. 1875.

² *Climate and Time*, by James Croll, Her Majesty’s Geological Survey of Scotland. [On current estimates this figure for the geological history of the planet is over an order of magnitude too low. — T.S.]

thinks it right to state the probable period required for the development of this planet, and exhibits the duration and recurrence of its glacial epoch.

The following data are given at the top of the right hand column of my Chart as what the learned in various branches have arrived at, as to the probable period required for the accomplishment of certain natural phenomena.

Accumulation of Sand and Mud, Memphis (Lyell),	Years required,	14,000
A Complete Revolution of Zodaic,	„ „	25,810
Age of Egyptian Zodiac, calculated by position of signs,	„ „	15,000
„ „ with Capricorn in Zenith,	„ „	13,083
„ Indian Zodiac, with Virgo in Zenith, doubtful,	„ „	22,575
„ Pottery under Second Cypress Forest, New Orleans,	„ „	28,000
„ Human Bones under Fourth, do. do.	„ „	57,600
„ Upper Stalagmite Floor of Kent Cavern,	„ „	700,000
Cutting back of Niagara Rock,	„ „	37,000
Egyptians gave Herodotus a list of 330 Kings going back	„ „	17,000
Progression of Perihelion (Phillips' Mil. Facts, p. 979),	„ „	20,937
Revolution of Poles,	„ „	2,700,000
Growth of Coral Reefs of Florida	„ „	135,000
„ Tenth Cypress Forest, New Orleans,	„ „	158,400
Earth's Cycle of Eccentricity of Orbit round Sun,	„ „	515,610
If Aryans of Bactria saw Southern Cross in latitude 40°, then	„ „	30,000
Cutting out of such channels as the great canyon of Colorado } in California—500 miles long with vertical sides of hard } rocks 1000 to 3000 feet high. }	„ „	millions
Continuance of glacial period (J. Croll),	„ „	50,000
Do. do. (Lyell),	„ „	200,000

Now, if these approach in any degree to correctness, and some of them are the results of pure mathematical investigations, then why do we hesitate to believe that all the world was inhabited by our species many thousands of years before history records anything concerning it? Because we have learned something of the times when graving or writing became first known. in India, Kaldia and Egypt, why reject with scorn or doubt the stories of races who flourished there thousands of years before the times of cylinders, tablets and monumets?

It is clear to all who have studied the now abundant literature regarding prehistoric man, his ancient mounds and tumuli, kromlechs, towers and pillars, the *Lats* of Arabia and the east, and the Nurhags which the Romans gazed upon with as much wonder as we do, that great races have surged to and fro in mighty waves, as well as moved quietly in social intercourse with each other, over every part of the globe, from the frozen north to the sunny south, as we have described concerning Skyths, and their conquerors, Kuklopians, Kelts, Kuthites, etc. Though steam and electricity were unknown to these migratory races, yet they seem to have made up in a measure for our now small but continual moves, by ever and again emigrating on a grand scale. Most of the able-bodied of a whole nation would. suddenly march away to occupy new territory, yet neither wholly vacate the old, nor drive out all the inhabitants of the new; acting in fact as Europe has done in the past and present in regard to America,

Australia and its islands, though scarcely so rapidly, populations being then probably less abundant. The ancients were no doubt as prolific, or even more so than peoples in these civilised times; for it seems a law of nature, that productiveness shall increase both as regards man and beast, in proportion to the dangers and vicissitudes to which each is subjected, yet, in very early days, constant wars, massacres, and exposure to all the severities of nature seem, in spite of such a law, to have kept population far lower than now.

In the map at the beginning of this chapter, Plate II., "*The world as known about the Second Century B.C.*" I show by lines some of the principal movements of peoples before and after the Christian era, and by red patches the best known remnants of these which we have as yet ascertained. In exhibiting the movements of Huns, Vandals, Alans, etc., who disturbed all Europe between the second and fifth Centuries A.C., and so paved the way for Christianity, or any other faith which promised peace and greater security of life and property, we are necessarily perplexed by the erroneous configuration of land and sea, for the map which is conformable generally to the histories of Arrian, Diodorus Siculus, and Strabo, etc., is not suitable for the third and fourth centuries of our era. Regarding these times, however, my readers will find abundant maps elsewhere. No student can study the most ancient records of human movements without seeing that some grand cyclical cataclysm, or steady downward movement of cold, accompanied by the encroachment of the frozen polar seas, had been driving the ancestors of Turans, Aryans, etc., south and southwesterly; and our philosophers and astronomers are on the right track when they speak to us of the revolution of the poles, progression of the perihelion, the earth's cycle of eccentricity of orbit, etc., causing glacial eras, thus accounting for the abundant animal life, ferns, palms, and other tropical productions which we find buried beneath Siberian ice.

The mountains and valleys of the Himalayas, the cliffs of Bamian, and the plains through which flow the Euphrates and the Nile, no less than those of the Shannon and Tiber, alike proclaim a robust and very ancient people, who are usually called Kyklops, Kooths, and then Kelts, Kymri, Phenicians, &c. The most cursory scientific traveller through Ireland and Sardinia (for these races loved islands and sea-coasts best) through the vales and *landes* of Basque and Bretany, the coasts of Italy, as well as high upon the pleasant slopes of her Apennines, must be struck with the vast ruins, strange and solitary or grouped monoliths, sculptures, and wonderful buildings of these ancient men; and will ask in vain whence they sprang. The learned will reply that the oldest Greeks asked the same question about three thousand years ago, and that only now light is dawning on the subject.

Who, then, were these Kyklopien builders? So far, we see in them a race of valiant phallic worshippers, and in their monoliths, towers, and shrines, the same faith that reared similar ones on the heights and passes from the Oxus, through or by way of Kāferistān to India, as well as by "the City of the Cleft," or "the City of Caves" (Basiman), into the plains of the Tigris and Euphrates.

The remains of these buildings in Europe are classed differently by engineers; but I shall call them all "Kyklopiian," meaning by that, massive dry masonry, or stones put together without mortar. Let us try to grasp their style distinctly.

- 1st. KYKLOPIAN *Proper*. } These are large unhewn blocks rudely put together with smaller stones
to fill up the interstices.
Example.—Citadel of Tiryns or Turrus.
- 2d. POLYGONAL, some- } Blocks dressed to fit each other, though not necessarily nor generally
times called *Pelasgian* } coursed, the outer surface being smooth.
Example.—Cities of Casa, Saturnis, and walls of Alaktri, Arpino, and Kadyanda
in Licia.
- 3d. HORIZONTAL or } The courses here reasonably level, with joints vertical, and fitting
Etruscan. } accurately.
Example.—Mycenæ, Etruria, Fiesole, and all Nurhags or phallic pillars and
towers, like those of Etrurian and Sardinia.

It must not be supposed that these styles denote different ages—they may, but governments and communities, each according to their means and fancies, still use them all, and in the same year. The builders were evidently the same, and so probably the time. They must also have been the rulers of the country, perhaps of so great an empire as that of Rome. At all events the sun never set on the regions of their faith, for it was the faith of the world; and although some Aryans proper were then possibly worshipping in sacred circles and groves, yet these builders—Ta-Urians, followers of Toth and Ur the Sun and Moon represented, I believe, the dominant faith in most lands then, and for ages after them. When these Kyklopiians, Koothites, and Pelasgi began to decrease, another phase of their faith arose in the semi-Turanian Keltic sun-worshippers. These seem to have had as holy places and temples, stone circles, fire-altars, womb-like tumuli, and ophite mounds and avenues, for when Bretany, Britain and Ireland, Malta, Sardinia, the Ionian and other islands and headlands were covered with towers and Nurhags, clearly no Kelts and solar circles could have been there. No one can examine the towers and walls of the great building race without acknowledging that they were a powerful and ingenious people, who had arrived at an advanced stage in the fine arts, as well as in mechanics and mining. Their cities were huge and enduring beyond all that we now attempt; and many archeologists insist that these were probably reared as long before the foundation of Athens as we are after it.

When the Egyptian leaders Ammon, Toth or Osiris were probably teaching their people to dwell in cities, and rear in holy caves or crypts the symbol of life or generation, these northern European sculptors may have been erecting the first massive citadel of Fiesole, on which the sight-seer at Florence gazes with wonder; and one cannot help contrasting the dwarfed and unsubstantial appearance of the Christian church and its tawdry, tinsel-draped sanctuary of the Mother "ever-Virgin," here raised "over the mighty dead," with the massive and severely unadorned ancient shrine which

formerly stood there over the naked symbol of the All-Father creator, so well known in the East. Those who wish to see the masonry of these great builders should visit Samos, Kephalaria, Ithaca, Santa-Maura, Mycenē, and numerous spurs of the Apennines, and searchers for round towers or Nurhags (see Plates VI., VII., X., and XII.) should go to Sardinia, where the ruthless hand of man has not yet effaced all these. Thirteen hundred *Lāts*, it is said, can be counted in one quarter of this island alone, and sometimes a dozen in a valley not six miles long. The towers have generally Men-hirs or monoliths with them, that is the Egyptian Ob-El, Obelisk, or “Serpent-Sun”—the three faiths harmonising, but no pure solar worship obtaining. Siva, Fire and fertile Sol, were perhaps beginning to be called one, but pure Sabeanism was then no doubt a heresy. As a rule, we may grant that monoliths and monolithic structures are more ancient than built towers, for they predominate near non-building troglodytes whom these Kyklopians instructed, as well as the builders of Babel, Asher, Persepolis, Tadmor, and all very ancient cities.

As Jacob Bryant did seventy years ago, so have we still to search in dark mines, such as Doric and Sibylline prose or poetry, and the fragmentary writings of Sankunithon, and similar ancient and uncertain sources, for the early history of all these old peoples. Neither the stones of Egypt nor the baked tablets of Babylon and Assyria have as yet given us a tithe of the information we require: yet from many quarters, and notably from our own islands, we have gained matter confirmatory of many old writings, and thus aided, we must try and frame a kind of history of these ancient races. It seems probable that the earliest notice and nucleus of their history is before us in the account of “The Wars of the Gods and Titans,” or Giants—feebly echoed in the early chapters of the Jewish Genesis, when it is said the wickedness of men was great on the earth, and the Giants or Rephaim race interfered with the puny Sethites; then it was that a general stampede took place from Babel, in order that the unity of the race of man might not become too strong for the puny *El* or *Al*—a God whom some called the Creator. This “dispersion” is supposed by English orthodoxy to have taken place in the middle of the 25th century B.C., but by the Jewish Septuagint and Josephus, about the 30th, or sooner, if we take into account the time there assigned to Abram—2605 B.C. As both India and Greece speak of such a great popular disturbance, we may consider that it actually took place; and it is therefore shown in my chart as one of those broad pale bands, marking a cyclic wave of human thought and motion. The Babylonian Koothites, it is said, fled to Tartarus, Ades or the West, and perhaps transferred the name of their parent stream—Teth-gris or Tigris—to the Tiber, the Tagus and the Tamesis or Thames. Their first great settlement in the north-west was in the valleys of the Tanais or Don—up to twelve hundred years ago, ever the home of Goths, Alans, Skyths, or Skuths. Ancient Irish records speak of a well-known Skuthic empire, “ruled over by Ni-On, the son of Pelus,” that is Pi-El-eus, or the phallic

Sun-idea or faith. He was the "sovereign of the universe,"¹ and the head of all those who owned the name of Kooth, Cus, Chus, Scoth, Scotia, Scoti and such like, usually called in the most ancient times Eithiopians, or worshippers of the dark Lingam, hence identified with Tartarus or Erebus—Hebrew *Ereb*, at once the West and Darkness. Bryant shows that these Kooths or Kyklops were greatly devoted to rearing *Lophoi*, or high altars of earth, many temples, subterranean passages, or caves such as I show in Plate VI., VII., and XIII., and strong high towers, especially on the sea coast.² They were "the Minyæ who built the treasury at Orkoumenus," which Pausanias says was "equal in workmanship to the pyramids of Egypt. . . . In all parts whither they came, they erected noble structures, . . . often dedicated to the chief deity, the Sun, under the name of Elorus and P-el-orus,"³ which is Siva, as a general expression of the Sun of Fertility, and Pi-el, or Pe-or as the Lingam. The Jewish story of "the dispersion" is but the echo of various eastern ones. Thus Hesiod tells us of the western movement of the Titans; and in the very old history of Asytia, written by Abydēnus in the Ionic dialect, we learn that it was these Titans who built Babel;⁴ of which we might almost be certain, were we not otherwise assured that none save this great building race attempted anything of this kind. The IO-nim were undoubtedly the Yoni worshippers among Akadians and Kaldians. They claim to be, and moot certainly were, the leaders of Kaldian history for a great many centuries. Owing to Europe losing the names and faith of this people, historians have only spoken of the IO-nim as descendants of one Ion, Ionah, Jonah, or John, who were much "concerned in the building of the tower." Their faith—"Skuthism"—says Eusebius, "prevailed from the deluge to the erecting of the tower,"⁵ and had he not been cramped by the flood-idea—that strange Jewish crystallization which has thrown Europe back many centuries in the investigation of history, and turned every promising pioneer out of the true course—Eusebius would have said, 'from the earliest known times,' and might perhaps, with the means at hand in his days, have given us some pre-Noachian landmarks. He agrees with others that Alorus or Orion, a shepherd, was the first King of Kaldia, and following Manetho, both he and Bryant conclude that the "shepherd kings" of Egypt were "Cuseans." Africanus styles them Phenicians,⁶ but the name, *Huk Shasoo*, means, rather, nomads—chiefs of Shasoo or Shosoo. We must not here expect greater identity or uniformity in faith than what we observe elsewhere. As we have Vishnooites, Sivaites, and Krishnaites, called Hindoos, so there are Roman, Greek, and Protestant Christians; and so it was in the case of the earliest followers of the male and female principle; they too were distinguished as the dark and white sects.

Kyklopes, as the western form of Koothites, were those termed Hyper-boreans,

¹ Faber, III. 377 to 399. Dr. Keating's *Ireland*, I. 95.

² Bryant, V. 190 to 211.

³ II. 25. See other parts of this chapter.

⁴ Bryant, IV. 64 to 70.

⁵ *Eus. Chron.*, p. 7; *Chron. Paschale*, p. 49; M. Keane, p. 222.

⁶ See M. Keane, quoting all authorities, p. 223.

whose far-off lands the ignorant Greek knew nothing of, but whom at the earliest dawn of history, we observe on the shores of the Adriatic, as well as the Euxine, in Mauritania, Iberia, and all the islands of Europe. Very early Greeks “esteemed them a sacred and wonderful people.” Apollo, when he left the heavens,

. “Sorrowing . . . passed
Through many a doleful region, till he reached
The sacred Hyperboreans.”¹

It was these Cus, Skuths, or Kuthites, who gave Delos her rites, and discovered and established the oracle of Delphi, placing there the first prophet, “Olen the Hyperborean.” By them, in unknown times, the Pala-tine, or hill of Pal, or Pi-el, was occupied; and if so, named after their phallic demi-god and patriarch, Pelus or P’Al (us), just as they named their high sacred mount in Chios, Mount Pi-el-en—“the one God Pi or P’al.” The name Boreades, by which Kooths were called, is evidently from the Akadian *Pur* or Fire, though, as often the case in mythology, this signifies rather “the rushing mighty wind,” or passion of the Kurios—the Holy Ghost idea. Boreas was a Sun-God who sprang from a cave, begot twelve horses by Arkite mares, had Solar fetes and Ophite extremities—all Hindo-Sanskrit ideas in connection with the Māroots.

We must not suppose that in tracing out the history of Kyklopians and Kooths we are nearly at the base of European or other ethnology, but learn with humility as we have in the case of so-called “Indian aborigines,” that there are races in the recesses of many mountains, and in the depths of dark forests, far lower in the human scale than they; indeed, but little removed from the Lemures, and which have therefore given to large dark patches of Asia, the ethnographic name of Lemuria; so, far below Kabiri and Kyklopians, there must also have been European Lemurians, if we could but trace them. Ethnologists, in spite of long research, have as yet only asked us to recognise in the nearly extinct Esquimaux of Greenland, Lapland. or Siberia, the aboriginal races of Europe—tribes, says Professor Owen, living in caves, eating raw flesh and fish in preference to cooked, and sleeping between the skins of the animals they feed on. This, says Sir John Lubbock, was the race which early Kelts, Goths, &c., drove north, aye, and Kooths and Kyklopians long before them, the former but continuing what the latter began. Esquimaux are very far removed from the little black Lemurian tribes of Asia, and take rank with our ordinary Indian hill tribes, such as the Gonda, Sooras, &c., of the east, to which I shall devote a separate chapter. *Cabot* in 1497 found two hundred Equimaux on a strip of the Labrador coast using birch canoes and seal skins; and their descendants are now living there more comfortably, and on the whole better, than the numerous British settlers on the north Canadian coast. They are Christians, and so-called Protestants, whilst the Mikmaks and mountaineers, whom the Red Indians so dread, are invariably Roman Catholics.

The great movement of the Central Asian Tatars, under Gengis Kan, in the twelfth century A.C., is held to have pressed also upon the Siberian races, making these

¹ Bryant, V. 146 to 170, quoting Pausanias and others.

advance, some towards Behring Straits, and others to Western Greenland. Two centuries before this, however, their Siberian ancestors, under "*Erik the Red*," had passed over and partially peopled these regions, and to one of these movements, by north Asiatics, do we probably owe the influx into central Europe of Norsemen or North-men and Skandinavians generally. We further know of a hostile horde invading Greenland in the fourteenth century A.C., so that two hundred years appear to have been the recurring cycle for emigration in these cold and barren latitudes, as five hundred to six hundred and fifty years formed the period in the warmer and more fertile portions of southern Skuthic Asia.

Of other tribes approaching to aborigines, we have, in northern Europe, Fins, Vins, or Phens, and to the south, a great race, who once lived over all the shores of the Bay of Biscay, and gave to it this name, but who now, as Basques or perhaps *B'Askes* (followers of *As* or *Ar*), are known only in the insignificant remnant, occupying the southern alignment of that bay and the most rugged parts of Spain. Here they have all but amalgamated with the inhabitants of the peninsula, long known as the *habitat* of Iberians, Andals, Albanians, etc., whose earlier home was in the steppes and fastnesses of the Caucasus. The Map, Plate II., will assist the reader if he bear in mind the peculiar configuration, and that the names extend over several centuries.

We may conclude that the north Caucasian Iberians are a branch or the parents of the south Caucasian Iranians. The name *Ierne*, given anciently to Ireland, and *Ibernia* to Spain, also *Hibernia* and *Invernia*, may spring from the same word—Ier, the tribal God. Aristotle called the Irish of his day—the fourth century B.C.—*Ierni* (a Greek name, and thought the most correct,¹ as coming nearest to the present Gaelic, *Eri*), saying they dwelt in an island near Albion, "beyond the Keltæ,"² which shows us that they were an old and distinct race. Diodoros called them *Iris* and cannibals;³ and Solinus says that the Hibernian mother thrusts the first morsel of meat into the mouth of every male child with the point of a sword, and that there are no snakes in the island, but abundance of pasture. It would seem that the *Ierni* were known of long before the Albions or Kelts, for a poem attributed to Orpheus, and certainly as old as the sixth century B.C.,⁴ speaks of the people and their island as a matter quite well known; and so Ptolemy gives us even more details of "*Iournia*" than of Britain, and "as Ireland was never reduced nor even explored by the Romans, his authorities must have been other than Latins." Tacitus, when speaking of "Agricola meditating the conquest of Ireland," says the inhabitants "are not very different from the Britons." "The present population," writes Mr Latham, "belongs to the Gaelic branch of the Keltic stock, a population which cannot be shown to have been introduced within the historic period." Ireland, he adds, "has no remains referable to pagan Rome," therefore her very ancient stone ruins must be those of our "great builders," who had populated the country before the non-building Keltic and Skandinavian influxes.

¹ Smith's *G. and R. Geo.*, *Ierne*.

² *Op. Cit.*, v. 32.

³ *De Mundo*, 3.

⁴ *Smith's G. and R. Geo.*

The language of these Eri or Ierni was probably early Aryan, for this very term comes from them, but at second hand; their name is derived, of course, from their great god, *Ur, Ar, As, Er, Es, Al, or El*, and from nothing so recent or unmeaning as the popular notion to plough, conveyed by the Greek word *Ar-ōo*, and Latin *Ar-are*, neither ploughing nor tilling being a habit of early high Asian or Caucasian nomads and shepherds; whilst the worship of AR, or A-AR, or A-UR was eminently so, and prior to that of *Sar, Sun, or Jahovah*. To assert, as is commonly done, that the term *Aryan* is derived from the Sanskrit *Arya*—a term now-a-days, but not formerly, meaning “respectable” and “venerable,” is etymologically and otherwise unreasonable, as we see from the subjoined selection of Sanskrit words. Even were it so derived, at second

The following are all the words which Benfrey's Sanskrit Dictionary shows, as here to the point:—

p. 48. Arka,	. The Sun, a ray of light.
p. ,, Arch,	. To shine; to worship.
p. ,, Argh or Arh,	A mode of worship
p. ,, Arghya,	. Worship of gods or venerable men.
p. 47. Aranya,	. A forest.
p. ,, Ari or Ara,	An enemy.
p. 51. Arthya,	. Wealthy, proper.
p. 52. Arbufa,	. A mountain; a foetus.
p. ,, Arya,	. A man or woman of third caste.
p. 53. Arh,	. To deserve; to worship.
p. ,, Arha,	. Deserving of worship.
p. 85. Arânya,	A wild man; living in forests.
p. 86. Arya,	. “The immigrated Indian people. In <i>later times</i> , the three upper castes,” but in earlier days, “A barbarian unworthy,” &c.

(This list points to AR being a God or holy object.)

hand from *Arya*, it could only mean that there were certain castes worshipping a “great deity.” It is far more likely that Aryan of old had the signification of *Arya*, “a barbarian, unworthy person,” which the immigrants, as worshipping the god *Ar* or *Al*, would, as heretics, be at first considered though, in course of time, when they became rulers, and nobles, this term *Arya* would rise in estimation. just as descent from Norman invaders is now held among us to be noble lineage. So Benfrey tells us that an *Arya* used to signify the third, or even a lower caste, “a barbarian, unworthy person,” “petty shopkeeper” or trader, &c.; and he does not agree with those who think that the Aryans sprang from a high Asian cradle.¹ When the Greeks sprang from Sanskrit Aryans, these had risen to be rulers, and so we have most words compounded with *Ar*, signifying superiority, &c., as *Ar-istos*, “best,” whence “aristocracy,” &c. I give on the next page a few words taken at random from a Greek dictionary, which point, I think, unmistakably to a god and worship being at the root of all leading names and terms beginning with *Ar, Er, Eir, or Jer*, &c., and this at a period anterior to Greek, nay to so called Aryan times. In modern German we have *Aar*, and in old German, *Aro*, for an eagle; and in Kaldi, *Eru* is a kind of eagle or griffin, equivalent to the cherubim of Genesis.² The eagle is Vishnoo, the sun, the bird of Jove, to whom Jews give the body of a man or bull. It always represents god-like power and ubiquity. There is no doubt that Skythic Aryans were those who taught Greeks and Egyptians to worship Ares as a

¹ *Chips from a German Workshop*, IV., 223. See my note also, page 553 Vol. I.

² Fürst & Talbot, *Jour. R. As. Soc.*, III., i., of 1867. The Jewish God was *Ieue* or *I'U'*.

Quiris or Spear.¹ Kolkis, of the land of Kooths, worshipped him as a golden fleece suspended on a sacred oak. This list might be multiplied to any extent in Latin and other tongues. Moab, that land of gross phallic worshippers, called her chief town Ar, and two most sacred rivers, *Arōer* and *Ar-non*; so we have Armenia, Ararat, Arbéla, Arani, Aramis, Arkadia, Argos, Aria, Arina, Armorika, Arabia, &c.

It is not pretended that we know of an original Aryan language; we only know of tongues which we may properly call *Neo-Aryan*, embracing Sanskrit, &c., or as we should perhaps more properly call them, the *Prakrits* and *Pali* of the East, of which the old Sanskrit is considered the parent. "Nothing whatever," says Mr John Beames, "of the old Aryan has been preserved, or is likely to be discovered, although much may be, and has been guessed at from analogy;"² and Max Müller seems to be of the same opinion throughout his first chapter on *Comparative Mythology*.³

Those who do not believe in man having ever been born "perfect" or altogether good, either physically or morally, may reasonably object to the idea of his having had a perfected language, which he afterwards lost; and to the assertion of some philologists, that "clearly all the essential forms of grammar had been fully established before the first separation of the Aryan family took place;" and that the Aryan parent "died in giving birth to the modern Aryan dialects such as Sanskrit, Zend, Greek, &c."⁴ This tends

to lead one up to the idea that there was a "perfect" Adam, who was capable of naming all creation; but who "fell from his high state," a Zend and Jewish notion which, whether viewed physically or philologically, cannot be accepted. All early language, like the parent or pristine races, must have been wild and rude in the extreme, indeed, not only ungrammatical, but often mere incoherent chatterings, which only

GREEK WORDS	
Ará, .	A prayer, petition, curse.
Aré, .	Goddess of Destruction.
Areia, .	Aphrodite in armour, and a name of Athena.
Areius,	A surname of Zeus.
Ares, .	Mars, probably <i>M-Ar</i> , or <i>Mahā-Ar</i> , the great Ar.
Arkas,	Father of the Arkadians, after whom the country, was called; Son of Zeus and Maia; worshipped at Delphi.
Eris, .	Sister of Ares; she who proclaims war.
Aras, .	Father of Autochthons of most ancient Phalasia. Descendants worshipped under the form of round pillars.
Arke, .	A goddess, daughter of Thaumias, and sister of Iris; friend of the Titans.
Arō, .	"I join together," "satisfy," "please," one of the functions of the Sun and all fertilizing gods. ⁵
Aria, .	A species of oak.
Arima,	A volcano in Cilicia.
Armiaspai,	A Skythian word, meaning man with but one eye.
Aristeia,	Superior valour, &c.
Arkas, ⁶	A bear; and the constellation <i>Ursa Major</i> . A defence.
Arkteia,	Consecration of virgins to Diana.
Arnos, Ars, } Araion, }	A young Ram or Lamb.
Arma, ⁷	Union, love, intercourse, a chariot.
Arosmos,	Fruitful, arable, "fit for engendering children."
Arotes,	A plougher; father; begetter.
Arotron,	A plough (Latin Aratrum)
Aroura,	Seed land; a Woman.
Aróō .	I plough, sow; a Man (Latin <i>Arare</i>)
Arren, .	Male; <i>Arrenikos</i> , manly.
Archaois,	Most ancient, primeval.
(Ar, here also is a God, holy object, or idea.)	

¹ Smith's *G. and R. Myth. Dict.*, article *Ares*.

² *Jour. R. As. Soc.*, V. i. of 1870. Art., VIII. p. 149, by J. Beames, B.C.S. [Cf. the conjectural "proto-Indo-European" of modern linguists. — T.S.]

³ Max Müller, *Chips*, II.

⁴ *Ibid.*, p. 20. ⁵ See vol. I., pp. 496-498.

⁶ [*Qy. Arktos*.]

⁷ This is clearly the Sanskrit *Rama*.

gradually hardened or agglutinated as the tribes drew together, but which would break up again and again as they wandered into fresh pastures. In this ways but over a vast period of time, the Aryan and Shemitic characteristics would slowly develope, whilst the great undeveloped mass of the more peristent nomadic tribes would remain, as it were, beyond the formative or amalgamative stage, like the Turan horsemen of Central Asia, and hence be very properly termed Turanian in speech.

Early tribes and nations have always been named by rude though practical men—not philologists or philosophers, but mere observers of nature, who gave to them names in accordance with the “Standard,” Pole, Flag, Insignia, or Gods they carried; Shemites or Shemitics were so called because they bore aloft and worshipped *Shem*, *Sen*, or “the Sign”—the Sun, “Sun-Stone,” or symbol of *Sen-Ar*;¹ and Aryans as the especial carriers of the A, AR Ra, or Ram-God, would be naturally called AR-ians. Similarly, the Turanian was no doubt one who worshipped and carried aloft

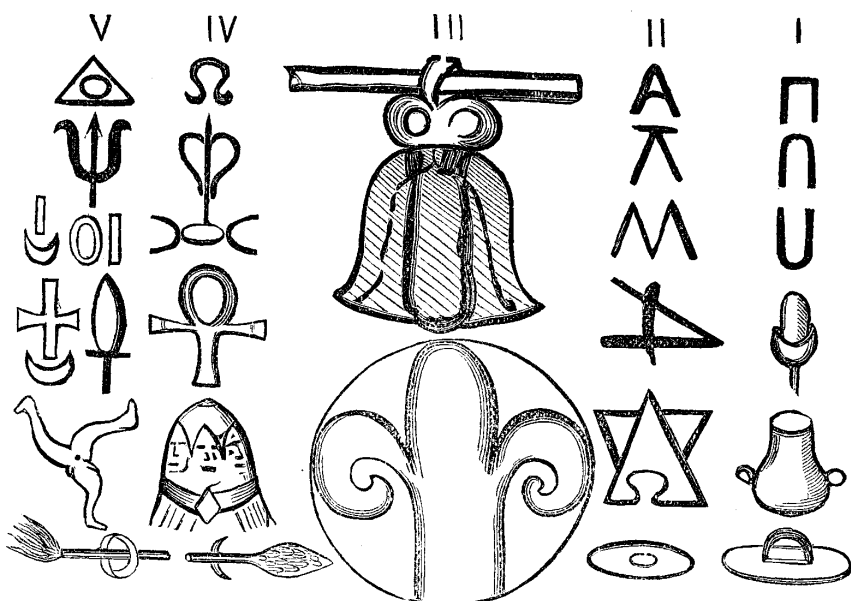


Fig. 226.—SACRED HIEROGLYPHICS—MALE AND PHALLIC EMBLEMS.

some phallic or fire-pole with Toth, Tot, or Ta-Ur, as the phallic God of Light and Heat; this might be represented in the Trident or Trisool of Siva, or the spear, tuft, torch, or other symbols seen in this Fig. 226, and in Fig. 66, p. 185, Vol. I. Naturally, the Aryan would take to the ploughshare, or the fourth symbol here shown in col. II.; he would call it “the Seedgiver,” and his AR-God, the “stirrer up of his goddess, *Terra*,” and once the name

was started, all succeeding ploughers would retain it as suitable denoting the instrument of “Molly’s” fertility, for Molly is a form of Terra—“the mill,” from *Mulita* or *Mylitta*, rendered in O.H. German, *Muli*; in Bohemian, *Mlun*; Welsh, *Melin*; Greek, *Mule*; and Latin, *Mola*; so the AR which feeds the Mill and stirs Terra was considered a real God, and hence the lords of India have from time immemorial signed their names with this figure of the ploughshare, just as Boodhists have used the triform Yoni leaf, and Christian bishops the +.

In later days, and no doubt in other languages, “the plough-share”—*Vomer*, actually meant the phallus, and its “furrow”—*Sulcus*, the *puendum muliebre*,²

¹ See the Shemitic standard given in p. 83 of previous chapter.

² See Littleton’s Latin Dict, “Vomer,”—“item *membrum virile*, ut et *Sulcus* pro muliebri con-

simili translatione.” Trans.—“Also *Phallus*, just as *furrow* by like metaphor stands for the female organ.” So, Sita the wife of Rama, and Eve the wife of Adam, signify simply “the furrow” or “cleft.”

which shows us the kind of *Tupos Ar-otro-eides*, or “plough symbol,” those Aryans carried as a “banner” at the head of their standards, or sceptres, or used as a head ornament, stamp, or in model; later peoples euphemized the phallus in the *Ureus*, or sacred serpent, regarding all of which Diodorus and others are explicit.¹ We have elsewhere a great deal of evidence as to the sacred poles having a leather or fig-wood phallus at their point, which was a fit “tip-staff” for many of the festivals of Bubastes.

In Greek, the ploughshare is *Eos*, *Hunis*, or *Hunnis*, the derivation of which has always puzzled early scholars, but Sanskrit here aids us if we consider the general signification which words of this kind convey, of course interchanging S for H, as is always permissible. I give at foot a few specimens selected from Benfey’s *Sanskrit Dict.*,² and beg that they may be compared with the significations which Fürst gives us under the Hebrew term, *חרש* *H r sh*, *Haresh*, or *Harash*, which is also the Arabic for ploughshare, and signifies “to cut into, split, grave, plough, fabricate, *shine*, grow, speak softly, enchant, practice magic,” also “an artificer or cutting instrument,” all suitable terms for Maha-deva, “a the shiner, fashioner, and fascinator.” More will appear in confirmation of this in my chapter on Hindooism, in regard to the investigation of the term *Sisna*—a word used for phallus in the Rig Veda—also *Sthānoo*, “the former of the seed,” and a place of fire.

The Greek language is comparatively a very modern one for the purposes of the investigations we are here engaged in, and very undue importance has perhaps been given to it by the learned of Europe, in many cases because they knew no other languages or faiths save those of Europe, and knew these in a thorough, or at least scientific manner. Even as Hellenes (which schoolboys are erroneously taught comes from mythic Hellen) the Greeks arrogated to themselves a name and faith which existed ages before either Athenians or Atikans, as we shall try hereafter to show.

“Letters undoubtedly came to them late,” says Bryant, “and learning much later. There was no historian prior to Kadmus Milesius (540 B.C.), nor any public inscription of which we can be certified before the laws of Drako. The first Grecian who attempted to write in prose was Pherecydes, the philosopher,”³ who taught with Indians the doctrine of metempsychosis. He is said to have had Pythagoras as a pupil, and to have been a rival of Thales; many good writers say that Pherecydes was taught “from the secret books of the Phenicians;” others that he was “a disciple of the Egyptians and Kaldians;”⁴ but but the latest writers in Smith’s Dictionary will not grant that he wrote prior to Kadmus of Miletus, so that up to this time, the language

¹ Diod. III. 144. Bryant III. 346. [When the Egyptian meant a phallus they depicted one; the hieroglyphic determinative for ‘male’ is ☉; neither Bryant nor Diodorus could read the hieroglyphs. — T.S.]

² Page 926. San To give.
 „ Sana An arow.
 941. „ A grind-stone; Touch-stone
 955. Sun To go.
 „ „ Suna A dog.
 „ 958. Sudra A farmer; Fourth caste.
 „ 1038. Sonu— End. Point. Sun.

Page 1054. Suno—A Ray (obelisk).
 „ 1047. {
 „ 1054. { So—To beget, incite, impel.
 „ 1051. { A son.

³ Bryant III. 406.

⁴ Smith’s *Myth Dict.* The Pelasgians built all over Southern Europe 2200 B.C.

of Pelasgic Hellenes, and all others on the Mediterranean coast, must have been Phœnician or Koothic Kaldi, which Bryant says we see clearly was the case “from the names of places and of men; and from the terms used in rites and worship, but more especially from the history of the people themselves.”

As we have confused the Ar-yan and his sign—the plough—so was it “the common mistake of Greek and Roman writers, when the sacred terms grew obsolete, to suppose the deity of the temple to have been the person by whom it was built. Thus it is said of the Kaldaic god, Mithras, that he first erected the obelisks of Egypt. *Primus omnium id (obeliscorum erectionem) instituit Mitres, qui in solis urbs regnavit, somnio jussus*;¹ for Mitres was no other than Mithras, the same as Ares and Osiris He did not reign at Heliopolis, but was there adored; nor did he raise obelisks, but they were erected to his honour.”² The followers of Mithras or Phlegyas were all branches of the great Amonian race, and so we find that the laws and customs of Egyptan Aithiopians were almost precisely the same as those of their Kaldian brothers, and that though the Aithiopic lingual characters “were known only to a few of the priesthood, in Aithiopia (proper) they were the national character, and universally understood. The priests in each were recluses and given to celibacy. They alike adopted the tonsure, and wore a garment of linen, and they use to carry in their hands a sceptre or staff, *Tupos Ar-otroëides*” (*the plough sign*), signifying the “*Anthropos Ges*, or great Generator”—that is Maha-Deva or Siva, the Lingam, or the obelisk, with which they so abundantly dotted their lands. Thus opposite to the island of Argæ-us (the ark of AR), the built *Me-El-Ai* or *Kan-ob-us*,³ with its temples and obelisks; and what more appropriate or similar to that which the same faith built elsewhere? thus looking on to the island of Rāma-Sirām, adjoining the sacred Cape Komāri and “that Eden of the Eastern Wave,” Ceylon, this faith built a populous city crowded with shrines and columns, all looking on to a holy Argha, or isle of Pārvati.

The speech of the Asiatic Irene is of course older than the Sanskrit, for these, we are told by a host of learned writers, “were the ancestors of the Indians and Persians, of the Kelts, Greeks, Romans, Slavonians, and Teutons,”⁴ regarding which, however, we may reasonably entertain, with Benfey and Max Müller, some doubts, though these need not here be dwelt upon, as they do not interfere with the present argument. “The ancestors of Indic and Iranic nations,” continues Professor Atwell, “went south and west, spreading over Hindostan, Persia, and Afganistan;” those who travelled towards Europe took “their way along the shore of the Caspian Sea, and then over the Caucasus,” and so “along the northern shores of the Pontus. It is possible that the Greek and Italian states were the first to go forth from the great group, and it may be that the Teutons preceded the Slavonians.” In the strain also writes Max Müller:—“As sure as the six Roman dialects point to an original home of Italian shepherds on the

¹ Pliny, xxxvi. 8.

² Bryant III. 245. *Hol. Dic.*, p. 418.

³ *Ibid.*, 245 et seq. Diod. III. 144-5.

⁴ Chart of Aryan Language, 1875. Fergusson called Kelts, the last wave of the Turanians or first of Aryans, *His. Arch.*, I. 70.

seven hills at Rome, the Aryan dialects together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slaves, the Keltics, and the Germans, were living together within the same enclosure—nay, under the same roof.” These were, then, a far older people than Aryan Kelts, and yet the ancestors of those seen still on “the war-path” in 400 B.C., and who conquered Rome, under their King Brenus, in 390 B.C., and, a hundred years later, Macedonia and Greece. According to Herodotus, “they occupied the country south of the Ister (Danube), spread into Switzerland and the Tyrol, and, after occupying Gaul, Belgium, and Britain, were driven by the pressure of the Teutons to the extreme west and north of the British Isles.” The predecessors, then, of these Kelts, Belgæ, Galli, &c., were people of Iberian or Basque nationality, darkish and with curly hair,¹ and their earliest language as now known to us, is divided into six dialects under two heads:—

<i>The Kymrik.</i>	<i>The Gadhelik.</i>
British Kelts. {	Gaelic (Picts and Scots).
{ Cornish (extinct).	Erse.
{ Welsh.	Manx, etc.
{ Armorikan.	

Cornish has not been current even in Cornwall for three hundred years. *Welsh*—the Teuton term for “foreign,” was, by the Anglo-Saxons, called the *British* tongue; and Wales or Wallachia was to Saxons *Briton* or *Breton*, yet their language was not called Keltic, but *Brey-sad*. Early in the seventh century Saxons and Scots separated themselves from the Angles and Picts, who became identified as the Pagan party.

In the Esquimo, whom the ancient Ethiopians of the south and Turanian Asiatics of the east seem to have first invaded, we have clearly a people as much in advance of the aborigines, called “the Lemurian world,” or zone of the anthropoid apes—represented by black Houssas, Mandingos, Fantis, etc.—as are early Basques, Fins, Irenes, Soomerians, etc., above the Esquimo. These last occupy in the west the place which Indian Kols, Beels, Sooars, Garos, Sontals, etc., do amidst our semi-Aryans or south Dravidians of India. We have, therefore, not yet found the European representative of the wild man of the Asiatic forest, for the Kuklopians, Kooths, etc., who were probably Turanian peoples, are the very utmost limit of *quasi* history. Many facts are now however beginning to attract considerable attention, which, though long known to a select few of the learned, are yet comparatively new, for Greek ideas have hitherto, satisfied the general public.

The Kooths or Cusians were known to have been a branch of the great Ethiopians, or Greek *Aithiopes*; but research as to them and their gods has until lately been discouraged, if not stopped, by scholars quashing the investigation with the remark that *Aithiopes* meant simply “black faces,” from *αἴθω* and *ὄψ* (*aitho* and *ops*), and as the curly-headed, black Nubian presented himself to the enquirer’s mental vision, he rested content with his answer. He had not read an excellent chapter of the learned old Bryant² and the authors he quotes, or he would have seen the necessity of further

¹ Skene’s *Celtic Scotland*.

² Bryant, *Myth*. III. 192 *et seq.* Ed. 1776. Holwell, p. 136.

study, and the absurdity of a derivation from Greek, in the case of a people who had disappeared from Europe, or nearly so, long before Hellas or Greek Hellenes were heard of. Let us try and sift the history and see the faith of these early rulers of Europe and Asia, and then their name will follow as a natural sequence.

We are told that "Joppa boasted of being built before the deluge, and of being the seat of Kepheus, king of the Aithiopians, the name under which the pre-Aryan and pre-Shemitic populations of Asia and Europe were known to the Greeks. . . . *The Kaldians were first called Kephenes (that is, Ke-pens), from King Kepheus;*"¹ and Pliny says—"Aithiopia was illustrious and powerful even as early as the reign of Memnon, during the Trojan War; and that *its empire extended over Syria and the shores of Italy in the age of King Kepheus,* is clear from the legend of Andromeda." "The cuneiform monuments bear similar testimony," writes the Rev. Mr. Sayce;² and this philologist asserts that the comparatively modern Hittites, Khata, or Egyptian Kheta are of this old non-Shemitic stock. Only in the 19th century B.C. did Shemites begin to partially displace these (shall we say) "Turanian builders." For many centuries the two races seem to have rested content with the Euphrates as their boundary, and fortunately so, otherwise the Arab Shemites would have got none of the mythology, religion, culture, art, and even language which they did, and which alone enabled them to rise to empire, and become a truly great people. "The Shemitic vocabulary," says Mr Sayce, "examined in the light of cuneiform revelations, shows much borrowing from the Akadian. . . . A considerable portion of Assyrian words, as well as Assyrian mythology, *are immediately derived from an Akadian source. . . . Most of the so-called bilateral roots and words relating to civilised life are taken from Turanian Babylonia.*" These Turanians, he continues, gave to "the Shemites not only the general term for number, but also the definite expression for a large cipher (מאה, 'one hundred,' is the Akadian *Mih*);" for "mathematical science had made much progress among Akadians."³ From Akadian, it appears, come even such terms as "mouth" or "oracle"—the celebrated masculine form, *Pi, Phe, or P'e, פִּי, פֶּה, &c.* which Mr. Sayce calls "the Akadian *pa*, with the plural *pa-pa*." The Akadian called his son *ibila*, and the Assyrian *abilu*; and the former gave to the latter the name for "a city," which these wandering Arabs knew not of. In Akadian, "city" is *Uru* or *Eri*, and a capital, or "city of the land," was *Uru-ci, Urqu*, or "Erech." The Shemite called, *Uru, עִיר, (Oir, or Eir)*, which later Assyrians made *Al, or Alu*, as in *El-asar* or *Alu-assur*,⁴ showing us that *Ur* or *Er* was

¹ This, according to the Samaritan Bible, took place 2998 B.C., but later, according to Archbishop Usher.

² *Trans. Soc. Bib. Arch.* I., Part 2, p. 302. Plin. v. 14, *Nat. His.* vi. 35. Solin. xxxiv. 1.

³ M. Oppert calls this early language *Sumerian*, and M. Lenormant, *Akadian*; but probably *Proto-Babylonian* would be most suitable. They call it an Altaic branch of the Turanian family; but students

of Altaic tongues will not acknowledge this, though they allow that it is a different language. From *Mih* comes probably the Sanskrit *Mahā*. [The language called "Akadian" in these volumes is now known as "Sumerian"; "Akkadian" is now used for Semitic Assyro-Babylonian, called "Assyrian" by Forlong. — T.S.]

⁴ Rev. A. H. Sayce, *Art.* already quoted; see Gen. xiv. 1.

the Akadian god of the place, land, or city, as Al or El is the Shemite's god; hence we see why the sacred Jebusite town over that rock, cave, and well on Mount Moriah was called the place of Eir and of salvation—the *Ier-u-salim*. It was holy when the great Aithiopian King, Kepheus ruled over all these parts, and remained true to its aboriginal tribe and faith till the days of David, at least so the Jews assure us,¹ adding that not only was Ierusalem its name when captured by David in 1000 B.C. or thereabouts, but in 1450 B.C., when Joshua is said to have killed its “righteous Lord,” *Adoni-Zedek*, before Troy heard of a Greek language, or any specially Grecian Hellenes, and when even the Shemitic tongue was in its infancy in lower Babylonia; for, writes the Rev. Mr. Sayce, “*the Shemitic language only appeared in the valley of the Euphrates towards the 16th century*”² B.C., and it must have been much earlier in Arabi Irak than in Hebron or the Aruam of Udmu, as the Assyrian tablets called that southern portion of Palestine, to which Joshua first led his desert hordes.

It seems probable that the date given in the Old Testament of, say the 13th or 14th century B.C. for a Shemitic movement upon Syria, is somewhat near the truth, though there may have been also pioneer parties, headed by more or less important sheks or patriarchs, such as Abraham, in the cyclic wave-period of the previous 600 years³—not, however, leading to dominion or extirpation of the Koothic or other Turanian occupants, except in Egypt, where we have much detail regarding a “low bred” nomadic or “shepherd race,” called Hyksos, who seized on Lower Egypt, and drove out the kings of the Sixteenth Dynasty. No effort of the last of these kings—called by the Greeks *Timaos*, could here stem this Shemitic influx; so Lower Egypt was abandoned for Thebes, which probably then got the name of Aithiopian Egypt. In 1700 B.C. the Theban King, Amen-Ophis, succeeded in overthrowing the Hyksos, and the old races regained again all the sea-board of the Mediterranean, where the Phenician race, tongue and dialects long dominated, although very little of these have been spared to us, and of Hebrew and Hebrews nothing whatever. There is not a sign of a Jewish people till about what is called their “Eastern Captivity,”⁴ and the Rev. Mr Rodwell writes in the *Trans. of the Biblical Archæo. Socy.* that “*the Hebrew of the Bible is no other than a dialectic variety of the Canaanitish or Phœnician tongue expressed in the Chaldean character, not brought, as has been taught, by Abraham himself from Ur of the Chaldees, but adopted by the Israelites during their long captivities.*”⁵ Could it possibly be otherwise, when we look at the facts? The Jews were a poor, ignorant, weak Arab tribe, living on the outskirts of a land occupied for long ages previously

¹ Jos. x. 6; xv. 8-36; 2 Sam. v. 6.

² *Trans. Soc. Bib. Arch.* I., ii. 344.

³ The story of the eponymous Patriatch *A-Bra* or *Ab-Ra*, is such as we have in most early faiths. *A* is the sacred emblem and *Bra* the Creator, or *Ab* may be “Father,” and *Ra*, “Love, Brightness,” etc., as in *Ind-Ra*, *Rood-Ra*, *Rith-Ra*, *Ahu-Ra*, *Am-On-Ra*, etc.

⁴ See an interesting *Art.* by Mr. Cull in *Trans. Soc. Bib. Arch.* II. i., 101; and *Mr Isodore Heath's Phœnician Inscriptions*. Quaritch. 1873. We have many inscriptions by native Phenicians in their own land and foreign ports. In Roman character there is the *Pœnulus* of Plautus.

⁵ Vol. II., P. ii., p. 236.

by the most famous race of all antiquity—a people from whom Greece, Rome, and Carthage alike borrowed the ideas of their earliest art and architecture. Homer called this race Phens, *Poludaidaloi*—“artists of varied skill,” and later Romans prized them above all others for constructive talent. Pliny, Seneca, and Varro praise them in words which will never die;¹ Jews said that David solicited their skilled labour, and that Solomon’s temple, small and simple though it was, could not be raised without their help; nay, though Ezra says he had these ensamples before him, and had seen all the fine buildings of Babylon, yet he too had to solicit their aid, else the walls of the city of Jehovah and Zerubabel’s second shrine could never have been constructed.² In all arts, trades, and manufactures this extraordinary people excelled every ancient race, and from the very earliest times, down and into the Roman period. Is it surprising, then, that their language and customs prevailed, wherever their skilled aid was required? that Africa, in its writing and language, was no less Punic—that is, Phenician—than Libyan, guided by these wondrous *Peni* or *Tyrri Bilingues*.³ The history of Britain during some past generations, as the first great manufacturing country of modern times, shows how civilization, power and progress must ever follow industry and usefulness, and Phenicians to a great extent, in early days controlled “the sinews of war,” where this was their interest; but it too often proved more profitable to deal in swords and helmets than in “Tyrian purple” and costly brocade stuffs. Manufacturers are not much given to writing, and these Phenians have been so parsimonious in their vowels, and lavish and indifferent in the use of B’s, D’s, R’s and S’s, that few philological students have attempted the translation of Phenician writings, though Phenician, and not Hebrew, is what alone we find traces of in Syria and Palestine.

JEWS, a modern people.—The first notice of Jews is possibly that of certain Semitic rulers of the *Aram*, paying tribute about 850 B.C. to Vool-Nirari, the successor of Shalmaneser of Syria, regarding which, however, much more is made by biblicists than the simple record warrants. This is the case also where Champollion affirms that mention is made on the Theban temples of the capture of certain towns of the land we call Judea, this being thought to prove the existence of Jews. Similar assumption takes place in regard to the hieratic papyri of the Leyden Museum, held to belong to the time of Rameses II., an inscription read on the rocks of El-Hamamat, and the discovery of some names like Chedor-laomer in the records of Babylonia; but this is all the “evidence” as to the existence of ancient Jews which has been advanced, and the most is made of it in Dr Birch’s opening address on the *Progress of Biblical Archæology*, at the inauguration of that Society.⁴ The only logical conclusion justifiable when we give up the inspiration theory, is that Arabs and Syro-Phenicians were known to Assyrians and Egyptians, and this none would deny. Indeed we readily

¹ Trans. Soc. Bib. Arch., p. 236.

³ *Ibid.*, and Polyb. III. 39; Virg. *Æn.* I., 661;

² *Art.* already quoted; Ezra iii. 7. See also Plaut. *Pen.* V. 2, 73.

what Fergusson says of them. *His. Arch.*

⁴ *Ibid.*, I. i., 1872. Address of March 1871.

grant with Dr. Birch that “under the nineteenth and twentieth Egyptian dynasties the influence of the Aremēan nations is distinctly marked; that not only by blood and alliances had the Pharaohs been closely united with the princes of Palestine and Syria, but that the language of the period abounds in Semitic words quite different from the Egyptian, with which they were embroidered and intermingled.”¹ Could it possibly be otherwise? Is it not so this day? Is a vast and rapidly spawning Shemitic continent like Arabia, not to influence the narrow delta of a river adjoining it, or the wild highlands of Syria to its north? Of course Arabs or Shemites were everywhere spread over Egypt, Syria, and Phenicia, as well as in their ancient seats of empire in Arabi Irak (Kaldia), and on the imperial mounds of Kalneh and Kouyunjik; *but not necessarily as Jews*. I cannot find that these last were anything more than possibly a peculiar religious sect of Arabs who settled down from their pristine nomadic habits, and obtained a *quasi* government under petty princes or Sheks, such as we have seen take place in the case of numerous Arabian and Indian sects. Mahomed sprang from such a clan and sect, and the history of Hajās and Himyaritic Arab tribes, furnishes us with many samples of similar settlements. Only about two hundred years or so after their return from Babylon did Jews seem to consolidate into a nation, and the collection and translating of their old mythic records—deciphered with much dilliculty by the diligent librarians of Ptolemy Philadelphus, from “old shreds and scraps of leather”—no doubt materially aided in consolidating the people, and in welding them into what they became—clans proud of a sort of mythic history bnilt up by Ezra and men acquainted with Babylonian records and popular cosmogonies.²

No efforts, say the leaders of the Biblical Archeological Society, have been able to find either amidst the numerous engravings on the rocks of Arabia Petrea or Palestine, any save *Phenician inscriptions*; not even a record of the Syro-Hebrew character, which was once thought to be the peculiar property of Hebrews. “*Most of these inscriptions hitherto discovered, do not date anterior to the Roman Empire.*”³ “Few, if any, monuments (of Jews) have been obtained in Palestine” or the neighbouring countries, of any useful antiquity save the Moabite Stone, and the value of this last is all in favour of my previous arguments on these points. At the pool of Siloam we have an “*inscription in the Phenician character as old as the time of the kings;*” . . . “it is incised upon the walls of a rock chamber apparently *dedicated to Baal who is mentioned on it*” ! So that here, in a most holy place of this “peculiar people,” we find only Phenicians, and these worshipping the Sun-God of Fertility, as was customary on every coast of Europe, from unknown times down to the rise of Christianity.

The Biblical Archeological Society and British Museum authorities tell us frankly and clearly, that no Hebrew square character can be proved to exist till after the Baby-

¹ “Ku-du-ur-ma-bu-uk *has been conjectured,*” says Smith, “*to have some connection with the Chedar-laomer of Genesis*” !—*Early His., Ibid., p. 43.*

² Ezra wrote about 430, and his successor continued to add to the same till 280 B.C.

³ Dr. Birch, President of Soc., *op. cit.*, p. 9.

lonian captivity, and that “at all events this inscription of Siloam shows, that the curved or Phenician character was in use in Jerusalem itself under the Hebrew Monarchy, as well as the coterminous Phenicia, Moabitis, and the more distant Asyria. No monument, indeed,” continued Dr. Birch, “of greater antiquity, inscribed in the square character (Hebrew) has been found as yet OLDER THAN THE FIFTH CENTURY A.D. (the capitals are mine), and the coins of the Maccabean princes, as well as those of the revolter Barcochab, are impressed with Samaritan characters.” So that here we have the most complete confirmation of all I assert as the mythical history of a Judean people prior to a century or so B.C., and even then, only under such a government as Babylonian administrators had taught them to form, and the lax rule of the Selukidæ, followed by intermittent Roman government, permitted of.

THE GOD IER.—Now as all ancient lands and cities, nay, standing camps went by the name of the great central *Standard, Nissi, Pola, or Nishān* of the god of the tribe whom the king or rule represents and at times personated (by wearing his god’s symbols),¹ it is reasonable to believe that the *Eir, Ier, or I-el*, in *Ier-u-salem*—the cave and well of Mithras under “the Dome of the Rock”—was the name of the god of the tribes. Eris, with Greeks, was goddess of Strife, the friend and sister of Ares—“insatiable for blood and havoc,” the daughter of night, who threw the fatal apple into the assemble of the gods, and stirred up the Trojan war. *Eiréne*, however, was the goddess of Peace, and seeing that the Jebusites added *Salem* after *Ier’s* name, we are assured that this was the goddess represented by their cave and mount. Athens erected altars to her after conquering the Lacedemonians, and put a statue of her beside that of the prophetic Amphiaraus, carrying Plutus, God of Wealth, in her arms. *Eirene* was also put beside Hestia in the *Prutaneion*. *Erebos* was the God of Darkness and son of Chaos, whilst *Eros* became the sweet *Amor* or *Cupido* of the Latins; but Hesiod assures us that Eros was one of the earliest of gods, and the third person of the Trinity which Chaos created, viz., Ge, Tartarus, and Eros, which last, he says, was the first and most important—“the fundamental cause in the formaiton of the world, for without love nought can unite.” He was clearly Elohim and Jah, for he also brought order and harmony out of the primæval chaos. Nor are we left in doubt as to his symbol and office, for “among the places distinguished in his worship, Thespiæ in Beotia stands foremost, . . . and here *the old representation of the God was a rude stone*”² or *Lingam*, as was also that sacred Jewish emblem under the dome of Shemites on Mount Moriah, for it was a stone they set up when they lost their ark.³ We are therefore justified in concluding that this form of *Er, El, Ier, Eir, Oir, Ion* or *Aur*, אֵר, was what gave the name to the old Jebusite shrine, so prized by David and his tribe.

Our cuniform translators are now able to assure us, that not in culture and language only did the old Akadian and Aithiopian teachers instruct all Shemites for

¹ See p. 530 ante., in regard to Jerusalem, and p. 300, *Trans. Soc. Bib. Arch.*, already quoted.

² *Smith’s G. and R. Myth.*, II., Pausan. ix. 27, 1.

³ Rev T. Wilson’s *Arch. Dic.*, Art. *Sanctum*.

the Rev. Mr Sayce in the volume already quoted, asserts that it is now a well ascertained fact that "the Shemitic traditions (and mythology) are for the most part referable to a Turanian source," and if so, then the Old Testament stories are those retailed from the writings of "Pagan Akadians." It is clear that in the Jebusites we have an Aithiopic sect, and their history we will now endeavour to trace.

AITHIOPAINS.—As already said Aithiopians are popularly supposed to be the dark curly-headed Nubians, because the Greeks called them Aithops, believing this to come from *Aithos*, "Black," "Burnt," "Heat," and "Fire;" and *Ops*, "the Countenance," "Eye," "Voice," or "Expression." It seems far more probable, seeing this people existed as a great nation or nations long before Hellenes were born or Greek became a language, that these younger people got some such form of this name handed down to them and then corrupted it, and finding a powerful branch of darkish Aithiopians in Upper Egypt, they concluded that the Greek word *Aithos* had been applied to them. This may also be the case with the Jews, for their writings only date from about the same period as the Greek, and they say the Aithiopes are Chusites, because Chus, כּוּשׁ, in Hebrew is "black," and throughout the Old Testament we see that the writers—belonging to only comparatively modern times, the Ezra and post-Ezra era—only knew of the Aithiopians of Upper Egypt.¹ We do not question the fact of Aithiopians being dark or swarthy, but deny the deduction hence drawn as erroneous and concealing the real truth, viz., that the people were called like all others after their chief god or faith. We see a similar error Greeks also made regarding the name of the Indian or Eastern *Chamini Sophite*. Because some ascetics amongst these Kamites, or solo-fire worshippers, went about naked, or nearly so, the Greeks called them all *Gymnosophistæ*, or "naked philosophers," not understanding that they were solar priests called after their principal deity Kam, *Cham*, or *Chom* the Sun.²

Homer accurately describes the Indo-Skuthi or Cuthi—clearly the South Indian races and our Dravidian fellow-subjects of the Madras Presidency—at considerable length, from which this is an extract.

"To the east a lovely country wide extends,
India, whose borders the wide ocean bounds.
On this the sun new rising from the main,
Smiles pleased, and sheds its early orient beam.

"The inhabitants are swart; and in their looks
Betray the tints of the dark hyacinth,
With moisture still abounding; hence their heads
Are ever furnished with the sleekest hair."³

The eastern Aithiopians, says Herodotus, in describing the hosts of nations in the great army of Xerxes (478 B.C.). "did not differ from the others in appearance, but only in their language and their hair; for the eastern Aithiopians are straight-haired, and those of Libya have hair more curly than any other people."⁴ This means that those Indo-Aithopes were exactly like the Babylonians, Arabs, Medes, etc., in complexion; being Indians however, Herodotus says they "were marshalled with the Indians" of that gigantic force. It is clear that the Persians of that day were remotely allied to

¹ Jos. Ant. I. 6, Hol. Mytho. Dict. 114.

² Bryant III. 220.

³ Bryant's Trans. III. 227.

⁴ Herod. VII. 70, Bohn's Ed. 1872.

the Aithiops, for, says Herodotus, the Persians in that army “were formerly called *Kephenes* by the Grecians, but by themselves and neighbours *Artæans*, for when Perseus, son of Danaë and Jupiter, came to Kepheus son of Belus, and married his daughter Andromeda, he had a son to whom he gave the name of Perses, and him he left in the country, for Kepheus had no *male offspring*”¹ which last is a very important fact, and shows that the Aithiops or Kephens—a name given to ancient Babylonians significant of their worship of a Tower or Petra-Solis²—here disappeared in name, that is, betook themselves to *Aith* or *Ind*, where we undoubtedly have them in various bodies on the Indus, Bombay Coast, and Madras Dravidia. Their cradle-land was apparently Western Asia, and their first great settlement, Ur of Kaldia; here at least a large body of them had long dwelt, and colonised most of western Asia and Egypt, instructing all, not only in the arts of building and civilisation, but in religion. “Egypt itself was in some degree an Indian nation, having received a colony of that people by whom it was called *Aīt* or *Aëtia*; hence it is said, ‘*that Osiris was an Indian, by extraction,*’ because the Cuthite religion came from the Tigris.”³ So Kepheus, king of Aithiopians, was called the son of Belus and married the beautiful *Kassiopeia*, by whom he became the father of Andromeda, whose beauty was so great that Poseidon sent a monster to devour her; but she was saved by Perseus,⁴ which means that the followers of Poseidon, or dwellers on the great seas, drove out the Aithiopians. The early Zeus, and a son of Hephestus and Prometheus, were called Aithiops, and the former was always worshipped as such in the island of Kios, the ancient name of which was Aith-alike, showing that Aithiops were its early settlers. It had two objects which would endear it to them, “a deep recess in which was a temple of Apollo, and a grove of palm trees,” as well as a lofty conical mountain called *Pelieus* and *Elias*,⁵ both solar titles.

Numerous old authors show us that AIT or AT “*was a sacred term*—A TITLE OF THE CHIEF DEITY” of these Aithiopes; so we read Διος ἐπίθετον Αιθιψ—“Aithiops was an *epithet of Jove*.”⁶ Only latterly were the countries occupied by these peoples called Aithiopia, being first styled *Aith-eria* and then *At-lanta*; their name surrounded all the early world, as old maps show us.⁷ The *Erythrean* seas are named after them as the *Erythræi*, and such names were common to the Red Sea, Persian Gulf, and Indian Ocean, around all which their tribes were groups, for they were the early Arabes, in Egypt, the Oritœ or Auritœ,⁸ and in India the Sindi, etc. The popular idea of their name is refuted by even the most cursory investigation of the worth *Aithein*. This word signifies “to

¹ Herod. VII. 61. AR-tæans = AIT-tæans.

² From *Caph*, *Cap*, *Cephas*, a rock, promontory, headland, or tower, usually conjoined with the god's name as Cap-El, Caph-Is, Cap-Eon, Petra-Solis, Turris Capionis, etc.—Holwell, p. 91.

³ Bryant III. 217. *Diod. Sic.* I. 17. Allardyce called even Bengalese “Oriental Kelts.”

⁴ Smith's *Dic. G. and R. Myth.*, I. ⁵ *Ibid.*

⁶ Bryant and Hol., p. 136, quoting all authorities.

⁷ See K. Johnston's *Clas. Atlas*, 1870, plate 4, and the small fig. in corner of my *Anc. Map*, plate II. prefacing this volume.

⁸ Strabo, I. 73. Here again called after *light* or *brightness*, as were the followers of *Ind-ra*.

make bright," "to burn," "to blaze," but, add Liddel and Scott, the root is "*Aith*, from the Sanskrit *Ind*," the name of that most ancient supreme god of Ind—Indra "the shiner," "the sky," and still "a general name for king," and of him after whom India and Indoos are called. Turning to Benfey's Sanskrit Dictionary we see that *Indh*, *Idhe*, *Iddha*, is "too kindle or shine," so it is clear why races who bore the name of *Ait* and *Ops*—"the shiner," and the serpent, owned such gods as Prometheus, Jove, and Perseus, and worshipped Rhea, Ops, and Python, in caves and mountains. The towns and dwelling-places everywhere tell the same story; thus Greeks write of a town of Aithiopia as having a fortress *ATHA-mania*, situated on a hill commanding *Arg-ithea*, the capital of a province on the summit of which was a temple to the great Aithops—Jupiter Akra-eus.¹ From the earliest times down even to Greek days the Aith-i-ops were known as *Indi*; nay, we read that "the Cuthites styled *Æthiopes*, were the original *Indi*; they gave the name to the country which they occupied; hence Iarchus of India tells Apollonius, ὅτι Ἀιθιοπεὶς μὲν ἴκουν ἐνταῦθα, γένος Ἰνδιξον."² So Diodorus Siculus writes: "almost in every place where their history occurs, the name of *Indi* will be found likewise," which Bryant and the Rev. W. Holwell support, adding, "the chief inhabitants upon the Indus were Cuseans." The Cuthites settled at Kolkus, the *Colchis* of the Greeks, and it was called *Cutaia* and *Ethiopia*.

The sons of Cuth came into Syria and Phenicia under the titles of *Kasus* and *Belus*, where they founded many cities, and Strabo informs us that this country was called *Aithiopia*. The *Kadmians* came into Eubea and here was an *Aithiopium*; *Samothrace* was called *Ethiopia* and *Lesbos* had the name of *Ethiope* and *Makaria*.³ There was a Fire and Phallic temple to their deity in *Beotia* where the most horrid rites took place.⁴ Bryant and others advance irrefutable arguments as to *Skyths* or *Skuths* being the same as *Cyths* or *Cuths*; it was common to add the sound of *S* before *K*'s and *T*'s as in the name of the isle of *Kios* or *Chios*, indifferently written *Khio* and *Scio*, and latterly called by Turks *Saki*. Knowing, as we now do, how long and early the so-called *Akadians* held all the delta of the *Euphrates* and *Tigris*; that *Kaldia* was esteemed *Aithiopia* proper;⁵ and that the great Arabian Shemitic influxes from 2300 B.C. downwards, even failed to move these peoples out of *Koothistan*, *Soosian*, or *Persis*, till about 1600 B.C.; that even the Syrian Shemites (*Jews* and others) were called, though I think erroneously, by *Tacitus*, *Æthiopum proles*, or offspring of *Aithiopes*; that the races were not only clever builders but wise above all other peoples,⁶ (the *Kuklops* of *Atika* were called *Akademians* and founded the *Akademia*), it is clear that we see in them the head of the family of *Amonians*, *Kulklopian*, *Kabiri*, etc. It was long before they ceased to offer the fairest youths and maids on their *Taphi*, tombs or altar, and their

¹ *Smith's G. and R. Geo.*, I.

² Trans: "that the *Aithiopians*, an *Indian* race, were dwelling, or dwelt there." *Philostrati Vita Apollon.*: III. 125. *Hol.* p. 137. *Diod. Sic.* I. 17.

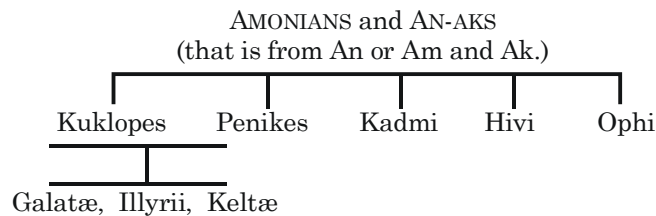
³ *Strabo* I. 73 and X. 603. *Pliny N. H.* V. 31.

⁴ *Virg. Æn.* VI., 536. *Hol.*, p. 418. *Hesych.*

⁵ Bryant and *Hol.* 136, quoting *Zeph.* iii. 10.

⁶ Bryant III., 219.

successors the Athenians continued these rites, as “at the tomb of Ger-aistus” the Kyklop—in reality a sacrifice to the god of Fire, *Astus*, on his *Ger, Ker*, or altar.¹ Strange but true that *Akademia*, and the name of the man of letters—*Kadmus*—come from these *Kuklops* or *Akadians*; and the roots of these words from the god *Ak, Ad, Ach, Uch, Och, Uc*, or *Oχα*, the Sun—a universal term of honour among *Kooths* or *Cuseans*.² Homer is held to have been one of the last of the Greeks who used the term $\Upsilon\kappa$, and with him “it always precedes the word *Aristos*, which is borrowed from Egypt and *Kaldia*,” for “*Areiōn* and *Aristos* come from *Ares*, the *Arez* of the east.”³ *El-Uc* was the *Lukos* of the Greeks, and forms the baæ of numerous names of persons and places, being always connected with the Sun or *Apollo*. The *Latins* continued the idea in *Lux, Luceo, Jupiter Lucetius* and *Deo Leucaniæ*, the *Sol’s Fons*.⁴ The grove was sacred to *Lucus*, the god there worshipped, and comes not, as popular fancy inverts the order, from *Lucere* “to shine,” but which shines not, hence forming our *jeu d’esprit*, “*Lucus a non lucendo*.” “From *Uc-El* came *Euclea Sacra*, and *Euklos Zeus*,” etc., and the *Greeks* using χ and γ indifferently, make *Uch* into *Euge, Euche* or *Euke*, as in *Euklos*. So from *Ak* we have *Akad, Achar*—the name of the oldest city as well as of far later *Nisibis*—and the *Akon* of *Palestine*, so called after *Herakles*, the *Sun*, the god-man there worshipped. “*Kadmus*, the same as *Ham*, is a compound of *Achad-Ham*, rendered by the *Greeks* *Academus* and contracted *Cadmus*, from whence (as before said) the *Academia* at *Athens* was undoubtedly denominated.”⁵ Many urge that from *Ham* or *Am* sprang the *Kuklopes*, thus:—



We are told that because: *Kuklopes* invariably worshipped the *Sun* and *Serpent*, “hence they were styled, in different parts where they in time settled, *Eur-op-ians, Or-op-ians, An-op-ians, In-op-ians, As-op-ians, El-op-ians, &c. . . .* *Kuklops*, as a personage, was said to be the son of *Ouranus*, who, among the *Amonians*, was often styled *Cæl* or *Cælus*, (*K’El?*) and was worshipped under the emblem of a serpent; hence the temple of the deity may have been originally called *Cu-cœl-ops, Domus Cœli Pythonis*, and the priests and people, *Cu-cel-op-ians*.”⁶

It is more than probably that all the serpent ideas of the world have sprung from the *Turanian* race, which is only saying that almost all symbolism and

¹ *Hol.*, p. 201; *Bryant I.* 503.

² *Hol.*, p. 439.

³ *Hol.*, 127; *Bryant I.* 88.

⁴ See further *Lycus* and *Lycurgus*, *Bryant III.*, 42.

⁵ *Bryant I.* 157; *Hol.*, p. 3.

⁶ *Hol.*, *Myth. Dic.*, p. 141. The usual school-room derivation, from their supposed circular eye, is as absurd as that cited against *Greeks* in regard to the *Gymnosophists*; see p. 161.

faiths, carnal and spiritual, have been growth received from earlier races. Let us look at the leading forms under which these depicted ophiolatry, and there is here no lack of matter in sculptures, gems, and paintings, from Dravidian India to Egypt, in the faiths of the Aryans of Upper India, Atika, and the Tiber, no less than among a multitude of Christian sects on the Nile, the Danube, the Rhine, nay, the Shannon, if not the Thames, and down to a few centuries ago.

THE ANCIENT TREE, ROD, TOWER, AND SERPENT IDEA.



Fig. 227.
The CADUCEUS
of MERCURY,
or Winged
Serpent of
Kallenius.



Fig. 228.
STAFF OF TOTH,
Hermes, or
Horus-Ra,
carrying Isis or
Solar Serpent

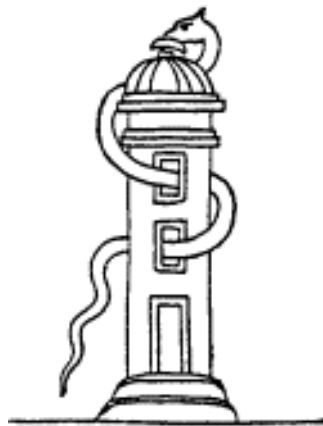


Fig. 229.
TOR, or Pillar of Fire
or Passion. The Tor-
On, or Tor-Oph-On



Fig. 230.
SERPENT GUARDING
TREE OF LIFE, or
Apples of the
Hesperides.



Fig. 231.
THE STAFF OF
SALVATION,
Healing or
Medicine.



Fig. 232.
THE TRI-SOOL OF
SIVA, or Trident
of Jupiter-Am-
On, &c.

The above is a goodly array, yet nothing like what archeological and antiquarian museums every day exhibit, to those who seek knowledge concerning these things.

In the Tor-Ophis or Serpent Tower, Fig. 229, we see what these early great builders developed from the serpent wands and rods of ruder non-building peoples. Montfauçon calls this No. 229 “a revered gem” among Gnostic Christians, but very similar symbols are found among all faiths. The Hindoo usually forms this Fire-tower into a phallus, and Boodhists twist the Python round their huge ovate and conical stoopas, as I shall by-and-by show, and place beside it—that “charm” which wards off all misfortune—the *yoni* eye of *Māya* or “the all seeing one.” The early phallic God Hermes, or Kullenius of Atika, was the son of Maya, “mother of gods and men,” and came forth from her Akadian “Mount;” he is shown on the left as Fig. 227, where serpents—probably *in coitu*, are kissing the outspread wings representing Creation or the Womb, for in other places we find the reptile god—Passion—embracing, that is, worshipping the moon-goddess, from whom dart fire and serpent as already depicted and spoken of at page 228 of Vol. I. I repeat this figure on the next page, and with it those many stranga solar and serpentine forms and hieroglyphs, analogous to the above in form and idea, and so sacred to ancient races, and still specially revered by the Dravidians of northern India. Thus in column VIII-1, VI-3, 4 of Fig. 233, the serpent is seen passing through “the circle of life,” and in the latter it is winged as in Fig.

227; in the first, his tail is adorned with the symbol of life—the cross—which also drops from the circle as in the planetary symbols shown in col. IX. In v-1, we have the most favourite figure of India to the present hour, and v-2 is a form of the *Aleph* in the first alphabet which arose in Akadian cradle lands.

Fig. 228 is the old Egyptian sacred staff of Toth or Hermes Trismegistus, the “God of Healing” or of Medicine, that is, the *Soter Kosmou*. The hawk-head is that of Horus Ra, or the Fertilizer, supporting the brooding Isis, or Serpent and Moon, sometimes mistakenly called the solar Uræus or sacred Serpent. Having no crown or male insignia, it is clearly the female idea, such as that of Siva carrying Soma the Moon, at Somnât.

Fig. 231 is the same idea from Maffei, usually called “the Staff of Eskulapius” (a name conjoining the Pillar, Sun, and Serpent), and said to be like those sculptured before Greeks were a nation, on the rock grotto of Trophonius beside images of Trophonios and Herkuna,¹ of which I have written much elsewhere.

Fig. 232 is also from Maffei, and called “the Trident of Jupiter-Ammon;” but it is what we see in daily use in many Indian temples where it is known as the *Tri-sool*, “three-thorned Enlivener,” or “Quickener” of Siva, with which “he strikes the yielding earth” goddess, and makes the barren rock yield water.

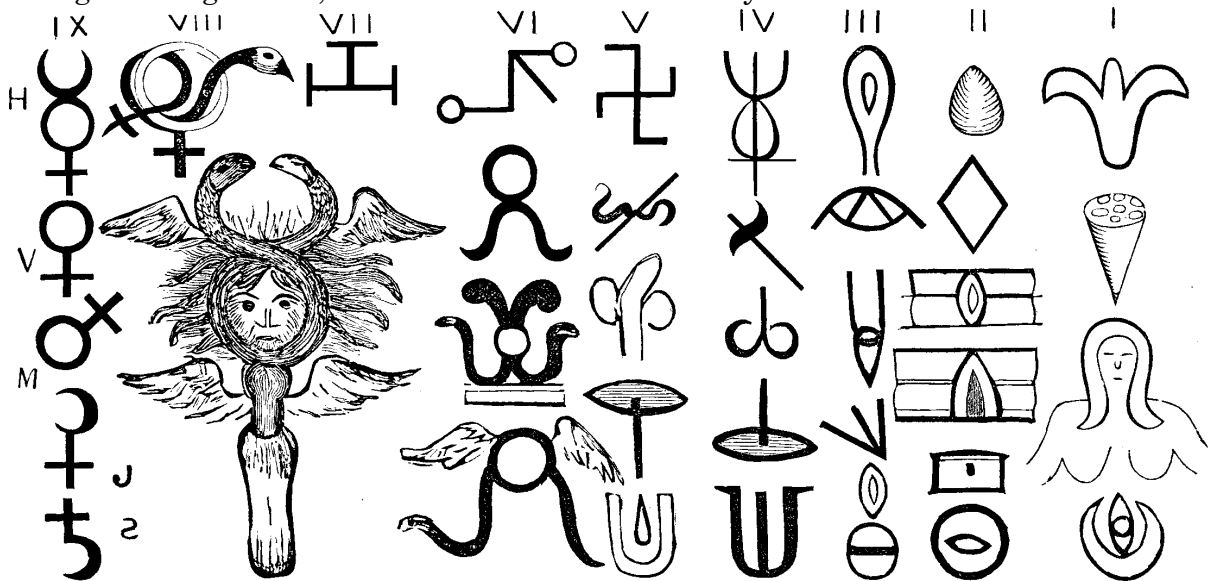




Fig 233.—PLANETARY AND SECTARIAN SYMBOLS STILL IN USE THROUGHOUT THE EAST.

Fig. 230 is the same idea usually connected with the Grecian myth of the Hesperidean garden, where a “fire-breathing dragon” guards the apples of life, as these Aryana metamorphosed the original Turanian idea. The early Egyptians said that the serpent Uræus was “light” or “the burning one” who guarded, as in Fig. 234, the sacred cyprus groves of Amenti—often described as a *Gan-Eden* or “Garden of Delight.” It is always “a symbol of fecundity;” and often of feminine form,² as some say it is

¹ Raol Rochette, *Monumenta Inedita*, pp. 21, 22. See Vol. I., *Delphic Serpent Worship*.

² W. R. Cooper’s *Serpent Myths*, 1873; Victoria Inst. Paper, p. 19. The Uræus is also the phonetic of the letter g. [Uh . . . the  cobra glyph is now read phonetic d (approx. ‘dj’), but is not the same as the conventional Uræus serpent ; the latter is used in some instances as the determinative for the names of goddess but has no phonetic value; see Gardiner, *Eg. Gram.* sign-list I10, I12. — T.S.]

when adorning the heads of Egyptian goddesses. This Fig. 234 illustrates the same idea as the fiery snakes guarding the Argha in the Sri-Lingas given on pages 120, 122, and 123, and watching over the Ark of Fire, Plate IV. 9, or the Cist in the old Tyrean coin, p. 97.

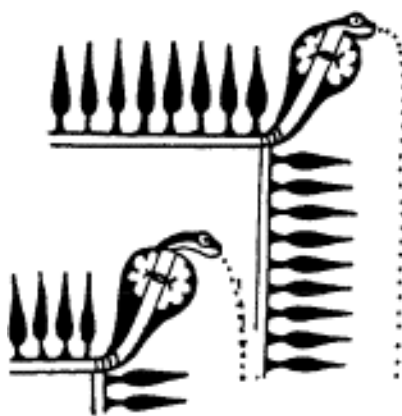


Fig. 234.—PARADISE GUARDED BY URÆI WHO LOOK TOWARDS THE CYPRESS SHADES FOR THE REVIVIFICATION OF MAN.

THE ASHEL.—Eastern faiths teach us, when seeing a serpent on a pole, or on the sacred tree or *Ashel*, as in Fig. 230, and elsewhere that this is Maha-deva in his energizing or fertile phase; that the Column, Obelisk, Rod, Baton, Caduceus, and Tree have all the same significance. To him, therefore, who understands this faith, it matters not whether Abraham “planted a grove” before he made his devotions to Jahveh (later Jews probably altered this word *Ashel* in Gen. xxi. 33), or erected an Asher or Lingam, as the best critics believe is here meant. The meaning is the same, viz., that the patriarch, who at other times required solemn vows to be

made with the hand placed “*in sectione circumcisionis*,” here “*erected an Ashel*” before he could make his vow to his Jahveh by the “well of the vow”—*Bar or Bar-Shebo*.¹ The planting of the Ashel is a similar act to that of Moses, who went to the top of a hill and erected his rod, and afterwards did the same on an alter, calling it *Jahveh Nissi*.

I should perhaps explain, in regard to my remark as to later Jews probably altering the word *Ashel* in Gen. xxi. 33, that it is thought they here added a top to the א, *r*, of Asher thereby transforming it into an ל, *l*, thus disguising, at least to the uninitiated, the gross phallic worship which the Lingam god, Asher, represented. A learned Hebraist writes to me in regard to this: “It was not an unfrequent thing to do so for euphemistic reasons. . . . The word *Ashel* occurs three times in the Old Testament, and each time the translators seem to have had doubt as to its meaning. . . . The object was clearly sacred; and the English word ‘grove’ is, in most cases, a euphemism, as we see in ‘hangings for the grove,’³ the Hebrew being here Ashera, אַשְׁרָה the singular feminine; Asheroth, אַשְׁרוֹת, being the plural feminine—‘groves,’ and sometimes the Phenician goddess. This word is used thirty-nine times in the Old Testament, and in all cases has a phallic signification. The Rabbis say that אַשְׁל is a Kabbalistic writing, called Notaricon, and is put for the three words, אֵל, לֵי, שְׁתִּיה, or food, drink, and companionship, which Abraham instituted. Hence Abraham planted or instituted an Inn in Beersheda. But though this may be the hidden meaning of the passage in Gen. xxi. 33, it will hardly serve for that in 1 Sam. xxxi. 13. . . . The three words for meat, drink, and company begin with the letters אַשְׁל, and that is ‘Notaricon.’ Both the Jonathan and Jerusalem Targums bear out this

¹ Exod. xvii. 9, 15; Gen. xxiv. 2. See margin, Bagster’s *Comp. Bible* for this Latin translation. *Jupiter Fœderis* was the God of Oaths; and a

friend, just returned from Italy, tells me he is still in vogue there among the lower classes.

³ 2 Kings xxiii. 7.

idea, so far as Gen. xxi. 33 is concerned." No doubt can exist in the minds of any who have studied eastern faiths, or approach Old Testament literature perfectly unbiased towards Jews or Christians, that *Ashel* is *Asher*, and used here as a blind or euphemism for "the shameless God." *El*, or *Er* were the names of his earliest symbols, and *Ash*, *Esh*, or *Ish* simply denotes that the Lingam emblem is that of man, and not of Apis or Aries; while the whole—Ash-El, also reads "God of Fire," Love, or of Passion. The "Grove" or Ashera idea, is that of the Arga or Sri, in the Hindoo term, Sri-Linga, denoting the two deities in conjunction; the Nissi or Ashel was the Tree (stem),¹ and the Grove his sanctuary, as I need not explain to anyone who has read my chapter on Trees. Jove was the *Quercus*, and to erect or plant an oak or sacred tree was to erect a Maha-deva, facts which our translators forgot, or chose to hide, in both the Septuagint and Vulgate, causing thereby much confusion and many inaccuracies in thought and worship. But to return to more ancient peoples than even the first Jewish patriarchs of Ur.

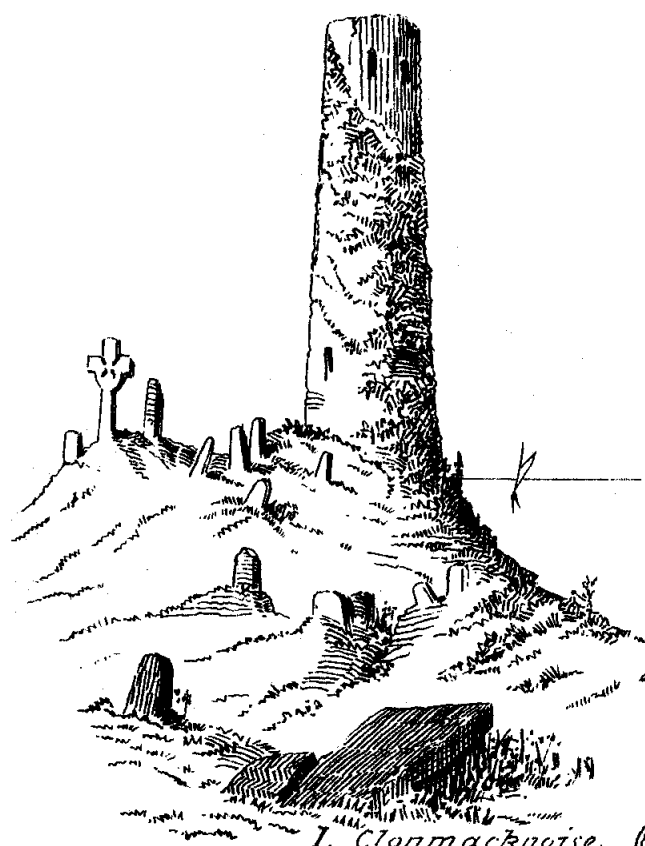
TOWER WORSHIP.—All the early races whom we called Akadians, Soomirs, Elamites, Kooths, &c., were very famous as erectors of Fire and Serpent Towers, and these commonly went by such names as *Petra*, *Temples of Orion*, *Tor-Konor*, *Kar-Ons*, &c., signifying towers or temples of the Sun, Light, &c. Such *Tors* or *Petras* were real shrines, being "esteemed Pelorian (Pi-El-Or), from the god Orus, the same as *Cœlus*² (Ka-El) and Python"; this explains also why the fire censers of these ancients were of phallic design, as shown in figure 207, page 77. "The Grecians," continue Bryant and Holwell, "confounded the people who raised these buildings with the structures themselves";³ and therefore we hear them described as with a pole, tower and eye in their forehead, and called *Kentauri* or unicorn men. The eye is said by some to symbolize the light or fire which was placed on the top of the tower, no doubt in connection with Fire-Worship, as well as to assist mariners. The people were of the same race as those called "the one-eyed," and followers of the one-eyed Jove and Siva; but, where adopting this symbol, they would be of the Yoni or *IONim* sect, long one of the most powerful of the ancient world, and still so in many forms, from the Vishnooites of India to the worshippers of the virgin in all lands. We still see *the eye*, as in Fig. 233, i-4, II-2, 3, 4, and 6, on the forehead of millions in India, but the unicorn or spike has now become the *Tri-Sool* or Trident of Siva; yet few of the very oldest symbols, given in Fig. 233, are wanting on some portion of the bodies of very pious Indians, as I have often ascertained from minute personal inspection of the votaries when engaged at their ablutions and pious re-anointings.

The Kukloprians were always very partial to, and very powerful in Sicily, then called Trinakria, the kingdom of Polyphemos, son of Hephestus, the noisy God of growling Etna, that vast natural light tower. From Polyphemos, some say, sprang

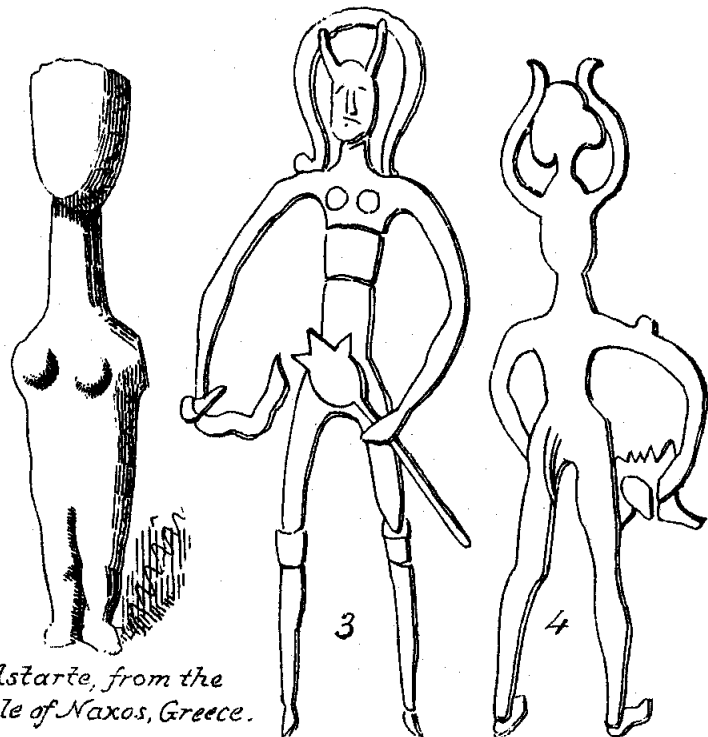
¹ Hindooism shows Siva as bursting forth from the Tree Stem or Pillar.

² Holwell, p. 138.

³ In *Cœlus*, we see why *Aith* comes, as Liddel and Scott say, from *Indh*, *Ind*, or Indra, the Sun God, and its subsequent application to Zeus, "God of Life."



1. Clonmacknoise.

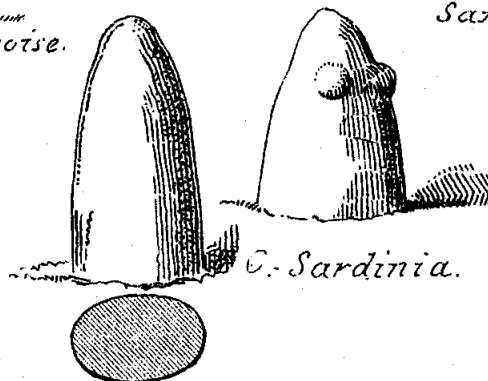


2. Astarte, from the Isle of Naxos, Greece.

3. 4.- Symbolic Figures, Sardinia.



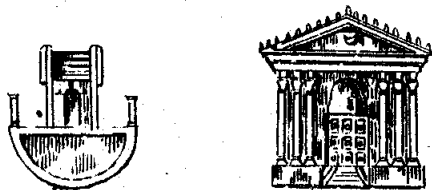
5. Sardinia



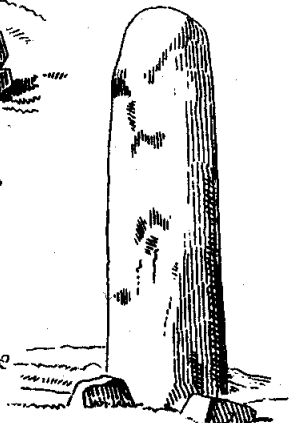
6. Sardinia.



7. Alsace



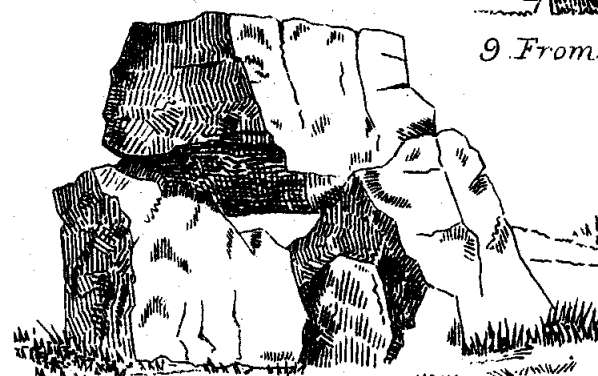
8. - on Ancient Greek Coins. Temple of Venus. - Errisa & Stone



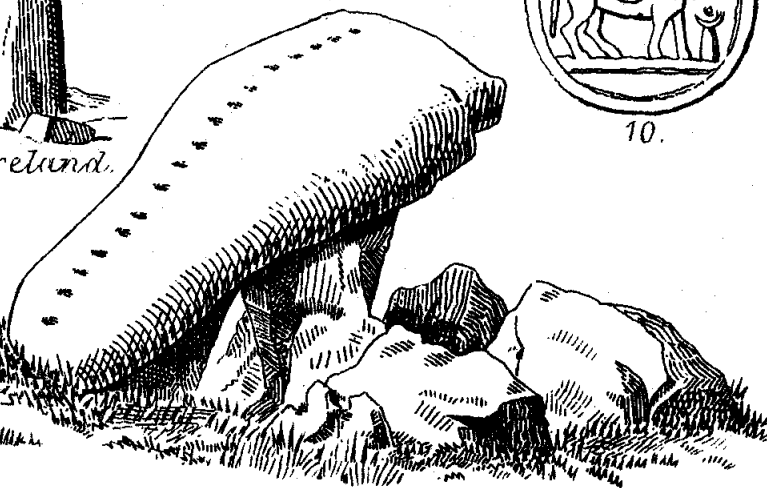
9. From Ireland.



10.



11. Craig Maddie. Stirlingshire.



12. Barrington Mains, Mid-Lothian.

Gauls, Ilyrians, and Kelts.¹ There were three famous Sicilian towers “on the three isles called the *Kuklopum Scopuli*, and that they were lighthouses is apparent from the name, which still remains, *Faraglioni*.”

Some cosmogonies of the Kuklopes point unmistakably to true history, as that their father and mother (Ouranos and Ge) cast them forth with other Titani²—probably Turanians, into Tartarus, Europe, or the west, when they were used by Kronus to establish his kingdom, and by him in turn cast off. Zeus also made demands upon their great constructive power and skill, to overthrow Kronus and others; they provided Zeus with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. There were all classes amongst them, as among ourselves. Some in the wilds of high Thracia and elsewhere are described as lawless and insolent, devourers of human beings,³ and gigantic—reaping where they had not sown, and living in mountains and caves, under patriarchs or chiefs of clans, whose word was as the law of heaven. In general, however, history says that no war, art, or civilization was possible without them, and that everything good and valuable in stone, brass, and iron was accomplished by them; for they were *Idæi Daktyli*, Curetes, and Corybantes of the ancient world—the hands and fingers of all communities who required the aid of *Kelmis*, the smelter, *Damnameneus*, the hammer, and *Akmon*, the anvil—those Phrygian gods who, tradition says, first found the most precious of ores (iron) on Mount Ida. As Bryant and Holwell long ago told us, “great confusion has arisen from not considering that the Deity and the priest are named alike, and that the people—as the Heliadæ and Curitæ or Quirites—were often comprehended under the same title. The God Helius was styled Cur-Ait (Koot-ait?) and his priests had the same name; and the term Quirites among the Romans had the same origin. The ancient inhabitants of Ætolia, Eubes, and Akarnania were styled Curetes, and their country Curetica,”⁴ the root being the Sun, *Cyrus* or *Kurus*. The Hyperborean Kuklops, were those Ari-Maspian who built towers and “temples, named *Kar-is* or *Kar-isia*, in the top of which was preserved sacred fire.” The race abounded in Egypt and dominated throughout Sicily, and had there the same rites, particularly worshipping the ophite deity, under the name of Ophis.⁵

We must here notice some very typical specimens of Greek ignorance and error in regard to this people. Because their sacred talisman, the Eye or Yoni, was placed over the portals of their tombs and temples in Egypt, Sicily, etc., Greeks said that this denoted the burial of a one-eyed race,⁶ and that their Orion had three fathers, because they mistook his temple or tower name—*Tor-pator*, in Sicily, for *Tri-pator*!⁷

¹ *Bacchylides-Natalis Comes*. ix., Hol. 140.

² Bryant III., 49-50. They were *Tit-Ans*—that is, mound or omphè worshippers; for *Tit* is a mound, and *Tit-an*, mount of Anu. So *Tuph* is a hill, and *Taphos* a high altar.

³ From their human sacrifices, for which they preferred strangers. Bryant I., 493.

⁴ Bryant II., 472; Hol., p. 135-6.

⁵ Bryant I. 499; Herod. iv., 13; Strabo I., 40; Kallimachus H. in Delon. 292.

⁶ Lykophron V., 659.

⁷ Bryant I., 500.

So “a mistake was made about the towers called *Charis*, whence Grecians formed their notions of the Graces,” thinking that, as all *Karisi* were continually spoken of as sacred to, or beloved by, Hephestus (whom they crystallized into a hard human form), they were necessarily nymphs; and, as the *Tor-Karis* became with Greeks *Tri-Karis*, this made them think there were three Graces, beloved by the Sun—“daughters of night, and offspring of light!” Other Greeks explained that *Karis* or *Chares* was a guttural corruption of *Hares*, the usual eastern name for the Sun, thus reduplicating and systematizing the error, and mixing it up with a modicum of truth.

The Temple of Apollo and Treasury of Delphi were built by the *Kuklops*, Trophonius and Agamedes, and to this race the Greeks owe the foundation and building of many of their finest old cities and the temples of their gods; so that justly they wrote that “everything great and noble was looked upon as Kuklopiian,” even as in India we so often hear of all very ancient and large works being called Pandooan. Even Bryant—with that wondrous sagacity which characterizes his writings, but in perfect ignorance of the results to which his researches lead us, who now know so much of Indian history which was hidden from him—shows us that the chief ancient seat of these Aithiopian Kuklopiians, Koothites, etc., was their Caucasian or Colchis home, and that they carried down this name to India’s farthest promontory, where, near to Komari’s Cape, they fished for pearls and wove that famous cloth, for which as Colchi they were renowned from the Campania of Italy to the Caucasian Alps as well as over all the valleys of the Indus and Ganges.¹

Here Bryant also spies out with wonderful vision, that this South Indian “region is styled both Colica and Colchica,” and that its promontory is “supposed to be named *Colis* from *Venus Colias*,” which last, however, he utterly rejects, being unable, he says, to see what “a Grecian goddess has to do with the geography of India!” Nevertheless his first surmise is right, and his conjecture better than his reasoning. It is perfectly true the promontory is named after fair Kāma, or Koomāri, the goddess of Love and beauty, and seeing that Kamarina was the ancient name for UR of Kaldia, and that Kuklopiians constantly repeated this same name in their Mediterranean settlements, that the God “Ur or Orus was also called *Cham-Ur*, and his priests Chamurin that this promontory *Colchis Indica* is rendered Comar by the author of *Periplus*;² that these ancient people called their high-Asian lands from which they came to Colchis, Aia, after their god; and that this very name, IA or IYAR (Ier), is still the common term for the deity along most of the Madras coast, and a title claimed by the highest Dravidian lineage, we have very positive proof that the same Caucasian Indi are here, as once peopled all western Asia and nearly all Europe, and many centuries before our present purer Aryan influxes occurred.

Aia was by Greeks called “land,” by by Ammonians “a god,”³ probably IAO. The

¹ See authorities quoted by Bryant III., 200-3

² Plutarch, quoted in Bryant.

³ The Rites of Fire were first called *Oρια*, and then *Οργία* and *Aia* became *gaia*. Bryant III. 42.

goddess Circe after whom the lands of Circeum in Italy were named, was the sister of *Aiates*, whom Homer calls *Ai-aia*;¹ so from *Bâl*, the Hindoo and Kaldian God, we have *Bâl-deva*, the Indian Herakles, and brother of Apollo or Krishna. We have also Ad-Hâm or Adâm (the phallus of Shemites in Arabia and Asia Minor), as the name of this so sacred phallic cone (Fig. 235), in the green isle of Taprobane, Singala, or Ceylon—divided from Comaria, said these Koothites, by their Colchis Sinus; and this also accounts for the many notices in ancient Keltic lore (for we have no Aithiopian literature) regarding Ceylon and its old names. As Bryant says, the name “Adam’s peak” or “Ad-Ham, was undoubtedly as old as the first Koothite inhabitants,” and was not given to it as is supposed by the Portuguese; he adds, though unacquainted with the phallic faiths of India, “Ad-Ham is the king or deity Ham, the Am-On of Egypt,” and the earliest Zeus in the East. Early Greeks very properly called him “the pillar Am,” or **Am** (Iâmus); his oracles were **Am-pi** (Iâmphi), and his priests who recited his praises or delivered his mandates in Iambic verse, the **Am-idæ**. Ham was El and Or, Hermes and Petor, as well as Tithrambo and Osiris.²



Fig. 235.—ADAM'S PEAK, CEYLON, OR THE TUKTI-ADÂM.

The early home then of Koothites or Skuthite (Skythians), and Aithiopians—known of 3000 to 4000 B.C., seems to have been Central Asia, or some place north of the Caucasus, which were by Greeks held to be the boundary of the world³—the *καυκασον ἑσχατοειτα*. From Kolkis these Kooths descended on the plains of Shinar, India, Egypt, etc., and as time wore on they were expelled in turn by Shemites and others. “One of the principal cities of Armenia was Cu-Coursus, which signifies the place of *Chus*,”⁴ and the early Akadian “city, Ur, was called *Cur*, *Cour*, and *Chora*. . . *Asa* was rendered *Gaza*; *Hala*, Habor and Haran; *Chala* (Kâla), Chabor and Chara; so *Arene*, an ark or ship, was expressed *Carene*.” To India, the race doubtless brought *Ur*, the usual Indian affix for a town, as in *Vel-oor*, but often written and pronounced *Voor*, *Or*, *Ar*, and *Ore*, as *Indore* for *Indra-poor*, which is again the root of the Greek *Purgos*; German, *Burg*; English, *Burgh*; Persian, *Boorj*, meaning a Tower or Fort, erected usually on a *Berg* or hill.

In the transition of Ur from Cur or Cour, and Gaza from Aza, we see the truth of

¹ Apollon. Rhod. ii. 423. Homer, Odyss. I. 29. Bryant III. 206.

² Bryant and Hol., p. 209, quoting all authorities.

³ Bryant III. 14.

⁴ Ibid., III. 5, quoting Hier., p. 703.

the Rev. Mr. Sayce's remark, that in the Akadian as well as Akaimenian tongues, the initial *K* and *G*, or those aspirated, is constantly omitted, so that *Kar* or *Khar*, *Khir* or *Kir*, may read *Ar* or *Ir*, and hence *Al* or *Il*,¹ the *l* and *r* being interchangeable. We have also seen that *Eduth*, the deity of "the testimony," may read *Geduth*, and Professor W. Wright assures us, that "the initial *h*, ה, is dispensed with in Hebrew on the ground that it is lost in Syriac,"² so that the *Hel* or *Hellanes*, *Hallam* or *Heli*, or *Kaldia* or *Greece*, would appear in Hebrew as *El*, *Elam*, etc., and so the Greek word *Hieropolis* or *Hierusalem* would with Jews become *Iir-u-salem* or *Ier-oo-salem*.

The name of the early Soomers or Akadians, springs from probably the same source—the Sun, called *Ak*, *Sam*, or *Sem*. They were *Sem-Ars*, *Soom-Ars*, or *Sem-Arim*, and they reared their *Shem*, *Sem*, "sign," "mark," *Nish-ān* or obelisk, to *Ra* or *Rama* on the plain of *Shem-Ar*.³ Their great temple, says Bryant, was called, as Dravidian Indians still call theirs, *Sama-Rama*, a name signifying "God of Love" and Fertility—a name fit for the shrine of *Sumars* or *Semarim*. From such a people and country, says tradition, went forth *Asur* or *Ashar* to found his eponymous capital and nation, which, though ruled over by Shemites of Arabian extraction when known to history, yet could not have been so when Akadians and Kooths dominated throughout western Asia. Let us look into some of the latest discovered history of this people, as revealed in the cuniform.

AKADIANS AND EARLIEST KALDIAN RACES.—To Turanian races we owe the cuniform writing and language. Those whom they called *Ur-ites*⁴ or *Auri*, their successors—the conquering Shemites—called Akadians; and their congenors, the *Soomiri*—a Shemitic name—Turanians called *Ke-en-gi*. Now to these Akads and *Soomirs* do we owe all the early great buildings of Babylonia, for their construction preceded the conquest of the country by the Shemitic king *Ham-mur-abi*, who ruled no later than the 16th century B.C. He was a devoted worshipper of the Turanian deities, calling "Mardook, son of *Hea*," his special God, and *Mar-dook* was then the presiding God of the very ancient city of *Eri-du*⁵—the first God who was symbolised by the human form, and whom Greeks therefore said represented their *Zeus*. He was *Gusur* "the Strong One"⁶ and "Lord of the men of *Haram*," identifying, as the Rev. Mr. Sayce points out, this land of the Jewish patriarch with the worship and astrology of Akadians; for *Mar-dook* or *Amarood*, is in this form the planet Mercury or *Dun-pa-udda*, and as such called *Dil-gan*, "the Star of Babylon," "the Spirit of *Hea*," and in the mouth of *Adar*, "the fish *Hea*." "In the inscriptions," says Sayce, "*Mar-dook in the south, answers to Assur in the north*,"⁷ so we need no further assurance that he was the early southern

¹ *Trans. Soc. Bib. Arch.* III. ii. 473, 475.

² *Ibid.* III. i. 105. *Art.* on Assyrian, Syrian and Hebrew etynoms.

³ *Gen.* ix. 3.

⁴ *Trans. Soc. Bib. Arch.* I. i. 29; *Geo. Smith's Early Hist. of Babylon.*

⁵ *Ibid.*, p. 56.

⁶ His common Akadian name was *Gudibir*.

⁷ *Trans. Soc. Bib. Arch.* II. ii. 243-248. *Nimrod and Assyrian Inscriptions*, by Rev. A. H. Sayce. [Could just mean that Marduk was the national God of Babylonia, as Assur was of Assyria. — T.S.]

Mahadeva who, from the mere Lingam, was finally represented like Siva as a man, but only so among tolerably cultivated people, as is still the case in the East. This result is very important, for it shows us that not only Nimrod but Noah, Izdubar, and all great early leaders like Abram, Brahm, Roodra, &c., were also the Maha-Devas or Ashers of their day and nation. Babylonia, says Sayce, "may be described as the land of Merodach, just as it is called the land of Nimrod in Micah; and the same relation that exists between Assur and Nimrod in the Old Testament exists between Assur and Merodach in the native monuments."

THE LOGOS.—The Assyrians are held to have added M to Mar-dook's Akadian name of Amar-ud, a word signifying "the circle of *Ud* or *Ut*," "the Sun," "Day," or "Light," again identifying him, as in the case of Siva, with the Sun and the Lingam. Mr Sayce shows how the *Ut* became *Utu*, *Utici*, and finally *Utuc* or *Uduc*, "a Spirit" in the Assyrian language; a transformation such as took place in the case of the early Hebrew *Basar* which, though once circumcised and called "flesh," finally becomes "the Gospel," and was then spiritualised into the Logos, but again "made flesh for us," thus changing in idea according to the varying mental tendency of the times. The transformations and permutations of this divine thing, essence, attribute, or whatsoever we call it, have been very remarkable. Hippolytus, Bishop of Rome, denounces what he calls the heresies floating about regarding it in his time—the 3d century A.C., quoting largely from Aratus of Cilicia, a Greek poet and astronomer of the 3d century B.C. The ancient Logos, he says, "*is denominated Mercury by the Greeks*, and he fashioned the Lyre whilst yet an infant." Aratus adds that¹ "if Adam . . . imitate Lyra, that is, obey the Logos of God and submit to the law, he will receive Corona. . . . The Logos is he who, in the figure of a man, hinders the beast from reaching Corona." Now this is the Mercury who forms the Lyre out of a dried tortoise on the shores of the Nile,² and is, we are assured by these ancient men, the same as "Canis the 'Logos'³ who guards the flocks from wolves. Like a dog he hunts the beasts from creation and destroys them, partly producing all things, and being what they express by the name Cyon, that is *Canis or the Generator*." This Logos and planet is clearly the Akadian idea of Mardook, for the Bishop tells us that "only when Canis has risen do the crops prove productive;" without him though they may produce leaves, yet in reality "they have no life in them," and not having struck root when he arises, they soon "undergo putrifaction." "Canis is a God," the real and "*divine Logos, and judge of the quick and the dead*. As the influence of Canis is observable in the vegetable productions of this world, so in plants of celestial growth—in men—is beheld the power of the Logos. From such cause, then, Cynosura, the second creation, is set in the firmament as an image of a creation by the Logos. . . . This image is fixed in heaven, being a certain wisdom to those capable of discerning it."⁴

¹ *Arat. Phenom.* V. 70; *Ante Nicene Library*, VI. p. 117; Hippol., *Refut.*, IV. 48.

² *Ibid.*, p. 116 note.

³ Or. "for Creation is the Logos." Christians should study Hippolytus.

⁴ *Ibid.*, p. 119.

THE MEMRA.—The good Bishop is greatly perplexed with this “heresy,” as he calls it, but in which we see the root of much New Testament matter. Thus pre-Christian people said it was not given to all to know these “mysteries of the Logos,” it was “hidden wisdom” which only true followers could understand—those only who trust in and abide on the Logos, as the branches on the Tree or Vine; without this there is no life in them; unfaithful followers of the Logos, though flourishing for a time, will be like that seed which falls on stony ground, and cannot yield good fruit. Aratus shows that “*Perseus is the Logos*, the winged offspring of Jove and *Ketos* the sea monster . . . the winged axle (or phallic wheel) that pierces both poles through the centre of the earth and turns the world round . . . who slays the beast and takes to himself Andromeda,” the fertile principle of nature,¹—offices and properties of most Messiahs, and here reminding us of those piscine affinities still clinging to Christ. The Logos is indeed one of the most ancient phallo-solar ideas, for it is but the amplification of the Kaldian if not Akadian MEMRA, regarding which we still shall find much in “that Sanskrit of the Turanian family,” as Mr Sayce terms the language of Akads, Elamitis, &c.

The people of Elam and Soosa always remained tolerably apart. The Soosanian country is, in the cuniform, called *Khapirti*,² *Khalpirti*, or probably *Kal-vriti*, that is, the land of Gal, Kāl, or Siva; and as we now know that the initial consonants may be dropped, we see how the god *Al* or *Ar* was also Siva and hence the origin of *Ar-Abi*, “the blest”—“Father AR,” or Father-land. It is common to translate words beginning with *Kal*, *Al*, *El*, and *Ak* as signifying “great” and “high,” so Elam³ is called “the highlands of Kaldia,” and Akadians are thought to be so named, because they came from northerly and high lands, and “descended upon Babylon;” but although this is so far correct, we must not forget the root or first meaning of the term “high” or “great,” any more than when we read that *Polis*, *Akro*, *Ark*, &c., are names applied to portions of a city. In Akadian, we are told that *Kali* is “great,” *Kal* or *Kala*, “a town,”⁴ and so we find a *Kalneh* in the south and a *Kalah* in the north; yet this was only the adopting of a godly eponym, as when a monarch called himself Asher, Nebo-pal-asher, &c. The root of *Kāl* or *Al* lies in that ubiquitous god, who has left the impress of his name in every corner of the world—in the immortal term Kal-dia and similar eastern names, as well as in numerous European ones, though it is not always possible to prove this last to those so ignorant as to require mathematical demonstration.

In the language of Kassi, Kosœans, Soosanians, and Elamites, *El*, *Kal*, and *Kala* had a high and generally holy significance, and Gal and Goola were but

¹ Hippol. *Refut.* IV. 49; *Arat. Phenom.* V. 353. [The language here is clearly that of astronomical mythology, subsequently ‘spiritualised.’—T.S.]

² Later peoples called *Khalpirti Uwaja* and *Elamu*, but Mr. Sayce says this is but a translation of *Nummā*, also meaning “high.” See *Trans. Soc. Bib. Arch.*, III. ii. 468.

³ Elamites came, it is said, from the East.

⁴ *Ashel*, a tree—sacred tree—is, I believe, an instance of this kind. Many trees were sacred objects, and the stem was Jove and “tree of life,” hence the *Lingam*, *Asher*, or *Ash-El*.

forms of the God Kal.¹ All Babylonian dialects, which followed upon the extirpation of the Turanians, substituted *m* for *b*, and *ma* for *ba*;² but Soosonians dropped *d*'s altogether, like the Armenians and Basques; so Cadar became Cara, and Aitu stands for *Aditu*,³ which, by the by, is the Sanskrit for the Solar God. The Soosonians, it is held, were more closely connected with Akadians as these are now known to us through Kaldian history, than were Elamites, and the following are stated to have been the names of their—the Soosonian—gods, as spelt by the Rev. Mr Sayce, in the valuable article already quoted:—

SU-SI-NAK, the God of the Oracle (*Piristi*), probably Moon and Sun, “whose statue was concealed from vulgar sight,” and was therefore, probably, a *Linga-in-Argha*, for many tribes conceal this.⁴ AR-MAN-NU was his proper but secret title.

SUMUDU appears to be the Hindoo deity of the Sea—*Samoodra*.

LAGAMAR or LAGAMAL, thought to be *Laomer*.

1. PARTI-CIRA.	6. BIL-ALA.	11. CINDA-CARBU.
2. UDURAN.	7. PANINTIMBI.	12. LAGUDA (of Cisik).
3. RAGIBA (Father Ra.)	8. SILAGARA.	13. NAN-KUNTE (serpent mother)
4. SUN-GUR-SARA.	9. NAPSA.	14. KUMBA or KUMBUME.
5. SUDUNU.	10. NABIRTU.	15. AR-MAN-NU.

This *Ar-man-nu* is peculiarly the god “of Sushan, who is said to go to *Dilvun*, to the passage (of the sea),” which I take to mean, who dwells in Delos, or the watery home of creation; otherwise the Delpheus as already treated of.

SPIRITS.—These Turanian occupants of ancient Babylonia were great believers in Spirits, and are usually said to have taught their Shemitic and Aryan successors; but I cannot myself see much race difference in respect to fetish and spirit reverence or fear. We, undoubtedly, see the earliest spirit worship or dread, in Akadian literature, and also the source of that mysterioua number seven in connection with Spirits and other sacred matters, which is alike common in Indian, Jewish, Christian, and Mahomedan sacred writings. The Izdubar tablets dwell especially on “Seven Evil Spirits,” which refrain the Jewish and Christian Scriptures merely take up and enlarge upon; see the Akadian “*Song of the Seven Spirits*,” and the prayers beginning, “O my God! my sins are seven times seven,”⁵ corresponding to such New Testament passages as the seven Spirits of Matt. xii. 43; Luke xi. 26; Rev. i. 4; iv. 5; v. 6; viii. 2; xv. 6; Tobit xii. 15, &c., where it is clear that all spirits were thought to be in sevens like the living creatures which, according to one account, went into the Noachian Ark. “The seven Spirits of God,” “the seven Angels,” &c.,⁶ are a very important portion of the Jehovistic staff; there seven Angels carry the seven plagues precisely as in Akad we are told, the seven spirit “messengers of the vengeance of Anu” did. Both gods let them loose upon earth to “utter thunders,” and “vials of wrath.”

¹ *Trans. Soc. Bib. Arch.*, III. ii. 476.

² *Ibid.*, p. 466, Rev. A. H. Sayce.

³ *Ibid.*, p. 478.

⁴ [Somebody tell the General what “affirming the consequent” means, please. — T.S.]

⁵ *Art.* by Talbot, *Trans. Soc. Bib. Archæol.*, II. i. 60.

⁶ *Ibid.*, III. ii. 458-9. See Mr. Geo. Smith's

Art. on Nineveh.

Those of Anu, say Kaldian tablets, go “from city to city, holding the wind and travelling on tempest;” they invoke Vool, the tempest god, and issue as lightnings out of the west, troubling the rivers, and even attacking, like the Christian Satan, the heavenly gods; great Anu’s government was so disturbed, that Hea, Ruler of the Sea, and Bel of the Earth, had to intervene, and the seven were expelled from heaven, and cast down to earth, where Hea’s great son Mar-dook or Merodach, assisted by Bel, Sin, and others, wage continual war against these powers of evil.

THE AKADIAN LINGAM.—We are rapidly accumulating evidence of the so-called esoteric mysteries and objects of the early Aithiopian, Akadian, and Kaldian Faiths, that is of those Lingam and Yoni objects which Europe considers so very mysterious. In 1872, Mr H. F. Talbot read an interesting paper, with some important translations from the Akadian and Assyrian, on the religious belief of these peoples,¹ which clearly establishes three very important points. First, that the representation of the Sun, and the “One Great God,” was a Lingam or Yoni, or symbols of both these organs; secondly, that the people believed firmly in immortality and the reward of the just; and thirdly, that the language, style, and often whole verses—nearly word for word—of the Hebrew Bible, are clearly borrowed from these cuniform writers.

Amidst many gods, says Mr. Talbot, these people clearly believed in “the real unity of the divine nature,” and used a name equally applicable to God and heaven,² showing here entire accordance with the earliest Indian writers, with whom, indeed, they must have been familiar. They too, like Indians and all ancient races, had “a high and ever holy object,” which was called

“The ONE GOD (*Ilu Ishtanu*) who never fails. . . .
The Treasure of the Gods which depareth not. . . .
The Treasure of Heaven and Earth which shall not be removed. . . .
The Treasure which passeth not away.”

and this was symbolised by “*Mamit! Mamit!* that which God and man are unable to explain.”³ This *Mamit* the earlier Akadians called *Sakba*, which looks very like the Sanskrit *Sakti* or Yoni; now early Akads principally worshipped the feminine principle, and their version of the first of the above lines was “*Sakba! Sakba!* jewel not departing.” The term “jewel” is peculiarly common to Parvati as the Boss, *Omphe*, or *Nabe* (navel), and with the jewel or oval boss or shield do we still adorn many Christian temples, as did the Shemite king his Lebanon palace. As Parvati was the “lady of the mountain” or “mountainous lady”—the great Omphalos—so one of the chief titles of Ishtar in these tablets was *Nin Harrissi* or *Ri Nin Harris*, of the same signification,⁴ where *Nin* is the male and *Hari* a female term.

The Akadian has two names, says Mr. Talbot, for the *Mamit*, and one he “proposes to read *Nambaru*,”⁵ but which is masculine and which feminine it is hard to say. An initial S or K is of little account in these old Kaldian tongues, *Sakba*

¹ *Trans. Soc. Biblical Arch.*, II. i., p. 29, *et seq.*

⁵ The Mithraic Bull was NAMA SABASIO. *Ind.*

² *Ibid.*, p. 35. ³ *Ibid.*, p. 39. ⁴ *Ibid.*, pp. 39-49.

Ants., II. 65, usually called *Nanda*.

may read (S-)Ak-Ba, the Sun-father, and Nam-bar be, in some way, connected with the favourite Babylonian goddess, Nana. Anyhow, both objects were, in character, like the Jewish *Eduth*, "Testimony," or Covenant—a "God of the Testimony" or Testament, on which "thou shalt perform unto the Lord thine oaths;"¹ for *Mamit* is, in Kaldia and Syriac, מִמִּיתָּה, Mumita, an oath or covenant; Latin, *Juramentum*; Greek, *Orkos*; which, Mr. Talbot here lays great stress on, is not only "an oath," but "the object on which one swears—the witness of an oath." Now Sivaites and all those whose faith is more or less phallic, could equally swear on either organ, that is with their hand on the Nabe or boss, or in the ring stone,² or on the Testes or Sri-Lingam; such was that on which Jacob made his oath or covenant with Laban; for, as a *Galeed* or "Heap of Witness," it was an Omphe-like pile of stones; with a central pillar. On the top of this *umba*, they partook of a sacramental bread—*Sacramentum Mysterium*, "or holy Eucharist," then, as now, a very grave and important proceeding; so Abraham made his solemn oath before an *Ashel*, and Josaiah went to the sacred pillar of the temple,³ when he made his so that Jews here confess to this *Jupiter Fœderis* or *Mumitu* deity, presiding over all their most sacred acts for some thirteen hundred years of their quasi history.

"The *Sacramentum*, says Mr Talbot, who does not at all see the force of his discovery from my point of view, was not "a solemn feeling of the mind only, but a *visible tangible object* of adoration." Even with Christians it was called "the *Redemptionis Mysterium vel Sacramentum*" and the *Crucis Sacramentum*, that which, "when exposed to view, took away all evils." On this account, the *Hostie* is still ever and again exposed and goes in procession round shrines and towns so that all evil may be warded off.⁴

The most solemn oaths were taken upon it, and it sufficed that those who desired to be cured, should but touch the edge of the *Corpus domini* or its drapery, to be made whole; for, says Paley, "a corporal oath" meant an oath on the *Corporale* or linen cloth surrounding the *Corpus domini*,⁵ and up to even these days, to touch the altar-cloth was to obtain a blessing, and swear with one hand on the altar-stone was as severe an oath as Abraham exacted from his servant on the "*Circumcisionis sectio*," or as Jacob made when he "swore by the *pachad* (phallus) of his father Isaac."

Thus, then, Mamitu was this "great mystery" which, because the object sworn upon, became the Sacrament itself, "the Jewel," "the only God," and an emblem of such indescribable value that the people were never tiring of singing its praises, as Sivaites and Vishnooites do to this day in India. One refrain, which Mr Talbot gives us in the

¹ Talbot, *Ibid.*, p. 36; Matt. v. 33.

² See that orifice in the Ark box, from which the Lingam springs, Fig. 162, p. 369, Vol. I., or Plate XI., "Ring Stones."

³ Gen. xxi. 33; 2 Kings xxiii. 3. See marginal readings, Bagster's *Comp. Bible*.

⁴ "Evil spirits are driven away by it, never to

return (Talbot, p. 41); so the African exhibits the organ of man or cow, which, with us, became horse shoes, charms, the Cross, Holy water, &c.

⁵ *Ibid.*, p. 38. Christ, the *Sarx*; Flesh, *Basar* or *Logos* was to the woman with the "issue of blood" this mystery of mysteries, and Christ acknowledged the principle in his remark.

original cuniform, says that in the days of danger, as from fire, the pious man is to save the Mamit; "to care not for vessels or vestments of God or king, for title deeds, nor books; nay, nor for orders of God or man:" the command was; "Save! oh save the Mamit! and place it in a place of safety." Thus indeed have Phallic worshippers acted at all times and places, whether as in the case of the confesaed Arghas and Lingams of India, or of those hidden and unconfessed ones, such as "the Tooth of Boodha" in Ceylon, and similar objects further eastward.

The *Mamit* is "the All-cure," "the Salvation" and Salvator, or *Salmitu* who "descends from the midst of the heavenly abyss or heavenly ocean," that is the Argha or heavenly Ishtar. Like the *Palla-Dium* of Troy, it was "the Salvation" of the city, for Priam (Priapus?) fell with it and it descended from Jove as did the *Ancile* in the reign of Numa, and "the image of the great goddess Diana of Ephesus," or that of Kubele at Pessinus in Phrygia.¹ We see a similar signification in the word for Salvation or Savior, which the ancient Jebusites and Jews tacked on to the name of their God *I-er*. In the Akadian form of *Salam*, "to Save," and the word still exists as a sacred exclamation in our Eastern *Salām*, a greeting, which means, "Health be to you," or "God of Peace be with you." The word *Salvation* or *Saviour* is very commonly applied to father and mother gods, and its hieroglyph in Egypt is that strange-looking loop or knot with hands usually across it, similar to the Sistrum of Isis, and denoting "the place or house of Salvation"—"the cell of the cow" among Kelts. Isis constantly uses this knot, as when she tries to restore the soul to the body of Osiris; and Zoroastrians say "the Savior, assisted by Genii, will resuscitate the bodies of the dead." So Toth, Mercury, or Priapus was said to bring Salvation, and Toth was called "the divine word (Logos) of Amon," who imparts life to Horus. Zoroastrians call the Virgin Mother (Kaosyak) "the one who brings Salvation," the *Eredat fedhri*, a term applicable also to the Christian Mary.

The Akadian looked forward to being received—"restored to life"—into the bosom of Ishtar or "hands of the Sun," as Jew and Christian does "into Abraham's bosom." "The righteous man is to rise bright as a jewel and soar on high"—a Salmut-zu or "Saved soul," and so long as he is sick he will be visited and comforted by the Gods. The Sun (Shem) is his abiding-place of happiness and his "Judge Supreme"—the Dainu-tsiri whose name is Daian-Nisi, "the Judge of men," and he whom later peoples called Dio-nysus, Phoibos, and Osiris.³ We see here that the judge and king was called *Daian* or *Dainu*, (hence Di, Deus, &c.), with the male affix *Nisi*, a word like *Zakar*, signifying one with "a Banner or Standard," that is a man. *Ni* and *Pi*, seem the same in Western Asia; see page 183 following.

I will not here pause to show how closely the Hebrew writers borrowed their words

¹ *Ibid.*, Talbot, p. 37. The word *Phryg* or *Prug* has yet to be investigated.

² *Ibid.*, pp. 31, 32.

³ *Ibid.*, p. 33. Heaven is *Shami*; *Illu*, "the Exalted One" or God; *Am-ilu*, Man; Hades is *Bit-Edi* or *Hadi*, and *Bit Eribus* = House of Eternity, Darkness, or of "No Return," p. 188.

[There was no citation point for note 2 in the page images I was working from. — T.S.]

and ideas form the Kaldian, for the enquirer should himself consult Mr. Talbot's articles¹ on this subject; he will there find many parallelisms like this:—

HEBREW. — “ Who is like unto thee, O Lord among the Gods?
Thou stretchest forth thy hand.”

Cuniform.—“ Who can compare with thee, O Ninib, Son of Bel?
Thou didst not stretch forth thy hand,” &c. &c.

So also have Jews and Christians but continued the old death or sick-bed rites of the ancient kingdoms. Thus the Third Person in the Trinity—Hea—directs the God or archangel Mardook to go to the dying, and after sundry bindings and tyings of kerchiefs to “sit on his bed . . . sprinkle holy water over him, when the Gods will receive his dying spirit. . . . Taking a white cloth . . . place *Mamit* (the lingam charm) in the sick man's right hand. . . when all evil spirits shall flee away.” This is very like “the last rites” as practised by most Christians.

Written texts were of grent efficacy, especially in sorrow or trouble; they were to be taken from holy books and hung round the chamber of the sick one, and even bound upon his brow, and, “next to the Mamit,” their powers to disperse all evil spirits were irresistible.² We have returned to the hanging up of texts, and say our motives are now moral and spiritual improvement, but probably the wise, among the Kaldians, also looked to this, and only the ignorant to the lower and magical use.

Mr Talbot rightly considers this phase of Babylonian faith to have been the origin of the Jewish phylacteries; good Jews still bind these on their left arm and forehead when they go to pray, and hence the תפלין, *Tephilin*, or Phulakteria, now signifies “prayers” or “appendages to prayer,” from פלל *Palal*, “to pray,” and תפילה, *Tephileh*,³ “prayer.” These were the articles or “preservatives” which Deut. vi. 6-9, is understood to mean as “a sign upon thine hand,” and “frontlets between thine eyes;” very particular instructions are given as to the construction of the *Tephilin*. As seen in the frontispiece of Mr. Allen's work, the *Tephilin* for the arm appears to me an undoubted Lingam or *Sri-Lingam*, such as many Hindoos still wear upon their person, but on the loins or high up on the arm, where generally hid by clothing. The high circular part of the *Tephilin* has an oval opening to the front, clearly the “All-cure,” so that we can not acquit Jew of wearing, like all others, those sacred objects on their persons.

The Jew prescribes that the *Tephilin* be made of the skin of some clean animal, “sewed together wet, and left in a block till dried and stiffened into the requisite form.” On one side of that intended for the head, should be the sacred and mysterious letter *Shin*, ש—the Trinity, and on the opposite side a *Shin* with four heads. The knot formed at back of the head by the straps should be in the form of the hinge ה

¹ *Ibid.*, p. 51.

² *Ibid.*, p. 55-6. Texts should be written on thin membrane and wrapped round the limbs and

written also on door-posts and gates.—Deut. xi. 18.

³ *Modern Judaism* by John Allen, p. 308. London, 1816.

Daleth, and on the ends of the straps should be inscribed the letter * *Jod*, so that the wearer may thus ever have written on his head, the "𐤌" *Shadai* or "Almighty" God of Abraham, and of Deut. xxviii. 10. A person with the Tephilin on is holy and may not speak to any one, nor return any salutations even from the most distinguished.¹

AKADIAN HELL.—Not only did Jews obtain their language and style from the sacred writings of Kaldia (as Babylonians had done from it Akadians), and purloin their cosmogony, and even the incidents in the life of the Kaldian Sargon from the records of his people, but they borrowed from the Kaldians their heaven of joys and rewards, and hell of horrors. All this the learned translator of the tablets—Mr H. Fox Talbot—makes very clear to us, and we thus see why these sacred abodes of futurity took their present form about the time of Christ. We have been accustomed to hear that the Syrian tribes got their ideas of heaven and hell from Persia but the tablets now show us, in a manner which admits of no gainsaying, where Persia, got these. Thus Ishtar—the Kaldian Proserpine and daughter of the Moon-God *San*—tells us that she saw "the shades of those who did evil upon earth, men, woman, and children,"³ and that she herself "of her free choice" went there "to punishment in accordance with her sins," and for a frailty common to the sexes, on the occasion of her being rejected by man upon earth, for she offered herself to the new conqueror of the land only to be refused; on this she preferred the awful place of the damned and besought Ninkigal, Queen of Hades, to receive her. The cuniform thus described, some forty centuries ago, the dread abode:

" The house where all meet, the dwelling of the god Ir kala:
The house which those who enter it never come out:
The road which those who travel it never return:
The house which those who enter it are deprived of light:
Where earth is their food, their nourishment clay:
Light is not seen, in darkness they dwell:
Ghosts, like birds, flutter their wings there
Upon the gate and the gate-bars: the dust lies undisturbed."³

This very interesting and early record shows us many important points; as that we must not place implicit reliance or attribute too much significance to the sex of the deities, the translators having been here greatly perplexed, by finding that *Nin*, the almost universal male sign or name,⁴ actually stands in one place for Sarat, the Solar Queen; yet order can be generally descried in this apparent confusion if we know where to look for it; and nothing facilitates research into old faiths so much as a close synthetical, inductive and etymological treatment of old names, genders, and forma of gods, rivers, mountains, and cities. The characters and properties of the deities can be commonly determined with the utmost accuracy where we find the same god called by various names in different nations or languages. Thus when we observe the Assyrian and Jewish Nebo has been in earlier days rendered by Akadians

¹ *Modern Jud.*, p. 313.

² *Trans. Soc. Bib. Archæol.*, II. ii. 346.

³ *Trans.* III., i. 118-120, "The Descent tablet."

⁴ [It is nothing of the kind and has no gender significance in "Akkadian" (Sumerian). For long acknowledges this in *Faiths of Man*, s.v. "Nin." — T.S.]

An-Ak,¹ we see at once his phallo-solar affinities; and when the Kaldian Asher, Mardook, or Merodach, is found to correspond to Nimrod or Nibrud, we learn that both are bright Phallic gods, for “*Mar (=mir) signifie entr’autre, jeune, beau, brillant, vermeil.*” So “*Duk signifie avoir, posséder;*” thus Marduk, says M. Grivel,² signifies in Akadian “one possessing beauty, splendour, brilliancy,” as does Nimrud in Assyrian, and, I would add, as Siva and Rama do in India. The Eastern translations of the Old Testament lend no countenance whatever to this early hero being “a mighty hunter,” but point undoubtedly to his being the Sun, Bāla-Rāma or Herakles of the race. The Izdubar tablets say he was a great worshipper of *Soor-ip-ak*, perhaps some feminine form of the Sun, or of this deity in the days when it was female, and Hur or the Moon, male; for Mr. Sayce assures us that Larsa—one of the four ancient cities mentioned on the Izdubar tablets—“is a synonym for Surripac.” Noah, or Xisuthrus, was a Larancha-ite or Larsa-ite—that is, an Arkite or IOn-ite—not, however, in the sense of having anything to do with the Noachian Ark or “Flood,” for of this history knows nothing. Mr. Smith assuring us that “*the inscriptions which have been hitherto found do not contain any certain allusion to the event.*”³

Larsa or Larisa (Rasena) was the sixth oldest city of the land, Sipara, Nis-ara or Nis-ur,—“the cone of fire.” being the seventh. The following is the apparent chronological order of the first five cities:—1. Nip-ur or Kal-ane, the emblem of fire or light; 2. Er-idu or Ridu; 3. Ur; 4. Kar-ak, Kal-ak. or Ka-Ark,—Ark of the Sun; 5. Ur-uk, Ur-ak, Er-ek or “the Ark.” All show a fervent and enduring Phallic faith, overlapped in later times by fire and Sun-worship.

KALDIAN ASTRONOMY.—Let us now look a little into ancient astronomical matters, and the earliest names which these people gave to times and seasons, for such always aid in the analysis of faiths and godly attributes. Akadians had what is called a “Cycle of Belus,” which orthodox writers (believers in the flood) say began in 2287 B.C. Berossus writes that a regular daily register was kept up for two thousand years of all the heavenly bodies, and that it was continued down to his time. The register was probably from times long prior to 2287 B.C. Even the Chinese Register reached further back than this by three hundred and fifty years—viz., to B.C. 2687—thereby depriving the Jewish flood-myth of its universal character, a matter, however, not now objected to by the latest of elastic bible commentators.⁴

It has been urged that the 720,000 years of astronomical observations which Epigenes says the Kaldians had recorded⁵ on bricks, were 2000 cycles of 360 days each (= 720,000), and that therefore he was merely repeating the statement of Berossus; but this seems only a quaint coincidence, for we have four other statements going as low

¹ *Trans. Soc. Bib. Archæol.*, III., i. 138.

² *Ibid.*, p. 142. This author here gives, as the Kaldic translation of our Septuagint, “a strong man”—a Herakles, but not one having anything to do with “hunting wild animals.”

³ *Ibid.*, I., i. 89; see also pp. 48, 49, ante. [A tablet

of the Sumerian flood myth with Ziusudra (“Xisuthrus”) as the hero was found in 1914. — T.S.]

⁴ *Ibid.*, III., i. 17. J. Williams’ *Chinese Chron.* of 1871, *Intro.* viii.

⁵ Pliny, *H.N.*, VII. 56. Epigenes lived about the time of Christ.

as 270,000 years, so that we can only, says Mr. Sayce, be pretty sure of this¹ that Kaldians must have very early begun and continued a thorough and complete system of astronomical observations. The series appears to have been recorded on tablets of which we have seventy, called significantly *Enu-Bili*, or “the eye of Bel,” and belonging to the Library of the great and wise Sargon, King of Agane, of the 16th century B.C. Not only do all subsequent peoples quote from this “Eye of Bel,” but the language and scientific nomenclature of these Akads became the scientific *lingua franca*, and remained so for many thousand years. These astronomers considered that one of their great deities presided over each zodiacal sign or month, and they explain under what attribute the deity does so. Below I have gathered together from various sources what is here of more especial interest, but my readers must remember that the eastern zodiacal month does not correspond to more than three weeks of our present month. Thus *Nisan* or Aries, which we may call April, begins on the 21st of March, this being the time when the sun appears entering Aries, the earth being in Libra.²

	ENGLISH.	KALDIAN.	SACRED TO.	
1.	$\left\{ \begin{array}{l} \text{MARCH} \\ \text{APRIL} \end{array} \right.$	ARIES, The Ram.	NISAN or Nisa-An-nu (Akadian). <i>Bar</i> .	$\left\{ \begin{array}{l} \text{Anoo and Bel.} \\ \text{Their Nisa or Emblem.} \\ \text{Time for offerings.} \end{array} \right.$
2.	MAY.	TAURUS.	IVAR or AI-RU, AIR or Kar, the Bull.	Hea, Lord of Men. The <i>Kar Sidi</i> or prosperous Bull.
3.	JUNE.	THE TWINS.	Sivan-Kas, A Royal Month.	Sin, the Moon.
4.	JULY.	CANCER.	TAMOOZ, DUZU, or Du-u- Zu, Adonis. The “seizer of the seed.”	Adar, the warrior, “The sun of life.” Tamzi, husband of Allat or Istar.
5.	AUGUST.	LEO.	ABU or Ab, “Fire” or “that makes fire.”	Alat, Mistress of the Spear.
6.	SEPTEMBER.	VIRGO or Astarte.	ULULU or ELOOL.	Alilat, or Ishtar, or “Her Errand.”
7.	OCTOBER.	LIBRA.	TISRI or Tasritu.	Shams, the Sun, “the warrior.”
8.	NOVEMBER.	SCORPIO.	MARKESVAN, Aruk- Samna or Apin-av-a.	Mardook, Rulers of the gods, “The Prosperous.”
9.	DECEMBER.	SAGITARIUS.	<i>Kisleu</i> or Ku-sol-lu or gan gan-tsu Kaivanu (Asyrian), Kānun (Ara- bic)	Sacred to Alamu, Mars, or Nergal “the Hero;” month of “Many Clouds,” or the great <i>Nephelem</i> . Kaivanu = Bel = the planet Saturn which was identical with the Sun, ³ and whose emblem was a Lingam or Pillar.
10.	JANUARY.	CAPRICORNUS.	TEBET or Ab-ba-uddu Dabitu (Asyrian).	Pap-sukul, Messenger of Anu and Istar. Ab = Father and A = water or sea.
11.	FEBRUARY.	AQUARIUS.	SEBAT.	Rimon, “the chief of heaven and earth,” “of want and rain.”
12.	MARCH.	PISCES.	ADAR or Se-Kitar.	“The great god,” in which “Mar-dook” is “the fish of Hea.” “The sowing of the seed.”
	THE INTER- CALARY MONTH.	DOUBLE PISCES.	VE-ADAR or Dír-se.	Sacred to Asher.

¹ *Trans. Soc. Bib. Arch.*, III. i. 150. *Art. Astron. and Astrol. of Assyrians*, by Rev. A. H. Sayce.

² Consult *Trans. Soc. Bib. Arch.*, i. 145-170, by Rev. A. H. Sayce.

³ *Ibid.*, p. 148.

The world in this Kaldiac (ancient Akadian) system was born when Aries—the Lamb or Ram, was in the meridian, but the Roman year began with Taurus.¹ It was a month much devoted to sacrifices, and hence Phenicians, says the Rev. Mr. Sayce, then offered up human sacrifices—“*El*” (i.e., the Aleim, Elohim or *A-Bra*), *offered up his only son*,² evidently the origin of the Abrahamic sacrifice of a Ram instead of Isaac. This, too, was the month of the great Christian sacrifice of “the Lamb of God,” when Elohim or Jehovah demanded “the innocent for the guilty,” in order “to satisfy his wrath.” In regard to the Kaldian and afterwards Jewish name of this “holy month of Nisan,” our Reverend translator tells us it means “*this Nisa of Anu*,” which I would read as “the *Nishān* or emblem of Anu,” for the month was sacred to Anu, “the great Creating Father,” Mr Sayce divides the cuniform word thus, “*Ni-Sa-An-nu*,” adding that *Sa-a-mu* or *Samanu* (Heb. שָׁהַם) denotes “*the dark blue stone*”—the symbol and colour all over the east of the Lingam, Siva, Krishna, and Apollo; as *Ni* or *Nin* is “King”³ or the male emblem, we have in *Ni-samanu* “the king or deity of the dark Lingam.” Now to this god, in tropical lands, were males and firstlings of flocks sacrificed as thank-offerings for the wheat harvest which is being garnered, but in cold climes, the sacrifice is in hopes of favours to come, for blessings on the sprouting wheat and all vegetable life. The old way of spelling the European name of April was *Aper-il*, which better marks the probable Latin derivation from *Aper*, a boar—that universal symbol of salaciousness and fertile energy. Some say the name is derived from *Aperio*, “I open,” and that again from *pario*, “I produce light,”⁴ but the real meaning is best seen in “the opener”—*Peor*, for the proper sacrifice of the month was a boar without blemish. It is possible that *Apar-il* is *Apis-El*, for the next month (embracing part of April) is peculiarly that of *Apis*. Romans held April sacred to Venus, and “the 1st of April was specially set aside as *Festum Veneris et Fortunæ Virilis*; the probability therefore is that Aprilis was Aphrilis founded on the Greek name of Venus—*Aphrodite*.”⁵ Mardook was the messenger of *Nisan* and “the Rising Sun,”—one of the names of the salacious Mercury. Akadians considered *Nisan* or *Bar* their peculiarly holy month, as did Elamites that of *Iyar*.⁶

ARES or Aries was held to be the sun in its youthful vigour. Hebrews called it הַרְבָּם Tarem, Greeks, Keras, the horned-one, the word used by the writer of Judges viii. 13; because, say some, the sign has this appearance, though it is more like a palm-tree or Lingam. The “horizontal zodiac” of the ancients represents Ares as a man and woman sitting on a lotus of twelve petals, a sign of extreme fertility, and one which many rude tribes, like the Gabii, called the sign of “the Dove.”

¹ The sun, says Sayce, entered Aries at the Vernal Equinox from 2540 B.C. to the time of Hipparchus and Taurus, back to 4698 B.C., which disturbs Gen. i.

² *Trans. Soc. Bib. Archæol.*, p. 162. *Bar* in Akadian is an altar, and *ban* and *bar* is son, and by permissible metathesis, *Bar* = *Bra*, and *A* = *Al* = God.

³ *Ibid.*, p. 161. *Nin* = Lord, God, man or woman, and *Nin-ib* – “Lord of Brightness,” that is, Ind, Nind, and Siva, p. 357.

⁴ Valpy’s *Ety. dic.*, pp. 26, 529.

⁵ Chambers’ *Book of Days*, I. 456.

⁶ *Trans. Soc. Bib. Archæol.*, III. i., 166, 168.

MAY, the second month—Iyar or Air, which Akadians called K-Ar, “the bull”—our Taurus, was sacred to the great old god whom Turanians, Aryans and Shemitics alike honoured, and who gave the name to the Jebusite omphic rock over the sacred Mithraic cave and well on their Mount Meroo. The Akadians would readily call him a “god of Peace,” Rest, or Salvation, as *Air-oo-Salem* may be translated; and the Phenician would even keep our term “God,” for he called Zeus “*Gad* of good fortune” or luck. The Koptis called this month *Thor* or light.

SIVAN, the third month—May and June—as ending in Midsummer and great heats—is no doubt connected with the Eastern Solar god of heat, Siva. Europe symbolized it under Gemini, or “the Twins” which some early tribes show as a man and woman in a very indecent or suggestive position; other tribes likened the deity of this month to a crab or tortoise as a powerful terraqueous creature. In Hebrew and Latin the symbol of Gemini is two right hands as well as twins, and a double door, **Π**, or two doorposts. This the Egyptian “circular zodiac” represents as two men with two women between—one is Truth crowned with a bird; the other has a snake. In the “horizontal zodiac” a man is shown holding up a serpent with both hands, the tail being in his right. June was Juno’s month, and that primeval chaotic period when sundry tribes declared that their Elohim gods “brooded o’er the deep” or abyss of Mother Terra. There were many festivals in this month to Vesta and Mars, ending in *Matralia*, a natural consequence of the prohibitions of May, when the ancients thought marriage unlucky, and churches declared it was contrary to the law of their gods.

JULY, or the fourth month, was sacred to the eagle among some wild tribes; to Julius Cesar, said some Latins; to “the Sun of Life,” or Adonis, said the writer of Ezekiel viii. 14; but to “the seizer of the seed,” the Crab, said the early Akadians. *Tamooz* is evidently the Akadian *Tamzi*, the husband of *Allat* or *Istar*, who descended into Hades after her husband *Duzi*, “the Sun of Life;”¹ and this *Tamzi*, says the same reverend writer, is Xisuthrus—i.e., Noah, “Lord of the Ark.”

AUGUST, or the fifth month, is by us connected with ideas of the lion and “fire that makes fire;” but many peoples call it the month of the ark and of hope. India connects it intimately with fetes to Cares, but Latins, forgetting probably the ancient lore, said it was sacred to their great Augustus.

SEPTEMBER, or the sixth month, which Akadians called *Elul*, and Assyrians *Ululu* is always associated with Ishtar, Allat, Alala, or Alilat., all names of the zodiacal Astarte, whom Latins called Virgo. Many rude tribes symbolised the month by Vulcan’s hat, but Hebrews adopted Virgo as Phirko or Phirgo, which Rabbins said signified “the division” of the ten constellations, but more probably “the division” was that “cleft,” “abyss,” or primeval woman—the real meaning of the Hebrew *Havah*, or Eve; Pluto also called Aphrodite, Virgo, and Neptune’s wife similarly signifies the “division.”

¹ *Trans. Soc. Bib. Arch.*, p. 163. *Al* is the male sign, and *Allator* or *Al-ot* the female.

LIBRA, or the seventh month, and height of the autumnal equinox, Akadians held sacred to “the Warrior Sun,” who, hnd now completed his great work of filling his children’s stores with good things. They called the month *Tasritu*, or *Tisri*, or dropping the initial, *Esritu*, said to mean “the sacred altar” or “sanctuary,” which seems to apply to the grain or store-house. Many tribes dedicated this month to “the great She-Wolf,” who is the forerunner of the much dreaded Typhon, now to be seen looming on the horizon as a Serpent or Scorpion.

SCORPIO, sign of the eighth month, when the giant *Nepheleim*—Diana’s hounds, say some—spread themselves in cloudy masses over the earth. Mar-dook, “the Ruler of the Gods,” the “ever-prosperous,” was now prayed to by Akadians; for these, like Indians, look forward at this season to refreshing mild weather, as they begin to till their fields again for the hardy grains of northern lands.

SAGITTARIUS, the ninth month—with us gloomy and wet, is erroneously thought to be an archer; he is rather the bull-like half man, half beast, or “bestial nature,” the meaning of the Kaldi word *Ken-toor*. The Greek signification admits of this and even gives *Pudenda* as the second meaning of *Kentaur*. Latins sometimes show him as a half man, half beast, with an arrow having two crosses, his forefeet in a boat and hind-feet in water. Others depict this month by “fair Vesta’s” lamp, for those who inhabit tropical lands or their borders are now thankfully garnering the millets or hot season crops, and anxiously watching the welcome springing of the young wheat, and praying for wintry showers which northern lands are more than satiated with. Lakshmi is specially feted in India during this month, and so in Italy we see wondrous, and at one time saw every gross festivity in honour of Kubele, Proserpine, and Pluto, styled *Liberalia* and *Saturnalia*.¹ At this season commence many “mysteries” of all faiths originally more or less connected with seed—nay, “*the causative seed*,” as the good Bishop Hippolytus of Rome fully explains to us in trying to refute Gnostic, or, as he prefers to call them, “heresies of the *Naaseni*.”² Even Adam—who, by-the-by, in cuniform is both man and monkey, *A-du-mu*—these early Christians and many Jews considered *a mere generative agent*; strange that Asyrians, Hebrews, &c. should have looked upon Adam—“the man” or the *A-du-mu*—and the anthropoid ape as the same, or so closely allied as to demand the same patriarchal name.³ Bishop Hippolytus tells us that “the mysteries” of the Asyrians, Phrygians, and of Isis, were simply “*the Pudendum*, and in the latter case, of Osiris.” “It stands,” he says, “in temples fronting Isis *looking downwards* . . . crowned with all its own fruits of things which are made . . . It is in the most hallowed temples, the chief of idols, . . . and in all by-


¹ See *Festival Tables*, Vol. I. 427.

² *Ante-Nicene Library*, VI. *Refutation of All Heresies*, by Bp. Hippolytus, I. 129-137. *Naas* is really *Nachash*, Heb. for Serpent, showing how the Hebrew of that day was pronounced.

³ At the meeting of the *Soc. of Bib. Archæol.* on 2d May 1876, the Rev. W. Houghton said, as reported in *Academy* of 13th idem: “The Asyrian word for monkey was *udumu*, the same as the Hebrew word Adam, ‘a man;’ compare our anthropoid ape.”

ways and all streets, and near the actual dwellings, is placed in front as a certain appointed limit and termination of the dwelling,¹ and is denominated the good (entity) by all." Greeks call the god "the good-producing, . . . the *Logos*; for," continues the Bishop, "*Mercury is the Logos, who, being the interpreter and fabricator*" of all things that "exist, stands honoured among them fashioned into some such figure as is the pudendum of a man, having an impulsive power from the parts below towards those above." This mystery, say these early Christians, is explained in *the Gospel according to Thomas*, where it is said, "He who seeks me will find me in children from seven years old; for there concealed, I shall in the fourteenth year be made manifest;" "a heresy" which the Bishop condemns, complaining that it "places the originative nature in causative seed."² This is, however what a large body of early Christians of great learning and renown called "THE INEFFABLE AND MYSTICAL LOGOS;" they insisted that Christ had a golden, and no common iron wand, and that with it "he enchanted the eyes of the dead and raised up those who slumbered"—the meaning they attributed to the writer of the Epistle to the Ephesians, when he says, "Awake thou that sleepest, rise, and Christ will give thee light."³ These good Christians were nevertheless staunch in their allegiance to Christ, saying that "this portrayed *Son of Man*" 'Was "the unportrayable *Logos*, which is the great and unspeakable mystery of the Eleusinian rites, *Hue, Kue;*" (?) language which fully explaining to us why the writer of *John* calls the *Flesh* and *Gospel*, the *Logos* and *Christ*, and the strange blending of the utmost spirituality with the materialistic phallo-solar cults of the world. But we shall return to this presently.

TIBET, the tenth month, embraces all our Christmas mysteries and festivities; is ruled over by *Capricornus*, which Greeks learned from Kaldians was "the first goat-offerer," *Αιγοχειριος* and was symbolised by a goat's horn and the letter S; but many tribes deemed the month sacred to the peacock of the Queen of Heaven, which seems to be also the Akadian idea; see fourth column of page 182. Latins considered January sacred to Janus, and represented him as with two heads—Apollo and Saturn; others said the month was holy to the demi-"god of healing" and mirth—Eskulapius and his urn, which Ganymede was shown bringing along, full of divine ambrosia.

SEBAT, the eleventh month—corresponding to the last third of January and first twenty days of February, was a time of many libations and purifications; hence, it is averred, derived from *Februaire*. Aquarius, the water-god, rides high in the gloomy skies, and the Egyptian hieroglyph for water is his almost universal symbol,  It is in five divisions, and Greeks, apparently translating a Kaldian term, called it *Udor Foros*. Sometimes the sign is a man standing on an aquatic bird, and a woman

¹ Hence he is the God "Terminus"—the presiding deity of all Domiciles, the male Hertha.

² Hippokrates said, "The child of seven years old is half a father."—Hippolytus. I. 133 [Lib V. cap. ii]

³ Not a very accurate quotation, but the writers were not so particular as we are. I have here and there had to slightly amend the literal translation, which scarcely gives sense.—*Hippol.* p. 136.

withoutstretched arms, and among some tribes two dolphins—woman and the womb—for seed is at this time everywhere consigned to fruitful mother Terra, in hope of a rich autumnal harvest.

MARCH or **ADAR**, the twelfth month, is presided over by *Pisces* or *Iktheus*, whom Hebrews at one time called *Ak-zuth* or “Possession;” other tribes said the month was sacred to Minerva’s Owl. The seed is now mostly sown and has taken fast hold, and Andromeda and Pegasus adjoin the fishy constellation, yet the fish-idea is said by some to have been the mistake of Greeks, who fancied that the two faces or moons of Janus were two quaint-like fishes.

The *Mardook* of the cuniform clearly became the Mercury of Greeks; indeed, the names are thought to be identical. Both, say Assyriologists, are called *Sulpa-udu*, and either name may be substituted for the other in the planetary system of the Akadians and Kaldians. Mr. Sayce says that Mercury was, with Babylonias *Sekes*, “the blue star” and “the burning fire” of the month of *Ab* (sacred to the goddess *Alat*), “the prince of the men of *Karan*,” that old Akadian city “whose laws are conjoined by *Sargon* with those of *Assur*, the ancient pre-Shemitic capital of *Asyria*,” he was “the king of light,” “*Gusurra* or wood work,” and of *Tu* or “decetti,” and the support of all houses. This planetary Siva is also “the Proclaimer,” “the Dog,” and “the star of *Nebo*”—all titles which proclaim him the creator Siva; but Mercury was also “chief of the beginning” which so large a section of early Christians lauded, and, indeed, worshipped, as “the primal man,” i.e., their *Adam*. “*Samothracians*,” writes Bishop Hippolytus of Rome,¹ “expressly hand down in their mysteries. . . . that *Adam* is the primal man; and habitually there stand in the temple of the *Samothracians* two images of naked men having both hands stretched aloft towards heaven and their *pudenda* turned upwards as is the case with the statue of Mercury on Mount *Cyllene*. And the aforesaid images are figures of the primal man and of that spiritual one who is born again”! This “chief of the beginning,” or *Adam*, says Bishop Hippolytus, the Gnostics and others call the “Chief stone of the corner,” and their “*Rock*”²—that term so constantly applied even now, by Jews and Christians, to God and Christ. *Adam*, said the Christians of the second, third, and fourth centuries, was “*the blessed man*” of “the three-fold body.”³ So Christ they held ascended “to the Good One—*Priapus*, (!) who antecedently caused the production of everything that exists,” and “for this reason,” continued these Christians, “is his statue placed in every temple and revered by every creature, and so there are images of him in the highways carrying over his head ripened fruits, the produce of the creation of which he is the cause.”⁴ It was later people who crystallized all the allegories and poetry of ancient writers into hard history, which all had to believe on pain of death and torture. Not so with the men of the first and second centuries. The paradise of the primal man *Adam*, said the

¹ *Ante-Nicene Library*, VI. The Bishop strangely calls his book a “*Refutation of Heresies* !” I. 140, 141.

² *Ibid.*, p. 137.

³ *Ibid.*, p. 139.

⁴ *Ibid.*, p. 191, 192.

so-called heretical Simon of Paul's day,—evidently a very learned as well as pious man—was a mere metaphor used by Moses for the womb of creation. “God formed man in his mother's womb, *i.e.*, Paradise,” writes Simon, and “Edem was the caul or after-birth (*sic*), a river flowing forth to irrigate Paradise.” The four rivers are but “the Navel, separated into four principles,” “two arteries of spirit and two channels of blood,” which lie, says this early anatomist, on either side of the Navel. “All these umbilical vessels proceed forth from Edem,” and in this way the foetus is enveloped and grows.¹ “The four channels are the four senses, . . . seeing, smelling, taste, and touch; for the child formed in Paradise has these senses only.” Labouring on thus to account for the generation of all things, this Christian heretic Simon, who is a believer as much as others in the floating fables of the day regarding Christ, says: “The originating principle of the generation of things is from fire;” it creates desire, and “blood in the man being warm and yellow is converted as a figured flame into seed, whilst in the woman this same blood is converted into milk.”²

So laboured these early thinkers to explain ancient allegories knowing well that nowhere had they got from Moses or others any sure stand-point. The Serpent *Nachash*, or “*Naas*,” must, they said, be revered, for “he introduced virtue as well as vice,” inasmuch as “he entered into Adam,” “debauching him” after he had “debauched Eve,”³ so little were the stories of the Old Testament looked upon by these primitive believers as orthodoxy now teaches. The serpent was “the Wise One,” said these old Christians—the most perfect symbol of deity, to whom “is dedicated every shrine and every initiatory rite, and every mystery.” “He is a moist substance, . . . water, the originating principle, without which no existing things, immortal or mortal, animate or inanimate, could exist; . . . all things are subject to him, he is good and has all things in himself, as in the horn of the one-horned bull,”⁴ a *double-entendre* very clearly pointing to the Solar Python. Now the real value of all such writings to us is, that they expose the crude materials out of which the Christian faith has grown, and however regular and congruous our Bible stories may now appear to many of us, yet we must remember that these early views lay bare the real foundations on which has been built the goodly structure; for in the first and second centuries, if ever, men must have best known the real facts, and these so-called “innumerable heresies” are the prominent facts in the early history of the faith.

The phallo-solar idea, then, was the one grand thought of early Christianity, and its roots were deep, and had been fed by the religions and sciences of great empires, which had cherished such from their birth as nomadic tribes, to their extinction as wise and learned nations. Kaldian faith and astrology were suffused with such figures and ideas as the above. Mars was a god and a planet, and “lord of the dark womb,” “abyss,” or “house of death;” the Nibet-Anu or “Nin of the ark of Anu.” So Goola proclaims

¹ *Ante-Nicene Library*, p. 204. [Hippol, *Refut.*, lib. VI. cap. ix.]

² *Ibid*, p. 208. [*lib.* VI. cap. x, xii.]

³ *Ibid.*, p. 189. The Bishop's language is here very strong, pointing to the vices of Sodom. [V. xxi. “... [the serpent] went in unto Adam, and had unnatural intercourse with him ... whence have arisen adultery and sodomy.” (trans. Rev. J. H. MacMahon).]

⁴ *Ibid.*, p. 150 [V. iv.]

herself “the wife of Hea,” and “the earth,” that Bahu בַּהּ—“Primeval chaos or night,” the *Ba-au* of Sankuniathon, and the *Mot*, *Bōth* (βώθ), or “primitive substance that was the mother of all the gods.” The Rev. Mr. Sayce, here quoted, thus makes her the wife of the Elohim and Jehovah of Genesis. Her name was “*Nin-cigal*, lady of the Great Earth—a form of Allat or Istar,”¹ that is the *Ruach* or Spirit by which the Aleim created. This reverend writer says that “the more he examines Acadian mythology, the more solar does its character appear;” that its several personages are mostly forces of the sun, yet as identified also with stars, they assume a double character. Thus Venus at sunset was usually a female, but at sunrise “a *male-ess*,” as the ancient Assyrian translates the older Akadian term “male-female”—a useful word, and very expressive of the easy transition of sex in this lore, and corresponding to our womb-man or wom-man.

There were observatories, it is said, in all great Kaldian towns, on the summits of high towers called Zigurats, of which every temple possessed one. The astronomers were called Abi, apparently the same as Papa, Rabi, or Father—names always applied by a people to their ecclesiastics or learned instructors.² The full name was *Aba mat Armai*, i.e., astronomers of the *Ar-mai*, *Ur-ma*, or *Ur-uma*—people of “the land of the great Sun” and Light God, *Ur*, *Ar*, or *Aur*.⁴ Mr. Smith found *Ar* described on the oldest tablets of the Kaldian Sargon as “THE GREATEST OF THE GODS” and the founder of the kingdom *Adi-Ar*, commonly translated as “one devoted to the god *Ar*,” but here evidently the name of the great patriarch *Al-Or* or *Al-Ar*. *Ar* is the same as S-AR, *Sur*, *Zur*, hence the Sanskrit *Soorya*, and the Akadian *Surru*, which from “Fire” comes, we are told, to be the same as *Kalu*, “to burn,” reminding us of *Kāla* or *Siva*, “the consuming One.”

Sit or *Sid*, the old Akadian term for Sun, must be the origin of all such words as *Sur*, *Sun*, *San*, *Sam*, and *Sham*, &c., for the oldest temples on the oldest sites were called *Bet Sid* or *Bet Sidi*, as that at Shere Gat or ancient Asher. *Sid* became *Set* among the Egyptian and Phenician coast tribes, and hence *Sutech* and *Sohad* which in time became among Hebrews *Shadai* or *Shaddai*, the “God Almighty” of the pristine patriarch who went up to the Aram from Ur.⁵ Asher, it is thought, may be *A-Sid*, the prosthetic A being given to denote the great male god, and the active force of *Sid* as the pillar or Lingam God, that is, “the Sun Stone.”⁶ *A-Sit* is read in the oldest epigraphic monuments of Mesopotamia, reaching back to probably the twentieth century B.C. and therefore 1500 years older than the Old Testament writings as to Asher.

KUTHS.—Let us now try to follow these most ancient peoples (who, for lack of history, we may call the autochthons of Western Asia), as they were gradually forced to move onwards from their cradle lands on the great rivers. It was *Kuths*, *Chusites* or *Kuthites*,

¹ *Ibid.*, p. 173. [*sic.*, patently not from Hippol.; prob. from the work cited in next note. — T.S.]

² *Trans. Soc. Bib. Arch.* III. i. 166, and *Do.* III., ii. 473. Here we see the Sun called *Cit* or *Sid*, hence comes *Sidi-Ceres*.

³ *Ibid.*, III. i. 229. The Deity of Yezids is *Adi*.

⁴ *Ibid.*, III. ii. 363.

⁵ M. François Lenormant shows us this.

⁶ See an article by Jules Soury quoted in Boston *Index*, April 27, 1876, from *R. des deux Mondes*.

Kuklopes, etc., who, moving west, gave the name of Atlantic to the Western Ocean, or rather "River," which it was thought here encircled the world, as did the wondrous Aithiopic race. Oceanus and Atlas—from whom Atlantians, were the most powerful sons of Titœa, who early settled in Mauretania, a name embracing all the north-eastern parts of Africa, from the lofty summits of their sacred Atlas to the pillars of Herakles. Titans also peopled fair Iberia. Some thought that Mauritania was Erebus—darkness or Hell; but this seems to have arising from confusing Erebus, the West, ערב, with *Erebus*, darkness. Hence Greek poets sang that Jove had consigned those Titans who had lifted him to power—i.e., advanced a purer Aryan and Solar Faith—to dark Erebus and Tartarus:—

" The gods victorious seiz'd the rebel crew
And sent them, bound in adamantine chains,
To earth's deep caverns, and the shades of night.
. Round them wide extend
The dreary bounds of earth, and sea, and air,
Of heaven above, and Tartarus below.
There Atlas, son of great Iapetus,
With head inclin'd, and ever during arms
Sustains the spacious heavens."¹

So Kallimakus calls *Iberians* as well as Mauretians, Οψιγονος Τιττηοις, the offspring of Titans.² The wars of "the Giants"—a common name for these great Titans, Tuthans, or Koothans—ended in driving them out of Semar or Sen-Ar, and giving possession to the sons Shem, who succeeded, we are told, not only to their wealth, but to their arts and civilisation, and the poet of the "Iliad" says, to their "sacred implements" as well. It is *Lukos*, "the God of Light," in his Incarnation, Lykurgus, who is made to drive away the followers of the God of Nusa—Dio-nysus or Bacchus, he who was nursed by Tithenæ.³ "The Zuzims of Ham," and the Emims of the land of Moab, "who dwelt there in times paat, a people great and many, and tall as the Anakims, who were accounted giants," or *Rephaim*,⁴ are thus noticed in the Jewish sacred writings, and acknowledged by orthodoxy as warring in the 20th century B.C. The most ancient writers cilled this "the war of the giants," "the flight of Bacchus," and "the sufferings of the Gods"; and Greeks allude to it under the name of *Skuthismus*, clearly showing us that the people were *Skuthæ*.⁵ Strabo tells us that the *Skuthæ* or *Sakæ* drove the Kymmerians out of their country, which was all around the Sea of Azov and thereabouts, that is, of the As-eans or Asians.⁶

We must guard against a misuse of this term *Skythian*, for Greeks and others have too freely applied it towards all the northern peoples in Europe as well as Asia,

¹ Hesiod. *Theog.*, Bryant, III. 56 to 61. Smith's *Dict. of G. and R. Geog.*, s.v. *Atlanticum Mare*, Atlas, &c. and Titanian.—Diodorus, V. p. 334. *Iliad*, θ, 478, 1.

² Hymn in Delon, 174, Bryant, III., 60, 79. Iapetus, by some erroneously thought to be Noachian Japhet, was "an earth-born giant"

³ *Iliad*, Z. 132. Bryant, III. 75.

⁴ Gen. xiv. 5; Deut. ii. 10.

⁵ Bryant, III. 127.

⁶ Strabo, IX. 756. *Jour. Anthro.*, July 1876.

of whom they knew nothing. They said there were from 50 to 300 Skythic nations talking distinct languages, and that some were learned and civilized, whilst others were rude and even “inhuman” to the last degree.¹ The general result of historical criticism seems to tend towards placing Skyths over all the northern portion of the world as known to the ancients,” and the Aithiopes over its southern circumference.² But these positions must be understood as embracing two different periods of time, probably 2000 years, for Skuths were Kooths, and both members of the Athiopian family, though here seen separated. In the case of the Madras Dravidians, 2000 to 3000 B.C., and the Vedic Aryans of the ancient Panjab, of 1000 to 1500 B.C., the difference of the people is so complete as to even seem one of race. Long before the dawn of Hellenic history there were Skuthæ, famed for their “extensive commerce and superior science,” called Colchians, Iberians, Kymerians, Hyperboreans, Alani, Amazonians, Alazonians, &c.,³ all around and about Asia Minor; and still in a world outside these, “Skuths and Keltæ.” The addition of the Σ (sigma) or S, says Bryant, has been to us a fatal blind; so *Kuths* became *Skuths*, as *Ur* became *Sour*; the priests of *El*, the *Elli*, were called *Selli*, the *Alpes Kotticæ*, the *Skoticæ*, and the Alpi the *Salpia Ore*. With Latins, Ὑλη, became *Sylva*; *Erpo*, *Serpo*; and *Als*, Ἄλς, *Sal*, as I have elsewhere shown. The Welsh and many others used S as an aspirate.

All the races just named, those upon the Phasis and Thermodon, and those occupying Boetica in Iberia, nay “Bœotians and Athenenians were, in a great measure, Cuthian.”⁴ Epiphanius, who wrote quite an epitome of Skuthic history, says:—“Those nations which reached southward, where the two great continents of Europe and Asia incline to each other and are connected, were universally styled *Skuthai*, according to an appellation of long standing.”⁵ They were “the Chaldaic Ionim under another name,” says Eusebius.

The Fathers of the Church termed the age before the flood, “*Barbarous*,” that following, *Skuthismus*, after which came the *Hellenismus*—a phase still in vigour at the dawn of Grecian history. None of us can yet speak with any certainty regarding either of the first periods, nor the early part of the latter. Much seems “lost beyond the hope of recovery, and the most interesting, the opening scenes of the childhood of the human race, are known to us by fragments only.”⁶ When they first break upon the philologist’s vision, we find a grammar “containing the germs of all the Turanian as well as Aryan and Semitic forms of speech,” which period we now call the RHE-MATIC, or that in which language was in an unsettled and agglutinative stage. It is succeeded by the *Dialectic*, when the three great classes of language entered upon the *Formative*, or amalgative period, like the nomads themselves when they settled down

¹ Bryant, III. 137.

² See my Pl. II. and circular figure in corner.

³ Bryant, III. 145

⁴ Bryant, III. 147. Max Müller shows us that

in Sanskrit and Gothic great liberties are taken with *s* and *h*, see *Chips*, II. 39.

⁵ Epiphanius, *Adv. Hæres.* I. 6.

⁶ Max Müller’s *Chips*, II. *Comparative Mythology*,

into communities; their speech was then as it were arrested, and from that period definite and continually forming grammar may be said to date.

The wisest must yet confess, with Max Müller, that “we know nothing of the Aryan race before it was broken up into different nationalities, such as Indian, Greek, Roman, Teutonic, and Keltic”—a statement, however, which seems to contain an error, inasmuch as it assumes that there was a *perfect* community, with a full, flowing language, instead of merely the wild man advancing gradually through all the usual stages of physical and mental development which we see every race and nation still doing. Thus the author frequently insists “that all the essential forms of grammar had been fully framed and established before the first separation of the Aryan family took place;”¹ a theory only tenable by those who think that man was created “perfect,” and able to name “all the beasts of the field, and birds of the air, and every living creature,” and that “he fell from this high estate.” It seems sufficient to say that during the Nomadic or Rheumatic stage, the nomads frequently met, nay, perhaps sprang from the same pastures or hunting grounds, and had much speech in common, especially as regards such names as Sun, Moon, Stars, Fire, Water, Father, Mother, and that of common animals; they probably recognised the same primitive verbs and nouns, denoting possession, gifts, sacrifices, being, having, &c. So long as mankind roamed from mid Asia to Arabia, and all over Africa and Europe, as Aithiopes did, it must have been impossible to keep to either one language or deity; but when they settled, all this would cease, and those worshipping *Helios* and his *Ain*, or *fons*, would be called *El-Ains*, or Elanite, as those who followed *Soorya* or *Asoorya*, were termed Syriams and Asyrians, etc.; then also, language, idioms, and customs, mythologies and gods would all assume characteristics peculiar to individual character, though freely modified by the local circumstances of each land or settlement, as well as in some measure by the prevailing ideas which were found existing there.

As Bryant says, “how was it possible for an Hellenic era to have existed before the name of Hellas was known, or the nation in being,” for Greeks are no exception to our rule of a people being called after their primitive gods or faith, and *El-ain* (*Solis fons*) was the origin of the general term *Elanismus*, which Ionians aspirated into Ἑλληνισμος, *Hellenismos*. “One of the titles of the Cusean shepherds who came into Egypt was derived from *El-Ain*—‘the Fountain of Light’—which they worshipped whence Greeks are, by many writers, styled *Poimenes Hellenes*, or Hellenic shepherds, being truly *El-Anes*, and by race Cuthites.”² Both Eusebius and Epiphanius assure us that Hellenism and worship of *steli* or pillars began in the days of “*Phalec*” or *Peleg*, “the Divider” or Maha-deva; in fact, that this Solophallic faith then arose and startled the world, *i.e.*, about the end of the twenty-first century B.C., when, says Eusebius, Phalec’s grandson, Sarug, “the Branch,” *intro*

¹ *Ibid.*, p. 20.

² Bryant (and others), III., 151, 152.

duced Hellenismus.¹ All Syria perfectly understood that Helios was *Zeus Hellenius* and that he, as well as the Jahveh of Phenicians and Jews, had a celebrated shrine on Mount Gerizim, that Arkite mount facing the male one of Ebal, Eb-Al, or *Neb-Al*.² It is only some Greek students of these days who require to be reminded of all this. To the present hour, say good Samaritans, all must turn in prayer to the *Kibla* or Ark on Holy Gerizim, for on this is the *Kub* or cup of Kubele; and this, says Capt. Warren,³ these races have here practised from before the captivity to the present hour, which, being some two thousand five hundred years, shows the durability of this *Kibla* or Arkite faith. The sacred rock on the summit of Gerizim has a small hole in it, called “the Holy of Holies,” where Abraham sacrificed, Jacob the Ionite dreamt, and the Ark rested; and here still are lambs sacrificed, especially the Paschal of the vernal year.

We have a re-production of the phallic god—“Peleg the Divider”—in Peleus and Pelias, whom early Greeks worshipped. These were the countrymen and co-religionists of the כּהֵם, Kuthim, those “dividers,” “engravers and writers,”⁴ whose age the erring poets of Greece said was “a golden one;” thinking, perhaps, that the χρυσειβ Γενος, *Kurseion Genos*, was χρυσειον, *Kruseion*, or “age of gold”; after making which error they followed it up to its necessary outcome by establishing silver, brazen, and iron ages also.⁵ Kut, כּה, we see in Fürst, signified, at different times, all the coasts and islands of the Mediterranean, from the Nile to the Bosphorus, and Kutin or Chittim, כּתים, would be the country of Kuths; but Greeks were possibly misled by כּתם k t m, meaning “gold,” as well as “the dividers,” “cleansers,” and “purifiers of it.” It is clear that they applied the term *Kruseion Genos* to Kuthites, for they say it was this *Golden Race* who built the Olympian temples.⁶ The builders soon became too learned, and scoffed at the very gods whose noble shrines they had erected, like not a few builders of our day; so Jove or Jovites drove them out of the land.

Johannes Antiochenes styles the people of Midian Hellenes; and speaking of Moses, who married the daughter of Jethro—the Cuthite and chief priest of Midian, he represents the woman as the daughter of Jother, “High priest of the Hellenes.” So we still see in the land of Midian, as did Ptolemy, a city called *El-ain*, which Josephus calls *Ailane*, and adjoining it are the present Ain-Mosh, or “fountains of Mo-sheh,” meaning those whose waters may be used.⁷ Various parts of the Red Sea have been named *Sinus Elanites*, for the primitive peoples were Ellane, and “the Arabs about Akaba are (even now) called *Allauni*”⁸—no doubt, as they would explain, after *Alla* their ancient and

¹ Gen. xi. 16-22; Epiph. *Adv. Hæres*, I., iv. 7; Euseb. *Chron.* 13; Bryant, III. 154.

² *Niba* is the temple on Mount Nebo.

³ Paper read before R. His. Soc., 1875, by Capt. Warren, R.E., of Pal. Explor. Fund, pp. 38, 39.

⁴ Fürst.

⁵ Bryant, III. 163, et seq.

⁶ *Phænom.*, 113; Bryant, III. 165.

⁷ Josephus says *Moses* or *Mo-Sheh*, מושה, signifies “water” (*mo*), and “drawn out” (*uses*), that is a place where water may be drawn out or used. The *h* may be dropped, and the word is probably Shem or Sham, the Sun, which the Hebrews read reversed as was not uncommon with them.

⁸ Pocock’s *Egypt*, p. 138.

present god or *El*. We must not forget, however, that Hellen, who was at first a male, became among Ionim, whether Kaldian or Greek, a woman, and the principle or organ of fertility—if female, the *Ioni* or *Yoni*; if male, the sun—Ion—“the burning and shining light,” Helios, Osiris, and Apollo.¹ The Greeks were both Ionim and Hellenes; but all other nations were so also, we must not foist the language or religion of the former on the latter. This is often done, as in the case of the Hellenes, or Hellenic shepherds of Egypt, who, we know, were Auritæ, or Oritæ, “Cuthic Shepherds” and “Hellenic Princes.” They reigned in the infancy of the Egyptian nation, long prior to the Greek Hellen, daughter of their crystallised *Deucalion*; for the very ancient Hellen or *El-Anes* was the *Prôtogenia* or first-born of woman, and the child of the Sun;² such a god as the dwelled in Elam—that old, old Helan—would be most likely to adopt. The Hellenic language of Egypt was one which seems to have succeeded the Cuthite Akadian, or pro-Babylonian, and been introduced by Noê or Neo-Agathodaimon, who claimed the serpent as his symbol. Manetho called Cuthite-Hellenic “the sacred language of Egypt,” and it brought with it to the Nile very much the same mythologies and faith as another branch of the same stream carried into Greece. Philo-Judæus, as Bryant shows, has been the great misleader in thus Grecianising Egypt; and all the subsequent writers, as Clemens Alexandrinus, and other “Fathers,” do but copy his mistake.³

Ebn Batriak styles Zoroaster “the author of Tsabean Worship and an Iūna-Hellen;” and Eusebius says “*Hellen was the son of the person who escaped the flood*,”⁴ which merely identifies Noah and Hellen with the Sun; or if we assume, with Herakleitus, that “men are mortal gods, and gods but immortal men,” then Hellen is Kam or Cham, the son of Noah, for fathen and son read alike in this lore. Many writers, as Diodorus, identify Hellen and Ion,⁵—the Babylonian bead of their Ionim, and these the Hebrew Jeremiah calls “*the Oppressing Sword*;” but the Septuagint makes this the “*Hellenic Sword*,”⁶ without any idea connected with Greece or Greeks. The famous oracle of Dodona belonged to Hellenes, called “*Elli and Sell*,” which are terms of the same import derived from *El* and *Sel*, two names of the Sun;” and the Latins named their priesthood Salii, because “*Elli and Sell* were the priests of this oracle,”⁷ We find that the Cuthite-Amonians worshipped Ham or Am not only as *Elli* or Helios, but as *Dis* and *Dios*; and hence the very ancient Egyptian city *Dios-polis*. So Koothites styled the Sun *Pleguas* or *Phlegyas*, he who Greeks said was the son of Ares and King of Beotia, and who set fire to the temple of Apollo, and had here no offering, *i.e.*, who being pure phallic worshippers, resided the new Apollonic heresy; they did not succeed, and were driven forth. We are told that with Kuthites,

¹ Bryant, III. 156.

² Bryant quoting Africanus, Syncellus, and Apollodorus. Many scholars have now relegated “Helen of Troy” back to her Solar cradle; see Sayce on Gladstone.

³ Bryant, III. 158.

⁴ *Ibid.*, p. 161; Euseb. *Chron.* p. 28.

⁵ Read Bryant, III., from about p. 370 to 390.

⁶ Jer. xlvi. 16; lxvi.

⁷ Hesych., Aristotle and Strabo, quoted by Bryant, III. 161-2.

Pleguas had the same worship as the later Mithras, and Josephus wrote that *Persis was one of the provinces of Kutha*, and calls all the Samaritan Jews Kuthites, because they had lived so long in the countries of Kuthia and Media;¹ but, in point of fact, all Syria and Phenicia was at one time called Aithiopia.²

As we learn in Arrian and others that all the region about the Persian Gulf was Kuthia, so we see that this name embraced Elam, Kus (Chus or Sus, *i.e.*, Susiana) Shinar, and Persia, although the more general ancient term for all these provinces was at first Aetia or Aithiopia. This was according to the “inspired writer” of Gen. x. the country of the most prolific of all mankind, for the progeny of Ham (Kuth), Shem and Japhet, were, he says, as thirty-one, twenty-six, and fourteen. Ham or Am was Ait, Aith, or Ἄιτος, a name long applied to both Egypt and the Nile,³ signifying the same as *El-Am*, *Hel-ain* or the Sun; the more modern Hellanites of Atika were never tired of compounding the initial *Ait* or Ἄιθ, as they wrote it, with their sacred names. They called Ἄιθ-οψ, the sun’s disk, for this was commonly depicted surrounded by the *Ops*, Python or Serpent. *Ath-Ur* (Athyr) was one of the Egyptian months—when *Ath* gave special light; and our Keltic demi-god Arth-ur is from the same source. The shepherd kings of Egypt called their city at the head of the delta *Ath-ur* Athur-ai, “the place of Arthur”⁴ and here *Ur*, *Or*, or *Horus* reigned supreme. As *Ait* was the centre of the earth emotions, so this name was given to the heart in the animal frame,⁵ and, for the same reason, to the Nile as the life of Egypt; the heart over a vase of incense was the emblem of Egypt. Homer calls the eagle the *Aëtos Aithon*, or most powerful of birds, which can gaze without covering its eyes on the sun’s disk, and loves to soar near to him—an idea which probably travelled from the land of the Vedas where the eagle is called the *Varāha*, vehicle or messenger of Vishnoo, the sun. Even in Eusebius’ days, south-east Mesopotamia and “beyond the rivers of Kuthia” seems to have been called Aithiopia, whilst Jerome still calls the cradle-land of high Colchis the country of Aithiopians, saying that St. Andrew preached the gospel here to them.⁶

The original name *Ar-Ab-es*, or Arabians, is of course from the same source as Ireni and Aryans, which Liddell and Scott show is derived from the Sanskrit god of Light, so the Arabian followers of Kadmus, as the Kuthites were styled—*Arabes hoi sun Kadmō*, Arabians with Cadmus, and Eubea, the place where they first landed in Greece, was called *Aithiopium*, as was also Samothraké, Lesbos and Makaria.⁷ It was as the *Er-uth-ri* that the Aithiopes gave the name *Erythreum mare* to all that was known of eastern seas, from the Gulf of El-anes or Akaba to “the Eden of the eastern wave”—fair Taprobane, Sinhala or Ceylon, situated, says the poet Dionysius, “towards the golden Chernonese,” a continent, however, which was not unknown in early Aithiopic days.

¹ Bryant, III. 178; Joseph. *Ants.*, ix. 14 and xi. 4.

² Strabo, I. 73; Bryant III. 183.

³ Bryant, I. 18, 18, and III. 181; Stephanus of Byzantium, Homer, &c.

⁴ *Ibid.*, pp. 19, 20.

⁵ Ait or Ath is also a euphemism for the Phallus.

[So is everything, according to Forlong. And in what language? Bryant’s imaginary “Amonian”? — T.S.]

⁶ Heyschius, see Bryant III. 183.

⁷ *Ibid.*, III. 182.

Justin says “the Skuthi were esteemed by all nations the most ancient,” and Stephanus writes that “Aithiopia was the first established country upon earth (with what undue haste do we thus ever jump at the beginning and end of all things!) and the people the first who introduced. the worship of the gods.”¹ They were esteemed a gigantic and “sacred race” from Cape Komāri and the peak of lofty Ad-Hām overlooking the Colchicus Sinus to the highest summit of the Atalantes, and the pillars of Herakles.

“ Upon the great Atlantic, near the isle
Of Erythea, for its pastures fam’d,
The sacred race of Ethiopians dwell;²

and no less so where the Sindus and Chosapes gathered their waters.

“ Various the nations under different names,
That rove the banks of Ganges and of Ind.
Lo, where the streams of Acasiné pour,
And in their course, the stubborn rock pervade
To join the Hydaspes! Here the Dardans dwell
Above whose seat the river Cophes rolls.
The sons of Saba³ here retired of old,
And hard by them the Toxili appear,
Join’d to the Skodri; next a savage caste
Yclep’d Peukanian. Then a noble race,
Who style themselves Gargaridæ, and show
To *Dio-Nusos* a peculiar care.”⁴

The IOnim were said to be the Atlantians or descendants of Atlas who was once a king in Phrygia and Arkadia previous to settling in northern Africa; they were of the same family as the Heraklidæ and Hellenes, and were called Peleidæ as descendants of Pelias—the offspring of the Dove (Dione), those Arkites who first clung around the *Elli* and *Selli* at the Dodona shrine. Here, says Strabo, was the first *Hellas*, *i.e.*, Hellan or Ell-An, for Greeks were prone to confuse us by changing *n* into *s*;⁵ and here amidst the highest mountains of Epirus, writes Aristotle, resided those “Selli who were then styled Græci and now Hellenes.” The *Dodanim* or aborigines of the race of Javan were here styled *Barbari*, “but the temple was founded by people from Egypt and Syria, *Ellopians*, Pelasgi and Hellenes.”⁶ The chief of these people was the Sun as Prometheus, Xuth, Zeuth or Zeus (all the same person) and the father or god of Ellanes, Hellenes, Xuth, (Iones) or Iannes, whom we are told “*all foreigners very justly call Grecians.*”⁷ Ianna was the land of Javan, and “Hellas was of old called *Ian*” or Javan, and Ian was the son, *i.e.*, follower of *Xuth*. All the coast of Asia Minor and Syria was once called the land of the IOnim, and the sea even up to the mouths of the Nile, the Ionian Sea; whilst Gaza and Antioch claimed the name of IOn, IOnah, or Jonah, after IO the representative of Meen, Minoa or Selene,

¹ Bryant, III. 185.

² Dionys. *Perieg.*, 558; Bryant III. 184.

³ Gen. x. 7 gives us four names of sons of Chus like *Saba*.

⁴ From the poem of Dionysus; Bryant III. 238.

⁵ Bryant III. 378, 383, 390.

⁶ *Ibid.* pp. 384, 396, Aristot. *Met.* I. xiv. 772; Strabo vii. 505.

⁷ Heyschius, Bryant III. 379. Deukalion or Dava-Kāla was also *Xuth* or *Zeus*, p. 387; he who causes production or *ferment*, which is the meaning of *Zuth*.

the Moon. The Dorians were Heraklidæ or worshippers of the male energy in "the deity Adorus who, by a common apheresis was expressed 'Dorus.'"¹ Though known only to Greeks as arrivals from Egypt, yet the race originally sprung from Kaldian Hellenes, that same Amonian or Kuthite stock from which came the Heraklidæ,² who, Herodotus says, the herald of Xerxes told the Argives, were of the stock of "Perseus, son of Danae, and of Andromeda, daughter of Kepheus" the Aithiopian.³ The Akaimenidæ of Persis also claimed this ancestry.

Under the term *Pelasgians*, ancient writers, though much bewildered in some cases, included Iones, Hellenes, Leleges, Argives and Arkites generally; Greeks said that Pelasgians also came from or by way of Egypt, bringing with them their rites and religion, in which they instructed those amongst whom they settled; these maintained that they were the offspring of a god, Pelasgus the Arkas or Arkite, son of Poseidon—a Titanic Oceauus—and Larisa. Those of them who settled as Argives in Thessaly—the abode of Deukalion or Inachus, called it Aëria after Egypt.⁴ On the Phrygian coast, the great builders of Theba and Larisa in Troas, were of the same Pelasgic family though named Æolians; in Greece they were the Atika, and all the Peloponesus was once theirs, nay, says Plutarch, "the greatest part of the world,"⁵ meaning *his* "world," and in the first century A.C., he knew a considerable part of the globe. Pelasgus, like Noah, was an early "*Anthropos gēs*" or husbandman, in fact he had many of the characteristics of Noah, Machus and Danaus,⁶ who are all fabled to have come forth from an ark or sacred cavern, herein resembling other Mithraic deities,

All *Arkites* were great worshippers of the very ancient goddess Arne or Ar-ene, the foster-mother of Poseidon—'Αρνη ποσειδωνος τροφος, also called *Maia Theon*, *Maia Dio-nusou*, *Tithene* and *Meter Theon*; she was especially connected with *Ar-Kal-eus* of Tyre, who built Gadara or Cadiz, and was the presiding deity of the place—the *Arka-El*; her lord, the *Ark Deus*, was "the original *Archus* or *Arcaulus*" from whom came all the later Arkels, Herkels, Herakles, and Herculeses.⁷ Eruthria (possibly Eir-uth) was clearly a demi-god or deified king of this race, for his sacred resting-place, tomb or temple, was more especially worshipped in the isle of *Og-ur-is*, in the deep bay of Karmania, at the entrance of the Eruthrian or Persian gulf. The special god of the Southern Skuthi was *Nusos* or *Dio-nusos*, and Kus or Chus, after whom Kaldians or rather the *Chus* or *Chusd-im* were named; he was also *Pa-chus*, or *Bar-chus* the son of Chus, and IA or I-AR-chus, meaning Dio-chus. Wherever Skuthi went they built cities to Nysus, whom Bryant, with orthodox prejudices, considers must have been Noah. We find a Nysa on the highlands of the Sindus or Indus, "in Arabia, Egypt, Syria, Colchis, upon Mount Caucasus, in Thrace, upon Helikon near Thebes, in Naxos, in Eubea, and one in Lybia,

¹ Bryant, III. 385.

² *Ibid.* p. 388, quoting Plato and Pausanias.

³ Herod., vii. 150. Dores or Dorians were Pelsagians.—Bryant, III. 397.

⁴ Steph. Bryant, 239; Bryant, III. 395. *Musara* was another old name of Egypt.

⁵ Plut. in Rom. xvii.; Bryant, III. 393-397.

⁶ *Ibid.* 405.

⁷ Bryant, III. 507.

of which it was said it could never been seen twice by the same person." Pliny says that the Skuthopolis of Canaan, under the cone of great Hermon was of old called Nusa, which we should expect, seeing that the whole country was once a Kuthite kingdom.¹

The Cathæ or Kuthians of the Panjab, whose chief city was the Singála of Alexander's time, were classed by Arrian with Arabes or Arabians, who, he says, resided about the Southem Indus, and were brethren to the *Oritæ*, so that both ancient Arabians and Egyptians were, as Apollonius of Tyana wrote, an Indic, i.e., Indi-Skuthic race.² The *Chronicon Paschale* relates: "At the time when the Tower of Babel was erected, a certain person made his appearance in the world, who was Indus, an Indian, and said to have been of the race of Arphaxad (Arp-ak-ad?). He was famed for his wisdom and skill in astronomy, and named the *Andoubarios* (*Indo-bar* or *Indi filius*). He first delineated schemes of the heavens, and instructed the Indi in that science,"³ by which the narrator seems to mean that this Son of India instructed all Kuths, Akadians, and Kasdim or Kaldians; and if so, we are to understand that an Indian race was far older and more learned than even those who instructed the Shemitic races who rose to Western Empire. So Nilus. the Egyptian tells Apollonius that "the *Indi* are the wisest of all mankind; the *Aithopes*, a colony from them, and that they inherit the wisdom of their forefathers." Their wise men were styled *Magi* and *Sophitæ*, and Strabo mentions an Indian province as called *Sophita* after them. They were described as of the Amonian faith, worshipping Sun and Fire (hence *Cham-ini-Sophite* already alluded to), and living as mendicants, college recluses, and in religious, societies.⁴

I suppose my readers are aware that *Ur* of Kaldia is often called *Sur* and *Sour*, the Sun, which Greeks made *Kuros* and *Seirios*; Hesychius writes "*Serios ho Helios*," "By *Seirios* is meant the Sun;" so Syncellus tells us that Abraham came from *Sour* of the Kaldians, which Egyptians made *Sehor*, and that the land of Suria or Syria was called after Suron, Helius, or Apollo,⁵ for T and S, as in Tsyria and Syria, Tsabians and Sabeans, &c., are permissible changes in various languages. It was not uncommon to confound Syria and Asyria,⁶ and indeed the latter only differs by giving the God *Sur* his active form, which the prefix A or Pi signifies. The Jew thus makes his great progenitor an *Urite* or *Surite* of the *Kasds*, *Kasads*, *Kasdim*⁷ or Kuthites of Kaldia, people who were long subsequent to these great Sumerians or Akads who claimed *Sisuth-rus* or Soosra (whom some fancy is Noah), as the Akadian "Founder." Asyriologists now find from the tablets that Sisruthus means Soosra—ANU, "a primeval Man-God," "the High One," "the God," and, says

¹ Bryant, III. 197. The names Tri-komis and Beth-San (House of the Sun) were also given to the temple of this Triune shepherd-god.

² *Ibid.*, p. 217.

³ *Ibid.*, p. 218.

⁴ *Ibid.*, 219, quoting Strabo, Pliny, &c.

⁵ *Ibid.*, III. 446-7. Apollo is an Akadian word.

⁶ *Ibid.*, p. 464.

⁷ The proper name of Kaldia was Chusida, the land of the Chusians or Koothites. Bryant III. 114. [Bryant could not read the cuneiform. The LXX renders פְּשָׁדִים, *Chaldaioi*, but Kas'dim is not a proper name. *Xaldia* is a Hellenization of *Kaldū* (the delta and sea coast area of Babylonia). See *Faiths of Man*, s.v. "Kaldea," "Kasdim." — T.S.]

the Rev. Mr. Sayce, "he is ordinarily called *Na* in Akadian . . . exactly representing the Hebrew נח, *Nh*,"¹ but unconnected with any flood such as Jews describe.

CHRONOLOGICAL ORDER.—I will now summarise a portion of early history to such extent as it may be safely read, and in watching the moves of races would ask my readers to bear in mind the last philological maxim, that "whilst language is a test of social contact, it is no real test of race." All barbarous tribes, like the early Shemites of Kaldia, of course borrowed readily from the more fixed languages of the settled peoples they came upon in their progress northward, and thus largely lost their own language; and this process goes on, more or less, with all peoples whilst in a state of flux and change, war and migration. Philologists so argue in the case of the old Basques. We are told that only the residuum of Non-Aryan words, such as are found in vocabularies of the Keltic tongues, would give us Basque or Turanian room, all else disappearing as the race drifted into the Iberian family of speech;² and the same rule applies in mythology, religion, and morals—political and social. The following chronological data—gleaned from my Chart, will, I hope, in this abstract form, refresh the reader's memory amidst these perplexing pre-historic times:—

2300	B.C.	Akadians, believed to be Turanians or Sooso-Medi, begin to lose ground in the Delta of Euphrates, owing to Shemite moves from South.
2200	„	Turanians with Aryans on the Mediterranean coasts, and intimately blended.
2000	„	Additional pressure from ditto, owing to Aryan movements from North to South and West. Many Kyklopien structures, as Gallery of Tiryna, Gate of Lions, Tomb of Danaos, &c., constructed about this time.
1900	„	Aryans and Turanians, perhaps we should say Sooso-Medians, much on the move, unable to withstand the Shemitic expansion in S.-W. Asia.
1800	„	Very advanced races, worshipping sexual powers and symbols, moving about Europe and teaching Aborigines the arts of building, &c.
1700	„	Shemites. now complete masters of the Delta of the Euphrates, adopt a language of their own, one much modified by Akadian. Turanians moving westwardly.
1600	„	Kooths, Ethiopians, Pelasgi, &c., over all the coasts of Asia Minor, Hellas, Tyrrhenia (Italy), and borders of the Pontus Pelagus, or Pelasgian Sea (Mediterranean).
1500	„	Ethiopians, Kyklopiens, Kabiri, Kooths, and Pelasgi, building extensively and grandly over all the shores of the Pelagian Ocean, and probably also in the far north, what we call Kyklopien structures, as the Akropolis of Alatrium (Alatri), Sipylus in Asia Minor, the baths of Aperlos in Greece, &c.
1400	„	Aryans, with more Sabeian worship than Ethiopians, Kyklops, &c., rising to power. European aborigines as Eskimos, &c., forced on or destroyed; considerable building energy in progress. Ionim or Lunar Aryans settling in Panjāb. ³
1200	„	Kyklops and Skuths over all the coasts of Northern Europe, exhibiting their faith by constructing great Tors, cells, and open shrines, especially on coasts, head-lands, and prominent hills or mounds; devoted worshippers of these and of Groves, Fire, Serpent and Sun. In 11th century settling about Asia Minor.
1000	„	By some held to be beginning of "Bronze Age," when metal tools were tolerably common over most of Europe. All above named races, still widely dominant.

¹ *Trans. Soc. Bib. Arch*, already quoted, p. 301.

² Rev. A. H. Sayce, *Anthrop. Inst. Journal*, July 1875, p. 25.

³ M. Oppert, *Lon. Academy*, Sept. 16, 1876, cf.

Fergusson's *Tree and Serp.* 60, and *Hist. Arabi.*, I. 75. He says Aryans fully occupied Northern India in 2100 B.C. and were conquering Southern or Turanian India, having even reached Ceylon.

800	B.C.	Aryan races now overcoming all others in Europe, especially in the South. Kimerii and Hyperboreans forced further northwards, and pressing out older peoples.
6th C.	„	Robust Northern races, probably Kelts, Gauls, &c., begin the invasion of Southern Europe, especially of Italy. They traverse all the valleys of the Rhine and Danube, settling where they please; are well-disciplined, and with considerable knowledge of agriculture, as well as war.
5th	„	Hamilkar orders careful exploration of all the west coasts of Europe, which Phenicians oppose. Keltic bards common over Northern Europe.
4th	„	Cisalpine Gauls invade Italy and burn Rome. Rome finds all Northern and Western Europe speaking Gadhelik tongues. Kimri moving south.

Thus, speaking *generally*, the historical order of the races and faiths seems to have been—

1. *Aborigines, or earliest known races,* . . . } Weak Nomadic tribes subsisting on fruits, vegetables, milk, &c., and later the chase, and reverencing Fetishes and Sexual Symbols.
2. *Aithiopians, Kykloplians, Akadians, &c.,* } Settlers and builders, worshipping Sexual powers, the Sun and Fertility.
3. *Phenicians, Kooths or Skyths, and Kelts, &c.,* } Do., do., but with more development of Solar worship and Tyrian Gods.
4. *Iberians, Basques, Picts, Gaels, and Britons,* . } Tsabeans and Sivaites. Groves, Wells, Mounts, &c., worshipped.
5. *Sakæ, Suavi, Saxons,* . . Do., do., also with Groves, Holy Wells, Fire and Phallic Worship.
6. *Britons, Skands, Angles,* . Do., do., up to 7th century a.c., except among a few of the learned.

Thus up to about the 8th C. A.C. the masses of Europe still clung to their past Faiths, and Kelts, Kymri, Britons, Danes, Jutes, Teutons, Normans, &c., continued most of the old rites and customs, though they beginning to attapt a kind of Hebro-Christian Faith, which placed the Jewish Jahveh on the throne of Agni, Sol, Ermenseul or Mercury, Jove, &c., but yet discarded not wholly any of these, except in name.

According to some evidence Mr Davies advances, the old Asiatic Kelts claimed an entirely Eastern origin, saying they “came from *Gwlad Yr Haw* called *Deprobani*,” a name of Ceylon and clearly pointing to an insulated Eastern home. Anyhow, in the ancestors of the above tribes we see those who brought to Europe, and especially left in our own islands, the faiths of all Central Asia of the valleys of the Oxus, Euphrates, Nile, and Danube, as well as many gross superstitions known only in the Eastern homes of those who dwelt amidst nature’s severest solitudes; these faiths would continue, but in time become milder, more reasonable and enlightened, as the tribes forsook their idle, brutish, nomadic life, and settled down into peaceful agricultural or industrial communities. Civilization was thus proceeding apace when Christianity feeling itself stronger, began, as was its wont, to practically enforce its dogmas and doctrines, especially those early ones which declared Jahveh to have only “one chosen people,” and one “Holy land”; and that all who bow the knee to Baal, must be sacrificed, even to the “women and sucklings.” So we are told that the once good and mild St. Patrick—the friend of the heathen, their kings, nobles, and “innocent rites,” as he at first with pious wile declared himself—turned round when he had a goodly following, and in doing so but showed the logical results of his teaching. The persecution began by this Christian priest “seizing nine Magi and burning them alive, all in their priestly

vestments of white linen.”¹ Not so fast, however, did the Church as a body lose her temper, for her time and full strength had not yet come; so she condemned her saint’s act, and directed that not only were the heathen to be patted on the back, but their festivals accepted, though otherwise explained away by Church traditions, interwoven with ecclesiastical tales. Nevertheless bloodshed and oppression could not now be stopped, and by the ninth century the new faith had marched to Empire up to her knees in blood, throughout every province of Central Europe, and by the next century over all Skandinavia.

Max Müller tells us in regard to the Faiths of the early peoples I have mentioned that previous to the imposition over them of Christianity, “*the broad outlines of the ancient religions were the same that originally they all worshipped the same gods and that their earliest communities were not broken up, before such pregnant conceptions as ‘God,’ ‘Evil Spirit,’ ‘heaven,’ ‘sacred,’ ‘to worship,’ ‘to believe,’ had found expression;*” so that all these peoples, even in Europe, were in possession of many fundamental principles and vital doctrines of Christianity, long before it was heard of; and to these the new faith probably owes its success, as well as much of what is salutary and vigorous. But let us continue our light chronological sketch of the moves of the European families, with special reference to Keltic lands, Britons, Anglo-Saxons, and cognate tribes, and try to locate them also chronologically.

PERIOD.	IN NORTH BRITON AND IRELAND.	IN SOUTH BRITON.
3d C. B.C.	Some traces of Kyklopians, with Kymri, Kelts, Norsemen, Skands, &c.	Remnants of Kyklops and Phenicians, Sakæ, Britons.
2d C. B.C.	Picts and Scots (Teutonic), Kelts, and many indo-Germanic remnants.	Kymri, Britons, Kelts, Manx, Gauls.
1st C. B.C.	Do. Do. Do.	Rome subduing above in South.
O	<i>Cesar has now nearly extirpated the “Venati” (Pheniti) Kelts. The Britons are found to be a people of considerable civilization, having chariots and most species of warlike apparatus for fighting both by land and sea. The country is declared rich in minerals and celebrated for jewellery work.</i>	
1st C. A.C.	End of so-called <i>Bronze Age</i> , and beginning of <i>Iron Age</i> . The tribes of our Islands much the same as in last century, and quiet; Rome ruling all now with a firm grasp, from Land’s End to the Forth, except Wales and Lake Districts.	
2d and 3d C. A.C.	No change of any importance, owing to a firm Roman rule and internal disputes of classes, clans and sects. Wales also ruled by Rome.	
360 A.C.	Picts and Scots try to conquer Britons, but Romans expel them from Southern provinces. Picts intermix with Damonii. Christians call all other sects Pagans.	
366	Teutons and Saxons invade Gauls and Britons. Western separates from E. Empire.	
378	Goths and Normans defeat Romans at Adrianople. Lombards descend on Vandals.	

¹ Dalyell’s *Darker Superstitions*, p. 293. I do not vouch for St. Patrick; he, like St. Columba, is as enveloped in myths, as the legendary heroes of Troy, Syria, or Greece.

400 A.C.	The Goths, under Alaric, march as conquerors over most of Continental Europe.
409	Emperor Honorius recognises the independence of Britain and Armorika.
414	The Goths found a kingdom in Spain. Persians persecute Christians.
425	Romans leave Britain, which is threatened by Northern and Continental Europe.
446	Britons or Kymri beseech Roman aid to repel Picts and Scots.
449	Saxons and Angles enter England to assist Britons, then ruled by King Vortigern.
450	Picts, Socts, Kelts, and Kymri, ruling in the North; in the South, Briton is ruled by Saxons and Angles. <i>Hengist</i> and <i>Horsa</i> , descendants of Woden, a demi-god.
466	St. Patrick, having introduced a move in favour of Christianity into Ireland, dies in 466. His "history" is largely mythical.
490	Kings Esk and Ela rule the south of England. 496, <i>Clovis</i> baptised.
500	The time erroneously assigned to the mythic ARTHUR, UThER, or ATHYR, surnamed <i>Pen-dragon</i> , or Head of the Dragon or Ophite Solarists—an early Ruler of the Britons, but whose real character is that of a Solar demi-god.
516	Prince Arthur, called son of above by the wife of a Cornish or Kymrik prince, succeeds; institutes military order of "Knights of the Round Table."
527	Britons try to regain power but fail. Christianity but partially known.
542	King Arthur dies, having established Christianity in York.
565	ST. COLUMBA, or the Saint of Ioan or <i>I-colm-kil</i> , a somewhat mythical character, like St. Patrick, said by Bebe to land in Scotland, perform many miracles, and make converts.
584	Old <i>Gauls</i> collect together in <i>Armorika</i> , disliking the rule of Franks; they speak only Keltic. Britons defeated by Ceawlin. St. Kentigern or <i>Mungo</i> preaches.
586	"Britons, calling themselves Kymri" (Blair), retire to Wales and north-west coasts. South Britain may now be called Kingdom of Angles and Saxons.
596	Augustine and monks arrive in Kent to convert it to Christianity.
597	Augustine goes to Arles, and is ordained BISHOP OF THE ANGLES. Few Christians except about Kent; wooden churches of Canterbury and St. Paul's built. ST. COLUMBA of Scotland said to die, having converted many northern Picts or Al-Clydes.
616	Eadbald, King of Kent, begins to restore Pagan worship. Two Bishops leave England, but return, the King yielding, and tradition says becoming converted.
627	Edwin, King of North England, becomes a Christian.
629	East Anglian King is converted.
635	King of Wessex is converted.
640	Eadbald, King of Kent, destroys Idols.
644	English Church Council of Whitby decides on joining Rome.
655	Peada, King of Mercia, begins to introduce Christianity in Central England, which, from the Thames to Yorkshire, had up to this time rejected it. Coins show that there was intercourse at this time with Bagdad and Samarkand.
661	Christianity spreading over the Isle of Wight. Sklavs moving on Europe.
678	Egfrid, King of Northumberland, resists Papal interference. Old Thracians go South.
680 to 700	{ Great efforts made by England during last quarter of this century to drive away Kymri, and ravage Ireland, but Picts, Scots, Kelts, and Irish, hold their own.
717	Columbian clergy, <i>Culdees</i> or monks expelled from Pictland; Scots attacked by Picts.
726	Picts under Angus Mac Fergus conquer Dalriada, and long rule over Scots or Albans.
732	Pope Gregory excommunicates Iconoclasts, and orders the use of images.
743	Mercian and Wessex Kings unite against Kymri, or West Britons.
752	Constantine V. strives to abolish image-worship, and check monasteries.
780	Empress Irené restores image-worship. "Adamman's relics" from Iona to Ireland.
784	Saxons and Sklavs driven out of Southern Europe; some professing Christianity.
787	Danes first attack England. Seventh General Council—2d of Nice.
795	Danes first attack Ireland; Picts, Scots, Kelts, and Kymri still numerous and powerful over a large portion of the British Isles. "Peter's pence" and Church Tithes.
800	Charlemagne declared by Rome Emperor of the West, checks the invasions of Norsemen, or Northmen, now everywhere becoming powerful, and these—still rejecting Christianity, then begin to settle down in Daneland and North-east France.

826	Harold, king of Danes, baptized, and therefore dethroned. Skands in constant intercourse with Constantinople. Saracens everywhere advancing science.	
832	A monger, Anagar, preaches Christianity in Skandinavia. Picts and Scots at amity. Invasion of Shepy by Danes. Painters banished from Eastern Empire.	
838	Danes invade East Anglia and the Loire, and are called by Arabians Magioges, or people of Gog and Magog. Feast of All-Saints instituted.	
840	Danes defeat Saxon kings of Wessex, and plunder Rouen.	
842	Keneth, son of the Pict, Alpen rules of Picts and Albans from "the Stone throne" of Skone, and calls his kingdom Skone; about 50 years later it is known as Alban.	
851	Pepin in league with Normans. Danes sail up rhine with 252 vessels, whilst another fleet enters the Thames, plundering London, &c. Iona churches ravaged.	
853	Anagar, King of Sweden, becomes a Christian, and human sacrifices stopped.	
854	Europe sunk in universal ignorance, and is retrograding under priestly thrall.	
856	Normans plunder Paris and invade Spain. Greek church schism beginning.	
860	Do. discover Iceland and ravage South of England. Sklavonians still Pagans.	
862	Ruric, the Danish Norman, becomes Grand-Duke of Russia; all northen kingdoms fall to Normans. Sklavo-Bulgarian kingdom adopting Christianity.	
866	East Anglia extensively invaded by Danish-Normans, who establish themselves at York.	
871	Norman-Danes first severly all over Central England. Alfred I. becomes King.	
872	Do. take London. Mercia pays them tribute.	Christianity now permeating the masses and gradually dominating in British Isles.
874	Do. take Mercia and set up a tributary King.	
878	Do. conquering in Wales and Northumberland.	
880	Do. make a treaty of equal rights with Alfred I.	
885	Do. defeat Alfred's ships at mouth of Stour.	
893	Do. erecting forts in Kent and all over North of England.	
899	Normans and Anglo-Saxons hold respectively North and South England.	
901	Alfred "the Great" dies, England now a Christian country. Normans advance.	
912	Norse Rollo accepts Christianity, and becomes Robert Duke of Normandy; Normans now rule in Russia, Norway, Sweden, Jutland, &c., and North and East Anglia.	
944-5	First King of Scotland, Malcolm I., rules as far south as Westmoreland.	
955	A Russian Princess baptised in Constantinople. English churches only wood.	
986	Duke of Portugal converted to Christianity. There is now no trace of Carthaginian or Phenician intercourse with Northern Europe. Danes invading Britain.	
991	Anglians defeated in Normandy; Danes ravage Central England. Arabian figures.	
996	Duke of Hungary converted to Christianity. Norwegians conquering N. and W. Scotland.	
999	Normans plunder Kent. "Alban," or island north of Tweed, now called "Scotland."	
1001	Icelanders discover North America. Arabians discover obliquity of Ecliptic.	
1002	Norman-Danes massacred by Ethelred of England on St. Brice's day—Nov 13th; retaliation follows, and Christian faiths and churches suffer.	
1013	After various raids, the Norman-Danish king Swein kills the Anglo Saxon king and takes nearly all England, placing Canute I. on throne.	
1016	Canute becomes also King of Denmark. Basil II. destroys and mutilates Bulgarians, 1014.	
1019	Normans suffer severe defeats in Southern Europe; build churches in stone.	
1027	Do. still fighting all over Europe; defend South Italy from Greeks.	
1034	Northmen for the fourth time conquering all throughout Scotland.	
1035	Canute dies, and son Harold succeeds. William, Duke of Normandy, "The Conqueror" of England, succeeds his father Robert, <i>Le Diable</i> , æt. 8.	
1042	Edward "the Confessor" restores Saxon kings. France still only Principalities.	
1052	William Duke of Normandy visits Edward. Normans fighting for various Princes over most of Southern Europe. Wars between England, Scotland, and Kymri during Edward's reign. Anglo-Normans destroy churches.	
1066	Edward dies, and William lands at Hastings and is crowned King of England on 25th December. Turks have taken Palestine from Saracens.	

Learned readers, particularly those with a speciality, may take exception to some of the foregoing history, for in this mere cursory sketch of the great movements of vast multitudes I have adhered to all commonly received histories, these being here sufficiently correct to illustrate principles of world-wide application. Mr. Willoughby Rosse¹ says that ancient Britons, when driven out north and west by conquering Saxons, called themselves Kymri (our Welshmen), and formed a league with all the old races along the west of England, from Cornwall to the Clyde, a statement, like some others, requiring a good deal of explanation, for these modern Kymri were a totally different people to the Kymri who dominated near the Hyperboreans, as seen in my small map on Pl. II. at the beginning of this volume, and these again from the Basque-like races who preceded all Kelts.² The later Kelts were as different from the Indo-Germanic and early high Asian races, as Pelasgians were from Latins. Cesar did not discriminate between Gaels, Gauls, or Galli, probably so called after the priests of Kubele, who were Galli; Phrygians called a holy river, Gallus, saying it was sacred to Kubele, and she was a deeply revered goddess in our northern Isles. The later diluted or commixed Kymri of Wales, Jutland, Ilyria, and the Crimea, are all called Kelts, and it is hard to say in what part of Northern Germany, Bohemia, Bavaria, &c., these bold warriors did not more or less settle. Northern Italy used to be called Cis-Alpine Gaul, and the home of the Lombards used to be in Southern Denmark, and we are justified in calling Umbrians, Isumbrians, Ligurians, &c., Keltic or Gaulish races, and in therefore seeking for Keltic faith and its linguistic roots in all these tongues.

The foregoing tables must have shown my readers that facts disprove the popularly accepted idea as to the age of Christianity in central and northern Europe, and I will now show by the movements of races who succeeded, and have mostly swallowed up Kelts, what a very tedious and unsatisfactory process, the conversion of Europe to Christianity has been, and for what a short time this faith has existed, when we compare it with other great old faiths. As yet it has only had a trial of some eight to ten centuries, and this by no means in every part of Europe, as what I have elsewhere advanced regarding the grosser forms of Serpent, Stone, Solar, and even Grove, Well, or Tree worship has clearly substantiated. We must remember in reading ecclesiastical history, that when a Duke, as he of Northumberland, Poland, Normandy, &c., is converted, that this in no sense applies to all his people, though these very often were, at least outwardly, as docile as the herds on the dukal pastures. It takes at least two or three generations to convert the upper classes, and treble this before the more inert and superstitious masses will forsake the old for a new idea. Some think that ten centuries is too long a period to assign to any faith amongst intelligent, inquiring, and reasonable, peoples; urging, that five to six centuries is about as long as most dogmas and doctrines founded on quasi-historical matters can last, where the light is constant, and often very strong. If this be so, the Protestantism of Luther and Calvin may be of short duration, but not necessarily so the more

¹ Blair's *Chron. Tables*, 1856, p. 240.

² Skene's *His. of Anc. Alban.* Vol. I.

securely-laid foundations of Rome, for this far-seeing Church neither seeks light nor permits inquiry, knowing well that no arguments—Protestant or other,—and no facts, save the stern demonstrations of science, can assail her fortunes. She builds on many prominent weaknesses of the unreasonable or illiterate masses, which only education and general advancing intelligence can undermine, at least with permanent effect.

The following vast migrations of people, moving though they did about Europe from the dawn of Christianity, and bringing with them all their Eastern superstitions, yet hastened civilisation and learning, by preventing the stagnation of these, and this in spite of the persistent efforts of Christian teachers to the contrary.

In 253 A.C. the Visigoths, whose supposed home was to the north and east of the Black Sea, descended upon Greece by land and water, while Kelts or Galli, under Brenus and others, ravaged Europe. In 378 Visigoths encountered the persecuting Emperor, Flavius Valens, destroyed his army and burned him in his tent. They then passed south into the Morea, and back north by the Dalmatian coast; twice they traversed all the fertile plains of Lombardy, and then marched to nearly the very toe of Italy and back, reaching Savoy about 412, where they probably met the Baltic Sueves, who must have been then on their return from Florence, which they set out to plunder in 409. The Visigoths on leaving the shores of the Gulf of Genoa struck north as far as Clermont, and then went south to Narbonne, entering Spain by Barcelona about 419; where they settled, driving out their brother Alans, and another batch of Northern Sueves, who had accompanied the Vandals into the Peninsula about eight or nine years previously. These Visigoths greatly extended Spanish rule, and remained in Spain till ejected about 712 by the Moors.

VISIGOTHS

253 A.C.

378 A.C.

412 A.C.

419 A.C.

712 A.C.

In 370 A.C., the Huns—a great and fierce tribe from Eastern and Central High Asia—moved westward, settling in batches as they went, until they reached the fertile valleys of the Volga, the Don, and their affluents, when they turned back to Central Asia. Some went as far as the Carpathians, and the general result of their devastating sweep was, that they moved hosts of other powerful tribes such as the Alans, Visigoths, and Ostrogoths, marking a great epoch in the world's history. It was owing to the Huns that the *Visigoths* moved off south and west in 377, the *Alans* in 407, and the Ostrogoths in 453. Attila ruled over the Huns from 434 to 453 A.C.; and it was under his youngest son, Ir-nak (a name denoting a Pytho-Solar faith), that the vast hosts of Huns and several other warlike and fierce tribes returned to Asia in 455, after devastating Central Europe.

HUNS

370 A.C.

377 A.C.

407 A.C.

It was in 445 that Attila (Greek spelling; German, Etzel; Hungarian, Ethele) moved down on the Eastern Roman Empire, between the Euxine and the Adriatic, and demanded and received a large extent of territory south of the Danube, and tribute from other states. In 450 he again started, but this time passed through Sarmatia and Germany to as far west as Orleans, thence returning east to Strasburg; in 451 traversing all the present Austrian Empire and crossing the Alps, he proceeded down Western Italy to Rome, but he spared it at the solicitation, says the Church, of St. Peter, and returned by Eastern Italy to his place on the Danube, where he died in 453.

445 A.C.

450 A.C.

451 A.C.

453 A.C.

ALANS

In 407, the Alans, a mountain race, disturbed by the Huns in their home north of the Caucasus, separated themselves from Asia, and travelled away west through all the lands of the Goths; joined by the Baltic Vandals of Germany in 409, they continued west to Chalons, and then south towards Geneva and Lyons, thence eastwards into Spain and Portugal; after which we hear nothing of them except that they disputed the possession of Spain with the Visigoths in 419. Some writers give 406 as the year in which the Alani and Vandals reached Spain.

VANDALS

The Vandals or North Germans, inhabiting the southern shores of the Baltic, west of the Vistula, left their home in 409 A.C., in two divisions, one south for Florence—which was joined by their neighbours the Sueves on the Danube—and one west for the Moselle country, which the Alans joined on the Rhine, when it took the route just described into Spain, where the races settled down in 406, and eventually founded a powerful kingdom of Vandals, now called Andal-usia. In 428-9 the Vandals, under King Genseric, swept all through Europe, and along the north African coast. They conquered all the Roman territories, and in 435 made Carthage, though in ruins, their African capital. Carnage and spoliation ever marked their steps, and in 455, they plundered Rome, although Attila and his Huns had mercifully spared it only a few years previously. They seized Sardinia and Corsica, and annexed the Baleares Islands, which they ruled from Carthage-Nova in South-east Spain. This is by some held to be the end of the “IRON AGE” but not yet the end of that period of great wars and emigrations from Asia. to Europe, and of a general Western tendency.

In 534 the Vandals lost nearly all their conquests to the able general of the Emperor Justinian—Belisarius the Ilyrian—whose untiring energy in the destruction of all Goths, Kelti, etc., made up for his master’s incapacity for war.

FRANKS or
FRANCI.

In 420 A.C. occurred another small, but to us very important move from east to west—the invasion of Armorika and the Breton race, by a flight of Franks, Franci, or “Free Men” from Northern Germany. This race, which is first heard of in history about 240 A.C., appear to have moved into Gaul about 420 having been constantly disturbed in the North-East by other races sweeping over them. They rose to power and then to kingdom under Clovis son of Childrik, in 496, and he, owing to priestly influence first brought to bear upon his queen Clotilda, embraced the rising faith, though in name only. Clovis was shrewd enough to see that only as a Christian monarchy could his kingdom descend in peace to his posterity. Personally he was brave and is said to have killed the Gothic king, Alarik, with his own hand. He died 511 A.C.

SAXONS

When the Franks were advancing on Gaul, the race to the north of them—the Saxons—were also advancing westwards, and crossing in great numbers to England or South Britain, inhabited by those they called the Brytтиak. In 448 A.C., the provinces of Kent, Sussex, and Wessex began to be crowded with the invaders, who at first welcomed them as their deliverers from Kelts and other hardy Northern races. Here the Saxons found a new and soon a much-loved home.

About this time the population of England and the East Coast of Scotland became much tinged by a stream of Jutes from Jutland, Saxons from Holstein, and Angles from Sleswick, which kept pouring over the Channel from 450 to 550 A.C. In 547 those Angles who were still northern neighbours of the Saxons in South Denmark, moved also eastward to protect Central and Northern England from Picts and Scots, and by the end of the 5th century they had there firmly established themselves, and thenceforth ruled with their Saxon brethren until a British king—Edward the Confessor, Norman by education—managed to re-establish the old dynasty some 500 years after, or in 1042. On Edward's death in 1066, his Norman friend, William the Conqueror, landed at Hastings, and Normans, Saxons, and Angles—still called British—have ever since governed these Islands, though the crown has been borne by those of French and Teutonic lineage.

ANGLES AND
ANGLO-SAXONS
—
450 A.C. to 550

1042 A.C.

In 453 A.C. the Ostra-Goths—a valiant race dwelling about that Kymerian land and sea known as Asoph, Azov, or Asia, and whom we may call the Kymerian dwellers between the lower Don and Dneiper—disturbed as I have shown by Huns and Alans, set out for the western vales of the Danube and the mountainous ranges of Panonia, and finally settled there in 493, as masters of all the eastern shores of the Northern Adriatic as well as much of Etrurian Italy.

OSTRA-GOTHS
—
453 A.C.

493 A.C.

In 568 A.C., the Longo-bards or Lombards—a northern race whose home had lain between the Saxons and Vandals on the east bank of the lower Elbe, started on “the war path;” and, driving the Gepidæ out of the northern valleys of the Danube—our Hungary—dwelt there till 774, when the Saracen invasion enabled them to remove further west into the fertile hills and meads of the Po and its affluents.

LOMBARDS
—
568 A.C.

Thus we find that, owing to Asiatic influences, all was motion and progress of a kind—an entire absence of stagnation, from the 3d century A.C. till near the end of the 6th, when sundry European peoples disturbed by Christian proselytism and writhing under the destruction of their old faiths, adopted a similar rôle, nor could be got to settle down as fixed nationalities, for two or three centuries later. In the 8th century the Saracens began driving all Christians out of Western Asia and Northern Africa, and rapidly established the religion of the Crescent over all the once very Christian “Western Empire,” and thus was lost all the labour and theology which had for 500 years been here building up churches and doctrines; these crumbled away in a few years, and, but for Charles Martel and his valiant band in Central France, all Southern Europe might have this day been a land of Islāmis. I say Southern Europe, for the brave Norman or North Men—the honoured ancestors of our mixed English race, were then fast rising in power, and not likely to yield to any Southern foe whomsoever, especially to an alien and Shemitic Kālif. A Ruric Norman founded the Russian Empire at the close of the 9th century, (862), and every northern kingdom bent before this intrepid race; they introduced an age of chivalry, and lent their swords for two or three centuries to every monarch of Europe, emblazoning Norman scutcheons with great names and brilliant deeds. They had a language and literature of their own, even up to

8TH CENT. A.C.

9TH CENT. A.C.

the 9th century A.C.—that which we call *Runic*, but those whom we commonly designate *Normans*, were mostly Danes or Danish-Saxons, and it is from the period of their conquest that England is usually called *Anglo-Saxon*. The Saxons are doubtless those Sakæ or Skuths who stopped Cyrus in his proud career, and gave the name of *Sakasoni* to a large tract of Armenia. Their path Westward is traced through Dacia, Bohemia, and Saxony, to England, but many say that their earliest route was not by the difficult rivers and black forests of Austria and Germany, and amongst their fierce wild denizens, but by the sunny and open lands of Africa, through which they reached Spain by the pillars of Hercules. From the Pyrenees they are held to have divided, one branch proceeding northwards, the other forcing its way eastwards down into Italy. Pliny called the Armenian race *Sar-Kos-ani*, which thus divided, may signified “Koothites of the Solar fount;” but Ptolmey called them *Saxones*, which may possibly be a contraction of the former. The German *Suavi* are mentioned by Tacitus as worshippers of *Isis*, retaining many Egyptian practices, and measuring time like most Shemites. The Welsh have also many traditions, nay, much history, regarding their Eastern origin.

It is then established that many mere “trans-Pontian,” as well as central Asiatic hordes—devout adherents of all Eastern faiths, ever and again knocked at the Eastern gates of Europe, and had to be freely admitted, and that by the direct teaching of Asia as well as later by infiltration through Greece and Italy, all Europe was induced to abate its grosser forms of fetish and nature worship, and to incorporate therewith Serpent and Fire, and lastly Solar and Planetary faiths with their varied rites and symbolisms. The cradles or nurseries of European faiths were therefore Asiatic Skythia, Sarmatia, Sogdiana, Bactria, and India, which poured into the West as they had previously done into Kaldia, a highly intelligent, bright-eyed, but somewhat puny race, of Turanian type, one which had ripened long before the strongest fair-haired, light-eyed, stalwart Aryans, who, in later times, covered the same ground and forced their way through and settled as they listed, on the lands of weaker peoples; these too had, in turn, to succumb in the South before the equally robust Shemites. It was doubtless the Turanians who brought to cold northern Europe those figures of Oriental flowers and animals, as the pomegranate, lotus, monkey, elephant, lion, and unicorn, as well as Maha-Deva and his rites; we find the same from furthest Asia to furthest America, and not only so, but often similar names and words for these, which assure us that philology must not insist too much on the entire separation of languages, and that there are yet many difficult problems to solve in regard to the *nature of this connection*, as well as the religious affinities; matters not yet adequately touched upon. There is very little essential difference in the early ideas and technical language of faiths from Japan to Britain. Everywhere the idea has been to worship the mighty Spirit, manifest to the senses through the wonderful phenomena of Creation, Fire, Thunder, Sun, &c., and the names of these before the days of writing, appear to have been nearly identical, and the religious Rites and “Holy Places” very similar.

It was usual for the earliest worshippers of elemental nature, to offer their praises,

prayers, and sacrifices in the open air, or within an unroofed enclosure, the only permissible covering being the sacred tree. The roofless Milesian temple of the Didymean Apollo, in a magnificent grove and sacred enclosure, is a good sample of such, and so was many a Kirk, or *Klachan*, and scores of similar shrines existed all over Europe up to the days of Charlemagne; indeed the geographical limits of these, are those of the globe itself, for from Central America to China and her isles, and all over India, on the Highlands and plains of the Oxus, Armenia, or Iran, over Media, Persia, Circassia or Kasakia, Syria, and all the coasts of ancient Greece, and Etruskan Italy, did they abound. Africa, from the Thebaid mountains and Amonium fount in the Lybian desert, to away west over every part of her Northern shore tells the same tale, whilst the Sierra of Spain but above all her *Phens* (Fins), those Sivaïtes of Fin-is-terre revelled in a profusion of such fanes. Nor was ancient Lusitania neglectful of open-air shrines, or Keltic circles, saying that these radiated from that great Phenician centre Tartessus and its powerful island city, Gadir, which Pliny affirms was the original seat of both the *Keltici* and Kelt-Iberians. Gaul, especially in Keltika and its Northern division Armorika, vies with our own islands in magnificent remains of these stern old worshippers, and we must now carefully consider some details in regard to these, beginning with the early Irish, who seem to have retained more of their Hyperborean, nay, Kyklopiian and early Kymrian blood and customs, than others; they still rejoice in the Phenian (Fenian) name, as they not unfrequently do in certain Fenian habits.¹

ANCIENT IRISH PHENICIANS, &c.—The Carthagenians were called *Peni* or *Pheni*, and the Irish Kelts *Feinné*, *Fianaidhe*, *Fenii*, or Fenians; of which the base *Beni*, a son, dart or serpent, is lost in *Pi*, hence *Pri*, *Pen*, and *Pin*, which Kelts make *Prin* or *Phryn*, and so Phrygians, *Pri-Ap*, and *Priapians*, &c. In Keltish, *Fiené*, is a “warrior,” “husbandman,” or “great man,” equivalent to the Akadian radical *Pi-En*, “the One Pi”—“Sole God,” or Maha-Deva. The Reverend Mr Smiddy forces upon us the conclusion that the term Scot, is from the same source; he says *Scuit* is *Sciot*, “an arrow or dart,” and that therefore “Sciot and Fiené would mean the same thing, that is, a person expert in hurling a dart,” and certainly these races have proved thus skilful in more ways than one. The word Kelt may, it is thought, come from *Geilt*, “a wild man of the woods” (in Sanskrit an *Arayana*), or *Coiltach*, an inhabitant of woods, their priests were *Draoi*, pronounced *Dhree*; and said to signify “wise (*Ai*) men of the Oak”—Dair.² “In Ireland these ancients were called *Tuatha-De-Danan*, that is the princes (Tuath) or descendants of Dia-tene-Ion (‘God the fire-god,’) by which was meant the Sun.” Now as “*Ceal* (pronounced Kal) means the heavens,” we see clearly enough that *Coiltach* or *Cealtach*, that is Kal-tach,³ meant simply “followers of Kal” or Sivaïtes. The Irish, it appears, always correctly call themselves *Gaoidhiel*, a word which this author says he cannot adequately convey the pronunciation of in English letters, but which is formed of

¹ [When this was written “Fenian” possibly did not have the political connotation it later gained. — T.S.]

² *Druids, Anc. Churches and Round Towers of Ire.*, by Rev. R. Smiddy, p. 2-4. Kelly, Dub. 1873.

³ *Kal* or *Cal* signifies also to encircle, hence *Kuklos* and *Circulus* of Greek and Latins, our *circle*, and the Scotch Kirk or Cui-erc, which this author says is “the house of heaven.”

“*Gaol*, ‘a relative,’ and *Ceallagh*, a person of the heavens;” in India we would express this, as “a person holding the faith of *Kāla*.” The old derivation of *Keltæ*, from *Celsus* (Kelsus), who came from *Cœlus* (Kelus) or *Uranus*, that is from “*Ur* the Sun, and *An*, man,” is therefore, thinks the Reverend author, the root of this matter.¹ The term *Goth* may be a corruption or inflection of *Scuit* or *Get*, anciently *Getæ*, the Skyths—often called the “*Fiery Kelts*,” either from their nature or worship.

This author is another of those learned writers who insist that “the Keltic language forms the chief root of the Greek and Latin tongues;” he says the ancient Irish language is correctly described as that which *Kadmus* found in *Phenicia* with only sixteen letters.² The great Keltic God *Beal*, or *Be-All*, he identifies with the universal “*I Am*;” for *Be*, signifies “*Is*,” and *All* “universal,” that is the *Alla* of *Arabia*, the root of which lay in *Alat*, the *Phallus*. *Cesar* confirms this, saying³ that “*Mercury* is the first God of these *Kelts*,” and so the Irish call *Hermes*, *Dia-Cead-ion* (*eeon*), “God the first Lord”—“the guide in the path,” and aid in all things—he, said *Tacitus*, to whom *Germans* offer human sacrifices,⁴ and dedicate *Wednesday*.

The Irish language shows us how *Diana* is connected with *Day*, for *Dia* (*Deus* or *Theos*) is at once a “god” and “a day,” and “*I-On*, pronounced *Eon*, is a ‘high lord,’ and sometimes *God* or the *Sun*,” for he is truly the *I* or “pillar *On*.” So *Venus’* day—*Friday*—is called “*Dia-Ven-Ione*,” corrupted into *Dia-aione* or *Dianine*, “the day of the *Woman God*,” for *Bean* or *Ben* is *Woman*, and *Ven-Ion* is “*Woman high, lady*,” but generally applied to one of a licentious disposition, as were most *Venuses*.⁵ This certainly takes us to a Keltic root of *Venus*, and hence to the root-symbol of *Ben*, *Ven*, *Fen*, or *-’En*, which is clearly *Pi*, and *In*—“the abyss,” “well,” “womb or source of fertility,” that is “the dual God” of both organs.

As in *Dia*, *Di*, *De*, or *Da*, we see **T**, *Tau*, *Ta*, *Thah*, *Jah*, and *Yah*, so in this Solar God we see “the Great *I AM* of the Hebrew; for *Ta* means *AM* or *IS*”⁶ says this clergyman, thereby confessing to the Jewish God being *Siva*, which the Hebrew *De*, דה, “to drive,” or “hunt,” points to, for all *Sivas* and *Nimrods* are “drivers” or hunters. *Ta* is the root of *Tues-day*, as well of *Thor* or *Thur*—“the driving god” of the hammer, in which *Ur*, is *Fire* or *Lightning*. So *Ar-Thur*, or *Ar-Ta-Ur*, may be *AR*, the *Sun* or “*Lord*,” and *Th-Ur*, *Fire* in its energizing form. *Friday*, continues *Mr. Smiddy*, comes from *Fear* or *Fr*, “man;” *i*, “she,” the *Uith*, or “udder,” and *Ta*, “god,” that is, the “*Woman, or udder god*.” As *Uith* is pronounced *oo* or *U*, we thus, he thinks, see that the Latin *Mulier* and English *Wo-man* or *Oo-man* is formed from *Uith*, “udder,” and *An*, man; *Mulier* from *Uith* and *fe-ar*, man; so “*Vir*, Man of the Latin, comes from *fear*, Man of the Keltic.”⁷ The *Astarte* of *Greece*, as well as *Ishtar* of the early and later cuniform *Kaldi* writers, is represented in the *Esus*, *Esar*, or *Estar* whom *Romans* found *Kelts* and *Teutons* worshipping; and

¹ *Op. Cit.*, p. 9.² *Ibid.*, p. 9.³ Book vi., *Gallic War*.⁴ *The Druids*, pp. 12, 13.⁵ *Ibid.*, p. 15. *Aa* = “High lord” in Egyptian.⁶ *Do.*, p. 16.⁷ *The Druids*, p. 17.

the "Circle" or shrine of these gods—ever without a roof, and often a mere grove—was called a *Team-pul* or *Tim-cheal*,¹ now a world-wide name for the fanes of all gods.

As a rule, all early peoples had some name denoting their faith or principal god, thus Teutons were called after Teutate or Mercury, who was the god of commerce, and his Keltic name—Ta-Taith-cean-nach, correctly signified this. From the early races we appear to have our term for the holiest spot in the *Team-pul*, the Altar. The old Irish and Welsh for this is *Alloir*, *Allor*, or *Allawr*, where *Al* is "a stone," and *Iau* or *Ior*, God;² again pointing to *Alat* the Arabic Phallus, and to the "Pillar of the Temple"—that holy place on which oaths were made; our ancestors when in trouble ever strove to touch "the altar stone," when all ills were alleviated, and none might harm the toucher. "Adoration," as already pointed out, was "to speak intensely to God," for *adh* signifies "intensity," and *radh*, *rah*, or *rased*, "speaking;" hence *Ad-raw*, "adore," and *adoro*. From the same source comes *Arē*, prayers in Greek, and *Ara*, the altar or place of prayer, for *Al* is God, and *Alt*, the "high" One or "high place"—variants of *Art*, *Ar* or *As*, names for "God" and the Sun as well as "a stone." These old words give us the clue to many Asiatic, Greek and Latin words, as *Ari*, *Asi*, *Artamis*, *Art-a-Xerxes*, *Ars-akes*, &c., as well probably as *Ag* or *Agni*, the God of Fire, for the *Alt*, or *Art*, were the special Druidik and Kymrik gods, whom they tried to propitiate on their *Alt-oir* stones, by "*Offrails*, *Sacrails*, or *Iomailt*,"³ which later peoples called offerings, sacrifices, and immolations. In Keltic *Alt-oir*, was the "high place" or "high altar," of God, and "a stone of adoration" was a *cloch-adhoradh*, abbreviated *cloch-ar*, whilst the "Sun stone," or "a stone bending forward," was a *crom-cloch*, *crom-lech*, or *crom-leacht*. The Rev. Mr. Smiddy translates these words as the "bending forward" or "rocking stone"⁴ rather than "Sun-stone;" and this is probable, for reasons however, not anticipated by our author, viz., certain peculiarities of the Phallic deity, which led ancient men to imagine he was actuated by a life or Spirit independent of that of the animal in which he lived.

Ireland, it appears "is the only country of the Western Church which has a peculiar name of its own for the mass."⁵ It rejects *missa*, *messe*, &c., and calls it *Afrionn-de*, which, says Smiddy, comes from the pure Keltic roots, *a*, "very," *fior* "true," *uan* "lamb," and *De* "God," that is, "the very true lamb of God," which it is thought John i. 29, &c., suggested! The words may have been retained from their having been formed into an oath, for all were early taught to swear "by the Holy Sacrament. . . . *Dar an afrionn cum hach-dach*, . . . and this oath still lives in the language of the people."

¹ Tim or Teem, "time," and Kāl, the "embracer," therefore, "the Circle of Time or Existence."—Smiddy's *Druids*, p. 25.

² Iar, "the west" or "hinder part," and Soir or OIR, "the east" or "fore part," therefore "the rising god" or the Sun; Deas is "the right,"

Tuath the left," Odhans "the south," Otuath, "the north."—*Ibid.*, p. 76.

³ *Ibid.*, p. 68. See also *Anthro. Jour.*, July, 1876. Egypt called *Ari* "the all-powerful guardian," and *Ari* was the Thebaid or sacred land.

⁴ *Ibid.*, p. 29.

⁵ *Ibid.*, pp. 171-3.

DALANS OR DOLMENS.—The secular place of meeting, if Kelts admitted that any spot could be entirely secular where there was an assembly or ceremony, was at the *Dallan* or *De-ail-an*, (“god-stone of the circle,”) where fairs, sales, &c., were held, of which we still have the survival in our “market-crosses.” This stone was surrounded by a *Lis* or circular enclosure, indicating a charmed and consecrated spot,¹ within which the Pillar-God, a *Jupiter Fœderis*, more especially presided and witnessed the oaths of his people. “Contracts. and covenants were here ratified,” says our reverend author, “by persons facing each other, while placing their hands in token of faith and solemnity on the Sacred Stone and kissing it at the same-time,” a very Indian-like custom. He thinks “that the stone crosses erected by the early Christians in their market-places were intended for a similar purpose,” and that “some of the *Dhallaums* (it seems hopeless to change the execrable orthography adopted for these old tongues, by writers who try to spell as they hear rustics persist in drawling out and mispronouncing their words) have had rude crosses inscribed on them apparently with this object.” “*Dallans* are found in all countries formerly held by Kelts,” and in France, where they are probably most abundant, they are called *Dolmans*. *Dallan* enters into many words, as *Dalmany* and *Clunmany*—names given to the sacred spots where these holy objects stood. Such terms are contractions, says our author, for *Dal-na-mionna*, “the god-stone of oaths,” and *Cluain-na-mionna*,—the circumvallated place of the oaths,” such as Samuel went up to circumambulate,—a custom which Arabians and Indians continue to this hour. Even now the Irish are commonly heard to swear, *Dar angloch seo*, “by this stone;” if intending to be very solemn, a “good Catholic” Kelt will aver, *Dar an leac Phadric ata a Geasial*, “by the stone of St. Patrik that is at Cashel,” as the Roman asseverated, “*per Jovem lapidem.*”²

As the ancient Kelts also kissed these sacred stones, whether ovate or obeliskal, fancying they would make them “polite, truthful, and fascinating for ever,”³ so Christians carried on this rite, kissing crosses, altars, and latterly the Bible.

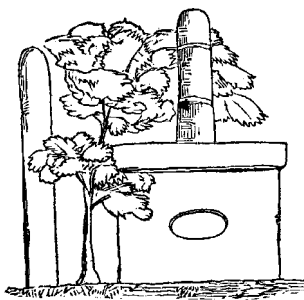


Fig. 236.—THE GOD-SYMBOL OF THE ROMAN NYMPHEUM.

In Asia as well as Europe, Dalans are *often in pairs*, and where feminine, that is with natural or artificial perforations, as in Figs. 1, 2, and 5 of this Pl. XI., persons vowing or entering into engagements were required to grasp or touch hands through the aperture or *IOne*, which object, it will be seen, was not forgot in the ark or altar-piece of the phallic deity of the Roman Nympeum already alluded to at p. 369, Vol. I. Over this Ark of Life with its sleepless Eye, as well as

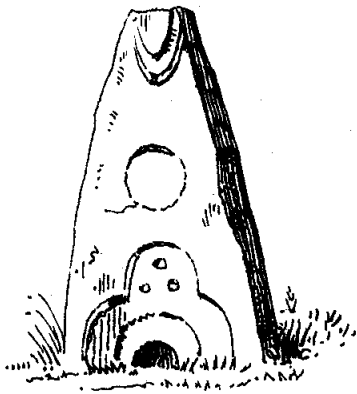
beside it, stands the *Tsur Oulamin* or “Rock of Ages,”⁴ he whom the ancient Kelts called the *Tar-fealdh*, “*Pillar Bull, or Father of generation;*” for, says General Vallency, in his *Dic. of Anc. Irish* (p. 39), “*Tarabh* or *Turbh* a bull, in Irish, signified the AB or father (that is “the holder” or possessor) of *Tar*; generation in Chaldee is, תהר-אב, *tahar-abh*, from whence תור, *taurus.*”

¹ *Druids*, p. 38.

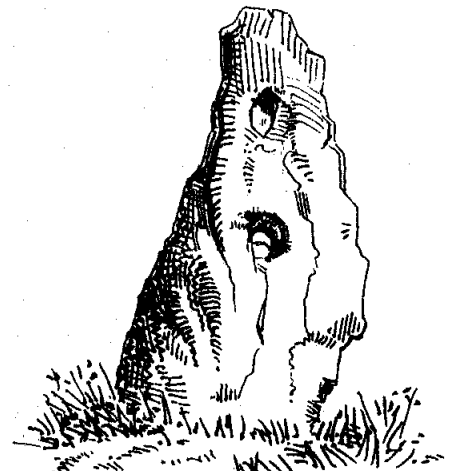
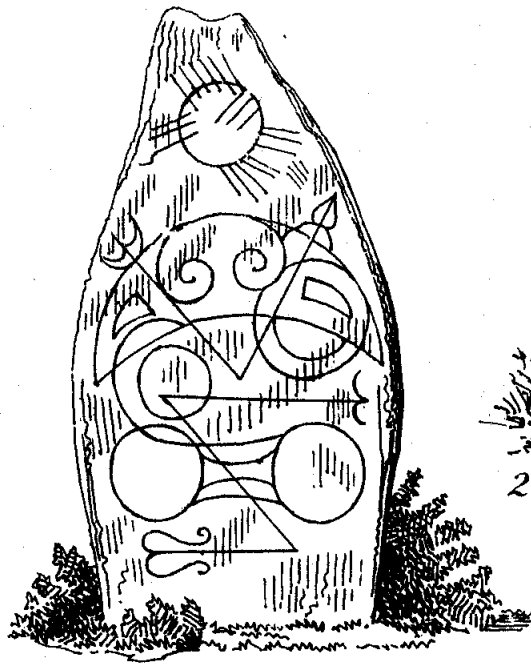
² *Ibid.*, pp. 39-40.

³ *Ibid.*, p. 40, as “the Blarney Stone.”

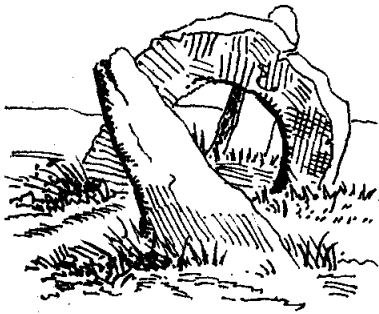
⁴ Isaiah xxvi. 4.



1.-Engleberg, Alsace.

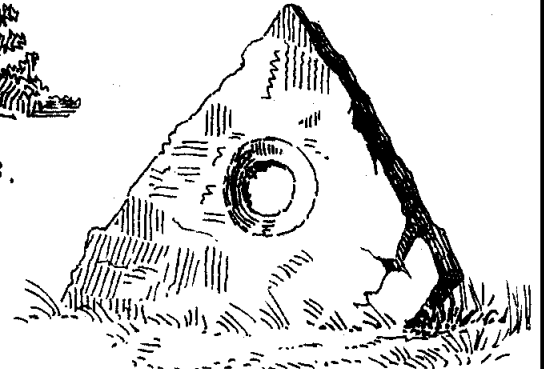


2. Lochaber, Scotland.



3.-Madron, Cornwall.

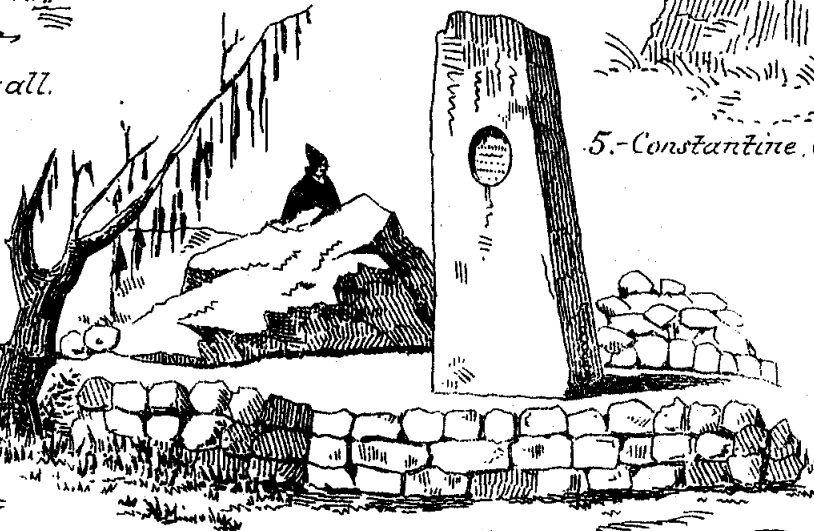
4.-Memorial Stone. Logie. N.B.



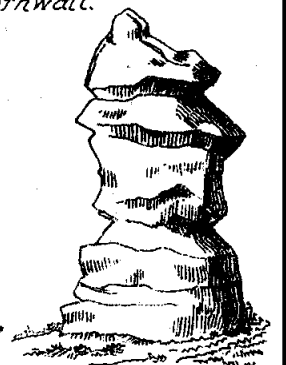
5.-Constantine, Cornwall.



6. North America.



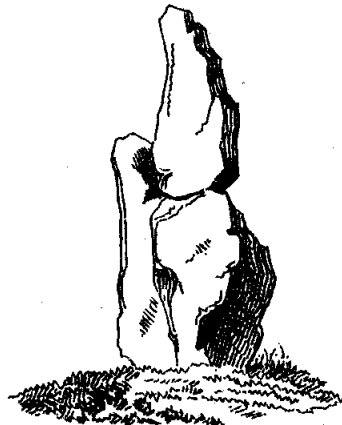
7.- Persia.



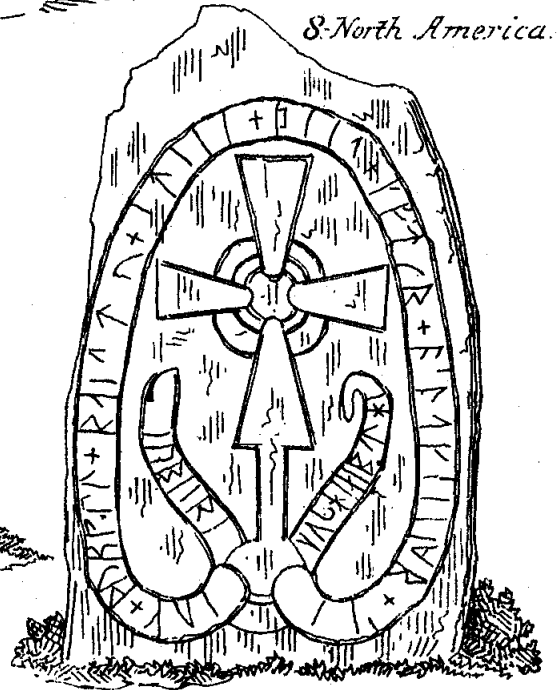
8. North America.



9.- A Tartar Idol.



10: Congo, Africa



11.-Memorial Stone. Sweder.

The Irish had "a Navel" or central part of their whole world, just as the Gonds of Central India and the heritage of Delphi had. It was on the boundaries of Meath where five provinces met and was called Uis Neach, and here, said tradition, "the first sacred fire was lighted . . . by the Arch-Druid named Midhe; and on this hill a large stone called *Ail-na-mireann*, that is the stone of the parts." All sentences here pronounced were final, and whoever rejected them was excommunicated from society and all offices and religious rites. An oath or decision granted to a child of the faith here, was as solemn as that which bound the Jew when swearing on the Patriarchal "thigh." Mr Smiddy points out also a similarity between the early Keltic and Jewish fanes; "they bear no evidence of the operation of the hammer and chisel," but were "heaven-formed" like those of Sinai, that is, of stones which this religious people "found lying on the plains;" Kelts had no god of Sinai to teach and instruct them.

History plainly, and apparently with truth, assures us that the sacred *Lia-fail* was brought to the Mount of Tara from Iberian Spain, where it was probably quarried in the usual mundane fashion by Basques (B'As-Akes) or their predecessors. The Irish like Jews, were very particular on the subject of Batons, Rods, Sticks, or Croziers. They had a "staff of Jesus" or *Bachall Josa*, held to have come from Christ himself, and an English priest of the twelfth century, who went to Ireland with King John, wrote that it was "the most remarkable and venerable relic in Erin . . . Its origin," he adds, "may be doubtful, but not so its virtue"! St Patrick, it appears, got it from an old woman, who said "she received the staff from Christ himself, for when he was upon earth he visited this island"—an unknown one on which St Patrick and his companions were wrecked on their way to Gaedhil or Erin. The old woman added, in giving it, that she and hers would live childless till the day of judgment, showing that it was held to have to do with procreation. The staff was always retained by St. Patrick, and was finally deposited, like the rod of Moses, in a costly ark or case, and "on it, covenants were ratified and solemn oaths made. It was for ages the badge of the successors of St. Patrick in the See of Armagh," and was brought in 1180 to the Cathedral of the Holy Trinity in Dublin, but in 1538 was burnt by the agents of Henry VIII.¹ Strange that no peoples have been without their *Jupiter Lapis*, or "the Pillar of the Sanctuary," thus showing how closely connected these symbols are with "the Rock of our Salvation"—the old obelisk, and later rods of Egyptian and other Priests, which symbolised the pillar or obelisk. See the Crozier of Cashel, and various Rods and Batons which I have already treated of at pages 252, 253 of Vol. I.

The CROM-CRUCH of Ireland—"the Red or Bloody Crom," "the chief idol of Erin, which stood in Magh-Slecht," or "the Plain of Adoration," was an idol which greatly perplexed St. Patrick. It "was a huge image or emblem of the sun . . . ornamented with gold and silver, and having twelve other idols ornamented with brass around him . . . St Patrick assailed him with his wonder-working crozier," and

¹ All the forgoing will be found in Rev. R. Smiddy's Work, p. 273, *et seq.*

the idol and his satellites were swallowed up by the earth.¹ This is a case, not unusual, of one god eating up another; and in his form as *Cen Cruaich* or "Tool of Erin," surrounded by Zodiacal signs, we see that Crom is the Argha Nāt in his destructive or November form; for Cen becomes specially red and bloody in the *Samh Ain* or winter "Circle of the Sun,"—the first days of November, when the spirits of the departed only can be worshipped: at this period the ancient Irish used to sacrifice both horses and human beings to the decreasing orb of day.²

It is a curious fact that the god's name, Crom, means a maggot, thus making *Crom-Cruach*, "the red bloody Maggot" (Rev. author, p. 108); and we have already seen that the great god of the Zulus is also "a fleshy maggot," and that the Jewish and Christian deities were symbolised in the *Basar* or "Flesh" which was circumcised,³ which "Flesh," under the Greek term *Sarx*, became the "Logos" or "Word." Our Reverend author here urges that "the God of Akaron" or *Beel-Zebub*, though meaning, it is thought, "the god of flies," may be "the maggot God," inasmuch as "the maggot is an incipient or embryo fly, and we are told that in ancient Egypt a blue-bottle fly received divine honours;" so that *Crom-Cruch*, "the red and bloody maggot," is closely connected with Be-al-Zebub, Satan, Abaddon or Apollyon, Priapus, or the Bazar, "the Flesh," and Logos. Even though we do not accept all this, the maggot or worm-idea is a fact, and we can clearly see the nucleus of it in the ever-prevalent notion as to Generation, being Destruction and Siva the Destroyer, being also "him who maketh alive." The immediate creation of new life out of the dead, was and is a subject constantly dwelt upon by those races who believe in everlasting transmigration, and such subjects had none of the horrors which Christians attach to them. Asiatics seem to have been prophets in this matter of "the God of Destruction being also the God of Life." Professor Huxley tells us that "Physiology writes over the portals of Life, 'DEBEMUR MORI NOS NOSTRAQUE,' with a profounder meaning than the Roman attached to that melancholy line;" he adds: "Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its minerals and lifeless constituents, but is always dying, and, strange as the paradox may seem, could not live unless it died. . . . All work implies waste, and the work of life results, directly or indirectly, in the waste of protoplasm."⁴ But to continue.

A church in Ireland was anciently called *Ceall*—pronounced *Ka-ail*—in which *Ca* or *Cai* is "a house," and *il* or *ail* "a stone," or rock,⁵ equivalent to the Jewish Bet El, *Tsur*, or Rock-God, the Keltic *Al-toir* or altar stone, which healed, and protected as before said, all who boldly essayed to touch it, and to Samuel's *Ebenezer*, or "Stone of Help," which *Bel* or *Be-al* meant with Kelts—*Al* being God, and *Be* or *Beos*, life. It has been already pointed out⁶ that *Caill* is in Gaelic the male organs

¹ Rev. R. Smiddy's *Druids*, p. 107.

² *All Soul's Day*. Smiddy, p. 106.

³ Gen. xvii. 11. See Index, Vol. I., *Basar*.

⁴ *Lay Sermons*, &c., p. 144, 145.

⁵ Rev. R. Smiddy's *Druids*, p. 156-8.

⁶ See previous Vol., pp. 294, 354.

(*Testis*) and *Cail* or *Kal* (Siva) is “male energy” and closely connected with *Cill* or *Kil* and *Kail*, from which the Latins got their *Ceal*, “heaven,” and the Scots their “Kirk,” which is but *Ca-Earc*, “the house of heaven.” In Irish *Ki-all*, pronounced *Kil* or *Keel*, and even *Koil*,¹ is “a wood” or “wood,” reminding us that *Jupiter Lapis* was primarily a *Ligneus Penis*. One Irish term for a church is *Daimhliag*,² which we are told is also “House of the Stone,” from *Dom*, a house, and *Leac*, a stone—not because in later days such places were built of stone, but from the sacred *leac* within. Another old name for a church was *Domhnach*, or more correctly *Domhtach*, which is reducible by the omission of the usual redundant *h*, and remembering that *ch* is a mere breath, to *Dom-ta*, or “house of Ta or Toth,” equivalent to *Cathach*—that is *Ka-ta*, the celebrated “House of God,” in which a copy of the Jewish Psalms has been kept, says the Rev. Mr Smiddy, from about the time of the very mythical Saint Columba. The Irish also called their churches “the House of the Dove,” (*colum-ceal* or *kolum-kil*) as well as the “house of the Basilisk.”³ And just as the *Eduth* merged, into, or was lost or forgotten in its casing, the ark,—and this in the later glories of the Temple of Solomon,—and quite dropped out of sight in that of Zerubbabel and Herod, so the sacred Lingam of Meka has been forgotten in the *Al-Kaba* and the IOne and Basilisk in the Irish *Domtach*. The Rev. Father Smiddy writes:—“It was usual to give the name of church, or house of God, to an ancient case containing relics; so also the name apse or chancel was given to a reliquary,” because for relics, etc., a *Ceal* or *Cella* was built. If the church was dedicated to the male relic, then *Ceal* or *Kil-Ta* would be a suitable name, and *Colum-kil*, if the female goddess was meant; for *Ta* and *Kol* or *Colum* stood for IO*n* and IO*n*i.

This welding and disintegrating process has not yet ceased, though the apse, altar, and reliquary casket have fallen into desuetude with small bodies of Presbyterians, Methodists, &c., who assert that their God is now only “spiritually discerned.” In olden days however, it was not so; the whole shrine symbolized the deity, and the mariner asked to see him as a great protecting *Pur-Tor* on dangerous headlands, as did the landsman on such holy Zion mounts as Tara, Silbury, &c., but in process of time, priests hid the god away out of sight in a recess of his symbolic fabric, substituting it and themselves, until the deity was forgotten in the shrine and ecclesiastic. Thus in the case of the old Irish structures and their gods, the very *raison d'être* of the towers is disputed, and many have asserted that they were constructed for every purpose but the real one, some doing so, because unable to conceive such supposed debasement. No explanations, however, save those given by Marcus Keane, and the authors on this side who preceded him and enabled him to speak so plainly, have been satisfactory—least of all have those of the reverend gentleman who has here been otherwise of so much use. His small volume must, nevertheless, be of the utmost value to all

¹ Smiddy, pp. 158, 159.

² *Ibid.*, p. 160.

dove or spirit of the Church,” p. 162. *Coal*, as a house and a church yields the Latin word *Colla*, from *Coi* and *El*.

³ *Ibid.*, pp. 155, 178; quoting Clement of Rome, Isidore, Tertullian, &c. *Colum* = Dove, and *An* = A man, so Columba was Coumb-kille, “the

who understand how to use it cautiously; for he knows the old languages, rites, and customs, as very few do, and it is in Keltik that we must seek for the roots or component parts of Greek and Latin, and in Irish for the elucidation of things Keltik.¹

THE IRISH TOWERS.—The Rev. Mr Smiddy, as an Irish antiquary, assures us that all the old Irish towers (which he thinks were baptistries!) had a deep well or lower compartment covered in, usually, he thinks, with wood, but in the Keneigh Tower, with “large flag-stones; inserted in the side walls, and extending from them, so as to cover the whole space over the lowest compartment, *leaving, however, a hole or opening in the centre of the floor, about three feet in diameter.*”² This forcibly reminds us of some Indian Lingam shrines, where devotees may look down upon their loved idol—the lower and most sacred symbol, see Fig. 4, p. 39, Vol. I.; it may be raised through this orifice for the adoration of the faithful. Dr. Petrie and others remark with astonishment at there being no windows to any of the lower compartments. Had he seen the lower crypts into which I have, in privileged stealth, crawled and groped my way in India, midst filth and darkness, he would not have here written as he has.

Of these Irish towers only some eighty remain, though from 120 to 130 have been counted, varying in height from 50 to 140 feet, and in diameter at base from 12 to 20 feet. They taper slightly, and invariably have a conical head of from 10 to 20 feet, springing sometimes from a slightly projecting ring. Out of the apex, say some, sprang a stone cross, which, however phallicly significant, is not very probable; there should be here a representation of flame, like that shown on the Egyptian obelisks,³ which the old worshippers were well acquainted with. High up under the cap ring were usually four windows, facing the cardinal points. The entrance door was always several feet from the ground, just as we see in the case of Eastern fire temples, the *Al-Kaba* of Meka, the so-called tomb of Cyrus, etc.⁴ The door, if not window jambs, is usually in the Egyptian sloping form. In the lowest compartment have generally been found ashes and charcoal,⁵ which would seem to denote that the *Fid-Neamf* or Lingam had been of wood, like the *Ligneus Penis* of the Latins, and been burnt. Most of the fires of the *Pur-tor* would also be of oiled wood or pine torches, which the followers of Bacchus were so fond of.

They have windows towards the four cardinal points, say Christians who claim the towers as their own, “because four is a Christian mystic number”! thus Matthew⁶ says the elect are to be gathered “from the four winds”; the world is said to have four parts; the priest at Easter used to first throw water from the sacred font to these four quarters, so the head of the person who is being baptised should be first

¹ Leibnitz wrote—“For the better elucidation of Celtic literature, I consider a diligent study of the Irish language to be of great importance. . . . It is an incontrovertible fact that the old languages of Rome and Greece drew largely on the Celtic for their component materials;” p. 242, *Druids, &c., of Ireland.*

² *Op. Cit.*, p. 212.

³ See that of Mars, Vol. I., 133. All obelisks ought to have this, though those in England have not.

⁴ The door of the Keneigh Tower is 14 feet from the ground; Smiddy, p. 212.

⁵ *Ibid.*, p. 216.

⁶ Matt. xxiv. 31.

dipped to the east, then to the south¹ (as the sun's place of power) and then towards the north, but in this case, in the name of the Trinity, for their protection is here required from wintry Typhon; so the baptised should first face the west and renounce Satan, his works and pomps, then to the east to swear to be faithful to Christ, and finally to heaven. This is doubtless a phase of Solo-Hebraic faith and such as these towers were associated with, just as was Solomon's temple, for he made three of the twelve supporters of his molten sea of holy water, look towards each of the cardinal points.² So Christians said baptism denoted the *Illuminati*, and that the Jew, John the baptizer, was the "*Lucerna ardens et lucens*."³ The old and the modern faith prescribed that whosoever was baptised must take a burning candle in his hand and walk forth before the church,⁴ and in Ireland these round towers were always in the traditions of the people connected with fire. The people of Kilkenny call their round tower, *Lampa na Eireann* or "the lamp of Ireland," and Dr. Petrie says that the tower of St. Columbanus in Burgandy was called a *Lucerna*, "light" or "lantern" as we might expect, for St. Columbanus was an Irishman, and he settled there in the sixth century.⁵

DRUIDS.—The Druidic faith was younger than that which led up to phallic towers and fire, though it had so welded in the rites of its Solar circles, with fire, bloody sacrifices, and columns, that it is difficult to draw the line; yet I feel satisfied that Druidism was a Keltic Solo-Fire faith, of course with some phallic proclivities, yet in advance of the Kyklopien and Phenician early rites. The Druid priest or instructor of the ancient Britons was called, according to the execrable spelling of the times, Cwyz or Gwydd; the superior high priest was the *Dar-Gwyd*, and the inferior the *Go-wydd*; thus the former came to be called the *Der-wyd* or *Druid*, and the latter the *Owyd* or *Sywyd*, as named by the bards Taliesin and Aneurin of the fifth or sixth century A.C.⁶ *Sywyd* or *Saiyid* is no doubt the root of the Arabic title Seyid—a leader of the faith. The three first principles of Druids were, "To worship the gods; to do no evil, and to exercise fortitude"⁷—otherwise given: "Obey the laws of God; concern thyself for the good of mankind, and bravely sustain all the accidents of life." The bards were Druid priests and poets, and skill upon the harp was long an indispensable quality.⁸ Diodorus and other early writers regarded Druids as very ancient—the direct descendants of *Boreas*, and called their followers *Boreans*. The mystery of *Abred* and the arrow of *Abaris*, the high priest of Apollo—a Kuthite deity—were "corner-stones of the faith," and to "the circle of Abrid" we probably owe the name Abury.⁹ Stonehenge was called *Gwaith-Emrys*, or *Emreis*, or "structure of revolutions" of the sun; the neighbouring village was Ambresbury. The Arch Druid whom we usually and no doubt correctly depict as a hoary-headed sage, was the *Oracle* or *Oris-oculus*—the mouth of his god—the Sun, which is in Keltish, *Suil-bheil*,

¹ *The Druids*, p. 219. ² 1 Kings vii. 25.

³ John. v. 35. ⁴ *The Druids of Ire.*, p. 221.

⁵ *Druids*, p. 222. ⁶ Davies' *Celtic Res.*, p. 139.

⁷ *D. Celtic Res.*, p. 182

⁸ *Ibid.*, p. 191. Even in the 8th century A.C. a

labourer was disgraced if he could not sing to the harp, and chaunt hymns from memory.

⁹ Abury [Now *Avebury*. — T.S.] was alluded to by Hektæus (500 B.C.) See details, Baldwin's *Prehist.*

Nations, p. 377.

pronounced like the Latin *Sibyl*. If the oracle was a woman or Druid priestess she was called a *Bean-draoi*;¹ if dealing in the supernatural, or held to be “a woman of supernatural life or existence,” she was called by these Kymri, *Bean-si* or *Bean-Shee*, and if of knowledge, *Bean-feasa*; a man of like character was a *Fear-si* or *Fairy*.²

GODS OF KELTS.—The two chief gods of historic Kelts, were *Hu* the Lingam, or “begetting power of nature;” and Keridwen, the bearing power. Teutons and Skands had a more elaborate theogony beginning with Woden or Oden—the Heavens or Sun (Freyer), and the All-Father or *All-fadhir* in which Al, though now held to be *The*, was undoubtedly the male prefix, the Allah of Arabia. From heaven and earth sprang Thunar or Donar, the Tor of Norsemen, but which in Thun, is really Teuth, Zeuth or Toth; to him Thursday is sacred.³ In Donar or *A-Donar* we probably see the God and name of the early Dorians, Danai Danians, or Dardanians—the great worshippers of Adonis. Woden or Frey, has a consort *Frikka* (Ger.), *Frecke* (L. Sax.), Frigga, Frua, Frau, or Frigg,⁴ the mother of all living, whose principal progeny are:

IN GERMAN		IN NORSE			
God.	Goddess.	God.	Goddess.	God of	Goddess of
Fro.	Nerthus.	Frayr.	Jordh or Iord.	Peace.	Earth
Zio.	Holda.	Tyx or Tyr.	Freiya.	War.	Young Love.
Aki.	Nehalennia.	Ægir and Hler. ⁵		Sea.	Plenty.
Voi.	Hellia.	Uilir or Oler.	Hel.	Hunting.	Hades.

The heavens and earth—*Esus* and *Ops*, light and darkness, are here male and female, just as with early Sanskrit Aryans. As these speak of Sooryas and Asooryas, so Teutons and Skands speak of Aseus and Asinneus, Loki or Loko—“god of hellish fires,” heads the satanic forces, though it is clear he once led the heavenly, and as all nations have spirits of the woods, rivers, and mounnains, so northern story abounds with Elves—German Elfeb, and Norse Alfen.

Nerthus or *Nertha* was a form of Heartha or Bertha, Earth, Holda, As or Isis. Thorpe describes her public procession through Aix-la-Chapelle in 1133, carried in a ship. Holda or *Huldra* (Norwegian) was perhapa more especially the Teuton Venus (their Herodias), Diana, and *Parvati*—“the mountain goddess.” It was in her *mountain*, *Venus-berg*, that Tanhäuser so long sojourned, for she was “Darkness,” and “the propitious One,” who presided over the fertile energies of Air and Water, in her “Well” was a *Gan Eden* or “Garden of Delight,” from whence came all the fruits of earth and children of men.⁶ She gets out on tour, like all Solar gods, at Christmas, and returns at Shrovetide, for then the, young grass and seed appear. “She is goddess of houses and housewives,” who usually call her Hulda or Hola, but when it snows, “it is Bertha picking her geese” or shaking out her feather beds. The name *Berthta* or

¹ *The Druids of Ire.*, p. 118.

² *Ibid.*, p. 119.

³ Thorpe’s *Nor. Myth.*, I. 25, 56, 196, 276.

⁴ The root lies in Dan., *Frugt*; Latin, *Frugus*, *Fructus*. *Ibid.*, I. 168, 196.

⁵ *Hler* or *Ler* is God of the tranquil ocean and Niord of the Coast.

⁶ *Nor. Myth.*, 277, 288.

Perchta—mistress of the household-hearth, or “the Shining One,” seems connected through the cuniform with *Phre* or *Pur*, fire. She was represented as having “large hands” and “large feet”—Sivaik euphemisms denoting fertile energy, which in this case signify great *bearing capacity*, for she was said to be “*the roomy one*,” web-footed, and yellow like the swan. King Pepin met her at a miller’s house (a *Beth-lehm*) in a forest, where she was known as “Bertha of the big foot,” and falling in love with her, the result was, as on other occasions, a son famed for wisdom who soon became illustrious, and in this case is known to us as Charlemagne!¹

TUISKO.—The great demi-god and ancestor of Germans was *Tuisko*, *Tuisto* or *Tuiski*, the son of Terra or Tellus, an ancient and very Sivaik deity whom Saxons sometimes called Papremis. He was the father of Mannus, Manes, or Man, in fact was Toth or Tuith, and to him Tuesday was sacred.² I repeat here a figure of him previously given,

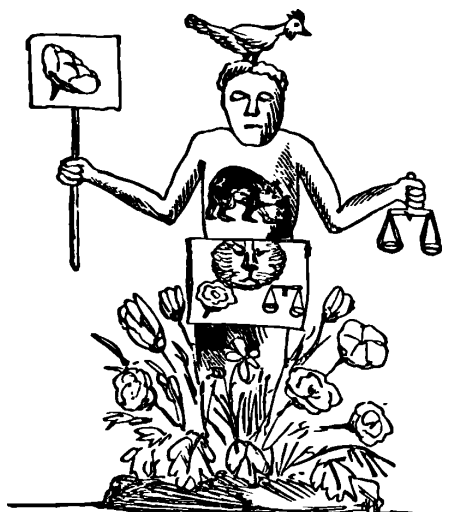


Fig. 237.—TUISKO, HERE-SEUL OR MERCURY OF
ANCIENT EUROPE



Fig. 238.—THE SERPENT GODDESS OF THE ANCIENT GAULS.

but not perhaps sufficiently explained, and also one of his goddesses, to show how low Europe was in the scale of religions, and not so very long ago.³ The lady has been described, and her lord’s devices and symbols make his character as clear as hers. Verstegan wrote of him: “This is the idol the Franks and other Germans as well as the other Saxons did also serve and adore.”⁴ He is *Here-seul*, *Ermenseul*, *Erme-sewl*, or *Hermen-seul*, that is “Hermes the Sun,” that Hermes or Mercury, which Tacitus and Cæsar said Germans and Saxons more especially honoured. His name is occasionally translated into “pillar of the poor” or “soul of Hermes,” by he is clearly the god of fertility, and “the poor” must signify those poor who lack offspring, flock and herds. Here he springs fully armed with all the symbols of fertile nature from a bed of flowers; the cock, as solar representative, sits on his head; in his right arm is a

¹ Thorpe’s *N. M.*, I., 25, 56, 196.

³ See Vol. I., pp. 224, 448.

² Mallet’s *Northern Ants.—Prose Edda*, p. 509,
and Thorpe’s *N. M.*, I. 232.

⁴ *Op. Cit.*, p. 36; *His. Thorn. Worship*, p. 193.

staff carrying a banner on which is emblazoned a full blown rose, the symbol of Venus as love and woman, and in the other, Libra, the scales, the sign of that period when the tropical earth is in full productive force, and the temperate zones have received the full harvest blessings of the year. But there are still other significant reasons for this important and ever-recurring sign; it is simply a euphemism for that which Greeks commonly put upon male figures where the sex might otherwise be mistaken.¹ In Ermen-seul's ample breast, is the grisly bear—winter—but also the emblem of the great God and “hunter” of the northern Skands. Note also the “Trinity in unity” forming his strange skutcheon, or, as Kelts still indelicately call it, the *sporan*, which covers his “nakedness” (Gaelic, *spuir*, or *spor*, a “spur, thorn, or piercer”), for he has no covering but this. The rose and sign of Libra is here repeated, but above them is the full round face of a lion or cat which thus takes the place, over the emblems, invariably given in Babylon and Asyria to the solar fructifier, Asher. The lewd singer of Canticles ii. shows us the force of such symbolism as roses and lilies.

In regard to the name of *Tuisko* or *Tusco*, Etruscan researches have been lately throwing some light which it is important to glance at. We were taught to look upon Etruscans as Pelasgians from Lydia, ancient Mæonia, but it is clear they were one of those ancient Turaian races which pushed westward—a remnant and medley of Kuths, Akadians, Burburs, &c. The names Etrusci, Tusci, Rasena, or, as elsewhere shown, Larsena (the eponym of their Lares deity), are held to be etymologically the same, and to come from the name of their Lydian home at the foot of the Mesoges Mountains. The customs, habits, games, dances, as well as monuments of them when in Lydia, are also such as were common to the early Italian Etruscans, and their language is that of the oldest Pelasgic, with a Phenician base,² and if so, has its root in Akadian. This word *Tasc*, *Tasg* or *Taisg*, wrote the Rev. Ed. Davies some seventy years ago, “occurs more frequently than any other upon British coins, and signifies God,”³ for the words *ia*, *ie*, and *io* are added from *De*, *Dia*, *Dio*, &c., with the usual suppression of the *d*, “which the Irish language silences by a point.” So *Tascia*, *Tascie*, and *Tascio* become “divine or sacred pledge,” that is, “a godly pledge or testament;” in fact, an Eduth or *Jupiter Fæderis*, which we are, therefore, to understand the northern Tuiseo or Tasco to be; it is correct to call the god *Tusc-Dio*. In the case of the female energy, the same word is introduced; for Ceres was called in very old Irish, *Tasc-van-it* meaning “my lady of the (corn) pledge,” where *Tasc* is *Cet*, *Cete*, or *Ceres*, and *it*, corn. The term *navi* or *no*, a ship, is also conatantly applied to her, as representative woman—the bearer or carrier of man's most valued freight. She is then *Tasc ia no van it*, “the lady of the sacred ship of corn.” Our islanders, however, depicted her more commonly, as we so well know her in India, under the form of a sow, teeming with creation. I have an elaborate Indian photograph of her in this form now before me. The whole body of the animal is closely aculptuted over with human figures thus denoting a teeming mass of

¹ Vol. I., 170, et seq. ² Bald. *Prehist. Nats.*, and *Lon. Anthro. Soc.*, Nov. '75. ³ *Op. cit.*, *B. Druids*, 607-8.

humanity; the head and neck are thrust upwards and supported by a very fully developed nude female, whilst another woman and child recline in the elongated ear, and over all, on the crown of the head, is a *Houda*, in which sits Ceres herself, in her Indian form, probably as Persephone. From furthest Asia to our own islands, nothing is more common in this lore than to exhibit Fertility as a boar and sow; Hindooism proclaims such by making the deity descend to earth as a *Varāha*, the sacred name for the third Avatār, in which Vishnoo manifested himself with the head of a boar, very usually depicted on the rocks and temples of India, as in part I. of this Fig. 239, taken from Coleman's *Hindoo Myth*, Plate VII. The boar and Earth-Sow—*Varāhi* or "Divine Mother"—were the earliest types of highly prolific and certain creative energy, and also of that fierceness of passion which nature puts forth to replenish her lavish waste. In this upper figure the god seizes a reluctant man with his down right hand, and holds the solar disk above him in the other, whilst in the left hands are the female symbols, the concha, and lotus. He treads upon the Argha of a *Sri-linga* with his "foot"—that ever recurring euphemism—beside which stands the Indian Hercules, or *Bāla-Rāma*, with one fist closed, and in the other hand, the usual phallic club. In front of the *Varāha* is a phallic column, crowned with another creation, which his upreared arm—another euphemism—is supporting.

The sculpture II. which is locally entirely disconnected with No. I., still embodies the same idea, but the Avatār is here lost in the real descent of the actual fertilising principle, which is shown in the act of impregnating womankind in as veiled a form as possible; if fully and largely depicted, it would be too indecent to print, but the broken statuary, and my very reduced drawing, renders the illustration possible.¹ A woman, here too, reclines



Fig. 239.—EASTERN BOAR AND SOW IDEA.
I. THE VARAHA AVATAR OF VISHNOO.
II. THE CREATION, BY THE INCARNATE DEITY.

¹ The original sketch of No. II. is from a temple in Odeypoor, by Major Burt, R. (B.) Engrs; which Mr. W. Simpson, the artist, kindly lent me.

in the ear or perhaps a couch, upon the Fertilizer's head, and another sits under the eye, which organ is held to be the first to denote love and passion; and the fact that during the season of heat, elephants, if not other large mammals, are subject to a discharge from an orifice, just under the eye, may have suggested this strange sculpture. As we shall hear a great deal about boars and sows throughout Keltic and Skandinavian lore, I have here deviated a little, so as to enable the reader to grasp the real reason why these play so important a part in northern mythology.

The Skyths or Kelts of Denmark (the Belgæ), claimed descent from *Ash-Kar* and *Embla*, names evidently as coarse as Adam and Eve, or the "male and female" of Gen. 1. 27. They were said to be the offspring of the ash tree—of "love and fire;" and "wood" or "tree" in this lore has, for the most part, a phallic significance in connection with the stem, post, stake, or stauros, anciently used for crucifixions.

The enemies of the gods in those days were the Jatters, from whom Tor protected them, but Tor, the noble and virtuous one, once sinned, and with him most of the heavenly hosts became for a time oblivious of all morality, and so of course, did frailer Norsemen; family breaches then arose, which were only to be healed by compromises, and hence grew or was enacted a law, coarse enough to please the most vicious, and as very similar to the ancient Jewish canon (see Gen. xxxviii.), and too common Shemitic one, I may thus state it, as prescribed for Turks. "The true wife has only exclusive claim to her husband's caresses from sunset on Thursday to the same hour on Friday (the Turkish Sabbath and kept, they say in commemoration of that day on which God created mankind). If the husband comply with this *family duty*, his irregularities at other times are not of material consequence."¹ Russia had a similar law, and Muscovy further curtailed marriage rights by declaring that Monday and Wednesday were unlawful days for conjugal intercourse, though as a transgression of this law was thought likely to be common, only the very mildest penalty was prescribed, as bathing before entering the precincts of a Church. The fact of such laws existing, is another instance of legitimate union being thought unclean, and curiously enough, often sinful or hateful to the Creator.² Yet Pantheons, which admitted *Ana* or *Ana-Perena*, "the Queen of Courtizans" (and *Ana* was the mother of all true Kelts), need not have affected such prudery, nor need Shemites with their regular institutions of temple women—*Succoth Benoth* or "Venuses of the Booths;" neither also need any followers of the *Ana-s* of the vallies of the Euphrates and Tigris. *Ana-Perena* was the most loved of Phenician goddesses, and in Malta or Melita we have one of the chief seats of this frail one. Some called her *Dido*, *Elissa*, or *Alita*, her Arabian name; but in the *Eneid*, *Ana* is sister to *Elissa*, though at times all creation seems to have proceeded from *Ana*. India knows her as *Ana-poorna*, "the ancient one"—wife of the "Ancient of Days"; and that *Ovid* knew her well, we see by his description of her indecent festivals, one of which he thus describes:³

¹ *Mar. Rites and Cust.*, by Lady Aug. Hamilton, p. 5, Lon., 1822. M. Keane, p. 468.

² [So why call it "legitimate"? — T.S.]

³ *Fast.*, IV.

“ On the Ides is the genial feast of Ana-Perena:
Not far, traveller Tiber, from thy banks,
The people came and scattered everywhere, among green stalks
Imbibe, and each reclines with his female consort.”

With Kelts and others the Procreative Light or male Gods, and the Receptive, cavernous, abyssmal, passive or female deities—“bearers or carriers” of the productive principle—became, as time wore on, “Wisdom,” “Intellectual Light,” “Spirituality,” or spiritual ideas; and this advance in the case of the Jews, we see in such late writings as “Ecclesiastes,” “Book of Wisdom,” &c.

Odin and Frigg, were Siva and Sivi, Thor and Thora, the *Yang* and the *Yin* of the Chinese; and Tor is the same as Toron, whom Phenicians called Thura, and to whom they dedicated the rose, for he was “the thorn god,” as we shall yet see more fully. Kelts had a devil, but one not so formidable or fiendish as the *Shaitan* of Persians or the Satan of later Christianity. They named him *Dusius*—our *Deuces*, and St. Austin said he was a “libidinous demon, who did a great deal of subtle mischief, which, being unforeseen, could seldom be prevented, and must be made the best of.” We may justly suspect that “saints” as well as “sinners” palmed a good deal off upon poor *Dusius*, which was due to their own self-indulgent or lax moral character.¹ Let us now go into some detail regarding the Keltik settlements and remains in our own islands, noting all profitable facts or stories which we find fairly authenticated, especially some of those which Col. Forbes Leslie has substantiated in his excellent volumes on *The Early Races of Scotland*.²

This author divides Scotland according to its remains. He naturally, and I think correctly, shows that the aborigines were those who dealt with what is known as “*Earth-fast-rocks*,”³ on which they have cut or scratched strange circular hieroglyphics, often in an infantile manner. Near to these are commonly found rude upright Lingam-like stones, guiltless of any “tool-dressing” by the original erecters, but on which an after Aryan people, probably Pechs, Peches or Picts, engraved solar and sometimes alphabetical-looking hieroglyphics. The first engravers or scratchers are thought to have been Turanians of Iberian and Basque nationalities.⁴ Such remains mostly abound in the country between the Forth and the Orkneys, chiefly on the Eastern Coast, which has therefore been called *Kruithne*, the Irish name for the country of the Picts, and reminding us of the far travelled *Kuthni*. At, and long before the Roman invasion, it was known that Britain was comparatively rich in gold and silver; that the religion of the people was Druidik and practically one; that they were Kelts and Sabeans especially honouring Apollo or Bel, and Luna or Diana, and worshipping them under the form of Lingaik and IONIK stones, and considering them especially present in certain holy wells, groves, or mountains; stone circles were their favourite temples and *Dolmens*, and earth-fast rocks, their altars; but they and others were also worshipped under groves or even single trees, and especially the oak and ash, both of which Keltik, like Greek and Latin races, revered as male gods.

¹ [For the *Dusii* see also Wright, *Worship of the Generative Powers.*, p. 152-3 (ed. 1894). — T.S.]

² Edmonton and Douglas. Edin., 1866, 2 vols. ³ See my Fig. 31, vol. I. ⁴ *Ibid*; Skene's *Celtic Scot.*

Our fathers of those days buried or burned their dead, depositing the remains in barrows or tumuli adjoining their sacred groves, forests, and circles. Kuthite Phenicians had, for many centuries B.C., visited Britain, and passed north even into Kaledonia or Kruithne, and before early Grecian days, these Fins had taught their British brethren much new Eastern lore, and when Helas rose, the modern Greek character. The traders jealously hid the source of their wealth, as we see from an article of a treaty of the 4th C. B.C. between the Romans and Carthagenians, where the former agree not to extend their voyages to the west of Tartesaus—probably meaning the Straits of Kalpe,¹ that *Kal-linga*—our Gibraltar, the S.E. guardian of the Phenician tin trade with the *Turdetani*, a Kuthite Turanian race. The Phenician settlements in Andalusia competed with Britain to supply tin to all the great nations of the West from the 20th Century B.C.² to the Christian Era; and the exhaustion of the mines on the Guadalquivir must therefore have hastened British civilization, for Phenicians were thus led to colonise further, and so to carry northwards their faith, Deities, images, coins, traditions, and all the tales of the mighty worlds of Egypt, Babylonia, Asyria, &c. These would thus be even better understood in Britain than they were in Central and Eastern Europe.

Although our islands were known to the readers and writers of Greece, probably before the days of Hesiod, and intimately so in the 6th C. B.C., yet this might only have been from current reports or tales of Phenician sailors and newsmongers in market places and sea-board towns; for the wary merchants made it their duty to keep all solid commercial knowledge as dark as possible—nay, they tried to mystify all enquirers, and continually spread evil reports of the fierceness and cannibalism of northern tribes, such as duped Diodorus into writing as he did concerning the Irish. Aristotle's information, however, of the 4th century B.C., was pretty correct, but so also was that of Hekateus, who possibly wrote in 520 B.C. He said, there is "an island as large as Sicily, under the Arctic pole, inhabited by Hyperboreans, with a soil rich and fruitful, and climate temperate, where the inhabitants worship Apollo above all other gods, ascribe to him the highest honours, and daily sing praises to him, behaving as if they were his priests." He has "a stately grove and renowned temple of a *round form*, beautified with many rich gifts," a city consecrated to him, and citizens never tired of tuning their lyres to the god. The inhabitants "have a language of their own, but have been visited by Greeks who have made divers gifts inscribed with Greek characters." Now "lyres" and the peculiarly religious character of the people points, as Col. F. Leslie shows,³ to Britain, and to it alone; for to none else would this apply. There is no other such island in the north, and though in Armorika, Apollo was worshipped and circles were numerous, yet it is neither an island, nor was it famed for "tuneful lyres," nor for the religious character of its population, as Britain always has been. Cesar strongly testifies to the latter point; thus after war he says, these islanders freely heap up

¹ A common Indian name. In speaking of early Phenicians I include "Cuths, Hamites," &c.

² Num. xxxi. 23-49, shows it was common in the time of Moses, which orthodox writers say was in the 15th century B.C.

³ *Early Races*, chap. I.

all spoil, in consecrated places, and even quantities of the most valuable stones and jewelry which no one thinks of touching; that Britain is the cradle of the Druid faith, and very populous, and that Gauls go to this island to be taught their religion. Elsewhere we are assured that the chief god here and throughout Europe, is "*Hermes Megistosna Beltistos*, that Ceres is represented in islands, headlands, tumuli," arks or Kistvāens, and that Karnak, Stonehenge and Abury were the most important shrines of Northern Europe.

Tacitus could see little difference in his day between the language and customs of the Armorikans and Britons; yet, there was a wide difference between their civilisation and that of the northern Kelts. Cesar describes as one and the same, the fleets of the Veneti or Pheniti and British, which so sorely troubled him and his, as he anxiously watched from the heights of Quiberon, a severe naval engagement in the Morbehan Sea. "The British," he wrote, "had there two hundred and twenty fine vessels built of oaken planks, fastened by iron spikes, and caulked with seaweed; they carried anchors secured with iron cables, and their prows and poops were higher than the turrets erected upon the Roman decks;"¹ so also we learn that no axes in the forests of Italy were keener, better formed, or more skilfully wielded, than were those of Albion, so that Britons even then showed some qualities, as artizans, superior to Italians; and probably surpassed them in still higher traits of character, for they not only had regular Senates and laws, but knew how to obey these. Those tribes, however, who had not benefited by Phenician intercourse, and were not of the immigrant building races, were still peculiarly rude and barbarous. Even in the 7th C. A.C. the vessels, in which they dared to brave Northern seas, were mostly of wicker-work and leather, and in such "Koracles," said certain credulous ecclesiastics, did St Columba and followers reach Scotland in the 6th century; but no reliance can be placed on any details of the Columba myth, this being a Keltik blunder in regard to *Ion*.²

St. Jerome in the 6th century, calls one of the leading tribes of Picts and Scots "fastidious cannibals,"³ and Kenneth II. of the 9th century—beyond which the ordinary historian ventures not—seems to have only just risen above this stage, for when he captured Kamelon, the capital of the Picts, "he put every living creature to the sword, or otherwise destroyed them," so that the account of the Jewish Canaanitic massacres, would be sweet reading in his ears; he was the monarch of Skone. A short time previous to him (third quarter of the 7th century), we read of a Scottish queen strangling her husband and king for "infidelity," a ferociousness which has certainly been resented by passing such very *manly* laws, as that marital adultery shall be no just cause for divorce on the part of the wife, though very strictly so should she thus sin!

It has been shown that long before Phenician days, northern Kelts knew every kind of Solar, Beth-el, Lingam and Yoni worship, though not perhaps the Phenician names for the rites and gods. Keltik women then learned to weep, like those of Israel, "towards the north of the temple,"⁴ and call Tamuz—their lost summer, "the excellence of Fire," Adonai or *Dominus*; thus we need not start when antiquaries tell us, that a hill on Salisbury plain is called Har-Adon, "the Hill of the Lord the Sun;" that another, near

¹ *Early Races*, I. 58.

² Rev. G.S. Faber, Higgins' *Druids*, p. 200.

³ *E. Races*, I. 33-39.

⁴ Ez. xiv.

Bath called now "Little Salisbury," was the Aqua-Solis, and that near these hot springs was found a sculpture of Bel, Sol, or Belinus, similar to many seen in lands of Sun and Phallic worshippers. The face of this Bath Bel forms almost a circle, from which the hair radiates like rays of light, but it is interlaced with serpents somewhat like that on the very Yoni-ish coin i. and ii., p. 247, and viii. 2, of vol. I., p. 166. The sculpture may be the bearded Venus, as the upper lip has a moustache, and there is a helmet and an owl—Minerva's bird—sitting near, with an inscription, "*Suli Minervæ.*" Many see a sacred term in the so common syllable *Is*, as in Sal-is-bury, Is-is, Osiris, &c., and as *Is*, is also *Us* or *As*, it may be the affix to Herak(l)es, Bubastes, &c., and a termination, like our universal *Ja*, *Ia* or *Jee* of the East. So not without reason did the great Orientalist, Moore, call the attention of Europe half a century ago, to her Eastern names connected with Siva and his faith. *Kāla*, he justly thought too suspiciously common among Kelts; in Kaledonia, he points to such sources as *Kaldew*, the god *Kal*, or to *Kali-dun* or *dep*, "the hill or place of *Kal* or *Kali*," (Parvati), and in *Calander* at foot of Ben-Ledi he sees the Sanskrit word *Kala-dara*, a term applicable to a conical or cleft-hill as Chandri-dhara, "the moon bearer" or Siva.¹ Words of the class given below² merit the attention of those philologists *who have grasped Eastern faiths as well a tongues*, for without such combination we here labour in vain.

The name *Kali-don-ians*, applied to the people in the hilly parts of the Moray Frith, was at one time *Deu-caledonians* (Moore, p. 398), which signifies the *Deva Kala*-ones, or his followers—that is, worshippers of Toth or other Phallo-Solar God. Amongst the *Daki* (Dacians), and *Getæ* (Walachians), *Kal*, is "a horse;" in Sanksrit, "time," "darkness," or "the passive principle,"³ and hence Parvati or Kāli. The Hindoo would here accept as a signification, either "horse" or "Sun," one standing for the other; the coming, tenth Avatār, *Kal-Ki*, will be an equestrian. Another learned Orientalist, the late Col. Tod, agrees with Moore and the great Keltik Archeologist Davies upon many of these matters. Tod's researches convinced him that the Keltik tribes of Gaul and Britain were as ardent votaries of Isis as were the old Italians, and none were more enthusiastic about the Bona Dea than Geti and Goths. Tod says:⁴ "The worship of Isis obtained throughout Keltik Gaul as in Italy ere Rome was founded; she was an indigenous divinity, not of exotic adoption," and the capital of the Franks—the abode of the Keltik *Parisii*, is held to be named after the goddess. Her statue was still in the Abbey of St. Germain in the year 1514, "when the piety of the Archbishop of Meaux interposed to the destruction of this object of ancient superstition," because people were then found worshipping and begging favours from it. It was black, says Tod, and

¹ Moore's *Oriental Frags.*, see Index, *Moon*, &c.

² Culloden.	Kalic (Gaelic)	Il-Colm-Kil, Apollo Killæus.	Kilikes, Kelts.
Colonsay.	Columba or Col-O-M.	Kil-da, Kil-dair.	Dun-e-din, &c.
Kilmun.	Columbia or Colombo.	Killy, Cilikia (Cilicia).	Doon-Dune.

³ In *Sanskrit*, *Ka* is the name of the highest God—Prajāpati, "he who impales and drives," (Kalaya), Greek *Kellow*, Latin *Cello*; O. H. Ger. *Halon*. *Kāl* or *Kāla-Kala* is Siva, "The Driver," Piercer, "Opener," "Deliverer"; the *Rish-aba*, *Vrish* or Bull; the *Dush-Kala*, "Destroyer of Time or Darkness"; *Vrishana* = Testicles or Scrotum, the *Orbis* or *Orchans* of Greeks; hence Orchard or "a place of fruits," and whereon to bear "testimony" (Eduth), from *Orkos* an Oath.

⁴ *Trans. R. As. Soc.*, II. 554.

the exact counterpart of the consort of *Bal-Nāt* or Siva, commonly called *Kāli-Devi* or the black goddess. The town of Falaise is full of Keltic remains, and derives its name "from the symbolic worship of the divinity, Phaloi-Isis, contracted *Falaisia*, *Falesia*, *Falaise*," &c. The temple was specially constructed by solar worshippers as if for an observatory, and Isis was here shown in her pleasant form of *Mata Janoni* or "Mother of Births," not as in Paris, *Sookha Mata*, "the dry mother," or she who looks to destruction as well as life, like her Lord, and Jahveh. (Deut. xxxii. 39).

It is in the article here quoted that Tod gives a drawing of this Sivaite ring, "as dug up on the Fort hill near Montrose" about 1825;¹ his is a full front view, with the bull kneeling on each side of the Lingam, but my sketch—a side view from Higgins—necessarily omits the bulls, because they would hide the organ or deity. The gem is one which would be highly valued by every worshipper at Vesta's shrine; Tod says it must have belonged "to some Keltic adorer of Isis, or one of those giant Getes from Skania who in ancient times found sepulture in their descents on the Scots." "The symbols of creative power here seen, are," he adds, "precisely like those wreathed round the minor temple of Isis at Pompeii," for "in the *terra cotta Penatis* of the same divinity (4000 of which were excavated from the precincts of her fane at Pestum), the goddess holds in her right hand this same symbol—the Lingam. This orientalist found all the Phallic symbols at Cortona, Pompeii, and Pestum, and hence concludes that the Ganges, Nile, Tiber, and Arno are all connected by one vast mythological chain, and not through Kelto-Etruscan tribes only. "Romans had no occasion," he says, "to import the rites of Isis from Egypt;" they existed long before the Eternal City. "Her name (that of Isis) is the same, and bears the same signification in Keltic as in Greek; Suetonius the historian tells us that the imperial epithet *Cæsar*, deprived of its initial letter, means *Dominus* in the old Tuscan. Thus the *Esar* and *Es-és* of the Etrusci are the *Es-wara* and *Esa* of the Hindoos," and Etruscans too, had castes like these; "The *Larthes* or *Tyrani* were the Lords; the *Tusci*, the Priesthood; the *Rar-senæ*,² the warriors; and the *Mass*, the caste populaire." Tod thinks that we probably see the origin of Truscans in the *Turshka* or *Toskan* invaders of India, for northern India was long held by an Indo-Skythic, *Turshka* or *Takshák* race, famed like Etruscans for their serpent and phallic worship. Turans, Truscans and Turks came from the same land, and their name from their faith or deities *Ta* and *Ur*. Tod suggests that the Osci were *Opici*, or a serpent race who carved characters on their rocks such as Etruscans adopted, and which we also find in *Saurāshtra* (Western India), where they are said to have been

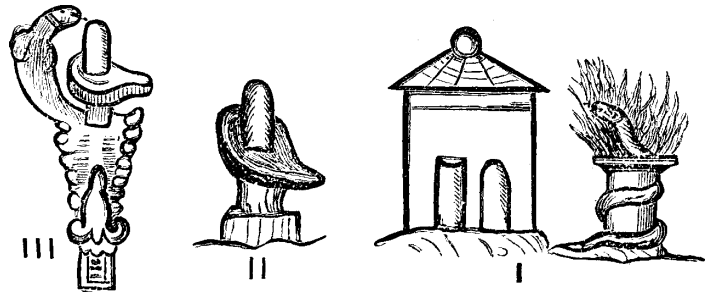


Fig. 240.—TEMPLE OF VESTA AND ITS IDEA, WITH FIRE AND SERPENT ALTAR, ALSO AN ORDINARY LINGA-IN-ARGHA, AND THE RING OF A PIOUS SIVAITE.

¹ *Trans. R. As. Soc.*, II. p. 560.

Army. The *Æsar* were "the Gods," nobles, or Council

² In Sanskrit, Ra or Raj is the State, and *Sena* the of Rulers in the Skandinavian heaven.

done by *Skythic Sauras* or Solarites. The serpent is the imparter of knowledge, and there Naga races always had a great name for learning. The Takshaks were called "wise serpents," that is wise Ophiolaters like the Kadmians, A-chads, or Achaians.

At "*Toule*, the capital of the ancient *Luci*, the most perfect Sri-Lingams have been found; *qui ont la forme d'un cone tronqué, et pour socle une bordure en forme de coquille*."¹ The Keltic *Parisii* adored Isis under the form of a boat, as did the *Swevi* and other tribes of the north;" the boat was sacred to dwellers on "the shores of the Baltic and to colonies of *Thussa-Getæ*, driven from their seats between the Caspian and Euxine by Darius Hystaspes six centuries B.C." As Pelasgians, Etrurians, and Greeks came from the same lands, we need not wonder at their having the same faith.² Our Saxons were the *Saka-Senæ*; the *Getes* or *Yeuts*, those who seized Yeutland or Jutland, whilst the Su, Suiones and Swevi, are named by us Swedes. The first emigrants seem to have been vary fair, and commonly classed as Getes, but the later were the *As-es* or Asiatics, followers of *As*, a swarthy race, coming from Mid-gara of the central region. A word here as to the perplexities which a too strict philology occaaionally causes.

The war—sometimes waxing fierce—between our modern philologists as to Turanian, Aryan, and Shemitic nations and terminologies of their names etc., does not seem likely to end, till the combatants get versed in the ancient gods and rites which enter into nearly all the leading words of the earliest languages, nor until the combatants acknowledge some fixed period when these tongues were one, or at least had not separated or got beyond the Rhematic or Nomadic state.³ When vowels were rarely noticed in writings, and *l*, *r*, *t*, and *d* were used almost indifferently (making, as Mr. Sayce complains, every attempt to accurate definition of Egyptian and other old names all but impossible), of course our present strict rules of philology are at fault; not so, however, the vision of the student of faiths. *Al* and *Ar*, *Adhi* Boodha and *Athi* Boodha, nay, *Ather* and *Asher* does not confuse him. Mr Sayce quotes as quite incomprehensible such strange facts, as that the Phenician *Ge-bal*, is the Egyptian *Ka-paon*; that *Sardaina* (Sardinia) was formerly *Khair-etana*; that Mr. Gladstone (who, he says, curiously enough, considers the Egyptian language of Homer's days, Turanian), identifies, *Ta-Anau* or *Da-Anau* with the Da-naans, while "yet Egyptologists are still doubting whether to connect them with the Danaas of Homer or the Daunians of Italy." To turn the *Akai-usha* into the Akhæans (Akæans), is called a very bold proceeding, because "those who do so have never been able to account for the final sibilant of the name." So "the Tursha cannot be the Tyrrhenians or Etruscana, whose native name was Rasena, any more than the Shar-daina or Shaltains, can be the Sardinians."⁴ Now, such difficulties meet us daily in the East, and in the course of business one forgets all about authority for "final sibilants," and sadly mixes up Aryan and Turanian speech whilst conversing in Tamil, Telagoo, Kānaresa,

¹ *Trans. R. As. Soc.*, p. 566. The Lycian coin seems a phallus carrying a crescent, see Smith's *Dic. G. & R. Geo.*

² Tod, 568.

³ See p. 151, *ante*.

⁴ *The Accademy*, 8th March 1876, art. by Rev. A. H. Sayce on Mr. Gladstone's "Homeric Syn-chronism."

Māliālam, Hindostani, Goozerati, etc.—one or more, varied occasionally by Bengali, Pashtoo, or Persian! The *Sar*, *Shar*, and *Shal*, nay *Khair* or *Kur*, may look a little formidable on paper, but not so in the colloquial of illiterate tribes; such would in no way perplex him who understood Sun worshippers, and the loose fashion in which untaught peoples use these solar terms. *Sar-dinia* is, in all probability, the *des*, *dis*, or “country” of *Sar* worshippers, as *Khair-etāna* is the *stāna* or abode of *Khair* or *Kur*-ists, that is of Solarists—those *Akai*, *Akæans*, *Akai-Meni*, or men of *Ak*, whose mythic ancestor was *Akaios*, Son of the Sun and brother of *ION*. *Ge-bal* and *Ka-pa-On*, present no difficulty to the searcher after faiths; *Ge* and *Ka*, and *E* and *A*, are similar and common affixes as to words like *Bal*, *A-Kad*, *K’On* etc.; *Pa-On* or *Pi-On*, represent the Sun in active power. Now as *Ta* is *Da*—that ubiquitous god whom some made *Toth*, *Tor*, *Teu*, etc., others *Dev*, *Deus*, *Zeus*, so *Da-An*-ians are the followers of a god and faith we thoroughly understand; whether Egyptologists doubt the locale or not. From a religious point of view, the great facts of the faiths are settled, and it therefore only remains for Egyptologists and philologists to adapt their rules to the facts. We cannot ignore faiths in words or names because they fail to meet our etymological rules. *Da-anians*, like *Christians*, differ according as they are *Egyptians* or *Italians*.

We know that the *Resenæ* or *Larsenæ* of Asia became *Etruscans* or *Tuskans* in Italy, and it seems unreaaonable to assert, on mere philological grounds, that “*Tur-sha* or *Tur-sa* cannot be *Tyrrhenians* or *Etruscans*.”¹ This is but saying that *Etruscans* cannot be *Tur-enians*, for we must often ignore in these old tougues the absurd pedantry with which later mystifiers, or men infatuated with their subject, hand down to us the spelling of their pet languages, such as *Irish*, *Gaelic*, *Welsh*, *Norse*, etc. No doubt rude *Irish* and *Welsh* cotters and *Highland* shepherds do drawl out their words in a wonderful way, which no amount of *w’s*, *v’s*, *l’s*, *j’s*, *h’s*, or combinations of these can give us the echo of, any more than we can spell a sneeze or the neigh of a horse; if we were to attempt to present to scholars the tongues of the *Indian* hill tribes in the same manner, we should be equally at fault. This is not; however, permissible where we have to compare one language with another; we must eradicate the uneducated singing drawl, though of course with great care and see that we do not lose the essence or root. All languages have at first been spelt by early illiterate writers who knew neither the principles or true powers of letters as we now have these; and hence the absurd combinations of double *ll’s* *dd’s*, *wv’s*, and such jargon as *Gnewydd*, *Ovlldaach*, *Llwyddiantt*, *Ybydd*, etc., as occur in old *Irish*, *Welsh*, and *Gaelic* writings.² Very few learned men even yet know these languages, and apparently none do so sufficiently well to enable them to tackle the whole subject and upset the bigotry of less literary persons, who are however well up in the vernacular, and delight in a mode of spelling which none but themselves can understand or pronounce, and they only because they have otherwise learned the words. It is high time to reduce

¹ *Ibid.* *Sardinia* has *Turans* before the *Ili*, *Ioli*, is to be pronounced *Byann-ächg*; *Beatha*, *Beā*; or *Solarites*. *Dic. G. & R. Geo.* *Bean*, a woman, as *Ben’n*; *Beir* as *Bār*; *Bia*

² Thus a *Gaelic* dictionary says that *Beannachd* *bhuantachd*, eternity, as *Beu vuant achg*, etc.

the present chaos to order, but I fear this is hopeless until a large body of the people take up and understand the subject; armies are not usually reformed by old generals, so neither will dictionaries or grammars be, by those, shall we say, provincialists, who have so long looked on these as their special vested rites. But to return to Kelts.

Phenician-Tyrians have left us many coins, showing the gods and symbols they honored, and few more striking than this old one—Fig. 241—given, but little understood,



Fig. 241.—JOVE AS SACRED OAK; THE TWO STONES OR TESTAMENTUM; THE CONCHA AND SACRED FIRE IN CUP.

in *Hermes Britannicus*, p. 78. Here we have the Sacred Oak, with its symbolic Acorns hanging from Jove or Tor, names of this Keltik. "Tree of Life." The tree leans over the two stones pillars, though it is oftentimes placed between them, as in Pl. IV. 11 and 1, 3, 4, and 9, where man or a burning column, becomes the tree, and serpents (Passion) take the place of "the Stones." Besides these last in this



Fig. 242.—TYRIAN HERAKLES, THE COLUMN OF FIRE, THE GENERATING STONES, AND CONCHA-VENERIS.

Fig. 241, stands the "altar of incense" with the sacred fire in a cup, Maya's emblem, but here also the sand glass of Kronos, whilst below is the *Concha Veneris*, or Chrysalis of all nature, under the appropriate inscription, "*Ambrocie Petre*," meaning "the Anointed rock," Messiah, or Maha Deva, that ever-anointed one.¹ I repeat here, from Vol. I., another Tyrian coin, where the Phallic Herakles takes the place of the tree, showing the close connection of the ideas; for detailed explanation see that volume, p. 280, and compare also Figs. 19, 76, and several of its plates. The tree, tables, and vase remind us of the Jewish sprig of Almond tree, the two sacred stones (which regulated all their social life), and pot of manna and incense, showing us that these old Phenicians taught Jews as well as British Druids.² Jews were not single in calling a stone, or rather the Stone-God, Tsur, "their father," for our Druid ancestors called Toth, Tot, or Tad, his Dad or Father, and set up many a stone to him as at *Tad-Caster*, *Tut-bury*, *Tet-worth*, *Tot-hill*, *Tot-en-ham*, *Tot-er-down*, or *Taute-down*, near Abury, which the reverend author of *Hermes Britannicus* inclines to read "Ambrosebury, or Amesbury."³ The adjoining town of Overton, or Obar-dun, General Vallencey thinks is from the old Keltik name for an observatory—*Obair*.⁴

Ares or Mars, the Skythic and Keltik God of War, and Jupiter Tonans, has left to us an heritage of many names, such the hill of Mar-den in Wiltshire, which stood near Tan-hill, or hill of Tan-arna or Taranus, the Keltik God of Thunder—Taran, Thoran or Thor and Thorn, the Obelisk, Ray or Piercer—the *Jupiter Stator*, who stood in the centre of that charmed ellipse of the Capitoline. If Latins worshipped him by the erection of obelisks, pillars, and altars, as we see in all the ancient

¹ For "Messiah," see vol. I. pp. 150, 270, 334.

² Phenicians were on Mediterranean 2750 B.C. (*Dic. G. & R. Geo.*), or 300 years before Shem was born.

³ *Hermes Britannicus*, by the Rev. W. L. Bowles, Lon., 1826, p. 151.

⁴ *Prospectus dic. Anc. Irish*, Dublin ed., 1802, more probably from *Ach* or *Af*, "an enclosure."

Circuses of Rome, no less did ancient Kelts and Teutons, each in their own way, honour him by holding their festivals around the base of his statues or symbols. This is an outline sketch of some of the many emblematic objects under which Rome euphemized and honoured the procreating, formative, and receptive principles of nature. My readers should consult Mont-fauçon for detailed drawings of a *Circus Roma*, and the full meaning of the spire between the two-winged

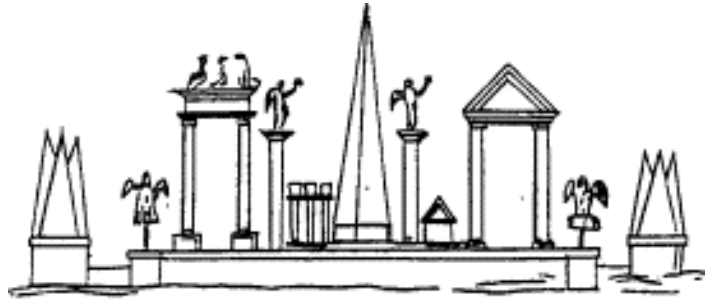


Fig. 243.—A SMALL CIRCUS ROMA WITH ALL FAITH EMBLEMS.

men on pillars, and on those *Dwarkas*, or gates of Parvati, from which spring the triangle, fire and ethereal-like figures. The *trisoor*, or three-peaked columns over the mysterious hollow arks at end, form the turning points of the many strivers after fame and victory; no object was here without a sacred meaning.

In Cheshire an altar was discovered sacred to “Jupiter Tenarus,” inscribed “D.O.M. TANARO,” who was with Kelts the god of thunder and fire. Tarra was fire in old Irish, and we have Turara as an Indian name of the same, so that *Turans* or Turanians were probably the worshippers of this God. The Irish called their “lighted beacon” *Crois-tarran*, which it was death to extinguish, and *taran* תָּרַן was also the Hebrew and Kaldi word. The Gauls wrote *Ton-er*, Tonnerre, and in time Ton and Tan became Fire, or “the place of Fire,” as in Bel-tan or rather Bel-teine, for *Tan* or *Stān* in India and South Europe, is undoubtedly a place—“holy place,” hence altar; in Ireland *La Bel-tine* is the month of May or Bel’s Fire, for *Tein* is the Gaelic for fire, and Tan the same in Welsh and Cornish. The effect, has been here then, substituted for the cause, just as the Jewish Ark usurped the reverence due only to the God—the *Eduth* for which it was built; so the Altar or “holy place” of this God *Ta*, *Tan*, or *Tine*, obtained his name and worship.¹ In *Toran*, as in Bel-tine, we can find the god’s character,² for Tor, is Ta-Or, or Ta-Ar, in which it is observable that Ta takes the place of the Abdian, Kaldian, and Hebrew *Pi*, so that the deity is “the Divider,” the Pi or Pe-Or, for whom Moabites and Jews fought, dividing their love and fear betwixt him and the thundering gods of *Arabi-Petra*. *Ar-ene* was *Cerid-wen* or “Citadel of the Ark.”

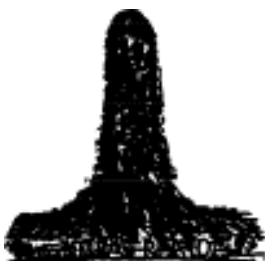


Fig. 244.—THE POLYNESIAN GOD TA-RA-OA, OR ALMIGHTY ONE.

This *Tor-an* is then a fitting god for the centre of the Druid circle, and it is clearly him, also, that we see in the centre of the Polynesian shrines, where he appears as this strangely feathered deity, under the name of TA-RAO. When huge, and girded more valiantly, he is (see p. 444, Vol. I.), denominated TA-AROA, according to the spelling on the figures presented by the mission-

¹ Many careless writers say that Sal and Bel both mean hills, heights or Omphi, as well as the Sun, because the sun is here worshipped; this is identifying Jahveh with his temple.

² See Gen. Vallency’s *Pros. Anc. Irish. Dict.*, 87. Isaiah xxx. 17, and my Vol. I., 382, 386, 520.

aries (of which mine are hand-drawings), who obtained them from the King of Tahiti. They long stood in the Kensington Museum, gazed at in wonderment by gay throngs of ladies and children, to whom, of course, everything was perfectly incomprehensible except the title—"The Almighty God of the Polynesians"—unwittingly placed there by probably pious men, though mayhap in derision, as was that somewhat similar inscription over the cross of Christ. The title corresponds to MAHA DEVA or Jupiter Stator, and perhaps even more strictly to that of Al-Shadai or the Covenanting God of Abraham. His stony counterparts are seen in Fig. 223 *ante*.

It is unfortunate that we can scarcely anywhere find a tolerably perfect Druidic circle, for I feel certain that if we did, we should find a Tor in the centre, as well as a Lingam-pointer, towards the east, the ray over which would mark that period when Sol in greatest productive energy, shines into the "Holy of Holies." Let me ask my readers to here re-peruse pages 280-282 of Vol. I., and I will now state, though perhaps a little in repetition, the true religious idea of Stonehenge.

It is generally acknowledged that this was a shrine to Apollo or Belenus,

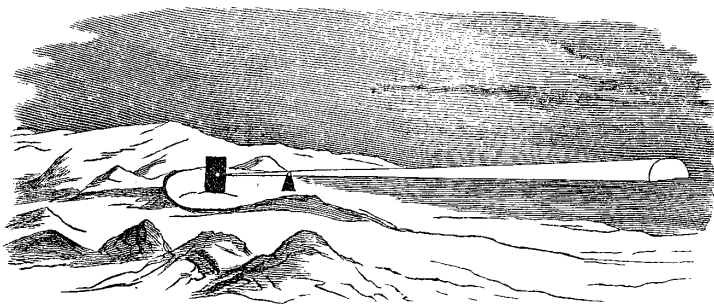


Fig. 245.—STONEHENGE AS A LINGA-IN-YONI, ON 21ST JUNE.

and younger than that at Abury, which is thought to be more the shrine of ophioialators and fire-worshippers than Solarists. The morticing of the Stonehenge blocks points to Phenician art, which latterly set aside the ancient rules as to using only undressed stones. No one who has studied phallic and solar worship in

the East could, I think, make any mistake as to the purport of this shrine, although I confess the many accounts which I had read had not awakened my attention to the real facts, so misleading are many European writers on this, to them, unknown lore. Here stand upright stones, forming as it were, a circular shaft within a perfect *argha* or spoon-like enclosure, and there—to the eastward, the holy "Pointer" in the Os-Yoni, over whose apex the first ray of the rising god of the midsummer Solstice (21st June) shines right into the centre of the sacred circle. His eastward path is denoted by a long avenue, which diverges into two lines of wavy trench and embankment as it approaches the Lingam Pointer, around which and the circle, it sweeps in an oval form. On all sides of this sacred spot are to be seen, scattered over a now bare undulating country, large and small barrows or earthen mounds, the receptacles, no doubt, of the ashes, if not bones, of the dead who once worshipped at the hallowed shrine, for it is clear the population of these days, like that of our fathers, loved to be buried around their church; they were perhaps wiser, however, than we, first burning the corpses, and only collecting the innocuous ashes to repose in these cellular caskets. The occurrence of such, all around the temple, reminds us of the holy spots which surround Hindoo shrines, and to which visits must be paid by every devotee, after he or she has worshipped

at the central holy place. If zealously pious, this is done, as elsewhere described, on hands and knees, and under a scorching mid-day sun, and always with many offering to each holy spot, for without these no priest can bestow his saintly blessing.

In May 1874 I made some very careful drawings of the Stonehenge shrine,¹ and in the "Pointer," at once distinguished "the ever-anointed one." He faces towards the circle, and in spite of every allowance for the accidents of weather-wear, &c. no one who has at all looked into Sivaik lore, will hesitate for a moment in pronouncing him a veritable Maha-Deva; the prepuclial lines have worn stronger than they probably first were, so that decency forbid our drawing the object larger than in the side-cut No. II., which represents the "Pointer" as seen in the *Os-Yoni* of No. I. Those persons who have studied such monoliths all over the world, in the market-crosses and Hermai at cross-roads in Skythic and Keltish lands, and in the shrines of Greek and Latin races, will have no hesitation in agreeing with me; yet the indelicacy of the whole subject often so shocks the ordinary reader, that, in spite of facts, he cannot grant what he thinks shows so much debasement of the religious mind; facts are facts however, and it only remains for us to account for them. Perhaps indeed in

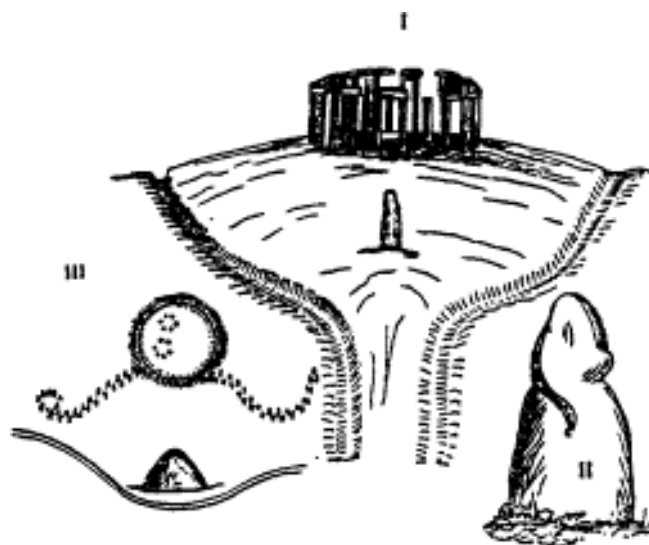


Fig. 246.—I. STONEHENGE FROM EAST AVENUE WITH LINGAM. II. THE LINGAM ENLARGED. III. ABURY AND SILISBURY.

these later times an artificial and lower phase of sensuality has taken the place of the mere natural indulgence of the passions, for procreative purposes, which principally engrossed the thoughts of early worshippers. We have also in a great measure overlooked and forgotten much of the whole general subject of fertility, and the awe and piety with which the whole idea of Nature's prolific energies was viewed. These, in their ever-recurring seasons, called forth some of the holiest emotions of our nature, and a religious spirit which has enthralled the mind of the most intelligent as well as illiterate, in a manner and with a potency which no other religion has done. Other religions, when leaving the Phallic phase, have striven to put this parent Faith down by attributing impurity to the necessary carnal acts of creation, and this until the very word. carnal has become associated with irreligion: but Nature and its special faith held on its way nevertheless, claiming natural acts to be pure, and men are beginning to see that impurity is rather the lot of those who oppose Nature. She rejoices with the youth and maiden in their heyday of health and strength, no less than with the young mother when she first clasps a babe to her bosom, and with all animal and bird life at their fertilising periods; but more, she was thought to command man and

¹ [And then had some careless and inaccurate ones engraved instead. — T.S.]

woman to adore her in the teeming fields of earth, as each arrived at maturity, and there accordingly they crowded glad to assist at her acts, or anxiously to await her births. The name of the faith (Phallic), is an unfortunate one, but in this matter the names of the supreme Gods and their symbols have always dominated.

I give in Fig. 246 a plan of Abury (No. III.) sufficient for the purpose of this work, for readers carefully studying the whole, will of course go to some of the many special works on the subject, of which we have a surfeit. Abury is simply a great earthen circle, which had at one time, two or more sacred circles of monoliths, within it, and two serpentine avenues branching from it in a very favourite Solar form—often repeated in hieroglyphs, as in col. VI., Fig. 233. The name, Ab-Ur, seems composed of two Eastern and old world words, *Ab* and *Ur*, “Father or Possessor of Fire,” one having much to do with Ophite worship. The leading feature before the shrine is the conical Mount of Silbury or Silsbury—the sacred seat of Jove or Tonarus; at its base runs the old Roman road, the course of which has been clearly altered on account of it. I cannot find any “pointers” or central stones at Abury, for the whole shrine has been most disgracefully knocked about. There was a peculiar stone outside the *Kennet* or south circle commonly called “The Ring Stone,” as having a hole through it, and *Hermes Britannicus* and Higgins particularly notice this. In 1828-9 its position was S.E. of the two circles, and nearly in the prolongation of their centres; having a ring through it, would probably make it too convenient a standard for the tethering of cattle, for our despoilers to resist. All writers notice three monoliths in the centre of the N.W. circle. Stukely calls the high centre one, “the obelisk,” and the Rev. W. L. Bowles, Taute; others, “the three *Kabiri*,” or “powerful ones.” Stukely, who is quite innocent of any Taut-ish idea, quotes an important passage in *Pausanias* in support of his serpent theory, viz.: “Whoever goes from Thebes to Glisas will see A GREAT CIRCLE OF STONES, which is called the head of the Theban serpent.”¹ It is described as emerging from a cavern under the mountain of “The Supreme One”—all phallic terms and ideas—just as in the case of the Loch Nell dragon, Fig. 133, Vol. I., 288. We find these colossal forms of the Aerial Scorpion all over the world, on plains, hills, and dales, and abundantly wherever Kooths and Kelts dwelt, see my Plates VI. and VII.

The Silsbury cone may not only be the Tot, Toth, or God, but the head of the pytho-phallic Deity, and his place here to the sunny south side of the shrine, is exactly where we would expect to find him. His name Sil or Sul, is most likely the Sun, and we observe that it is a cone here rising abruptly out of a swamp or lake-like spot, as all Maha Devas should. The lands, we are told, “Were here hollowed out, so that it should appear surrounded by the sacred waters of the adjoining Druidical spring of the *Kennet*,”² and it also abuts on a stream which flows from it towards the shrine; and is South or Sun-wise from this, and flanked by two softly-falling hills, through

¹ *Her. Brit.*, p. 62. Taylor’s trans. is slightly different, *vide. Paus.* III. 37. ² *Her. Brit.*, p. 113.

which the stream flows, thus combining all the leading characteristics of a sacred Solophallic mount. Mr. Bowles insists that Abury was a temple to Teutatis, Tot, or Tor, and that the God's seat—Sils-bury or Sal-is-bury, in which Sal-is denotes the sacred Sun-town, was so placed between it and Stonehenge, that both shrines might see the Thunderer's Bel-fire symbols.

It was after I had satisfied myself as to the Stonehenge "Pointer" that I found some other writers had regarded it with suspicion; Colonel Forbes Leslie had long previously devoted very careful attention to the subject, for his Indian researches had shown him its importance, just as in my own case. He speaks, prior to 1866, of having found these solitary stones outside of most circles, and devotes several pages to what he call "*the excluded member.*" "Though placed aloft," he writes of one Indian circle, "it was of the same size, and it, as well as all the other stones, had its inner surface whitened, and over the white—near the apex (for they were selected of a pyramidal form) *was a spot of red colour.* . . . Not only in this circle," he adds, "but in others of the kind, I have observed the stone placed towards the east, and outside the enclosure. . . . Any one who may have visited Stonehenge, cannot fail to have remarked a large monolith called the *Friar's Heel*, standing in nearly the same position relative to that Monument,"—information quite unknown to me when I recorded my own views as to this monolith after a visit to the Solar Shrine in 1874. The full and startling significance of this and other phallic symbolism embraced in the drawings by Colonel Forbes Leslie; as of the Brogar Circle, Orkney, the Rollrich Circle, Oxfordshire (Plate VII., page 291), the Callernish Circle, Ile of Lewis, (Plate VIII., 71 page 386), and two Persian circles, (Plates XI. and XII.), one of which has an incised or Yoni stone, such as Abury was famous for, will be clear to every careful examiner of these IOnim temples. Strange also that the word "*Heel*" should still attach to the Phallus; see Vol. I., pp. 94, 140, and 246, on this important "Excluded Member" of the circles. Colonel Forbes Leslie noticed that this stone had a very different bedaubing to that of all the other stones. Near the top he found white patches, daubed with a bright red oval centre, the meaning of which, he says, is not clear to him, but he points out that "Verrmilion, oil, or minium was used in Rome to paint Jove's statue (query. symbol?) on festal days; also for various purposes on occasions of triumphs, and for obscene emblems of objects of worship." This is still the practice all over India, showing how closely Greece and Rome have followed Indian cult. Especially is it used for Omphi, or rotund, egg-like objects, a protruding ovate face of a rock or tree; under such a tree there would be sure to be seen or imagined, and unmistakably depicted, an Eva, Chavah, or cleft; the nature of this besmearing shows the object is dedicated to the Deities of Fertility, red oil or water marking this all over the East for very obvious reasons.

When the above was preparing for press, I observed the following in a daily paper in regard to the orientation of Stonehenge, apparently written by one of a party

of excursionists, who appear to have set out with a determination to test for themselves the assertion as to the Sun rising over the Pointer on the 21st June. After describing the circle, altar stone, and eastern avenue, this correspondent states:—

“In the direct line of this avenue stands one solitary stone in a sloping position, in front of which, but at a considerable distance, is an eminence or hill. The point of observation chosen by the excursion party, was the stone-table or altar near the head of, and within the circle, directly looking down the avenue. The morning was unfavourable; but fortunately, just as the sun was beginning to appear over the top of the hill, the mists disappeared, and then for a few moments the onlookers stood amazed at the phenomenon presented to view. While it lasted, the sun, like an immense ball, appeared actually to rest on the isolated stone, of which mention has been made, or—to quote the quaint, though prosaic, description of one present—‘It was like a huge pudding placed on the top of the stone!’ Another very important fact mentioned by an elderly gentleman, who had resided for many years in the neighbourhood, was that on the setting of the sun at the winter solstice a similar phenomenon was observable in the direction of certain other stones to the westward.

I lately examined another solar shrine, near Keswick (Kesik), in Cumberland, which is as remarkable in the matter of selection of site as any I have seen. Owing, however, to its being on a very fertile eminence, where fine arable land is scarce, the agriculturists have left no trace of avenue or *Argha*, and even turned many of the stones into a rude hut or cattle pen.¹ Nevertheless, there is no mistaking the shrine, from its wonderfully characteristic position—the only one, indeed, in all “The Lake Districts” (excepting hill peaks, which are for karns and pillars, never for circles), where Sol’s worshippers could have got all the peculiarities they require. Here alone the rising sun can enter the very matrix, as it were, of these mountains, and at the instant he peers above the far-off fertile meads and dwarfed hills to the eastwards, his rays at once strike this altar site, and shine up all the broad, clear valley, which here contracts

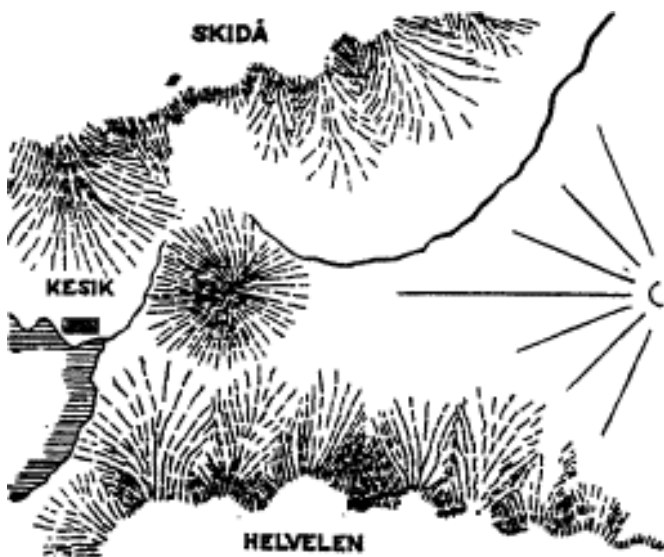


Fig. 247.—DRUID CIRCLE, KESIK, SHOWING ITS SOLAR IDEA.

and divides the stern and craggy heights of lofty Skidau on the north, from the more softly swelling mountains of Helvellyn and Ulleswater on the south; only after glinting, as the old Kelts would say, around their sacred mount Zion, and overtopping it, can Bell’s full effulgence fall upon the garden meads of fair Keswick, and its sweetly embosomed Queen of Lakelets—the Derwent. I here give a sketch-plan made on the spot in illustration of what I describe. The holy hill may also be called the source or watershed of the beautiful streams—the Derwent and Eden, down

which rush the surplus stores of Derwent-water and Ulles Lakes, combined with those from many a wild rocky tarn or pent-up “Force,” which, after tumbling over the precipices of Skidan and Helvellyn, are hid among their sweetly wooded glades, and finally emerge amidst the softer, but still exquisite scenery surrounding these once sacred hills.

¹ I could only count 39 stones in position, and only one outer circle, slightly elliptical.

As regards the age of these so-called Druid circles, history points to all the early world being dotted with them, so that they were probably—after the tree or grove of trees, the first places of worship; their age may be any time prior to book or national faiths, although many are known to have been formed long after these last. The fame of Abury was European, if not Eastern, in the 4th, or, at all events in the 3d century B.C. In the combined number and size of its monoliths, it seems to have had no rival, save Karnak, in Europe, Asia, or Africa. It had of level ground, within its circling mound of 1300 feet diameter, upwards of 28 acres. Its stone columns were 27 feet apart, and from 14 to 17 feet high. It had a couple of avenues more than two miles in length—one having 258 monoliths, and terminating in a circle; the other in a single stone, but in its centre was the “Devil’s Koil,” or grove, seeming to suggest the difference in termini which we see in the suggestive hieroglyphs of No. 233, on p. 166. The plan of Abury is exactly that of the Solar-python given at foot of Col. VI., minus the wings, and evidently connected in ideas with the two above it, which is more fully elaborated in the Sun-serpent with phallic cross, given at top of Col VIII. of Fig. 233. The strange cone of Silbury rises, as it were, between the arms or serpent of the solar disk, and to a height of 125 feet, with a base diameter of 500 feet, and summit width of 100. All archeologists who have at all grasped the subject of this ancient worship, have endeavoured to find out the God or pillar of the *Omphe*. The Rev. Mr. Bowles tells us that he dug into the centre of the Silbury Cone, “where the stone image stood,” and there found a hole exactly such as Mr Britton has discovered on the top of Marden Hill.¹ This might, if taken by itself, afford but little proof of all conical hills having phalli or monoliths; but then presumption is overwhelming where we see karns, columns, and temples on conical hills in every corner of the world. Thus, where there is no karn, we usually find a column; and even when we have a karn—*Acervii Mercuriales*—we have also very commonly a shaft of wood or stone let into it, or small egg or phallic-shaped stone on its summit. The Greeks denominated such as Ἐρμαιοιους, of which the Karnak mound is a good sample.²

The Rev. Mr Bowles, quoting Toland, says that “St. Patrick’s first church in Ireland was built where stood three of these vst stones called Donach Patric.” That he, Patrick, inscribed on the three stones in Hebrew, Greek, and Latin the three words, “JESUS, SOTER, SALVATOR,” all strictly Solo-Phallic terms which no Sivaite would object to, because corresponding to “The Lord, he who preserves,” “the Creator,” “the Increaser” (Joseph), *Phos* or *Phre*, a column would fairly represent Jeshir the “Upright One,” and Joaiah stands for “the Fire of the Lord,” and some say the Serpent. See these words in Inman’s *Anc. Faiths*.³

The Circle of Avebury lies low, “is level and surrounded on all sides by receding

¹ *Hermes Brit.*, p. 81.

² P. 302, Vol. I., Fig. no. 135.

³ I. 647, et. seq. Dr. Goldziher calls Joseph “Rain,” or *Indra*.—*Heb. Myth.* p. 166. Gen. xlix. 25, “The blessing of flood, breasts, and womb.”

hills of gentle declivity, altogether forming an amphitheatre from whence a whole nation might witness the smoke of sacrifice ascending from thickly-clustered columns of rocks;" and unlike those of Stonehenge, the Avebury columns "are whole stones over which no man hath lifted up any iron."¹ Stennes in Orkney, says Col. F. Leslie, comes



Fig. 248.—LOCH STENNES AND HARRAY, ORKNEY.
SEE ALSO PL. VII. 6, PAGE 248

next to Avebury in size, but of course none can compare with Karnak, which had at one time 12,000 to 20,000 monoliths, of which 60 years ago upwards of 4000 were counted, and many were then 22 × 12 × 6 feet above ground. There even now remain 1200, measuring from 5 to 20 feet above ground level. Single Lingam columns were very common on all the hills about Karnak, and on all Keltic coasts from Iberia and Armorika to "the Green Isle" of the Ierne, and nearly every other sacred island in the world. St Michel of Karnak had a very fine Hermaik pillar on its summit, which was only very slightly disturbed by the Christians when they planted their Ark beside the Column of this Archangel, so that now the two stand suitably side by side portraying the two true Solo-phallic ideas. I have only spoken of one of the Karnak Tumuli or Karns with a column on it, but many others will be found in Col F. Leslie's volumes.² He notices particularly the Tumuli and shaft at Foulis in Perthshire as a good specimen of what I would call this Beth-lechem or *Bread-hand-Mill-Idea*, and which I have as such particularly dwelt on, at page 303 of Vol. I. The Shaft or Phallus was correctly called by Kelts the *Clach na Greine* or "Stone of the Sun," see the description given of that one on the islet of Berneray adjoining to *Kalli-gray*—probably "Grein"—a very suitable Sivaik name. Here the central shaft, says Col. F. Leslie, was of the usual "conical form but inverted, the narrow end being fixed in the ground," the circle was only 10 feet in diameter, but well defined by long sharp stone; there was a holy well and a very ancient abrine of Anait or Anaitess, the Artemis, Hekate, or Moon Goddess.³ We are told of a precisely similar shrine called the "Circle of Boscawen-Un," near Land's End, not more than 25 feet in diameter, and with only 19 stones in 1824.⁴ A word as to inverted Lingams.

The inverting of Maha Devas of unequal diameter, is no new thing; we see a very sacred Persian Lingam on my Plate VIII., which has the narrow portion of the shaft in the ground and such Lingams seem again coming into favour all over Northern India, as for several years past I have observed many new ones so formed and so placed in their Arghas. The only rules for the construction of Lingams which I have seen in sacred writings, prescribe that the shaft shall be vertical except at the apex or glans,

¹ Exod. xx. 25; Jos. viii. 31.

² *Early Races*, II. 328, Pl. xxxv., &c.

³ *Ibid.*, I. 102. Island-headlands, like Mona or Anglesey, were usually sacred to her.

⁴ *Guide to Land's End by a Physician*. Ed. 1824, p. 81.

which must be one-fourth of the total length, but the forms of those her alluded to, more nearly approach that of an egg stuck on its narrow end, and such are known in Europe in other places besides Berneray. The inverted egg or cone is represented in the classic periods of Europe, Egypt, and Western Asia, by an inverted pyramidal shaft on which is seen a Phallus, and on top, a bust or Hermes. The egg-shape denotes the female Deity, for Diana or the *Artemis polumastos*, is "the egg-carrier," and to her the *Sri-Linga* is sacred; her Spartan name was *Orthia*, "the erect one."

Skye possesses a *Tempoul-na-Anait*, and numerous places in the Hebrides bear the name of this goddess, who was of course the Anaitis of Asyria, Phenicia, and indeed of all Western Asia, and "very popular she was, in West of England."¹ Strabo describes her worship in Persia under the name of Anæa, and says the Persians erected to her an artificial mound of earth over a rock, on the plains near the Euxine, where they defeated the Sakæ—those ancestors, doubtless, of the European Saxons. *Anaitis*, *Omanus*, and *Anadatus*, Strabo adds, may all be worshipped on the same altar; and Pliny says Anæa was the first goddess who had a statue of gold. If the Moon, she must be a form of our Eastern *Nania* or *Chandri*—the Female Moon, or of *Mao* or *Soma* the male; under both forms she is always worshipped at certain periods with very obscene rites. Christianity has not even yet suppressed this throughout Europe, though in England it early attempted to do so, and with such continued and considerable vigour, that, aided by education, it has been at last successful. The Archbishop of Canterbury in the 7th Century fulminated severe orders against all who did homage to the moon, and his Grace of York did the same, the following century; none were to attempt to augur by sun, moon, and stars.²

In Bretony, however, the people were neither so advanced, nor the Christian onslaught so vigorous or continued, and hence we read that "ancient and still existing ceremonies which are both lascivious and obscene," are to be found in connection with the Moon and Menhirs, especially that of Kerloaz,³ the granite phallus with two strange protruberances at base, which are mildly shown in Fig. 11 of my Plate IX., p. 168, II. Against these "protruberances," those desirous of offspring rubbed themselves and performed quaint obscenities in connection with the coarse Venus of Hennebon, now known by the significant names of *Quin-ipili* or *Quim-Perle* of Baud. It appears that the clergy, headed by a neighbouring noble, succeeded in getting the indecent goddess cast into the River Blavet; but the Bretons, resenting this, threatened their masters—spiritual and temporal, with the result, that Groah-goard or Grouech-Houarn (the Iron Woman) was restored to a superior throne, where she has continued ever since, and been there piously worshipped, as Phenician Venuses usually were, in a manner we would rather not describe. This lady used to be on the hill of Kastenek, among the Keltik Veneti, that is the Amorikan Phenicians—probably in order to be seen by mariners who are ever fond of female goddesses, and who could thus implore her protection as

¹ *Lon. Acad.*, 8th July 1876.

² *Early Races*, I. 135.

³ *Ibid.*, I. 93, and Bishop of Brechin.—*Proc. S. Ant. S.*, viii. 273.

they passed along the coast on board their craft. She was not then alone, nor is she so yet, for Christianity placed near to her, a *Notre Dame de la Joie*, *Notre Dame de la Liesse*, and immediately beside her, *Notre Dame de la Clarte*¹—all very notorious names.

We are justified in connecting the gods of different peoples when we see them bearing nearly the same traits and the same names, and engaged in the same offices; this though certain rules are transgressed which some philologists have apparently too hastily jumped at; thus *El*, the early Phenician and Turanian God, is also the Shemitic *Al* of Arabia. The Rev. Baring Gould writes:² “Civilised gods who diffuse intelligence and instruct barbarians, are also solar deities, as the Egyptian Osiris, the Nabathean Tammuz, the Greek Apollo, and the Mexican Quetzalcoatl; beside these Oannes takes his place as the Sun-God giving knowledge and civilisation. . . . Oannes is the Mizraimite On and the Hebrew Aon, . . . the original name of the God revered in the temple of Heliopolis, which in Scripture is, called Beth-Aon, the house of On,” corresponding to “Beth-Shemesh, the house of the Sun.” Oannes is the Greek form, and a very confusing one, for On, the Sun-God; the A before his name is merely an active or generating male affix. For reasons elsewhere given, and probably of a Turanian nature, the On becomes also Om, and the Eastern Aum or Aom and Egyptian Am; the Keltik *Anaa* or *Anait* was the same deity whether in Akadian or Shemitic tongues.

Female as well as male gods are horned, and hence we have the bull and heifer, or the Sun—the horned darter, and the moon in virgin purity, as in Io and Artemis, though Moon goddesses are also mermaids or half-fish, and very impure, with a peculiar predilection for moisture.³ The Oanes of Kaldia is, in Palestine, represented by Atergatis or Dorketo, she who appeared on the shores of Joppa, as the Greek “Keto, with comely cheeks,” the “daughter of sea and earth, and wife of Phoreys,”⁴ that is P’Or-Kus, whom Syria called Targata. Moist goddesses have generally very fiery lords, as Baal with Baalti, Molach with Mylita, which last lord required priests in womens clothes, and for offerings, human blood, whilst Mylitta required women in men’s garments, and the prostitution of their bodies; hence “the names of the *hetairæ* Melitta, Meleto, Milto, Milesia,” and the name of the African province, “Megas-Melita, ‘the tent of Mylitta.’”⁵ The high priest of Apollo, was the *Kurios tōn Melissōn*, and the priestesses of Demeter were *Melissæ*, which later peoples, trying to explain, connected with bees and honey, and said they were nymphs, and that Melissa was a name for Selene. Melia was also the name of a daughter of Oceanus or Ok-ean, who plunged into Haliakmon: Marseilles was called after Melissa metamorphosed into Massilia, by a Phocian colony, from whom Gauls learned her name and attributes; these they long revered, and only ceased to worship when the virgin mother of a new deity

¹ Forbes Leslie’s *Early Races*, p. 93.

² *Myths of Middle Ages*, pp. 495, 496.

³ *Ibid.*, p. 497, and *Plut. Cras.*, 17.

⁴ *Hesiod Theog.*, v. 235, 270. The Gods “were all originally One.” *Trans. Soc. Bib. Arch.*, V. i. 102.

⁵ *Athenarus*, xiii.; *Myths M. A.*, p. 498.

was forcibly thrust upon them. Melisa still haunts the shores of Bretony as the Venus of Quimperle,¹ and as Triton, Siren, or Mermaid is still well known among moat of the illiterate races of Europe. In 1492, Bothe mentions that "a god Krodo is worshipped in the Hartz, having his feet on a fish, a wheel in one hand and a pail of water in the other"²—clearly a Vishnoo or Fishnoo solar deity, carrying the solar or lunar disk, and the ark or womb of fertility. These Fish-Gods, as Mr. Baring Gould states in the case of the Mexican Kox-Kox or Teokipaktli, *i.e.* Fish-God, much resemble the Old Testament Noah, for Kox encountered a flood, and "rescued himself in a cypress trunk (a true phallic symbol), and peopled the world with wise and intelligent beings." His full title mixes him up with "the Flesh-God"-idea of Hebrews and others, vide Vol I., pp. 197-8; see also index, "Fish," for his full name, is "*the Fish-God of our flesh.*" North American Indians relate that they too followed a Fish-man or demi-god from Asia; he was only a man from the breasts upwards, below he was a fish, or, indeed, two fish, for each leg was a separate fish.

The Rev. Baring Gould, in his interesting but I fear, to many, scarcely innocuous volume, (for millions are yet sunk in the superstitions he describes with scarcely any attempt at refutation or explanation), says that it is "*a study of no ordinary interest to trace modern popular Protestantism back to the mythologic systems, of which it is the resultant. . . .*"³ The early fathers made a great mistake in fancying that the ancient heresies were bastard forms of Christianity; *they were distinct religions, feebly tinged by contact*" with Christianity. This no one can help seeing if he will carefully peruse the long lists of so-called "Heresies," which Hippolytus, Bishop of Rome,⁴ professes to refute, but does not. "Under the name of Methodism," continues Gould, "we have (amongst us) the old Druidic religion still alive, energetic, and possibly more vigorous than it was, when it exercised a spiritual supremacy over the whole of Britain. With the loss of the British tongue, much of the old terminology has died out and a series of adaptations to Christianity has taken place, without radically affecting the system. . . . Those who have made the fragments of Bardic religious poems, and the scheme of Druidic rites their study, cannot fail with astonishment to note the remarkable coincidence which exists between modern Wesleyanism, and the religion of our British forefathers"⁵—language, perhaps, a little too strong, and which applies more to many very low church dissenting sects than to those the Ritualist clergyman of the State Church mentions. The "revivalist," "new birth," "conversion," or "regeneration" doctrines of many so-called Evangelical sects, not to say those of Mrs Girling's class, are very old in the history and practices of religion. The ancient pietists of both

¹ *Myths of Mid. Ages*, p. 500. The Mermaid or Siren is, in Dan., *Maremind*; Ger., *Meerfrau* or *Merimini*; Icelandic and Old Norse, *Marmenil*; Irish, *Merrow*; and in Bretony, *Marie Morgan*.

² *Ibid.*, p. 501, and *Kron. der. Sassen*.

³ *Myths of Mid. Ages*, p. 556.

⁴ *Refutation of all Heresies*, by Bishop Hippolytus, Ante-Nicene Library, VI. This volume is a good specimen of the way in which early Christians are thought to have refuted heresies. There is scarcely a reasonable argument in the whole volume.

⁵ *Myths of Mid. Ages*, p. 627.

East and West, insisted that a special "spiritual calling" or "supernatural endowment," should be shown by all who desired to teach or join the holy men of the tribe, just as we still hear persons of the Moody and Sankey type insist that "conversion is the first essential to the superintendent of even a Sunday school; that nineteen-twentieths of the Bible was written for God's accepted children; that none but they can understand it; and that no scholarship or any other qualification can take the place of conversion."¹ Thus Mr Spurgeon lately said; "The Bible does not say you must have new heads in order to understand it, or that you must seek God with your head, but it says, you must have new hearts and seek him with your hearts." Thus the old so-called Pagan religions taught, that finite creatures could only understand the Infinite One, when in abnormal conditions of spirit, in seasons of ecstasy, lunacy, or when the mind and reason were thrust aside, as in dreams, seasons of trance, epileptic or cataleptic fits, &c.; then the divine afflatus was held to be bubbling and boiling over, and as a fountain pouring forth living waters; and this is even the signification of the words used for "prophets" or "men of God" in many faiths and lands. Thus "the ideas of a prophet and madman are closely connected," and Plato is said to have affirmed, perhaps cynically, that no one in possession of his senses ever obtained the gift of divination. Accordingly, many good as well as worthless men, sought after this "spiritual illumination," and tried, by rigid austerities and asceticism, privation and self-mortification, by living in desert places amidst squalor and filth, as well as by mutilation, scourgings, and even narcotics and maddening drugs, to induce the supernatural element which was to enable them "to see God," and be accounted holy by Him, as well as in the eyes of all men. Boodha and all fanatics have more or less, at one time of their career, so acted, and hence the "temptations" in the forests of Boodha Gaya, and in the deserts around Jerusalem and Meka. In this way Brahmans rose to be "the twice born ones;" and the priests of Kaldia, Egypt, and Irān, no less than the Druids of Europe, became most exceptionally "holy," and have been followed by sorcerers, "medicine men," soothsayers, seers, and saints, nay, by so called "wise men," who thought they communed with Jehovah and his angels, and obtained their prescience and even guidance by stars, which left their heavenly courses to point out to them the affairs of their small planet. So the Jewish and Christian Bible teaches that "God spake to Israel in visions if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream;" and thus when worn out with fasting, and with nerves unstrung by midnight wandering in desert places, Christ and Mahomed said, they had visions of God and angels; no doubt, the visions of Zacharias, Paul, and Peter, were due to the same abnormal and ecstatic states. The Christian Church has continued these ideas in various ways, and still holds with Plotinus, the "Pagan leader"

¹ Springfield, Mass., Sunday School Convention. See *Boston Index*, 11th May 1876, where a good article on this so-called "Spiritual Illumination" occurs, to which I am somewhat indebted.

of this emotional school of the third century A.C., that be a miraculous regeneration or ecstasy, "the soul becomes loosened from its material prison; separated from individual consciousness, and absorbed in the infinite intelligence from which it emanated. In this ecstasy it contemplates real existence; and identifies itself with that which it contemplates. This may be attained," continued the Pagan, "through the influence of rapturous and inspiring music, profound and intent thought, the spiritual elevation of pure love, and devotion, or prayer."

Such was the new Platonic school which inculcated continual sorrow for our bodily or material condition; Plotinus reviled the body, and scowled upon his friends for asking for a portrait of him. He became, what some would call, "regenerated" at his twenty-eighth year, falling into a state of extreme pious anxiety, in which he remained till his thirty-ninth year, when his intellect reasserted itself under the study of Indian and Persian philosophies.¹ He still, however, maintained very abetentious habits, rarely touching flesh, and so trying to attain unto "great religious insight and spirituality." Porphyry, his disciple, said that he had raised his soul to a wonderful contemplation and realisation of a supreme and personal God, but one who was yet to him, uncorporeal, and far beyond man's thoughts and imagination; "four times by a transcendent energy of soul," he says, "did Plotinus rise to a perfect union with God, whilst he, Porphyry, during a life of sixty-eight years, only once attained this elevation." On his death-bed, Plotinus took leave of his best friend, saying, "Now I seek to lead back the divine principle within me, to the God who is all in all;" and on this, says his excited friend, "a dragon glided from under the bed and escapes through an opening in the wall"—a spirit-vehicle which is, by Christians, likened to a dove, but which I have heard described by truthful but too excitable persons as seen in the form of a pale vanishing light! The mystics of our middle ages, nay, down to the seventeenth century, spoke and wrote strongly regarding supernatural "gifts of God," which no "carnally minded men" could attain to, and this is strictly in keeping with a firm belief in continual miracles and ghostly manifestations; with a belief in "the descent of the Holy Ghost," the speaking in divers tongues "as the spirit giveth utterance," the drinking of poison and taking up of deadly snakes without hurt, &c., but not in keeping with the intellectual part of our nature, reason, or common sense.

All nations or peoples have, at some stage of their growth, held similar views, and more or less similarly manifested them; they are not necessarily borrowed from others, but are common to our nature at certain stages of civilisation. With like circumstances and climate, there will naturally be produced almost exactly the same phases in religious rites and symbols, and so the Lamahism of Tibet is not necessarily nor probably the parent of the many like rites and emblems we see so common in Roman Catholicism. But we have unduly digressed from our immediate theme.

It is difficult to know by what names the very early races of our islands usually

¹ Smith's *Dic. of G. and R. Biog.* [See also Porphyry, *Vit. Plot.*]

called their gods, because these have drifted down to us through Phenicians, Greeks, and Romans, another proof that all the nations of these times recognised very much the same deities, and practically the same faith, though varied in form to suit their tastes, idiosyncrasies, or the idiom of their language. The following deities were most common, and it will help us grasp much that follows if we bear this in mind:—

THE SUN, or APOLLO; Bel or Be-al, Hu or Hea, the Bull God, Siva or Apis.	The Sun was called by Kelts indifferently, Bel—Be-al—Bel—Belus—Belenus Beal—Beil—Beul, “God of Life” (Gaelic). In Ceylon Sabeanism is called <i>Bali-ism</i> , and <i>Bali</i> signifies “manly strength.”
VENUS URANIA, or VAROONA, OURANOS, Cuba or Cybele.	Gwen or Astarte, like the Phenician Urania, was symbolized by <i>rude roundish stones</i> , or the sculptured “elephant” seen in Keltik remains. ¹
MINERVA or DIANA, Artemis, Asteria.	The great protectress of the Tyrian and Etruscan seamen. The <i>Ashēra</i> or “Grove” of O.T. was a wooden goddess, but not of human figure.
MARS, Veteres or Vetus.	Vitukadrus or Bitukadrus. Probably the Spear (Quiris), Arrow, or Shaft. Vetus was a Stone-God like <i>Petra</i> or <i>Tsur</i> .
TARANIS.	A cruel goddess like Kāli or Doorga, with a great shrine at <i>Tauris</i> in <i>Getæ</i> ; she was a sister of Phebus, and had an alter reeking with human gore, chiefly of strangers, whom she most coveted.
HESUS.	Was a deity requiring human sacrifices; possibly gods in general, under the term Esus, or “ <i>The Æsar</i> .”
ANNAT, or ANAIT. This was HEKATE, ARTEMIS, or NANIA; or if male, MAO, or MANI, the moon; seems to be the Tanat, Tanith, or Tanas of Punic monuments.	Ruins of temples to <i>An-Ait</i> or “Ana of Wells,” still exist near to lakes and holy wells. Ceres and Proserpine are Cerid-wen and Llywy, but Anat is the Ana or Anea of Western Asia; her altar was the same as that of Omanus and Anadatus, or Andate. She was worshipped, like Artemis or <i>Upis</i> (that is <i>Ophis</i> , her earliest name), with very obscene rites; her symbols were circles, crescents, serpents with tail in mouth, &c. She was often <i>Ked</i> (Ceres), wife of <i>Hu</i> , the Bull God.
JUPITER, PLUTO, NEPTUNE.	Di, Dis, Dei, Dwe, &c., God in general. There were about 80 Joves.
MERCURY, HERMES, or the Pillar God, TOR, TA, TOTH or LINGAM. These are various names for Zeus, or God, “The Fructifier.”	Tutales or Toth, god of art, trade, and travellers; also of secrecy, robbery, and villany. Like Siva, he loved human sacrifices. As Ta, Tor, or Tuisco he was the greatest of gods, and general ruler of all things.

Jove, Toth or Jahveh moved in the sun and fire, in the thunder and tempest, and amidst the oaks of the forest—his favourite dwelling-place; he was in the light, and the circle or disk and the weird mass or columnal rock or mountain, all alike represented him. The Belgæ preferred, at the dawn of Christianity, to worship him in fire only; but fire is Mithra, who is Osiris, who is Priapus, Hermes, and Siva;² and hence we are told that Kelts and Swevi then saw in him the pythic Sun, because, says Polwhele, the circle and serpent were held symbolical of the god of the world; his “was the inherent wisdom which so issuing; illuminated the seats of animation, and made all prolific; he is the pole of the circle, the mover and mutator of all.”

IDRIS AND ST MI-KAL.—In Southern England two names occur in later days which seem to have somewhat replaced Taut—Idris the Giant, and Michael the Archangel. The latter has been worshipped as a god at various times, and in widely differ-

¹ It was to this Moon Stone of Carthage that Heliogabalus married his famous black Lingam stone.

² Rev. Mr. Maurice’s *Indian Ants.*, II. 14-19. *Mitra* is still a common name in India.

ent countries, but usually in or near to water, as in Armorika, Apulis, and on the sacred islet cone of St. Michael, where Romans as well as Phenicians seem to have thickly congregated. Idris, Edres, or Hydres, is believed to have been a great navigator, and according to the Arabians a Sabeen. The highest peak in Wales is called after him *Kader Idris*, or "Chair of Idris," and "at its foot are three gigantic stones called Tri-grienyn," or "the three Sun-stones," confirming what has been said above as to lingams being Sun-stones, or emblems of Mithra the fertilizer, a deity whose worship was here very popular.¹ Mr Davies and the author of *Hermes Britannicus* agree that Idris was the same as Hermes (p. 89), and upon his mount, St. Michael had also a chair—the Keltish euphemism for Ark, or Womb. Though an "angel of the Most High," nay, often an incarnation of "Him who maketh alive and destroyeth"—Siva—yet he was also a veritable person, for a pious writer—William of Worcestor, gravely informs us that "St. Michael's second appearance was in 710 A.C. on the tomb of Cornwall near the sea;" "tomb" being an old name for a "mountain rising up like a vast barow," and also for a holy shrine. Siva has many names signifying his connection with death as well as life, the grave as well as the cradle. The author of *Universal History* sees "Toth of Death" in in the name of the Phallic shrine at Tadmor, Teuth-mort or Teut-mor, but this is deriving the older from the younger! More probably *Mor* or *Mort* is from *Mard*, man; so that Teut or Tot, *Mord*, would mean the man or manly-god, *par excellence*; but Western Sivas also ruled at death. Toth or Mercury, like Yama of India, conducted the dead of Egypt to their long home, and hence Toth appears on the tombs with the symbol of life or immortality—the Crux Ansata of Egypt and *Linga-Yoni* of India.

If the new archangel of Christendom was thought to reside in a "*Mons Tumba*,"—Fig. 249—on an islet cone of the Cornish coast, so was he seen by Apulians and Daunians in "*the Spur of Italy*"—the isolated cone of Mons Garganus; whilst Iberians said he was the "Rock of Ages," and artfully enclosed him in that fine old Spanish-Christian shrine called "*The Hermitage of St. Michael*," which is given in my Plate XV. There he stands in his dual form as the *Tsur* or Rock-god, and the Arkangel with Trident Sceptre. The stones are clearly an old Dolmen where Basques or Iernes had worshipped from unknown times; it lies near Arichinaga, in the province of Biscay, some twenty-four miles from Bilboa, probably at the bold cape we see marked "C. Machichaco," for personally I do not know the *locale* of this extraordinary Christo-Sivaik shrine. Mr. Fergusson gives us a sketch of it, from F. Leslie's *Illustrated News*, calling the church in which is the *Maha-kal* and his two holy stones, "The Dolmen of St Miguel."² As Christianity only penetrated into the Asturias after 720, Mr. Fergusson thinks the

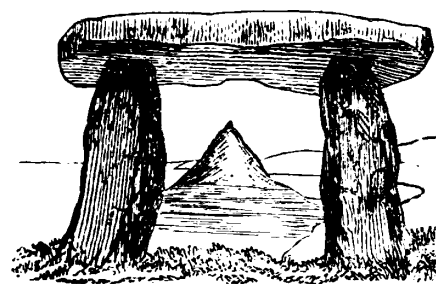


Fig. 249.—ST. MICHAEL'S MOUNT, LAND'S END.

¹ *Lon. Acad.*, 8th July 1876.

² *Rude Stone Monuments*, p. 388, ed. 187.

Christian church was built over the Sivaik god in the eleventh or twelfth century—the age also he allots to the Dolmen of Confolens in Poitou. The learned writer does not, in reference to such monuments, acquit the Christians there or elsewhere of their “love of stones,” but urges that there was here full reason why the Councils of Toledo should fulminate decrees in 681 and 692 against the “*Veneratores lapidum*,”¹ and hence argues that up to the time when such Christian temples were built over these Phallic symbols, they must have been not only very sacred in the eyes of all but have been actually worshipped. This is undoubted, and it goes to prove that the Jews on Mount Moriah, and after them the builders of that fine “Mosk of Omer” over the sacred *Sakra*, or rude “Tomb of the Rock” and Well, were equally devoted to “Stones” up to the ascendancy of Mahomedanism; moreover, though thus bringing down the Solo-Phallic faith to so late a period, it in no degree curtails its vast antiquity. On the other hand, it demonstrates that Christianity has been a plant of very slow, unequal, and uncertain growth, often weak and straggling, and a mere omnium gatherum of old faiths; indeed, that which the educated pious ones of England call Christianity, has never yet penetrated a hundredth part of the population of Europe, and it has been said that its leading doctrines are as entirely unknown to probably several millions of the district and suburban masses of this “fourth quarter” of the globe, as they are in the city of Benares. In many cases the faith is but a name and gloss on the surface of society—a brightening up or polish, as it were, better known in church-going and outward symbols, than in theses and doctrines. The surface of Europe has been washed, as it were, with holy water, as priests under the advice of Pope Gregory, washed “the sacred stones of the Pagans” when turning them into sacred Christian objects.² We have a writing, reading, and religious population of very small extent, and an illiterate mass of enormous proportions, this even in well-instructed Scotland, where every child goes to some school, and all schools teach as the principal part of all education, the Bible and catechisms.

From Dr. Norman Macleod’s “Journals” we learn that he received the following answers from two intending communicants when he was minister of the Barony Parish, Glasgow, “illustrating,” he says, “the fact which has often been impressed on me respecting the possibility of persons being regular in church all their lives, and yet remaining ignorant of the simplest truths:—‘Who led the children out of Egypt?—Eve. Who was Eve?—The mother of God. What death did Christ die?—(After a long time) Hanged on a tree. What did they do with the body?—Laid it in a manger. What did Christ do for sinners?—Gave his son. Any wonderful works Christ did?—Made the world in six days. Any others?—Buried Martha, Mary and Lazarus. What became of them afterwards?—Angels took them to Abraham’s bosom. What had Christ to do with that?—He took Abraham. Who was Christ?—The Holy Spirit. Are you a sinner?

¹ *Rude Stone Monuments*, pp. 24, 388.

² Fergusson, *Op. Cit.*, p. 389.

No. Did you never sin, and do you love God perfectly?—Yes.’”¹ Now, these were answers by two persons specially educated up to their subject in religious Scotland, and if *they* were so perfectly ignorant of the whole faith, in its essentials as well as details, it is absurd to call Europe, Christian; indeed, my own impression, produced by travelling from time to time over all Europe, and making somewhat minute inquiries, is, that as a whole, the mass of the people are far more grossly ignorant of their faith than Dr. Norman Macleod’s “Communicants.” As to the history or origin of Christianity, or of the books which—bound together, they call their Bible, they have seldom the remotest conception, and of their authors, the sequence of events, or general history, scarcely a notion. It may and does suit, to call such persons Christians, but, except for purposes of government or politics, it in no way expresses more than that they submit to the nomenclature—it is not a fact in the light we are at present considering, viz., the growth of *properly understood* beliefs or creeds.

The two sacred stones in the Basque shrine of St. Miguel are no solitary strangers in Europe; many old churches have strange histories of sacred altar and corner-stones, pillars, tombs or sarcophagi, &c.² Mr Fergusson mentions another Christian church at *Cangas de Onis* in the Asturias, forty miles from Ovideo, built on a mound, which contains in it a dolmen of significant structure—Ionic, with a *Cella*, at the head of a vagina-like passage. This dolmen, says Fergusson, *has always served as a crypt*, and he argues that: “Had the Christians merely wanted a foundation for their building, they would have filled up or destroyed the Pagan edifice, but it seems to have remained open to the present day; and though it has long ceased to be used for any sacred purpose, it still is, and always was an essential part of the Church which it supported.”³ Thus has the one faith built upon the other, and this from the earliest times to the present day. Many indeed assert that without the old faith—phallic and stone though it was, we should never have had the present, all being growths, and one ever dovetailing into the other; so the race goes on rubbing out only where it has something to put in; even the masses, conservative though they be, are ever moving on, and different this year to what they were last, and immensely changed to what they were some generations back. To assure himself of this, let the reader turn to Plates IX., X., and XI., pp. 72, 168, and 212, and he will there see the Gods which Europe and our own ancestors worshipped, down to but a few centuries ago; it would have been as certain death to have injured them then, as to maltreat the symbols of Hindoo-Benares at present. Need we wonder then at seeing French, Basque and Spanish, nay, all Christians, building their shrines over such sacred stones, or at our forefathers quarrelling as to whose dead should lie nearest to their phallic *Pur-tors* like that in Pl. X., Fig. I. on the headland of Clonmacknoise. Fig. II. following, is the egg-bearing Astarte—one of the oldest figures we know in Europe, and said to have belonged to the isle of

¹ *Memoirs of Dr. Macleod*, by his brother, Rev. Donald Macleod.

² London had a Sacred *Jupiter Lapis*, where Cade proclaimed himself King, 1450. Numerous *Al-tein* or “Fire-Stones,” are mentioned by Rev. J. Rost—*Druidism Exhumed*.

³ Fergusson, *Op. Cit.*, p. 387.

the Goddess—Dia or Naxos—that *Kul-ladian* islet which coined also this fruiting cup, iv., (Fig. 250), carrying the phallic heart with the symbolic door and window, on

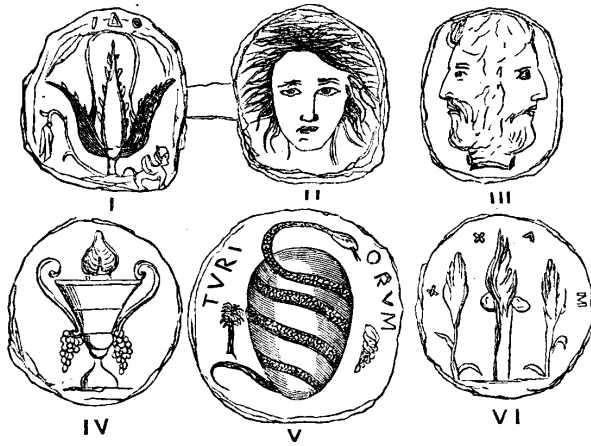


Fig. 250.—COINS OF GREECE AND ASIA MINOR.
WORSHIP OF FERTILITY—ALL ORGANS EXHIBITED.

the obverse. The other figures in this No. 250, are partially treated of at page 224 of Vol. I. Fig. VIII, of Plate X., though a Lingam temple, and containing no less precious a phallus than the *Helio-agathabelus* of the Roman Empire, was called “The temple of Venus of Emesa,” and it would seem from the Section, that the idea was to make her Ark or crescent, as boat-like as possible.

Looking at Plates IX., X., and XI., as a whole, what a strange world-wide collection of male and female forms do we see!

Amongst our forefathers and neighbours, Sardinia competes with Alsace, Bretony and Ireland, in Lingma, and Stirlingshire with Midlothian in Yoni forms, which last symbols, those desiring progeny, health and happiness were directed, where possible, to pass themselves through. For Lingaites, from the rolling sands of Armorika to those of Tatory, strange protuberances, such as are seen in Plate IX.-XI. were given for cognate purposes. Everywhere we see the *Baal-Berith* whom “Israel went a whoring after,” as the writer of Judges viii. 33 coarsely states; and it, Bagster’s annotator informs us, is “Mercury or Jupiter Federis,” that Maha Deva on whom Lingaites, swore, as did Yonites on the “holed stones.” Enough, the reader should study the plates closely for himself; let us return to St. Michael and congenital deities and shrines.

There are four great archangels which the world has at different times and under various forms accepted as *Maha-Kāls* or Great Sivas, viz., the Michael of Christians, which we may pronounce soft as *Miha-El* or “Great El;” Uriel or *Ur-i-El*, the “god of Light” or of Urites; Suriel or *Soor-i-El*, “the Solar god,” and Gabriel, *Abri-el* or *Abi-el*, the “Father” or “Generator.” The Michael or archangel of Jahveh, corresponds to the Gabriel of Ala, and is a god of “*Tumbas*,” caves or arks, wielding a rod, or *Tri-Sool* which we see him holding as he stands betwixt the two stones in the Spanish Christian shrine, truly there, a god of the stones of testimony—a Westem Siva, which every Sivaite would welcome and humbly pay his vows before. He is, they say, “a gracious Lord,” when humbly and fervently sought, an *Al-Wahāb*, or giver of fortune and abundance, for without Mahakal, the labourer laboreth in vain; the fig-tree cannot blossom, neither shall fruit be in the vines; the labour of the olive, shall fail and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls. Such also was the ancient Deity *Il-Mekah*, the Lunar *Abri-El* of Meka, that eponymous Shrine of the Sabean Ark.¹ His *Mons Tomba* of Europe

¹ Prideaux’s Art. on Arabian Sabeans, Trans. Soc. Bib. Arch., Vol. I., 203, et seq.

—the generic name for a “Saint Mahi-El Mount”—corresponds to that very old term, “Mithras of the cave,” Dome or “tomb of the rock,” fully treated of in Vol. I., pages 180 to 182; his Keltik emblem is the *Al-Tein* or “Stone of Fire.”

The Cornwall and Normandy mounts of St. Michael are comparatively close to each other—only a few hours’ sail apart, and the latter is also called a *Mons Tumba*, that name being, say some, erroneously applied to the Cornish shrine; yet the whole bay, stretching from the Lizard to Land’s End is called *par excellence* “The Mount’s Bay.” According to Diodorus the inhabitants here lived on “the promontory of Belerium,” and carried their tin to an island called *Ictis* which was then “dry at low tide,” and this description corresponds with our island mount, on which was the Tumba or Ark.¹ The coast and people were known, says Max. Müller, two thousand years ago as *Bel-erians*, and as having a very sacred shrine on a strange half-insulated cone. The peak is 200 feet high, and 660 in diameter at base, and corresponds in appearance, character, and mythology, with all other Mons. St. Michaels, including that on the Norman headland; both were famous for apparitions of the Saint. On the Armorikan Mount, Autbert, bishop of Avranches. built in 708 A.C., a church and monastery in close imitation of that of St. Michael on lofty Garganus in Apulla, a Christian shrine known since 493 A.C., and the successor of far older ones; for enfolded in dense forests of oak, the ancient Pagan Maha-Kal had here his throne, at a height of 5120 feet above the sea, watching over the whole level eastern coast, from “the heel” of Italy to Ancona. The *faith-ideas* of these St. Michaels are ever the same. Müller writes: “In physical structure there is a curious resemblance between the two mountains (St. Michel in Normandy and St. Michael of Cornwall). Both are granite islands, and both so near the coasts that at low water, a dry passage is open to them from the mainland. The mount on the Norman coast is larger and more distant from the coast than St. Michael’s Mount, yet for all that, their general likeness is very striking. Now Mont St. Michel was called *Tumba*, at least as far back as the tenth century,” and this recognised name has “survived to the present day. The church and monastery there, were called ‘*in monte Tumba*’ or ‘*ad duas Tumbas*,’ there being in reality two islands, the principal one called *Tumba*, the smaller *Tumbella* or *Tumbellana*.”² Thus the shrines of *M’Kael*, or *Mahā-Kal*, are Rocks, Tombs, or Caves in Mountains, for these were the “secret places of the Most High”—Mithras or Siva the Sun-God—and universal characteristics of a solar god; so one of his oldest Keltik names here was the “*Careg Cowse*” or “*Rupis Cana*,”³ the hoary whitey-grey, or ancient rock—the *Tsur Oulamin*,⁴ or “Rock of Ages,” names given, and most appropriate to him, “The Rock,” who dwelleth on the lofty white cones of Kailās.

Our philologist here will not admit the usually received translation of the Cornish description of Michael as “the *Cara Clowse in Cowse*,” “The hoare Rock in the Wodd,” but proves satisfactorily that this should be *Cara Cowz in Clowse*, “The

¹ Max Müller’s *Chips*, III. xv.; Diod. viii. v. 22.

² *Ibid.*, III. 340-42.

³ *Ibid.*, p. 336.

⁴ Isaiah xxvi. 4. In xxx. 29, Jahveh-Mountain, “Rock One.”

old Rock of the Tomb;"¹ though, as in Cornish, Cuit, which signifies "Wood," might, he allows, become, from error or otherwise, Cowz, or even Clowse. "The Rock of the Tomb" or cave, looks, however, more like a name for Mithras, and corresponds well with his dwelling-place on Ida, Olumpos, Moriah, &c. Both are Sun-Gods and Deities of Stones, Rocks, and Caves, so that he of "the Tomb of the Rock" is appropriately called by Hebrews the Tsur—"Rock, or stock which begat them." The Latin poets also, it must be remembered, used *rupes* in the sense of "a cave,"² in which case the name of Michael's shrine becomes "the Ancient Cave of Caves." We may, however, fully accept the older name Tum-ba or *Tum-bella*, that is, Tomb of the Sun or of Solar Worshippers; for, says Max Müller, "this name Tumbellana was afterwards changed into *tumba Helenæ*"—the sacred cave of the Hellenes or Sun worshippers. It "gave rise," he adds, "to various legends about *Elaine*, one of the heroines of the Arthurian cycle—nay, the name was cited by learned antiquarians as a proof of the ancient worship of *Belus*."³ Now here seems to be the root of the whole matter, and as usual, the ancient term is the interpreter. *Tum-ba* is equivalent to *Michel*, and a contraction for Tum-bal, Tum-bel, or Tumb-Elenæ, the Cave or Tomb of Elaine Arthyr, or Uthyr—the Sun, the conical God of Fertility, the wielder of the Trident, Crux Ansata or cross, and the Ruler of Arks. It will be advisable, before going deeper into Keltik lore, Tumbas, circles, and sacred places, to here lay before the reader some general definitions and explanations as to what these are, or what is usually comprehended under some of the various names now common among archeologists.

DOLMENS AND KROMLECHS.—The Kromlech of Scotland is a Gromlech in Wales, and in Bretony a Dolmen or Tol-Maen, said to be from *Tol*, a hole or aperture, which is either in one of the stones, or constructed by so laying these, that a crevice or Crick (the Cornish name) be formed, for those seeking purification or regeneration to pass through—an essentially *Yonish* idea. From there being usually one tabular stone resting on others, *Tol* was thought, says Müller,⁴ to come from *tabula*, a table, necessarily connected in the mind with an altar—a purpose to which no doubt the flat stone was often put; the error was the usual classic one, which makes Latin the senior tongue! *Dealbh* is a statue,⁵ so that *Deal-Men* = "Statue Stone," and *Dail* = *Dol*, in old Gaelic "a stone," but this last would make Tol-Maen "a Stone Stone"—rather meaningless unless "a Stone of Stones." The meaning is either the "Hold, Standing or Statue Stone," both characteristic of the Faith and its votaries. Though human remains have been found in Dolmens, yet they or their immediate vicinity, were for the most part merely places for sacrifices and offerings, and their site, whether in Europe or India, was in a circle, or sacred grove, and near to a "Holy Well," *ghāt*, or river crossing; they were also erected over "Earth-fast rocks" or "Mounts of Sacrifice."

¹ From Cornish *Cara* or *Carak*, a Rock; *Cowz*, *Cos*, or *Coth*, old; Armorikan, *Kleus*, *Kiōs*, an enclosure or tomb; Gaelic, *Cladh*; Cornish, *Cladhea*; Welsh, *Clowdh*, also burying-place.

² Smith's *Latin Dic.*

³ *Chips*, III. p. 342.

⁴ *Ibid.*, III., 292.

⁵ In the Gaelic Bible, Rachel's "Images"! *bh* is mute, and vowels very elastic, see p. 340.

In Keltik dialects, *Krom* came to be a “circle,” and *lech* or *leach* is a slab, stone, or “place;” but by a *Kromlech* was signified a suspended or sacred sloping stone in a holy enclosure, though in current Gaelic a *Kromlech* is merely a leaning slab. A *Krom-leach* was anciently, says General Vallency, an erect stone around which others have been cast (forming, in fact, a phallus and testes), or two such stones capped by a third; *Curr-am-leach* signifies “the stone cast about,” and *Carrig-curra*, “the rock to be cast at.”¹ This last is “generally placed erect on elevated grounds, . . . on the tops of *Karns*, or artificial mounds. . . . or in the middle of a circle of stones, when it is names *Kir-am-leach* (in Cork, *Carig-a-phouka*), or the circle about the stone.” “A third species of *Kromleach* is a large stone of a rude pyramidal form, placed on three others. The *Karrig-kurn* is undoubtedly the *בית הרם* (*Beth-aram*) of the Canaanites,² and *Bit Kolis* (קליט), or Mercury of Kaldia,” whose name in Ireland is *Coll* or *Tait*, and in Kaldia *Mercolis* (מרקליט). In “Proverbs,” “The fool” is he who throws stones to the God of Stones of Hermes,³ a practice still common all over Asia. Mercury in Kaldi and Arabic was called *Katub*, or “the writer;” for on stones—usually plastered by Jews—all real learning was transcribed. Still we see the source of the name: for in Kaldi, *Kata* is “an upright stone” or rock—clearly the source of *Cautes* in Latin, *Cote* and *Cyte* in Saxon; and, says Vallency, probably the origin of the otherwise unmeaning name *Kit-kothy*, or *Koity*, given to the Kentish stone—once, no doubt, a *Kistvaen*, and with an enclosure or grove which *Koit* or *Koet* signifies in Cornish and Armorikan. *Ket* or *Ked* is Ceres, the Ark, *Kist* or box.⁴

Hermes or Siva was the thrower or “Projector” whether of stones or javelins, for which *Sciots* or *Scots* were famous, see p. 209; and in Phenicia *Bit-haram* was the “place or emblem of the Projector or Creator,” and was said, by those who consider Keltik the younger language, to be derived from *Rema* (amr), to throw or project. The Jewish rite of “heave offerings” to the Sun at harvest time may be connected with throwing stones to Hermes, a practice Mahomed countenanced in the Valley of Arafat. The Laps also throw stones to one they call the “God of Heaps,” or *Jumula*,⁵ equivalent to *Acervus* (a heap), and the Galeed and Gilgal of the Hebrew. Hermes is said by some to be derived from the Kaldi ערימא, Gorema or Oremah, often pronounced *Harema* or *Harma*, or *Garma*; so a heap in Latin is *Grumus*; Gall., *Grumean*; Sax. *Cramman*; Anglice, *Cram*, *Krom* or *Karn*.⁶ “A *Charam Louach*” (חרמלוח) is the devoted, covenant, or consecrated stone, the Irish *Krom Kruach* or *Aesar*, the Creator—the Asher or Jasher (אשר) of Kaldians and Phenicians; and Eswar, Aes, &c., of Aryans, which Western Kelts hardened into such terms as *Ather* and *Agger*. Thus in Dorset we have the celebrated *Ather*, *Agger*, or holy *Agyle-stone* standing by a once

¹ *Hist. of Ancient Ireland*, IV. 479, and *Anct. Faiths*, I. 343. On is often represented with “a cluster,” so that we have here what has been called [By Dr. Inman, I presume — T.S.] “a flimsy veil for *fascinum cum testibus multis*.”

² Jos. xiii. 37. ³ Bags. *Comp. Bible*, Prov. xxvi.

⁴ Davies' *British Druids*, page 402.

⁵ Schafer, 33.

⁶ Vallency, and Davies' *Druids*, p. 392, 393.

sacred well, and similar to other Hermaik stones of these parts, such as were always erected at important cross roads. Even if we incline to look to Ag, "Fire," as the derivation of *Agger*, the Solo-phallic signification remains the same.

KISTVAENS.—The *Kistvaen*, *Kist-mean* or *Kist-men*, is a stone-chest, with usually three sides of one or more stones, and a covering slab, all rudely fitted together, though, unless of a comparatively modern date, rarely touched by a tool. Occasionally *Kistvaens*, *Maen-Kyds*, *Men* or *Stone Arks*, that is of Ceres, are wholly closed, or have only a hole in one of the side slabs. In the cell are usually some human remains, ashes in urns, or charred bones and wood; also arms, bells, and personal ornaments—all of which, though generally denoting some considerable age, does not necessarily do so everywhere; I have myself seen those we call "Indian Aborigines" so depositing the remains of their dead ones. On and around such holy spots also, sacred trees are planted and stones erected, especially monoliths for males, and rotund or ovate blocks for highly-honoured females. None the less is the monolith here a Hermes, or the offspring of the old Hermaic idea; for here too he is the God of Vows and Consecrations, these being the spots where the family or tribe usually ratify their most solemn vows. It is Hermes, *Kid* (*Cyd*) or their emblems, the presence of which consecrates alike the cave, the tomb, the grove, the solitary tree, nay, the desolate hill-top or dreary moorland, as well as the garden, field, and domicile, though moderns have veiled these in artistic statuary, and so lost sight of the old idea. All these places were the early churches of mankind, where "Divine rites were first celebrated, and the sublime precepts of philosophy first taught,"¹ wrote the Rev. Mr Maurice, and few knew the Eastern and Western world better than he.

It is a common idea that sacrificial rites were performed on the tops of *Kistvaens*, and this is no doubt correct in the case of many, especially where the *Dolmen*, as a "statue," table, stone or earth-fast block or rock, like that in Fig. 31, p. 91, Vol. I., was not available; for the *Dolmen* site was the orthodox place for sacrifices and is so still. I have stood by and witnessed such sacrificial rites on *Dolmen*-like tables and "Earth-fast rocks," very frequently and over all India, from its most southern shores to the Himalayas; on its Western confines, where the *Araveli* ranges hold back the desolating sands of Western *Rajpootana*, and Eastward among the dark *Kayen* races of *Boodhistic Barma*, where the *Yoma-Toung* bouuds the Indian Ocean, as well as amidst the fair-complexioned *Karens* and *Shans* who inhabit the high hills and dense forests which fonn the extreme East of our Indian Empire. The place of sacrifice should be not only near to the emblematic God or Goddess, but may even be on the *Hermes* himself, if large enough, and hence we often see in painting or sculpture a sacrificial rite being performed on large *Lingam*-like Stones.

Human sacrifice was a holy rite of great virtue, and. to impale or crucify the victim, especially if a criminal or heretic to the Faith, on a pole, pale,² cruciform or

¹ *Indian Anti.*, II. 8, and *His. of Hindostan*.

² It is a *Stauros* or "Pale" in N. Test. and *Mahā-bhārata*.

looped shaft—all equally phallic—was a sacrifice to the God of the *Polis*—the *Poleius* or *Polias*, the *Polos*, Pole, Pestle, “Stirrer,” or “Turner up”—the Plough.¹ Greeks would learn from the ancient Keltik and Skuthik peoples to put him or his—the *Theoi Pliouxi*, in the central spot, navel, or citadel of their state; and we see that every town so honoured the *Poli Archos* or *Patra*, or his consort. So Athena the Virgin presided on the Akro-Polis of Athenes, and Mother Ceres at Argos and Elusinia; and Keltik shrines, more ancient probably than these, proclaim the same custom. The Ark of the Keltik *Alma-Mater* was the *Men-Ark* or *Men-Kyd*,² and it occupied the centre of the stone circle probably as often as the Maha-Deva. Max Müller, quoting Dr. Borlase,³ says, “Some stone circles have other distinguishing properties. In or near the centre stands a stone taller than the rest, as at Boscawen-un; in the middle of others a *Kist-vaen*. A *Cromlêh* distinguishes the centre of some circles, and one remarkable rock that of others.” And we may not therefore doubt that an Ark or “Cromlêh” marked the shrine of the Vishnooites, and the “one remarkable rock,” that of Yahveh, the “Rock of Ages”—that chief object of a Sivaite’s adoration. The two Gods are often seen in the same sanctuary as a *Sri-Linga*, or Yoni and Lingam, see various figures in these volumes, noted below.⁴ We have in rude times only the emblems, as Bel or Peor and the Grove or Ashera, “the *men-an-tol* or holed stone of Lanyon, &c.” which Max Müller describes as “flanked by two other stones standing erect on each side,” reminding us of the Astarte of Elia Capitolina, where she is an ovicular stone betwixt two cypresses or evergreen phalli, *vide* my Plate XVI. This was improved upon by the artistic Greeks in their beautiful statues of Zeus and Juno, and was afterwards somewhat spiritualized in the Christs and Marys of Christian Europe.

I was not aware, when writing regarding the Stonehenge Pointer (p. 232), that the flankers of the Lanyon *men-an-tol*, fulfilled a similar Solar purpose. “About the time of the autumnal equinox,” writes Müller, “the observer will see that the shadow thrown by the erect stone, would fall straight through the hole of the *men-an-tol*,”⁵ which proves that the circle of Stonehenge is but a Men-an-tol, and therefore correctly depicted in my Fig. 32. p. 281 of Vol. I. Yet strangely enough we are often asked to see only astronomical observatories in these ancient shrines, and this in spite of the still continued holy fear, if not reverence, with which, in so many places they are held by even the Kelts of these educated days. Max Müller himself tells us, only a few pages before suggesting the Observatory theory, that at Trereen in Cornwall it is currently believed that a whole family—the Jans—became extinct entirely owing to their “sacreligious act” of removing a menhir or *garaksan*,

¹ Cf. Liddel and Scott, *Poleō*, *Polos*, &c.

² Ceres is Keres, Ket, Kyd, Kup, Kubali, &c. Compare Irish *cu-ach*, a cup; *cuas*, a cave; *cuim*, a covert (the womb); Welsh *cudd*, &c., a round bag; and *cu*, beloved, embraced; Greek *ku-ō* to carry in womb, *Kupa* or *Kubba*, a cup, ship, hut or hole; Latin, *cudo*, or *gupa*, a cup; Arab. *Kubl* the Yoni; *Kubr*, a

tomb or vault; same in Heb.

³ Borlase’s *Cornish Ants*. *Chips*, III. 284.

⁴ Figs. 4, 5, 7, 39, 42, 87, 98, 151, 162 of Vol. I., and several in the plates throughout both Vols.

⁵ *Chips*, III., 296, Art., *Cornish Ants*. Cf. Vol. I., Pl. IV., 11, p. 98; Fig. 59, p. 132; Vol. II., Pls. XIII. 1, XV. 11.

in order to form "a grander approach to their mansion;"¹ and I have heard many such stories throughout India; they are common in many parts of Europe, and notably in our own islands.

I insert here another plate—No. XII.—as exhibiting some very good samples of the Lingaik and Yonik worship of olden times. Stones of both types are here,—those which no tool hath "polluted,"² as the Sivaite circles 9 and 11, and the trilithic Dolmen No. 8, and a Men-an-tol or the constructed Yoni stone of Kerles-cant. Fig. 4, a part of the wall of the very ancient city of Alatri, is given as showing the building capabilities of the old races who nevertheless in worship, used these unhewn, primeval blocks of atone, and Figs. 2, 3, 6, 10, and 12 are some of the reliquaries which have been frequently found in their shrines, kestvaens, tumuli, barrows, etc. No. 12 is evidently the same feminine idea as we see in the very old figures of the Astarte of Naxos and Sardinia, Plate X., 2 and 6. The "bell and cone charm" is still a favourite which Etrurian maids innocently wear suspended beside the modern cross and ancient phallos. The Etruskan phallic helmet, with its strange double serpent, reminds us of the head-dress of Isis or Serapis (Fig. 181, p. 501, Vol I.); the plan of Avebury (Fig. 246, p. 233), or the sacred hieroglyphs in Fig. 233, p. 166. It has degenerated into that *Sri-Linga*-like hat, No. 1 of this Plate, closely corresponding to the royal Assyrian hats, Fig. 211, p. 80. Fig. 5 of this plate—an Indian Phallic light tower—is not an uncommon object near tombs; and is one of the very best ideographs we can have of Siva as Ar, Ur, or "Light;" it is situated on the usual pediment, such as we see the Lingam of Innis Murray standing upon in Fig. 183, p. 485, Vol. I.

MENHIRS.—The term *Menhirs* is derived from the two Keltik words *Men*, a great stone, and *Hir*, long. Smaller ones were "Pulven," and two together, with one across (see Fig. 177, p. 456 of Vol. 1, and elsewhere), a *Licha-ven*. *Menhirs* were simply *Long-men*, *Long-Adāms*, or Phalli, possibly the German *Huran*, which modern Scotchmen call, in complete ignorance of the meaning, *Hare* or even "*Hair* stones," for not being artificially formed—as all things must be in these days, their significance and Heaven-born character is misunderstood; yet readers of the Penta-teuch and students of *Palla-Diums* should know better.

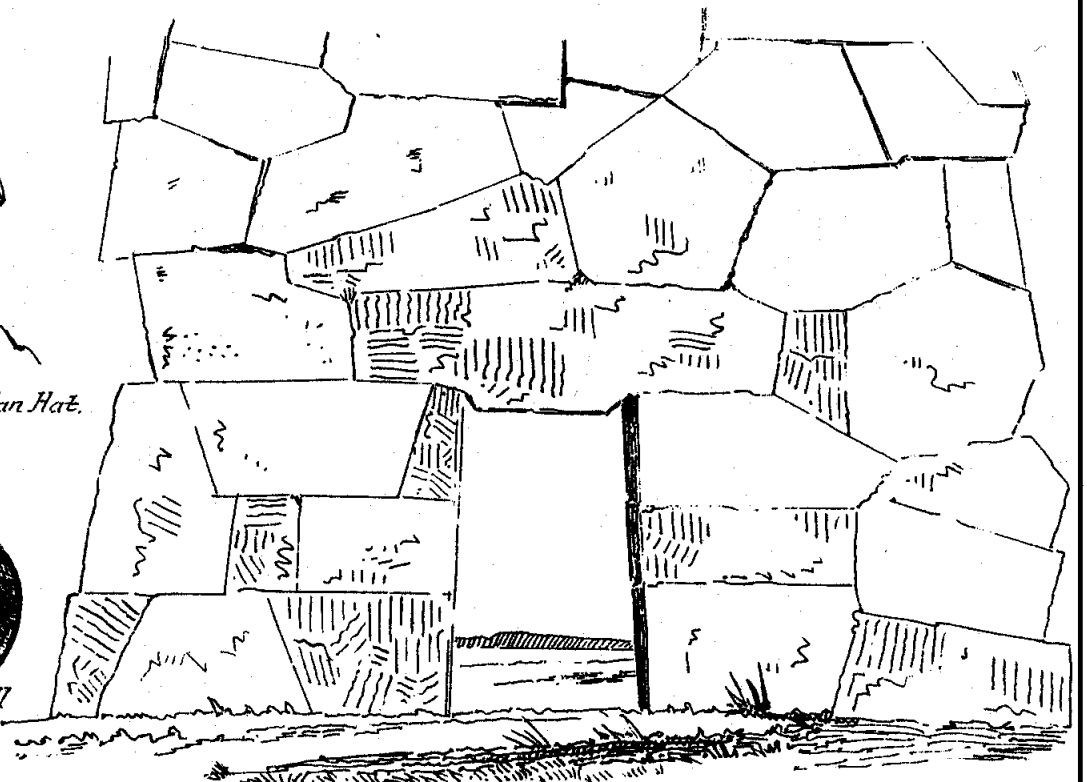
BARROWS.—The word Barrow is the ordinary name for a kind of tumulus, and probably comes from *Borra*, "a prominence;" *Barr*, "a top," and *Borpa*, a loose, conical heap; but more hereafter of these Keltik derivations. Most Barrows contain remains of bodies, buried or cremated, and sometimes whole skeletons, often in stone cists. The centre and a passage to these, are usually sustained by wood work, and occasionally there is a well constructed entrance faced with stone, and round the base, rows of monoliths with a pillar or Lingam over all. This as in the case of the tombs, though probably intended only to consecrate the whole, yet none the less constitutes a *Sri-Linga*—Omphe and Lingam; see the Stonehenge idea, Vol. I., p. 281; Head of Serpent, Loch Nell, p. 288; the Karnak Tumulus, p. 302; Kalarnish Circle, Pl. VIII., 7, p. 386; and, of modern structures, St. Peter's of Rome, etc.

¹ *Op. Cit.*, p. 292, and cf. 294.

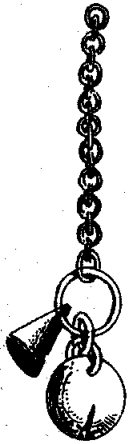
² Gen. xx. 25.



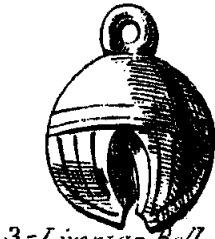
1- Modern Mongolian Hat.



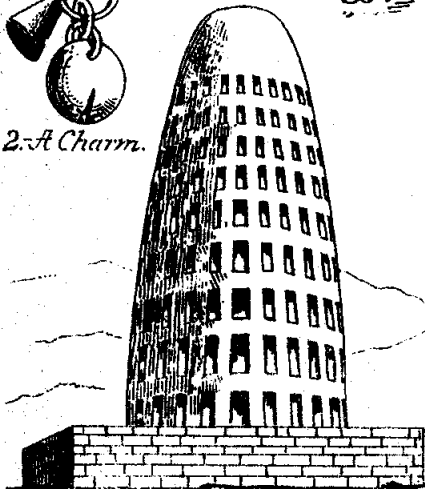
4- The Acropolis of Alatri, Italy.



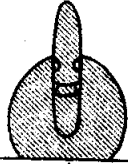
2- A Charm.



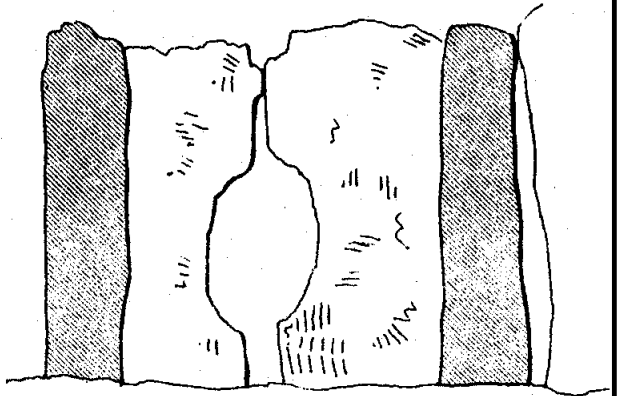
3- Livonian Bell



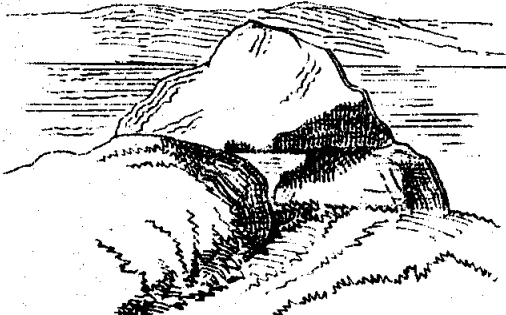
5- Minaret - Sivas, India.



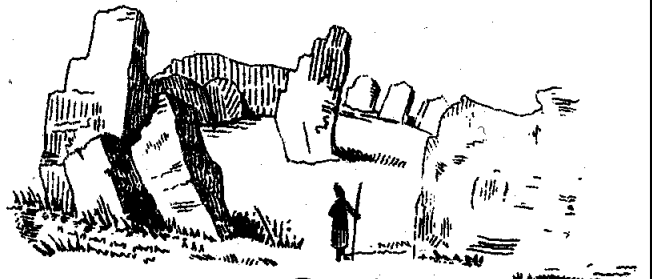
6. Reliquary,
from the Töpe,
Manikyala.



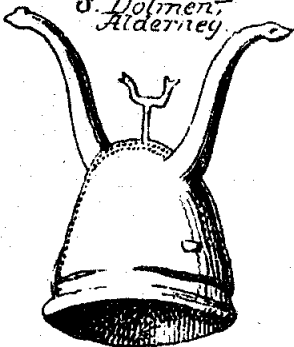
7- Kerlescant, Brittany



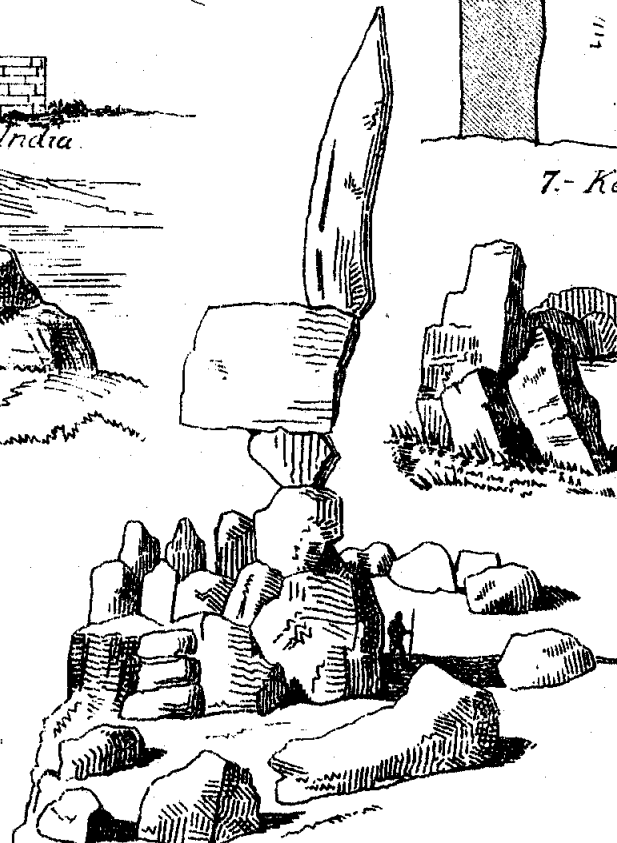
8. Dolmen,
Alderney.



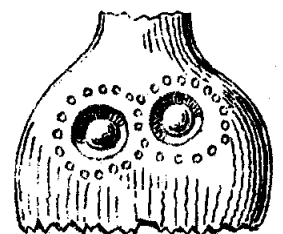
9. Persia.



10- An Etruscan Helmet.



11- Shorapoor



12- An Ancient Pottery
of Therasia, Greece.

TUMULI are divided into chambered and unchambered, sepulchral and non-sepulchral, and have for the most part animal remains and very commonly human. They are usually classified under their two ordinary forms, circular, or elongated, the latter being called by Kelts *Borād* or "protuberances," which last have generally cells similar to those in pyramids and many eastern tombs. It is difficult to say whether the cells were meant for the living or dead, for in many cases they look like subterranean temples, or places intended to shelter the families of a tribe in times of trouble; but the living may have been immured here, and the darkest crimes committed with impunity. The Barrow and Tumulus are then archeologically different.

KAIRNS or **KARNS**.—Of karns, though already much dwelt upon we must say a few special words here. They are Hermaik heaps of stones, often perhaps raised where barrows were impossible, either from the stony nature of the country or from want of tools and skill to construct earthworks. We see the best descriptive sample of the karn and its *raison d'être* in that "Heap" raised by Jacob and Laban for the proper consecration of their vow to Jahveh. The foundation of this karn was first a pillar (verse 45), then a *Galeed*, *Acervus*, or as we call such in the east, a *Janāla*, for Jacob first "took a stone and set it up for a pillar," or lingam, and then "said unto his brethren, 'Gather stones.' And they took stones and made an heap, and they did eat there upon the heap, and Laban called it *Iegar Shadouta* (*the Mount of Witness*) but Jacob called it *Galeed*." And mark, that after a most important oath of full phallic significance and form, "they offered sacrifice upon this mount, and did eat bread (clearly a eucharistic repast), and tarried all night in the mount"¹—Hebrew *bāhār*, a form of our eastern word *parh* or *pahar*, "the hill," and foundation of the name of Par-vati the consort of "the Pillar-God." The mound, karn, tumulus, omphe, or hill have here all the same sacred and phallic significance, and I would thus dispose of the fine distinction General Vallancey seeks to draw² between the "carn or heap"—the Galgals of Bretons and Syrians, and the "*cearn* or place of sacrifice," that is, the altar. True, as he wrote three-quarters of a century ago, karn in Irish is a "heap to the dead," and is represented in the Arabic word kern or karn, which Richardson calls merely a *parvus mons*; but the languages of Kooths, Skuths, or Kelts, are older than modern Arabic, and in time, objects change both in name and purpose. Yet it is interesting to know that a modern language *cearn* is an altar, "from *cearram* or *caram*, 'to kill,' whence *Cearnac*, the sacrificing priest (sacerdos), and *Kearn* or *Cearn*, a soldier or slayer;" all of which reminds us of *charam* or *Haram*, **הרם** or **הרם**, terms equally applied to "the devoted" persons, and to the animals, etc., required for sacrifice to the Light-God or Fertilizer, Jah or Jahveh. From *charam*, the slaughtered ones, we have *Hormah*, **הרמה**, the name of the place³ where the cruel Jahveh consented to give the Hebrews a victory over the Canaanites under King

¹ Gen. xxxi. 44 to end. Cf. Index, "Galeed," etc.

still a name for temple or altar women in *Beag-*

² *Prospectus Dict. Anct. Irish*. Introduction, p.

Kearna. The altar was either a *pillar* or *heap*.

18. Irish betray their Eastern origin in having

³ Num. xxi. 3.

Arad, provided these were all savagely destroyed. The Greeks had an equivalent word to Hormah in *Erma*, which aspirated gives us *Herma*, and hence Hermes, who as Siva was also the Mountain, Light-god, and deity of conical Mount Hor or Aur, to whom Aaron—now held to be a sort of demi-god, is thought to have been sacrificed by his tribe. The kind of oath which Jacob is represented as having sworn to Jahveh on the *Galeed* or karn, or as General Vallency would say on the “*Cearn* of sacrifice,” as also Jewish patriarchal vows in general, were not confined to this kind of galeed, but were made as those required by Abraham and Jacob, on the *I-r-k* or euphemistic “thigh,” which signifies also “a shaft or stem of a tree.”¹

PATRIARCHAL VOWS.—Elsewhere we have treated of these Jewish oaths sworn on “the thigh” of a living parent, but it is not generally known that the oath was also taken on that of a deceased ancestor, or a tomb, relic, or monumental emblem (Lingam) or pillar of him. Thus, when Jacob and Laban had erected their pillar and *Galeed*, the former swore, we are told, “by the *Fear* (*be-pachad*) of his father Isaac,” and then remained all night on this loose stone heap, “killing beasts” and eating bread with his brethren. The subject here was marriage, purity of lineages and faithfulness, for Laban required him solemnly to swear that he would take no “other wives besides my daughters,”² and this oath—*be-pachad*, or “by the fear of his father”³ is furthermore of the greatest consequence, as it takes the place of the name of “God” in our judicial oaths; only, for the *Galeed* and Pillar we have substituted the Christian Bible. Purity of lineage was also the reason averred by Abraham for his servant’s oath (Bagster’s *Bible note* translates thigh “*in sectione circumcitionis meae,*”) and purity of tribe or Fatherland was the cause why the dying Jacob asked Joseph to swear similarly. Cahen, in his translation of the passage “By the Fear,” takes no notice of Philo’s rendering, “By the *Face*,” and of others which here vary, thus suggesting some occult meaning which more refined times required to be veiled. A friend and good Hebraist whom I have consulted, thus writes to me concerning this passage. “**פֶּהָר** has here another sense ‘*the thigh,*’ or ‘that which is thick, hard, strong, firm,’ the word is the Arabic *Fakads*, or the thigh, and in Job xl. 17, *testicles*—the object of some veneration and holy fear. There is perhaps some play of words here. **פֶּהָת**, *pachath*, is a pit or hole, **פֶּה** *pach*, is a snare—see Isa. xxiv. 17, and Jer. xlviii. 43. Somewhat similar, in one sense are **זָכָר וְנִקְבָּה** (*Zakar-oo-Nekabah*) and **פֶּהָר וְפֶהָת** ‘point and hole,’⁴ ‘thigh and pit.’⁵ Joseph, in Gen. xlvii. 29, and Isaac in Gen. xxiv. 2, believe an oath taken on the genitals, **יֶרֶךְ פֶּהָר** (*pahad Irik*) to be most binding, therefore a high object of holy *fear* or veneration; in both cases it is a euphemism.” Fuerst confirms all this at page 1123, and the Rev. John Parkhurst is still clearer, showing that the root *Pach* or *Pah* signifies *that which dilates or expands*; *Pachad* that which “pants” or “shakes with joy,” and hence he

¹ Gen. xxiv. 2; xlvii. 29. Siva as *Bhadra*, is a Heap, Bull, or Wagtail.

² Gen. xxxi. 50.

³ The Hebrew is **בְּפֶהָר אָבִיו יִצְחָק**, *be-pachad Abif Its'hak*, which Cahen translates “*par la terreur de Its'hac.*”

⁴ Parkhurst’s *Heb. Lex.*, p. 573, *Pachad* or *Pahad*. See my Glossary of similar Sansk. words.

⁵ *Ibid.*, p. 580. *Paltz*, “The Shaker.” The Pallus, Spear, Pestle or *Matha* of the Sansk. *Modh*, or Math, Gaelic; Latin *Muto*, *Mentula*, &c.

translates Job xl. 12, “*the penis or yard of the Hippopotamus.*”¹ He refers us to Paltz, “an obscene priapean figure made for Asherah or Venus.” It was also, he says, “the fructifying form or Father,” such as Maacha carried about and dedicated to Asherah; “not incredible,” adds the Reverend Lexicographer, here assuming the preacher’s role, “when we consider the shocking indecencies of this kind into which even the women of other countries, both in ancient and modern times, have been drawn by the bait of sensual pleasure, and by a mad enthusiastic zeal in the service of their idols.” We have here also, from the learned philologist, a statement that “from this root (*Pah*, and *Paltz*) seems also to be derived Pallas, one of Minerva’s names.” She was blue, like her lord, and some said was the ether vault in which Apollo rode. I dissect the word into still simpler elements, *viz.*, *P’Al*, *P’El*, *PE-OR*, &c., a dual God, both as to sex and qualities, of good and evil, light and darkness.

This veiling of words is a custom of priests in all faiths; on consulting the same Hebrew scholar upon the words *shemish* and *apholim* or “emrods,” and 1 Sam. iv., v. and vi. generally, in regard to the doubts I expressed as to this subject at page 150, vol. I., he writes: “More is here meant than appears on the surface; *shemish* means not only the Sun, but *service*, such service as the male renders to the female—Coition, and the Kaldi word *Tashmish*, from the root *shemish*, means the same thing. *apholim* is by many believed to be a euphemism for the buttocks; it is literally ‘hill-shaped rises’ such as the *mons veneris*. Another word is sometimes used by the reader, in the room of *apholim*, showing that the Hebrew reader thought the word written too gross to be spoken, and that word was טחוריים *Techorim*, ‘buboes.’ Several times, one of these words is used for the other, as if both were so gross in meaning that it was hard to choose between them. I believe the words to have been wilfully altered by the Jews, in order to hide the real sense of the passage, which can now only be guessed at. But I feel quite sure that it is Phallic.” We must, however, return to the Galgal, Galeed, or Karn.

Karns were often raised merely to the memory of friends, and all well-wishers were expected “to add stone to stone,” and especially to so mark the grave of friends, noted chiefs, or places where many comrades fell in battle or by treachery. Asia, as well as Europe, abounds with such karns, which have perhaps led us to forget the original god of “the Heap.” On their summits, as well as on mountains—the natural karn—bonfires were commonly lit, and especially at Sol’s festivals, as with us at Beltine, Halloween, &c. Col. Forbes Leslie describes there fêtes as kept up so late as 1865. “In the island of South Uist,” he says, “around certain large kairns, it was customary, in 1865, for the inhabitants to make a religious progress on Sundays and other holidays. These processions always circled round the kairn three times, according to the direction of the Sun’s apparent course; and here poor lunatics were made to walk round three times sunwise, and were then ducked in an adjoining pool to restore their bewildered senses.”² We have all seen prominent or peaked hills surmounted

¹ [Gods, *another* solar-phallic hippopotamus . . . they get everywhere. — T.S.] ² *Early Races*, I. 324, 325.

with a karn of stones in which was a pole or stone shaft precisely similar to that raised in the land of Gilead as “the Heap of Witness;” and we observe these on the smoothest mountain tops, where not a loose stone can be seen. I remember many such karns in India, Barma, and Syria; one on Tinto top, in Lanarkshire, had a strange fascination for me in early boyhood, intensely exciting my curiosity as to its “why” and “wherefrom” on this great stone-less mountain.

EARTHFAST STONES.—These often constitute places of “*Prophecy*,” and are used for various religious rites, as the *Tānna-veris* or place of worship in Aberdeenshire. They are occasionally surrounded by circles of stones. It is not to be doubted, from our knowledge of the use of these for sacrificial purposes, especially amongst Eastern aboriginal races, that they were so used in Europe; the more so when we do not find any permanent “Druidical” altars of sacrifice, beyond the Dolmen or Kistvaen. The Shepherd King, Saul, was in this plight, and therefore used for sacrifice, say Bible commentators, a great stone, which he made the people roll towards him.¹

Those of my readers who have travelled amidst rude aboriginal tribes, will remember that all the principal matters of the village take place upon the neighbouring *Earthfast stone*, that is, on any rock near at hand which is tolerably level, and especially if occurring at or about the level of the ground and on a mound overlooking the village and field. Here the village bonfire on holy days will be lighted, the sacrificial goat be offered, the village weddings celebrated, the village grain collected, trodden and meted out and in the rocky hollows of this famous trysting-place sacred alike to parents, lovers, priests, and spirits—will the daily food of all the different families be pounded. Many joyous scenes can I remember on these “*Earthfast rocks*,” in wild and out-of-the-way villages, and at many a picturesque wedding have I sat on such spot-watching the merry young dancers. Under the neighbouring *Neem* or *Ficus Religiosa* was the little altar with the “Lares and Penates,” and all their little concomitants of flowers, fire, holy-water, &c., and under the adjoining weird frowning cliff, the Warlock, Demon or Azazil, the “good man of the croft,” whom it is not wise to call bad. Here too was the “stranger’s shed” where the wearied one was welcomed with food and water, and not less so, such as she who in sore travail sought a haven at “Beth-lehem of Judea.” In every sense there was here a Divinity—the *Tsur* or Rock-God,² as well as a *Beth-lechem* or “house of bread,” for no cake was eaten which did not come from it; all grain must be here garnered, or trodden out and ground into flour, as well as blessed and prayed over at this rural altar. Can it be wondered that the spot was sacred to the “*Lord of Lechem*,” and to the “*Lady*,” or “*Bread-distributing Mother*”—“*Kubeli* of the cup?”—whose were the rocky basins where the little ones received their daily portion. On gala days I have seen these rocky cups encircled with flowers and gay with tinsel, and carefully guarded from defilement, especially from my own profane shadow. Natural mills and rock basins are not however always to be had, and in times gave place to the constructed mill, in which again the godly forms appeared; see figures on pages 302 and 303, Vol. I.

¹ 1 Sam. xiv. 33-35.

² For the *Tsur*-god, cf. Deut. xxxii. 4, 15, 18, 30, 31, 37, etc.

KLACHAN.—As I have elsewhere stated, this Gaelic word signifies a church, from *clach*, a stone; it also means a sacred place of meeting, and when villages and churchyards came to be built around the sacred centre stone or tower, they too in time came to be called “clachans.” The Irish expression for going to church also signifies “going to the stone,” and the country folk in northern Scotland still use “clachan” for “the house of God,”¹ just as Jews or Syrians might use the words Beth-el and Beth-lehem for the house of their El or “Tsur” and the Bread-God.² My readers may have noticed here and elsewhere some repetition, and it is well therefore I should explain that owing to the expansion of the design of this work, and to its becoming in all likelihood one of reference, I have endeavoured to present each subject when touched upon in as complete a form as possible without wearisomeness.

MOT, MOAT, MHOID, MOD-AID-AN, &c.—These are all terms which have been occasionally given by Kelts to hills, or places where a judge, court, or council have presided, and seem all reducible to a radical, signifying the place where the *Mard*, *Mot*, or patriarchal *Man* presides, for on all these Mot-mounds are found columns or sacred stones, the representatives of man.³ *Mut* or *Murt* still signifies in India, a human image, symbol, or *Nishān*, and in Mahamad’s day a very sacred monolith or Lingam, which overlooked the valley of Meka, was replaced by the figure of a man. The green mound called Moothill, near the church at Skone, was the old pillar-hill, and in time became a *Tom-a-Mhoid*, or “Court Hill.” At Auchterless, near Rathen Church, there is a moat hill with two columnar stone circles and a holy well, while near the church at Cruden (said to be built wholly out of “one stone, on which hallow fires were formerly lighted”) was another moat-hill. As a *dun* or *Omphe* stands for a hill or stone (*Doondi-Yoni*), we can see how the term *Mod-a-dun* was given to the place where the mot-stone stood, and how as language changed, this term became *Maidan*; as instances of this there is the Maidan, or as now called, the Maiden stone of Pittodrie, covered with hieroglyphics, and a similar one in the harbour of St. Andrew’s in Fife. Even if we take the Gaelic words *Mor*, *Mo*, or *Moid*, for “large” (*moid* is an adjective as well as a substantive), still I think, from various analogies in the East, we may consider *Mot* to be a sacred hill of the stone, or man, indeed *Modh* is “Man” in Gaelic, and *Moth* is the male emblem.⁴ I shall now state as tersely as possible the facts which antiquaries seem pretty well to have established. in regard to Kelts and their remains, with a view to making these matters clear to the most cursory reader:—

1. Druid circles were not places of sepulture, but of worship and sacrifice.
2. They may have been placed for the worship of Fetishes, and all the fertile energies, represented by Baal, Toth, or Asher, the pillar God, and Ceres or Sidi, the Grove or Ashera; also for paying adoration to the manes of ancestors; and lastly, for a tolerably pure solo-pythic Faith.

¹ *Early Races*, I., 220, 221. *Clachan Michel* is “Michael’s Church.” *Clachan Muri* is “Mary’s.”

² Cf. Dr. Oort’s *Worship of Baalim*, annotated by Bishop Colenso, pp. 86, 87.

³ *Early Races*, Vol. II., pp. 355-358, cf. *ante.*, p. 256.

⁴ *Jour. Anthro. Inst.* Aug. 1877, p. 68.

3. They were the *Clachans* or sacred circles where the earliest races of the land met and chanted their circle, cyclic, or Kuklik hymns, and where in later days Christian worshipped, and performed other holy acts.

4. Closely adjoining these *Klachans*, the Christian priests erected their kirks, and, freely or under pressure permitted the ancient rites and sacrifices even on "church-going" days, only assuring the half-converted Kelts that the victims, as kine, &c., were merely to be considered as food for which thanks were due to Jehovah and his Son.

5. The sacrifice of cattle was common all over our islands until 1000 years A.C., and in many places, as for instance Innis-Mura, was continued up to the 17th century, and believed to be acceptable to the Deity, but after that period, the act must be dissevered from Christianity, and although cattle here and there continued to be sacrificed, even up to the 19th century, yet the offerings were somewhat clandestine, and only to the old Keltik or local god, and for heathen purposes.

6. It is an undeniable fact that stone circles in great numbers, and over the whole world, not excepting all Polynesia and the Americas, were in former ages commonly erected as places of worship, and sacrifice, and that over many parts of the world people still erect them.

7. The principal monolith, or centre stone in most circles, is so placed therein, that the rising sun may illumine it at favourite seasons of the year, but instead of one central stone, there is often found one large with two small side stones, and all placed towards the west side of the centre as at Stonehenge.

8. Where inner circles exist, they are generally composed of smaller stones than the outer, and the circles are concentric, but the oval is the commonest figure.

9. Circles have usually one or more avenues, marked out by monoliths; Avebury has two circles and two avenues; Stonehenge one, with a monolith at the entrance.

10. In the neighbourhood of the circles are mounds, barrows, or karns (sometimes also encircled by standing stones), which may have been places of sepulture, or for sepulchral deposits. These were probably places for "visitation" by the worshippers and pilgrims, as we still find this customary in the East.

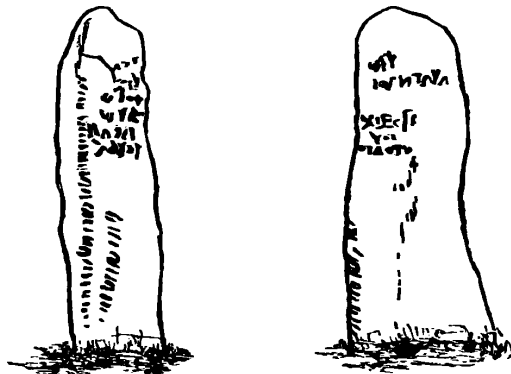


Fig. 251.—TWO VIEWS OF THE NEWTON STONE,
ABERDEENSHIRE.

11. Large monoliths, more or less independent of the circles, and symbolic of a religious idea, are to be found over all our islands and indeed the world, and tell us of a universal homogeneity of faith independent of race.

12. Some of these Lingams have what is called the Ogham or Ogmik character scratched upon them, as on the sides of this "Newton Stone." Fig. 251, by a primitive, but probably more advanced race than the original erectors, see Vol. I. p. 387.

Five such stones have been found in Shetland and Orkney, and as many on the mainland of Scotland. The lettered character is doubtless by a much later people.

13. A race or races followed, who sculptured strangely and profusely both on menhirs and earth-fast rocks, such figures as circles, crescents, cavities, cups, &c., see Nos. i., vi., viii., ix., and xiii., of Fig. 252. These hieroglyphics are considered symbols of religious ideas, connected with the worship of the Serpent, Toth or Hermes, Ceres, Kub-ele, and other favourite gods and goddesses of Kelts and pre-Keltik peoples.

14. A third race—generally called non-Aryan Picts, and also from Asia—added to the cup-hieroglyphics further religious symbols, evidently Solar and Lunar, but confined these to menhirs, not adding to the marks on “earth-rocks,” which had found such favour with the previous race.

15. The Pictish additions commonly give representations of the mirror and comb-symbols of Astarte or Ishtar,¹ the double disk, horse-shoe, arch, crescent, altar, serpent, elephant and bird, with a so-called “sceptre,” peculiar to each, as Nos. III., V., VII., XI., and XII. of this engraving.

16. The later as well as the earlier race and faiths of these islands are acknowledged to have come from Asia. The emigrants gathered very varied religious ideas and symbols as they slowly traversed the lands, or

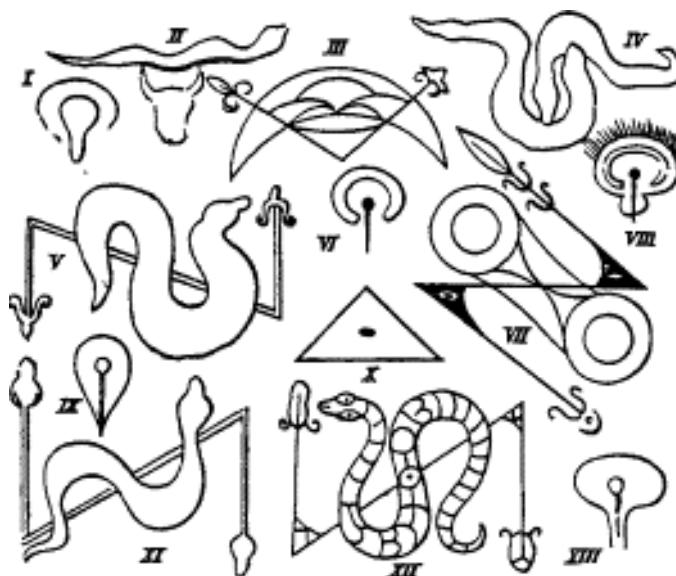


Fig. 252.—KELTIK HIEROGLYPHICS, AND LINGAM AND YONI EMBLEMS.

dwelt for a time among the homes of many diverse races, and these ideas they welded into a kind of homogeneity, with their own, bearing them along westward.

Before proceeding to illustrate and elucidate these statements—the generally acknowledged results of scientific investigation, let us mention and bear in mind certain remarks—“articulate propositions” he calls them, which were ably stated before the Royal Society of Edinburgh in the Session of 1869-70, by its learned antiquary, J. Stuart Blackie, Professor of Greek in that University.² He begins by paying a just tribute to the labours and admirable discerning powers of Jacob Bryant, and protests against the “ingenious aberrations” of certain modern writers on mythology, who see the Sun, dawn, twilight, and such-like, in every god and goddess; and as he puts it, “find the germ of the Pelasgic shepherd God (Hermes and his familiar phallic symbol³) in the breeze of the early dawn, which ushers in the march of the busy day.” The Professor states it as a “fact, that some of our most recent writers on this subject have not advanced a single step in respect of scientific method beyond Jacob

¹ Clem. of Alexandria calls Venus’ symbol of the comb, “the euphemism for woman’s part, *Mōrion gunaikeion*.”

² *Trans. R. Soc. Edin.*, xxvi. 1.

³ This “sign”—*Mod* or *Muri*, of Hermes or Mercury, is described by Herodotus at II., 51.

Bryant, unquestionably the most learned and original speculator on mythology of the last century." He "saw clearly nearly a hundred years ago," that the most important aid to the interpretation of myths will usually be supplied by analysing all the names connected therewith; and it was this belief—impressed upon my mind many years ago, which has, I fear, made parts of this work very tedious to the general reader.

Bryant is also quoted by Blackie with approval as establishing the fact, that "the whole theology of Greece was derived from the East."¹ He condemns "the prosaic system of Euhemerus" of 300 B.C., because that Greek tried "to prove that all the Greek Gods, not excepting Jove, had been originally dead men deified;" the chief error here being, that he thus declared religious worship to have no other origin; the "opposite theory" of this—"much in fashion with the Germans," viz., tht "the Gods were merely elevated men," the Greek professor thinks equally untenable. He justly emphasizes the truth that "the most reliable witnesses" in ancient mythologies and faiths, are not poets like "Homer, who in the exercise of their art often took large liberties with sacred tradition, but rather such writers as Pausanias, who record the old temple lore in its fixed local forms." Hartung² is held to have "done important service to comparative mythology, by drawing attention emphatically to the difference between sacred legends as believed by the people, and religious myths freely handled by the poets." Now to my mind the idea of the Myth, and not its after-garniture, nor the narrative connected with it, is the real fact to get at; for embellishments—the gloss of fertile imaginations, and especially the spiritualising processes which we see the priests around us constantly and most unwarrantably adopting—cloud or efface the original real germ, which every searcher after the Roots of Faiths must sternly address himself to discover; and this says Professor Blackie—

"can only be done by collecting all the facts relating to it, working them up into a complete, and if possible consistent picture, and not till then attempting an explanation." Yet he adds—"the mere collection of facts will never help a prosaic or irreverent man to the interpretation of what is essentially poetic and devout. A book supplies what must be read; but the eye that reads it can only see what by natural faculty and training it is fitted to see. As the loving and reverential contemplation of nature was the original source of the polytheistic myths, so the key to them all, will often be recovered by a kindred mind acting under influences similar to those which impressed the original framers of the myth: and if this may be done with a considerable amount of success by a poetical mind acted on by nature in any country, much more will success be achieved by such a mind in the country where the myths were originally formed."

Now the searcher after a *Myth-idea* must traverse regions pre-literary; a regular written literature obscures, nay usually conceals the original idea, and frequently veils all the symbolism, as coarse or unfitted for an intenser and more defining light. The naked Linga or Eduth must be encased in an ark, and this in a tabernacle or dark cell of a temple, and be only shown to the public, by a dim or distant light, so that the imagination may have full room to play amid the memories of the past, and sonic effects of the present. None know better than archpriests that the multitude do not require a real man, nor God, nor authenticated history in order to frame their faith; a

¹ Bryant, *A New System, or an Analysis of Ancient Mythology*, I., 184. ² *Greek Myths*, I. 184.

legendary nucleus will, says Blackie, be a sufficiently convenient vehicle for embodying all floating mythological notions. Nevertheless, we must not assume when we reach the idea of the myth, that it contains no historical elements of its own, nor that because the Lingam-god existed, as I elsewhere show, as well among ancient Magians as modern Fijians,¹ and similar ideas over all the isles of Eastern Asia—the cradle lands of Papuans, Mahories, Samoans, and Tahitians, and in the two Americas,—that one or other of these originated the faith, and taught the others. Man is sufficiently akin to man everywhere, so that, given like desires and passions, the same fertilising orb, with his varying seasons of fertility and sterility, and his uniform or analogous modes of manifestation, we are justified in expecting to find the same results, the same prayers and petitions, sacrifices and offering, varied only according to the state of intelligence of the offerers and sacrificers. Let us here however proceed to the illustration of the propositions we laid down in regard to Kelts.

In a Scotch Presbytery record of the fourteenth century, among other abominations denounced are “the sacrifice of beasts, adoration of wells, other superstitions, monuments and stones.” Thus the people clearly held such a faith as Ezekiel and other Jewish writers denounced as common among their tribes;² like these too the Kelts considered the ground around which the emblems of deity stood, and where they met to worship, very hallowed soil, more especially where defined by megalithic columns. The emblem was superseded in time by its Ark-box, and that by the temple, upon the Zion, or “mount of the Lord.” It has taken much time and labour on the part of men of great learning and research, and much travel by themselves or others, to provide these conclusions; for step by step could only be won after severe resistance, owing to religious prejudices and a fear lest the recognition of other and far more ancient religious rites and ceremonies than the existing, might show faith to be but a growth, and not a thing *sui generis*—alone and apart, the first, the only and the last “Revelation of God to Man.” Progress in such archeology as we are considering has thus been very slow, but perhaps all the more sure, though unsatisfactory to the bold pioneers who ventured out of the beaten tracks, and dared to avow their convictions, and call things by their real names. Such writers as Bryant, Higgins, Vallencey and Moore of the past, and Inman, Keane and many more of these times, have been slighted or sneered at by a large class of writers, principally untravelled and much trammelled individuals, who cannot persuade themselves to acknowledge the reality of views which they dislike and do not acquiesce in; yet truth must in the long run prevail, and in spite of errors, and often indefensible etymologies on the part of the unorthodox, many and great facts have brought about strong and true convictions, that the men named are right in the main, and that the one great primeval faith of man which has led to all others, was in rude and bestial days, but the worship of Fertility.

¹ Cf. Figs. 222, 223, pp. 139, 140, *ante*.

² Ezek. viii. 2, 7, 10-14. We see by the early chapters that the God of this writer is a Fire-

deity, hence he denounces the worship of a chamber or cell with a hole in the wall, and “all the idols of the house of Israel pourtrayed upon the wall.”

It is but as yesterday even in our own history, that holy fires gleamed, if not from Irish towers, at least from Irish Mount Zions, or hills dedicated to the great Zeus, and that Kelts leaped or ran through fires, or pushed themselves through clefts and holes, as pious or purificatory rites, similar to those still in vogue over all Asia; nay, do not Turks and Greeks—men and maidens, even now slide down that rock of the Areopagus, because it is supposed to possess fertilising powers? Passing through the cleft of a tree, or a circle formed by boughs of particular trees or shrubs or a circle of bread, cake, or a cheese (witness the so-called “Oxford groaning cheese”) which was possible in the case of babes, was always most desirable, both for good health (“Salvation”) and fertility. Many gravely argued that this was more efficacious than a stone cleft, be it the *Kerles-cant* of Bretony (Pl. XII. 7), the *Rollrich* of Oxfordshire¹ (Pl. VII. 8), or the *Craig-Madi* in Stirlingshire—a once favourite resort of new married couples, simply because it was clearly once a Maha-Deva, rising erect out of a swampy basin over an Ionish-looking cleft. My small drawing (Pl. X. 11) does not show this so clearly as do the plates of Colonel F. Leslie² and others.

Among circles constructed by boughs and creepers, none were supposed to impart such invigorating and fertilising powers as those formed by woodbine, but most rustics preferred the natural clefts of their own locality, rarely making pilgrimages to any others, unless rumours of some wonderful miracles reached them, and this is still the rule in the East. Cornish people preferred passing through Cornish stones, and far northern Kelts swore by the efficiency of “great Odin’s stone,” near the Stennis circle of Orkney, see Fig. 59, page 156, Vol. I. None durst break a vow made here, nor dare a Campbell slight one taken by the trysting-place—that quaint hole in the rude column—near the old Church of St Coustan, Campbeltown; whatever lover slighted his troth plighted here, might be destroyed by any avenging hand. Akin to the St. Coustan stone, was that mysterious one which lay on the banks of the Tweed at Coldstream bridge—the “Greystone stone,”³ in “the Greystone field,” “which could marry a couple faster (that is stronger) than any parson.”

Only in the last century did the Presbytery of Dingwall become suddenly indignant that their people should still sacrifice bulls, circumambulate old shrines, &c.; nay, that they should even consult “the holed-stone of Applecross” regarding not only their journeyings through this life, but after death; and even thrust their heads into its hole to be cured of disease, as well as of ignorance; and no wonder, for it seemed to prove that in spite of twelve centuries of Christian teaching, their flocks still placed much reliance on bulls and stones. In Betz of Bretony the same confidence was exhibited in a tumulus, though Christianity had built a chapel over it, and called it St. Cedo. The religious Bretons had found a hole in this building, and to this they went, to listen to the oracular responses of their old God, nay, more regularly and often than to those which issued from St Cedo’s pulpit. All Christians visiting the

¹ [Now *Rollright*, on the Oxfordshire-Warwickshire border. — T.S.] ² *Early Races*, Pl. XI., Vol. II.

³ Repetitions in such matters are common, as *El-Eloh*, *Yahveh-Eloh*, and perhaps, *Tadmor*, &c.

“Holy Sepulchre” of Jerusalem, found an opportunity of indulging their old race-predilections, for here a narrow space existed—no doubt intentionally, between the pillar and the altar, or the Lingam and its ark—at once appropriate and highly characteristic. At this crevice men and women used to strip themselves and lie down, and make friends drag them through the regenerating aperture. So too Irish men and women did and probably still do, in the case of St. Declare’s stone at Ardmore, Co. Waterford, where in 1826, crowds of pious Christians used to push or pull themselves through this Ionic cleft. “Threading the needle” is still practised in Ripon cathedral.¹

As Fire was divine when lighted by friction, so every Phallic or Ionic stone was holy *per se*, and that these are so still in India. I have often experienced when trying, for engineering purposes, to remove even the most neglected; this in districts where education had considerably prevailed, otherwise, the very attempt was fraught with danger. The surroundings and fame of a sacred rock, stone or symbol, as that on or near to which kings were crowned, as the stone of Skone, now of Westminster, the supposed stone of Jacob, of Jupiter Olympos, of that of Mount Moriah, the symbolic shape—as ark-like, obeliskal, spiral, &c.—all or any, might add to its importance, yet nought detracted from the object’s sanctity; it might be rude and shapeless—wood or stone, like the sacred symbol of the Paphian Venus at Emisa,—nay, it might even be a mere fragment like the black stone of Meka, yet with the pious it was equally sacred; a strange objective fiction akin to some subjective and spiritual fictions of these days, as that “the more unreasonable or incomprehensible any doctrine or scriptural statement is, so much the more should it be believed in as a test of faith.”

In Scotland, to hang up a stone over cattle in their stalls was a sure preventative of all mischief; so we see eggs, caskets, &c., hung over tombs, and even beds; but none, said Christianity, should resist “natural consequences,” so in the last days of our 16th century one poor lady of rank not only lost all her lands and wealth, but was actually burnt to death for using potent stone-charms. It appears that she put a *horrid stone*” or stone with a hole in it, under her pillow to procure relief from natural pains, and that James I., hearing of it, “permitted her to be burnt,” instead of strangled, as her sins merited. So merciful have religions been to us!²

Other countries paid quite as much attention to these subjects as Northern Europe; I have myself been urged to try the salutary effect of passing through rocky apertures, in Europe as well as Asia. Failing trees and stones, we read of other methods of “regenerating lost souls;” thus Athens, says Potter “received again to her arms an expatriated child, by passing it through the lap of a woman’s gown, so that he or she might seem to be born again!” Any form of the *Vesica piscis*, writes Moore, is nature’s matrix. “With Platonists, Vulcanists, or Sivaites it is creation, it is heat, it is renovation, it is fire, it is regeneration, it is all in all. What fire was to the Vishnooites, water was to the votaries of Neptune, to whom the sea

¹ The Cathedral is built over the Cell or Chapel of the old races, and here is a Yoni hole where hundreds in a day are sometimes pulled through.

² *Early Races*, II. 300.

was but the hollow of the hand—the great Argha of nature, or matrix, of production and reproduction.”¹ Rudeness or ungainliness had here no depreciatory effect. Among things which should be shapely and beautiful, but are rude, formless and ugly yet deeply venerated, was the Kubele of Pessinus—a mere lump of stone, very similar to the Paphian Aphrodite; so the Sun, though worshipped as the source of all fertility, was commonly shown as only a rudely formed circle on a block of stone, or as “a Sun-stone,” on a galgal or in a Druid Circle of Lingams—those Beth-El’s of Phenicians and all the early tribes of Western Asia.² As standing on a mound of fertile land, or overlooking the most productive parts of Mother *Terra*, the holy *Klach*, Eben-azar, or “Sun-stone,” was held in truth and verity, and not only in pious fancy, a “Heale” and Saviour of mankind; for thousands could and did relate innumerable cases in which the atones had directly healed or had granted fertility, not only to men and women, but to their flocks; and what but want of belief prevents such places being crowded still? Would Jacob have accepted his Gods, either Elohim or Jehovah, if he had not been promised “seed as the dust of the earth,” and prosperity in land, and flocks, and herds? And if not, then there would have been no Elohim, and no *Old Test.* history, because no children of El or Is-Ra-El. Yet we should doubtless have had other *Al-e-im*, for when we crave, either for Gods, or miracles, they appear, and none so common or so much craved for, as those yielding us substantial mundane blessings. Jacob’s chosen Deity is still the universal Lord of all nations, and nations are but a concretion of individuals, and neither young nor old have ever refused to vow with that patriarch in his youthful days; “If thou God will be with me,” and give me all I ask—all substantial blessings in lands, gold, flocks and herds, but above all, make me the father of many peoples, “then shall the Jahveh be my Aleim.”³

GRUAGACH, signifying literally “the fair haired,” was, writes Col. F. Leslie, a large rude stone, on which “libations of milk were poured,”⁴ and which a clergyman of the Western Isles said, “got the credit of being the father of a child towards the close of last century; this Gruach,” continues the reverend gentleman, “was the Sun,” as indeed this name signifies in Gaelic, though now commonly pronounced *Grian*—Irish, *Grien* or *Krien*. It is thought that from the Keltic term *Grunoëus* (Apollo), comes our English name Guern-sey—an islet lying off that Karnak coast, so sacred to Maha-Kāl, or “St Michel,” and all Solo-phallic lore; Karnak of the Nile, had also an island holy to Hermes and all phallic gods. Near to our isle of *Gryn* or Guern, was also a St. (A) pol (o), St. Eloï (Elias or Helios) and Tot. *Grein-ham* and *Karig-Kroith* both signify a *Beth-El* or a *Kist-vaen*, and that of Cloyne (Ireland) is called the *Karig-Kroith*, so that the *Karis* or *Kar-On*—Sun-God of Memphis, where once the same Pheni thronged, and the mythical boatman plied his corpse-

¹ *Oriental Frags.*, p. 510.

² Cf. Kenrick’s *Phen.*, pp. 304, 334.

³ Gen. xxviii., correctly translated.

⁴ *Early Races*, I. 121, cf. Grunium, Asia Minor.

laden craft,—may come from the same source. Kar-On is equivalent to *K-Am* or *Ak-Am*, *Ka* and *Ar*, “the sun or place of heat”—the male Kiun (*Chiun*) or Am-On, whom the *Pheni*, says Strabo, called Ba-al or *Balitho*, and which the orthodox Mr. Kenrick allows was “probably the Eternal Lord” of the pious Job, and therefore of all Jews and Phenicians.¹ I have already dwelt much upon *Ak*, *Ar*, *As*, etc., see the numerous references under these in Indexes, and called attention to their congeners, as the *adh*, *Agh* or *Ach* of Cuthites and Irish—which came to be the Sun, and to that of Hindoos, which is Fire. In English Gipsy language, the Sun is *Kem* (*Ka-Am*), which Persian gipsys make *Gam*, applying *Kam* only to Love, Heat, or Lust.

The temple Kar-is or Kar-On in Egypt, had on it a representation of the Chi-un, or unfringed phallic “Eye”²—the “mark” of the ever-virgin *Koonti*, or Sri Parvati, which we see adorning the foreheads of nearly every deity in Moore’s *Pantheon*; so also many Aithiopian, and most Kuklopian and Egyptian structures prominently displayed this on their doors, walls, peristyles, etc., and later, even Asiatic Boodhists on rearing similar and highly phallic structures, as those on next page, sculptured upon them this Eye symbol; compare Figs. 24, 162, 224, &c. The very term *K’Ar-is*, signifies a Prutaneion, or sacred place of fire, and therefore corresponds to the Hindoo feminine idea of the *Agni Mandalam*;³ so that a Karis is a place where Karians or Ionians (Vishnooites), as well as Jovites or Sivaites could worship. *Ghar*, says Max Müller, is the equivalent of *Kar* in Sanskrit, “which soon sinks down to Har,” the name applied to both Vishnoo and Siva, and signifying to “glitter, to be bright, to be happy, to burn, to be eager,”⁴ all terms applied to such gods and Jahveh, “the jealous,” or rather “burning and eager” One; so *Hara* or *Hora* is Siva in his fertilizing capacity, and *Hari* is Vishnoo, the Ionik form of the Solar deity. *Kar* is seen in the Greek *Kairo*, I rejoice, and Gothic *geiro*, desire, yearning; in Sanskrit, *Haryati*, signifies “to desire.” The Bacchus or Iakos meaning is seen in *Gar* (Sanskrit), “to shout, to roar as a bull, to praise,” for he was a seductive and eloquent god like Hermes.

The Karig-kroith, Gruagach, or Karan-idea, then, is found in all lands. It is recognised by both the right and left hand sects of Hindooism; it is seen in the *Rud* stone, No. III. of this Fig. 253, erected by Yorkshiresmen;⁵ in the Arabi-Petra eaves and columns, No. IV.; in the Omphi or Boodhist Topes, with phalli on summit, Nos. VI., X., and XV., and in the Sri-Linga-like objects, XII. to XVI., where in one case we have the prepucial line marked by entwined serpents, notifying love and passion, Siva and Sivi, and in the other, “the Yoni, Eyes” of eternity or “eternal life.”

This Fig. 253, was more especially prepared to illustrate the advance of faiths architecturally; to show how Phallism, as the oldest and most universal, was also the most persistent of all religions and carried its leading ideas and features on through

¹ Kenrick’s *Phen.*, p. 300. On = An.

² Holwell, *Myth. Dict.*, pp. 103, 104.

³ Cf. Index, Vol. I., also under *K* and *Kar*.

⁴ *Science of Lang.*, ed. 1864, p. 208. G = K; Keltik C and S is servile in Eastern tongues.

⁵ Seen better in Plate IX. 13.

the very lowest, till they were outwardly at least the moot prominent also in the highest and last of faiths. The faith veiled from time to time, albeit reluctantly, the

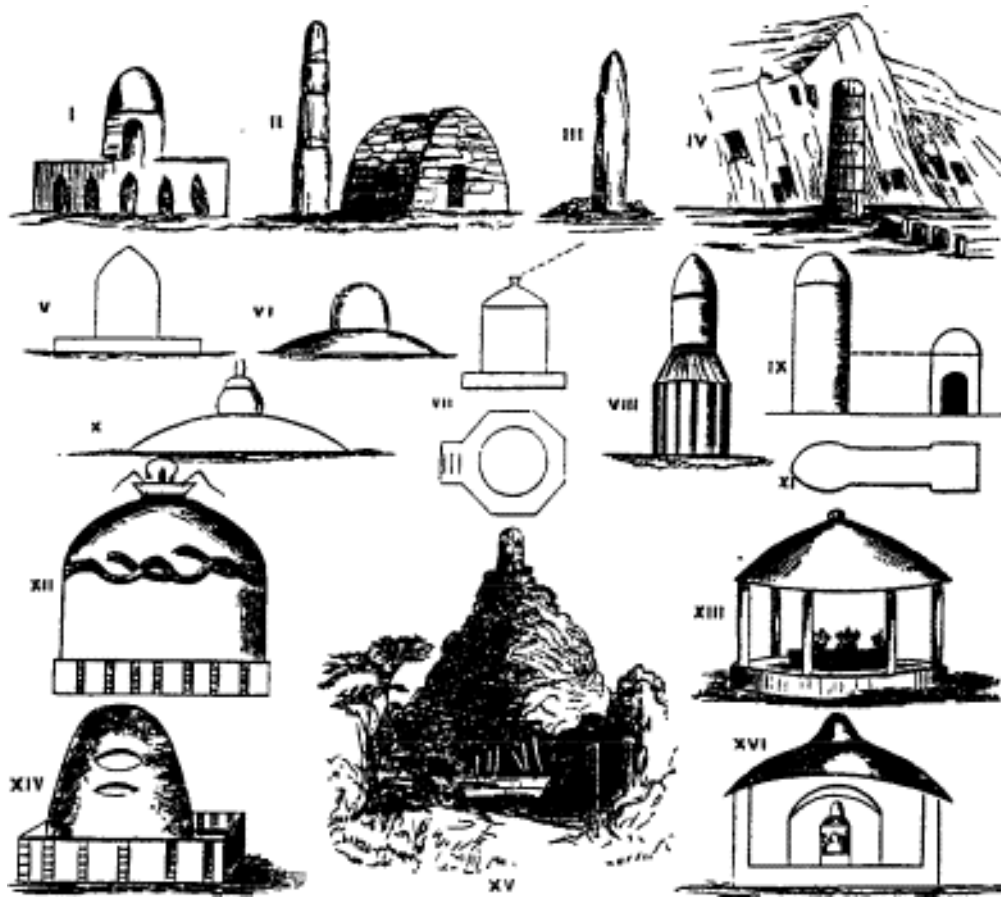


Fig. 253.—ADVANCES IN ARCHITECTURE:
Showing the Pallid-Ideas from the rudest times to the Boodhist era and early stages of Christian art.

actual natural forms of organs, or hid them in wondrous euphemisms to suit the advancing refinement and culture of the age and place; but it never dropped them, always tenaciously clinging to and seizing, as time and place permitted, every opportunity of unveiling or diversifying them, and of widening the old phylacteries. The Petros of the Petrian troglodytes (No. IV.) is similar to that of many others, see Figs. noted below,¹ and stands well out on their Shinar as did that before Babylon, which it perhaps preceded. It would seem to have been a natural phallos, like the adjoining “Rude stone” (iii.) which Yorkshire men once similarly honoured, but had fallen and broken like that seen at its foot. Standing there in front of the houses of the tribes—their mountain Omphē—it represented to them collectively, what the Lares and Penates did in their family worship. The “Oratory of Gallerus” in county Kerry, No. II., is simply an artificial cave dwelling, and I place beside it, to complete the likeness with No. I., a menhir such as the Petreans had, and which I doubt not existed not far off, for Mr. Marcus Kean is clear as to the Kuthite origin of this “Lik-Melchedor, or Church of Golden Molach.”²

¹ Cf. Vol. I., p. 496. Figs. 58, 173. II. 207, 210.

² *Towers and Tem. of Ire.*, pp. 277, 418, 419.

It had a representation of Mother Ceres close by, in the shape of “a Rock basin, in which the Finian Cow deposited her milk in sufficient quantity” to suckle all the Phenian race. In the far east the sacred fetishes seem to have been first hid away in such rude omphi, or womb-like tumuli as that of the Tope of Bimera, No. VI., or those of Java and Ceylon, of which No. X. is a fair specimen; and to this general type, Boodhist ecclesiastical art adhered to in its latest days in India, Ceylon, and parts of Barma, as witness those beautiful shrines which Ceylonese artists are never weary of depicting, and of which the outline of No. XV. is a well known and typical sample. Siva here too still asserts his reign, and Adāma’s high conical peak, or as the Mahomedan would name it, the Tukt-oo-Salēm or “Throne (metaphorically, “King”) of life or Salvation,” is still the dominant point and idea—lost though the latter be to the modern worshipper. We see the same Adām or Lingam peak on the Birs-Nimrud of Babylon, vide p. 153, Vol. I. of *Hist. of Architecture*, by Mr. Fergusson—an author guileless of phallic lore.

The second ecclesiastical advance was to raise Siva on an *Asana* or throne, such as we see in the outline of the Saltanpore Tope of Oud (No. V.), and which is precisely similar to the base of the Innis Mura Lingam of Ireland,¹ and to that of most rural Indian Sivaik shrines. Nos. XII. and XIV. are architectural advances on these, for besides the *Asana*, there is what the Hindoo calls a *Chavaranga* round the base, that is a sunken altar—the Yoni of Maha Deva, on which offerings to him are deposited. The enclosure in these Boodhist shrines however, clearly mark another development of worship—that of circumambulation, the place provided for which in Hindoo temples is known as the *Pradakshina*. Kaldians and Phenicians, Skyths (Kooths), Kelts, and Greeks, circumambulated their deities or holy places, just as Samuel of Rama’s city in Syria did, and as Syrians and Arabs still, with reverent and measured tread, move interminably around that oval path which encircles the Mekan and other such arks and shrines. Greeks used on such occasions to chant their Kuklik or Circle hymns, as do Moslems their Koran, and as Samuel did his psalms or prayers—perchance for vengeance against poor Agag; for we must not imagine, as our version implies, that the cruel judge went to such places as Beth-El and Gilgal only to *judge* Israel. The writer in saying that he “circuited from year to year in Bethel, Gilgal,” etc., and raised an altar at *Rāma*,² believed that the oriental reader would rightly understand that when a high priest of *Ra-El* goes to a *Beth-El* or Gilgal, to circuit or circumambulate, the religious rite is understood, whatever else may be implied, and especially so in the case of a solarist or Yahvehist of the city of Ram—the Sun God. Gilgal, too, was a mount with Ra-El’s twelve signs or *Nishāns*, all duly set up after a solemn selection from the bed of the adjoining sacred river; nay, more, it was the “heap of foreskins”—that celebrated spot where the very solemn Phallic sacrifice of the circumcision of a million of males had taken place, and where many celebrated images were kept.³ On all these accounts, it became the Eastern

¹ Fig. 183, p. 485, Vol. I.

² I Sam. vii. 16, 17. Gal = Rock in Gaelic; Heb. *Tsur* or God.

³ Judg. iii. 29, for “quarries” read “mystic stones” or “graven images,” as in Deut. vii. 25; Jer. viii. 19; li. 52.

head-quarters or centre of the faith, from the time of Joshua to that of Saul, and for several centuries after. The very word Levi, signifies “the Circling Ones.”

The circumbulation of circles and the chaunting of Cyclic or Kuklik hymns were far older customs than Greeks can tell us of. Proklus states that “the Epic Cycle is deduced from a mixture of heaven and earth, from which came three hundred handed spms, and three Kuklops,” pointing to this old outward rite of an ancient race, as having been perhaps, the reason why they were so called; just as those tribes who were seen adoring the sun—*Shams* or *Shem* were named Shemites. The stone circle was first called by Greeks *Kir-kir* or *Kel-kel* (hence, say some, “the Kelti,”), and latterly *Kuklos*, and all great poets and leaders of the Circle rites were termed the *Kukliks*, amongst whom Hesiod and Homer were perhaps the last to take rank; the earliest “Cyclic poets” are said to have written of “themes bound by the magic circle of primeval mythology,” from which, when the Homeric scholiasts quoted, “they simply said *ἐν κυκλοι λεγει*, ‘as it is written in the Circle,’ equivalent to the Biblical saying, “as it is written in the prophets.’”¹ Thus in later days the Athenian would clench an argument or lay down a rule upon some principle or saying enunciated in his *Akademeia*; which by the way was a grove like that in which earlier seers had taught, and had given forth their oracles as those of heaven; and so with Kelts, for as Dr. Garden says, all Druid Circles or “groves” were surrounded by sacred trees, called *Koits* or *Coets*. Arktinos one of the early *Kuklik* poets wrote a kind of *Iliad* of “The Aithiopsis,” those originators of *Kuklik* rites.

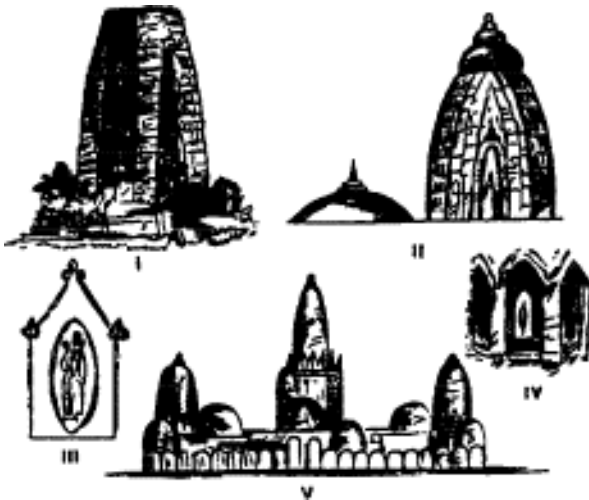


Fig. 254.—A BOODHIST (I.), SIVAITE (II.), AND JAIN TEMPLE (V.) WITH THE SACRED CELLS OR RECESSED OBJECTS COMMON TO CHRISTIANITY.

I must ask attention here to three more types of very emblematic temples (Fig. 254), sketched on the spot by myself; one in Upper Barma, one in Benares, and one in Rajpootana, all very widely apart, not only geographically, but in faith, yet in entire accord architecturally. The idea, of No. I., though lost now in the *faith* of the Boodhist and possibly in that of the Jain (No. V.), is still rampant and represented in the Sivaite shrine, No. ii., which is given as a typical form of the *Vimānas* or higher portions of all Sivo-Hindoo temples in Upper India, Bengal, and Orisa. It is in

two parts of which I show only the upper portions, and consists of a large *goombus* or ovate chamber—the cell of Life, or the Life-God, and clearly the scrotum, Galeed, Hermes, or Heap, which from Jacob² downwards phallic worshippers have always

¹ Leslie's *Origin of Man*, p. 216. *Sic.*

² Our translation, as well of Rabi Cohen's, of Gen. xxxi. 48, tries to veil the Pillar-God, merely

saying, “This heap is a witness,” but the Septuagint says, “Behold the pillar and the heap.” Cf. figs. 31, p. 91; 47, p. 139, & Temple 93, p. 218. I.

erected at the foot of, or around their pillar-God. No. I. was sketched by me in Pagān Myoo, the very ancient capital of Upper Barma, because it is now a very unusual form of Boodhist templet and therefore one shewing the old parentage—the phallic, which in Barma is now an obsolete faith. No. v. is the old Jain temple of Sadri in Rajpootana, divested of many of its later accessories, so as to show here too, the original idea which lies at the base of that faith. No. IV. is a distant view of the altar shrine of the Church of St Menoux in Burgundy; and No. III. is the inner sacred object of the same enlarged, so as to exhibit the IOnik idea which lies at the root of the Mariolatry of early and present Christianity. Any books on architecture will afford the thoughtful investigator of the old or lost ideas, as good samples of these, as those I have selected; thus under “Ancient Roman Architecture,” in Fergusson’s *Hist. of Arch.* see such temples as that of Tivoli and Spalatro (pp. 311, 312, vol. I.), in strict accordance with Vesta’s shrine, No. vii. of my Fig. 253; and under Tombs, those of San Vito, St. Helena, St. Remi, &c. (pp. 345-349); Jewish samples of the same idea follow under the names of the “Tomb of Absalom,” “Zechariah,” &c. Heathen Rome made no pretence of hiding her “candle under a bushel,” as witness the columns of Mars and Jupiter Stator, or the Lord Sthānu, as Siva is called when standing in the Yoni.¹ Vesta’s shrine was after the male form, while the Pantheon, St. Sophia, and most “Lady Chapels” represent the womb or Yoni. The same ideas, in spite of all our knowledge of these things, are still unwittingly represented in the homes of the most enlightened Hindoos as well as Englishmen. A familiar instance of this is before me at the present moment, in two handsome Bengal fans which adorn a lady’s boudoir; these go back to the very roots of the old faith. On one is a Lingam temple—all spire—of the most correct phallic proportions, backed by a very similarly shaped dark foliaged tree, which throws out brightly the proportions of the obeliskal God, and before him kneel three handsomely dressed young women making their offerings, and praying for his favours—of course offspring or husbands. On the other fan, a handsome young prince takes the place of the obscene emblem, and to him a beautiful young lady approaches with music and song.

In its symbolism Christianity has neither lagged behind nor followed servilely or by compulsion, as a glance through the architecture of Europe and Asia amply illustrates, if we divest most of the cathedrals, tombs, and churches, of their ornamental abutments and such accessories as are due principally to height and hollowness of framing. The general type is that of the cathedrals of Ani or of Florence, Nos. I. and IX. of Fig. 253, which are Sivaik in both plan and section. In tombs we have often such strange phalli as No. viii., also of Ani; and as the rich erected a temple—phallic or IOnik, over or in memory of themselves, so those who could not afford this erected tombs, in plan or elevation, or both, for their gods or favourite shrines. Boat or almond-shaped graves or tombs were thus common, especially among Kelts and Skandinavians, as a

¹ Mahābhārata, Muir’s *Sansk. Texts* and Burgess’ *Elephanta*, p. 59.

glance at Waring's *Stone Monuments* will satisfy the reader.¹ One—the *Talayot* of Santa Clara, in the north part of Minorca, goes still by the name of *Nao*, a word even yet in universal use for “a boat” throughout Asia. In Armenia the tree-idea seems to have prevailed for a long time; stone coffins being cut out as precisely as possible like a tree stem—a holy and phallic form, see Waring's Pl., C 1, Fig. 5, p. 80. The *New Grange* sepulchre in Ireland (*Ibid.*, Pl. XXXI), reminds us more of the Karnak idea, whilst the common but comparatively modern Cumberland grave, like that which I show in Vol. I. Pl. VIII., p. 386, is one still usual in the east for races with Lingaite proclivities. The so-called grave of Joseph at Shechem (Fig. 2), is a good sample of the burial-place of a Yonite, for here is the full round womb, and two stones—carriers of fire and bread offerings, the ever-recognized signs of “The Lord,” or “Bread-maker.” Both are also characteristic of Joseph, “The Increaser,” or *Iu-Seph*, יוסף, the “Jah's Cup,”² which, though like our Holy Ghost, feminine in idea, is yet presented to us as a male Saviour.

In regard to the circumambulation of holy places, all Kelts, Pagan and Christian, religiously observed this, and until quite lately our ancestors also; these were always careful to perambulate “*dei-siol* or sun-wise.” Dr. Jamieson tells us in his *Scottish Dictionary*, that among many parishes, Tillie Beltane was the most punctilious in this respect; that every “Beltane morning the people went to a well held in great veneration, next to a Druid circle of eight stones, where heavenly fire was kindled, and after drinking of the waters, walked nine times in procession round the well,” and temple; and he adds, “so deep rooted is this superstition in the minds of many who reckon themselves good Protestants, that they did not neglect these rites even when Beltane fell on a Sabbath;” why should they, on Bel's own holy day?

Nine is a sacred Keltik number, and common in matters connected with Druid circles, taking the place which seven holds in the eyes of Arabs, Jews, and Shemites generally; but the divisors, measures and multiples of nine are also used, and seem to command certain heavenly rights of their own. Thus to walk three times round a sacred circle, well, or stone, Desil or sun-wise (east to west) brought good fortune, but to do so with a “Cyclic hymn” or chaunt, greatly increased the delight of heaven; and this is therefore still done in many parts of Europe, even where the people cannot be called “Pagan,” as Captain Burnaby, of equestrian fame, boldly designates most of Eastern Europe and Western Asia. It is said that we still retain in some old English choruses the odes which those Phallo-Solar worshippers used to chaunt. Thus “Hey down, down derry down,” is held to be “*Hai down ir deri danno*,” signifying “Come let us haste to the oaken grove;” or if the Keltik were “*Dun dun daragan dun*,” it would be, “To the hill, to the hill, to the oaks, to the hill.” Another chant. “High trolollie, lollie loi, or lee,” is said to come from the Keltik “*Ai tra lâ, la, li*,” which would be an address to the rising sun, as “Hail! early

¹ Lon., 1870. John Day, to whose publications I am indebted for some interesting drawings.

² Inman's *Anct. Faiths*, I. 697, cf. my Pl. VIII., fig. 2.

day," or "bright day," whilst "Fal-lero-loo" and its variations, is a chant to the completed day or probably to the moon.¹

If Dei-Siol or Dea-Sil was an important rite, no less so was its opposite, *Widder-shin*; for to turn or circuit from west to east was to upset all nature, and to practise witchcraft, which might end, if it did not begin, by hanging or burning, for the perpetrators ran the dire risk of being treated as witches. A good Kelt, should he fall down, was bound to jump up quickly, turn about sun-wise three times, and trace out a circle on the ground, this in honour of Sol, or to let out the earth devil; at all times, when a pious person walked or journeyed, he endeavoured to move from east to west. Mr. Martin, who tells us a good deal about these Keltish habits, and who is an author of the seventeenth century, perfectly ignorant of the phallic God and faith concerning which he has told us so many facts, says that the good Christians of Rona seized him, blessed, and turned him about thrice, and that they never permitted the wealthy and those they respected, to go about without fire, which they ever and again passed around them *Deasil* ways. Boats before setting off from the shore received a *deasil* twist, and all, even pious Christians were in the habit of forming "religious processions and moving sun-wise round cairns and stones reared for some object." "When the Lewis people visited the Flannan Isles,—*Insulæ Sacræ*—on reaching the summit they uncovered their heads, made a turn round sun-wise, and gave thanks to God," and to secure a happy marriage, the Keltik bride had to contrive to reach her new home *Deasil* wise. The followers of Jove, Jahveh, Deus, and Ala have alike recognised solarisms, and always taken due care as to the orientation of their tombs. Most blessed was that person who could find a grave in the holy Isle of Hi or Iona and have a requiem chanted over his body whilst it first rested on its sacred mound of Eala-El or Helios, ere it was laid with many *Deasil* rites in an Yonik tomb.²

All *Deasil* rites had a general prophylactic character, and were therefore specially observed at births, churchings, sacrifices, and other observances, and all fetes of Ceres, especially Rogatiary and Equinoxial ones. I have myself seen "the *Deasil* twist" administered to ailing poultry, and various authors tell us of it in connection with cocks, those yet so highly honoured vicarious sacrifices to Sol. In Wales it was necessary before this bird was sacrificed, says Pennant, that he should be led thrice round a holy well and then round the church,³ perhaps only because this stood in the place of the old *Klachan*. Poor epileptic ones—women or men—were scarcely less cruelly treated; for after being also marched three times round the well, they were made to wash and give offerings, and then proceed to the church and there pass the whole night under the Communion table (the sacred stone?); with their head on the hard Bible as the only pillow. If they survived this—no small trial, seeing what wretchedly damp, cold places these Highland klachans were for poorly-clad creatures, in even the best of seasons,—then they were required to leave a suitable offering and go their ways.

¹ Cf. *All the Year Round*. Aug. 1873, where various good authorities for this are quoted.

² Dr. Reeve's *Adam. Vita St. Col.*, p. 423.

³ *Tour in Wales*, II. 15.

In 1794 we find the Rev. James Robertson, minister of the parish of Kal-ander (a good Sivaik name), relating the following important phallo-solar ceremony, as one occurring under his own eye, and to which he desires special attention, because he says, "such old rites are fast wearing out." It used to take place every Beltane or 1st of May, and was, he thinks, a covert way of selecting "the devoted person to be sacrificed to Baal, whose favours they (his good Christian parishioner?) mean to implore in rendering the year productive of the sustenance of man and beast." All the boys of the township meet, he says, on a moor, "cut a table in the green sod, of a *round figure*, kindle a fire, dress a repast of eggs and milk in the consistence of a custard, knead a cake, and toast it at the embers *against a stone* (evidently the Lingam or sun-stone), in the centre of the klaclum or kirk, and then break it in pieces and throw all 'into a bonnet,' having first put a mark on one piece. Whoever draws this piece is 'devoted to the Lord'"—that is, "shall surely be put to death" (Lev. xxvii 29). The Keltik pastor here adds: "There is little doubt of human sacrifices having been once offered in this country as well as in the east, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames."

I have mentioned the sacrifice of the cock by Kelts; it was, and still is, over all Asia the cheap, common, and very venial substitute for man. The princes of India can afford the *Aswa-meda* or great horse sacrifice, and a Syrian patriarch, a ram "caught in the thicket," and burn it instead of his child on the mountain altar to "the mountain Jahveh, but it is more common now to see the morning announcer of "the Sun of Righteousness,"—the impetuous king of the village middens,—being quietly conveyed up the mountain pass to die for his Lord, instead of a man or child. Many a time have I followed the sacrificing party up some sacred defile to the summit god, and watched the pitiful gaze of several poor followers who saw, not without some dismay, their favourite and beautiful bird—the no inconsiderable increaser of their peasant stock—about to be sacrificed by having its blood spattered by cruel, priestly hands over their "Rock of Age," the *Tsur-oo-Salem*,¹ here a sacrifice to Kāli—that queen of all bloody and savage rites. The poor owners had. never probably been asked, or if so in a way which brooked not refusal, if they would yield up to their deity, the cheery announcer of their uneventful days of labour; for in general the selection falls on the finest bird of the village, and the actual sacrificers are rarely those who lose anything by the transaction. In this I speak of the customs of rude Indian tribes, not of orthodox Hindoos, but such sacrifices were also common to, and performed in much the same way, by Phenicians, Skyths, Sueves, Jews, Greeks, &c. The horse was also sacrificed by all peoples at some period of their history; and not so long ago either, in Scotland, for Col. F. Leslie notices the fact of one being roasted between two Beltein fires in the Hebrides;² but the cock has been the enduring favourite, and cruelly though he has been treated wherever a Sabeian or phallic altar has been raised,

¹ Is. xxvi. 4, *Tsur Oulemin* but cf. xxx. 29; xliv. 8; li. 1.

² *Early Races*, I. 128.

be this amidst the forest glades of the Bālees of Ceylon or the bleak rolling sands of Gobi, or of Arabian deserts, his pre-eminence has been acknowledged. As an emblem of a world-wide idea, he still divides the right to rule on the temples and spires of Christian Europe, and on the humbler shrines of many nations, with the Crescent of Isis and Arabia, and the TAU or Cross—that ancient “wood of health.”

The rites of our Keltik forefathers were in close correspondence with the most cruel of Sivaik ceremonies; nay, the western race seem to have been more savage than the eastern, whose warmer clime had perhaps tamed the spirit, if it heated the sensual nature. Lucian says, the Kelts tore the palpitated hearts from their fellow creatures, in order to try and read the decrees or will of heaven,¹ and the Mexican solarists did the same. Every tree in the Druid groves of Marseilles, says Lucian, was stained with human blood, and all good orthodox Gauls were most indignant with Cesar for overthrowing their shambles, an instance of the necessity for outside pressure to move faiths onwards; and even of the uses of wars and unjustifiable invasion.

It is a weakness of new faiths to retain the old objects, and even the old ideas, whilst changing their names,² and this fact makes it very difficult to find our way amidst ever-varying terms, even if we know the ideas, and are well up in the old customs of the new masses, and the blinds or veils of their priests. Christianity, like her predecessors, never attempted, till master of the situation, when it was too late to wipe out the effects, to disregard any old festivals, objects, rites, or holy places; all were fish that came to her net, and helped to power, for this essential; the means were a secondary consideration. We too teach that a statesman must do the best he can, though not all he would, nor exactly in the way he would—that compromise is of the essence of good government; all must give and take who would advance their race. Christ accepted the Mosaic errors, temple, and rites of his tribes, and preached, if not worshipped, in the synagogues, and his followers, mostly Essenes, retained their caste and rites.

There was no “Christian orthodoxy” during the first two and a half centuries, such as is now preached; the 'Doxies were those of Essenes, Ebionites, Marcionites, Gnostics, and other such “heretics,” who, it is argued, knew best what Christ and his immediate followers taught. The Gospels which those following Origen, Eusebius, &c., singled out as orthodox, and which after a time—300 to 400 A.C.—were declared “inspired,” were probably neither known, nor the narratives, as we have them, credited, till long after the days of the writer or writers of “Against Heresies,” whom it has been the custom to personify as one Irenæus or Eirenaios, “The Peaceful.”³ It is urged that this famous treatise—the first which mentions or quotes from the New Testament gospels—could not have been written before 215, and that, consequently, nothing was known till then of all the astounding statements which are so continually,

¹ *Pharsalia*, Bk. III.

² Wells, festival days, and sacrifices, &c., all in time received Christian names, and were ascribed to Christian characters.

³ Those who wish to thoroughly understand the

untrustworthy evidence of early Christianity, should get the three following short papers of Mr. Thomas Scott's series—*Ireneus*, *Primitive Church History*, and *Christian Evidences*. It is very doubtful if there ever was such a person as Ireneus.

so firmly, and so solemnly asserted in the creeds, confessions, and religious services of Europe. But we are digressing, for much more has to be said regarding the nascent superstitions of our bewildered and be-Christianized ancestors.

Cats, hares, ravens, geese, the sacred Brahma duck of the East and many other creatures, all got much and strangely mixed up in the early faiths of our fathers, nor have the illiterate forgotten these yet; they were potently manipulated by priests and witches go as to grievously distract the race, and often threw poor inoffensive individuals into the hands of cruel officials, who knew no pity or remorse. Cats were considered at all times “uncanny,” for one never knew whether or not they were disguised witches. Hares, also, were avoided for the same reason, so that the Keltik pastor had no need to tell his flock to refrain from eating them, on the mistaken grounds of the Scriptural prohibition, though such could never really have been accepted by a people who, like the disobedient Shemites, delighted in cud-chewing kine.

Colonel Forbes Leslie knew a gentleman who actually fired a crooked sixpence at a hare because he believed it to be a witch; he thought he missed the hare, but the neighbours would not admit this, and produced an old woman who, it was asserted, had been wounded at that very moment, and the sportsman believed it, though a doctor was officious enough to whisper that she was only suffering from rheumatism. It was not safe, even in the seventeenth century, to play with cats. A poor woman of evident proselytizing propensities, but probably good intentions, at least towards feline witches, and acting on the Christian principle of punishing sinners in a puxgatory to save them in eternity, had her cat duly baptised, and named after a Christian Saint, Margaret; she then passed it through a gate, as the best-known regenerating process, and “cast it to the devil,” but the Church repudiated the baptism and refused to receive either regenerated or unregenerated witches, for it believed in the cat superstition. It therefore summoned before the High Court of the realm, not only the old woman but two others, and a man who abetted the regenerating process, and had all the four burned alive!

The goose, said our forefathers—doctors of theology and bishops by the score—grew on trees and driftwood, having their eggs under their wings in a hole, provided by nature for this purpose, and it was therefore highly sinful to roast a goose, though in time, some *bon-vivant* abbots and friars, shrewdly associating the evil-born bird with Saint Michael, at once satisfied the spiritual and carnal appetites of themselves and their flocks. “In the year of our Lord 1597,” an old woman, and three accomplices, stuffed a goose with four or five kittens, and set the dainty dish before a Mr. James Johnstone, in order that he might be cured of certain ailings by partaking of merely “the juice and drippings.” The four culprits were brought before the most learned judges of the Scottish capital, and “after a good and true trial,” which duly proved the stuffing and roasting, they were sentenced to be strangled and burnt on the Castle-hill of Edinburgh, which sentence, “was duly carried out.”¹

¹ Pitcairn’s *Criminal Trials*, II. 29.

The records of the Christian churches condemning the current faiths and practices of the people, show us as truly as do the writings of the Jewish "Prophets," what the masses really believed in and practised at the time they wrote, and probably before this. In both cases there was progress upwards, from barbarism to civilization—politically, morally, and religiously, for it is a great fact, however priests may argue differently in order to establish their untenable theories of primal purity, temptations, and falls, that man has, upon the whole, ever progressed, though fitfully rather than uniformly; for occasionally and even for a generation or so the tide has gone backwards in many respects, but always to surge forward again; and the Jews, like others, have been no exception to this rule. It cannot be conceded that any—Aryan or Shemite—emerged on earth with a pure spiritual and monotheistic faith; and then fell back, to grovel in all those gross phallo-solar impurities, which Isaiah, Ezekiel, and other writers, from the 7th to the 4th C. B.C., describe as the most indubitable fact in Jewish history. An unbiassed study, in the light of other known similar Eastern faiths, amply proves the truth of this general rule, and we must apply these conclusions to Christian times, testing the statements of all writers who would have us believe in the very sudden and early conversions of Europe and its relapses.

Many say that Ireland was converted in the sixth century or so, but by carefully looking over the dry records of orders, statutes, punishments inflicted on the disobedient, and complaints against irreligion, we see that this is far from the truth. One or two facts, such as the following, however much they may be explained or softened down are crucial, and would be fatal to the early conversion theories. The records of the Irish Church state that so late as the seventeenth century, Laoghaire, a king of the land, was slain by his people, "for having violated the oath he had sworn by the sun, the wind, and the elements, showing a very firm and practical belief by his Irish subjects in those old deities, and consequently in Solo-phallic gods generally. The St. Columba hymnal also of these and later times asserted that "Christ is my Druid," meaning sorcerer, saviour, or diviner, and St. Patrick's *Lorica* freely invokes sun, fire, and wind for protection "against women, smiths, and Druids," which, according to the quotation from the Columba hymnal would include Christ. The histories of our lands teem with quite modern tales of the doings of the gods, but especially goddesses of mountain, flood and field, or, as these are commonly called in Scotland—though seldom mentioned without some trepidation, "*Kelpes*." The water Kelpie of Glendarvel was an important and typical one. She was called the old *Kaileach Veir*, or *Beither*, and dwelt appropriately "by the Great Stone," or highest peak overlooking the glen. She was the daughter of *Grain-na*, but a forgetful one, for she neglected on one occasion "to close her fountain with a magical stone," and the consequence was the flooding of the great vallies now known as Lochs Ech and Aw, in Cowal and Lorn—a figment which will be transparent to all who have studied this work or Indo-Aryan literature. As Colonel F. Leslie says, it reminds one of Indra and

Vritra, and curiously enough, Beithir is in Gaelic the thunderbolt, and also a dragon or serpent—Indra's symbol and favourite garland.

Water Kelpes take the forms of Bulls, Cows, Horses, Mermaids, &c., and have been seen, say many reverend writers, even in this generation! The clergy believed in them in the last century; at least no one contradicted the reverend parson of Kil-muir, when he wrote in 1736 that he disbelieved their existence in one of his lochs because there was there "too small an extent of water." Another clergyman says the sacrament had not been dispensed in the church of St. Vigeans from 1699 to 1736, owing to the general belief that the *water kelpie* disliked the sacramental rites, and would sink the church into the abyss. It was said the kelpie had carried the stones to build this klachan, and had rested them on bars of iron, over a lake of great depth; and when the sacrament was resumed in 1736, "hundreds of the parishioners placed themselves on an eminence at the opposite side of the ravine, momentarily expecting to witness the anticipated catastrophe;"¹ and not without reason, seeing that they had many traditions of sunken kirks, and were even shown such submerged buildings and assured that they had been engulfed because sacrilegiously built over their dear old klachans. The sacred circles also got buried occasionally, whether by nature, neglect, or the new priests, one or all, we know not. One circle in the Hebrides has been unearthed from below fifteen feet of good peat moss, and the altar stone has not yet been reached,² so its age must be very great; probably older than those circles the Roman invaders found nineteen hundred years ago. St. Austin is said to have got the permission of King Ethelbert, in the 7th century, to use a sacred circle in which that monarch had worshipped, as a burial place; which shows that the practice had then begun of the new proselytes seeking burial in their own old and sacred places; and hence the cause why we find so many "Druid remains in kirkyards," leading many writers to reverse matters, and say that the circles were originally burial places. This request of the pious Austin was clearly, however, part of the system of attack which the new faith had laid down as a standing rule; for Pope Gregory had told his faithful army never to destroy Pagan temples, but to consecrate them by sprinkling them with holy water, so that the people "may more familiarly resort to the places to which they had been accustomed."³ They were also to be allowed, as was their wont, to sacrifice cattle "about these churches," and in 1656 we find the Presbytery of Dingwall, Ross-shire, denouncing the continued "sacrifice of Bulls," "pouring milk libations on hills," and "adoring stones;" thus revealing the fact that the people neither esteemed nor misunderstood Christian Redemption-doctrines.

Skandinavian Norsemen in the Orkneys adapted the Keltic temple of Stennis to the worship of Thor,⁴ apparently on the principle that "it is better to believe too

¹ *Early Races*, I. 147.

² *Early Races*, I. 202-206.

³ *Bede*, p. 141. I use the name St. Austin rather than St. Augustine for the British Bishop [*i.e.*, to avoid confusion with the author of *De civitate Dei*, &c. — T.S.]

⁴ See Fig. 59, Vol. I., p. 156.

much than too little." Redwalt, of the 7th century, King of the East Saxons, erected in his temple an altar to Christ and another to the old Divinities, herein following the example of some Roman emperors, and also of the great Father of the Faith, Constantine, who put on one side of his medals the initials of Chirst, and on the other, "*Sol Invictis*,"¹ showing what a very solar faith he understood himself to be propagating; but a glance through any works on Christian iconography, as Didron's, Lundy's,² &c., ought to convince any candid inquirer that Christianity was, for many centuries after the dates usually assigned to its reception, but a modification of Mithraism.

I have alluded to the Irish and Scottish fanes being places where official matters were transacted. Kings and chiefs, doubtless, entered too into compacts at klachans—Skone, for instance—as Saul did at Gilgal, and as our "Chief magistrates" do, on the Westminster Stone. It has been so all over the world. Homer, in the "Iliad," seats the elders "on a rough-hewn stone within a sacred circle," to discuss that judicial matter which Achilles' shield depicts; and the Odyssey repeats such rite in the case of the council of Alenious. Chardin speaks of similar circles for Persian councils.³ Moses raised his by the cone of Sinai, as soon as he knew his Jahveh was there, and building an altar (Dolmen) under that hill, placed around it twelve pillars, answering to the twelve tribes or great Patriarchs, each stone being thus a true *moat, mot*, (Phallos) or man. Joshua followed his example on reaching the land he intended to seize; but when he was successful, as at Ai, he raised a karn over his enemies, and for worship he ascended a Mount-Ebal—the rock or stone-God, and there raised an altar, over which no man had lifted any iron.⁴ Samuel could only judge Israel, and crown Saul, at places with circuits or circles, as Mizpeh, Beth-El Gilgal. &c., of which there would be no lack, though all would not be equally sacred, or at least popular.

The Gods of these altars and circles were also the Keltik *Tein* and *Tarnach*—Fire and Thunder, whom Moaes worshipped at Sinai; and if the deities were alike, so also their fanes. What could be more like the Mosaic and later Jewish circles than the Rollrich and Brogar shrines (Plate VII.), and what more complete a picture of Mount Sinai, in miniature, and its first Jewish circle at base, than the Tamnaverie circle, or "Hill of Worship," near Coul, in Aberdeenshire, of which Colonel F. Leslie gives so good a picture. The Hermon there, is a conical mount, 150 feet high, forming at top a flattish earth-fast-rock, and having at its base a stone circle or "Below Chapel," fifty feet in diameter, with an altar between two upright lingams, reminding us of Shechem, that village *Mons (veneris)*, betwixt Greal Ebal and Gerizim, or its model, the so-called "Shechem tomb"—Plate VIII., 2.⁵

Courts were held and Bishops presided at these Pagan holy places up to quite modern times, for we read that in 1349, at the "rising ground called *Candle Hill* (significant name), *apud stantes lapides de Rane*, or 'at the standing stones of

¹ Dean Stanley's *E. Ch.*, 193

² *Christ. Iconography*. Bohn's Series. *Monumental Christianity*, by J.P. Lundy, New York, 1876.

³ See one given, Fig. 9, Pl. XII., p. 253.

⁴ Exod. xx. 25, 26; xxiv. 4; Jos. iv. 5; viii. 31.

⁵ Cf. *Tumba*, p. 249, 250, and Lanyon, p. 253.

Rayne,' Aberdeenshire, on Saturday the 2d of May, in presence of William Earl of Rose—the King's Justiciar north of the Forth, Wm. of Deyn, Bishop of Aberdeen, held a court,"¹ &c.: and again in 1380 a similar court sat "*apud le standand Stanys de la Rath*," when a Bishop was summoned as a vassal, and protested "agains the proceedings," "as standing *extra circum*," that is, "extra mot or moat," or not near enough to the Bethel or *Vital*, as we should call this deity in Western India—that same *Vitulus* of Italy, the obscene Osirian god of agriculture.²

The Druids as the supreme judges of the land never deliberated except in or near their circles under the shadow or *Aigis* of the great *Klach*, "the pillar of the ternple," now represented in Christian shrines by raised canopies or baldichinos, the modern substitutes for the hooded snake canopy of Boodhistic days. The Druids appear to have simply stood at the foot of their god, and we can understand that they would have considered the later substitutes, paltry and unimpressive in comparison with their lofty and ponderous columns. These, too, symbolising their great creator—the *Aigaichos*, or Aigis-bearer, and pointing to high heaven, were held to speak in the solemn tones of the tiny oracle at their base; for the voice of the Arch-Druid was the voice of the God, under whose shadow he was. A word as to some of these stones.

In Plates IX. and X. are given the leading gods of the West, amongst which towered over all, the great *Shin-Ar* or Sun-God, Loch Mari Ker of Armorika, which compares well with even its Kaldian prototype on the plain of Dura (perhaps they were of the same period), before which all the rude races of Mesopotamia and the most cultured of Babylonia, bowed down twenty-five centuries ago.³ That of Dura was 90 ft. high and 9 ft. diameter (probably at base), whilst the Loch Mari Ker is 63 ft. high, $\frac{1}{14}$ th. of this in diatmeter or $4\frac{1}{2}$ ft., and weighs 260 tons. It is now laid low, but I show it erect for comparison with many congeners—mostly natural productions, "over which no tool has been lifted." I fancy, however, that the so highly-prized "bosses" (testis) of the Kerloaz Lingam, and some of the feminine symbols with mammæ are artificial. It is thought that the Kerloaz Lingam.— $29\frac{1}{2}$ ft. above, and 12 ft. below ground—has had the "bosses" enlarged by paring away the stone, for they are more prominent than I like to show these objects, valued though they be, by "*les nouveaux Maries*."⁴

In Scotland, Armorika, and throughout the East, such symbols have usually led to obscenities of all kinds, and of course the ruder the race the more gross the rites. We see from church records, that the cultivated were fulminating decrees against "the worship of upright stones" from the Council Board of Tours in 567 A.C. and Canterbury was repeating the same up to the end of the 7th century, and further research will, I daresay, reveal similar prohibitions a thousand years later; for the aforesaid Irish

¹ *Early Races*, I. 299.

² Cf. Inman's *Anc. Faiths*, I. 334, 364, 543.

³ Cf. pp. 63, 168, and Dan. iii. 1.

⁴ Cf. Fremenville, *Finisterre*, and *Early Races*, chap. x. 262, where strange rites are described as performed by those desiring offspring.

king, Loaghaire of the 17th century, then faithfully worshipped his *Krom-Kruach*—Sun-stone, or great pillar, “surrounded with twelve other objects of worship said to have been of brass.” In the porch of the Cathedral of Clogher there stood, up to 1498, the celebrated stone, *Ker-mand-Kel-Stach*, all orthodoxly plated over with gold, like that which Nebukadnezar reared in Dura; for gold denotes a solar object, and it is still customary to so cover the temple spires of Barma and China, even though the shafts are no longer known there as sacred to the golden orb. In 1795 there was to be seen “in every district of the isle of Skye a rude stone consecrated to *Grua-gach* or Apollo,” and still in this generation, the Sun is there lovingly cherished as *Gruagach*, or the “Fair-haired one,” and libations of milk are still poured upon hill-tops and rude stone symbols to his honour. All solar heroes were fair-haired; see the descriptions of Apollo, Krishna, and Christ; and thousands of years before these, Agni and Soorya of Vedic singers—long ere Vedas existed—were fair or flaxen-haired gods.

Many “holy stones” and fragments of these, have been lost sight of, owing to robbery and removal from their old fanes by pious emigrants and new converts. I came across many instances of this in the East, and the two fragments of the Meka ark, one long enshrined on the Persian gulf, is a case in point. The cathedral authorities of Clogher acted on their old Keltic instincts, however unwittingly, when they placed that celebrated stone in their porch or gateway, for Siva is *Dwarka-Nat*, or “God of Gates” and guardian of the door of Life, as well as *Sthanu*, who standeth on the ark or altar. Hence, too, the reason why, as already related, the newly-married ladies of Oxford once pressed forward to kiss the altar stone, after they had led up towards it with much caressing the God’s *Vahāna*, or vehicle—the white Sivaik bull, so kindly provided for such necessities as theirs by a countryman. The first Irish saint, like the first Christian emperor, had, says even saintly legend, a great regard for all *Muidhirs* or Sun-stones, as the *Karigkroith*, &c. If Constantine placed his crest on the old Apollonic lingam with a halo around it, so Christianised Rome struck a medal with *Sol* or *Sar-apis*, in his car drawn by four fleet steeds, and inscribed around it, *Sanet Deo Soli El-aga-bal*.¹ The statement that the Irish saint injured the twelve brass zodiacal signs of the *Krom-kruach* is not consistent with another statement, that he baptised his convert, the king of Munster, at the great *Mudros* called the *Leach Pha-druie*.²

OLD DOCTRINES.—The ends of the earth are found to be knitted wonderfully close when we carefully study ancient faiths. It has been said that Kelts differed greatly from Indian Aryans in knowing nothing of the doctrine of metempsychosis, but the ancient Vedas knew nothing of this either, and both spoke of immortality.³ It is true that all nations have at one time or another held, that the spirits of witches and the dead could

¹ Issued in the reign of Heliogabalus. Mont-fauçon, I. 119. Cf. *Draper’s His. of Religion and Science*, p. 46. A winged animal—horse or cherub,

on an Ark or altar was a true phallic symbol.

² Tod’s *St. Patrick*, p. 129; *Early Races*, I. 256.

³ Müller’s *Chips*, I. 46.

and did pass into hares, cats, wolves, and the like, and even Christians till a couple of centuries ago, upheld these legends, and some are still troubled with such fears, but this is not the present doctrine of metempsychosis, which, like that of immortality, was with Indian Aryans as well as Jews, very hesitatingly and slowly arrived at, and in comparatively modern times. Neither of these doctrines have been very uniformly or firmly maintained, and we see the latter being now rather roughly than logically thrust aside by a strong and increasing body in Europe, with arguments such as the Stoics and Saducees used nineteen centuries ago.

Great religious ideas are not arrested in their transmission by ethnological and philological distinctions, but passing over such limits, pervade alike the Skuthic, Mongolian, and Negritic races, and fall like Indra's blessings and curses—his rain and his plagues on the just and the unjust,—and have not religions been too often like plagues in families as well as nations. Although some similarities in languages prove linguistic affinity, however far apart the tongue may be spoken, yet, says Pritchard,¹ clearly chafing under the too prescribed bounds set by philologists:—

This by no means enables us to solve the problems of the nature of that connection, and “the same holds good as regards the resemblance of objects of worship, of customs, superstitions, and monuments. . . . Without any apparent inducement various races and nations in Central Asia and Western Europe have retained and cherished certain traditional useages in defiance of powers and penalties, civil and religious. Condemned alike by rulers and by teachers—by Christians, Mussalman, Boodhist, and Brahman, despised by philosophy, denounced by religion, and persecuted by authority—these customs still survive, undefended and undiscarded. Existing by tradition only, they seem to have preceded history; yet even in the present day, it cannot be truly asserted that they are extinct in Great Britain. Intolerance and intelligence for once combined and supported by power, have for more than a thousand years been baffled in all their attempts to root out superstitious useages which ignorance dares not openly approve, and intelligence unhesitatingly condemns. Without any defenders in that long period, these customs have offered no apparent, only a passive, resistance, against which, however, the ceaseless attacked of many enemies have vainly spent their force. This of itself might attract attention to these superstitions.”

It matters not what the recognised faiths of nations were, or the degree of their culture, all at one time recognized the necessity of a sacrifice of blood, before the Almighty One would yield to his children what they wanted; whether the wish was for offspring, success in war, a happy life or prosperous journey; whether the God was required to calm the violence of the sea, or assuage the severity of the climate, give good crops, or bless the erection of a house, temple, or mere flagstaff; or contrariwise, do the very reverse of all these, the penalty must be paid, and prayers fervently offered in faith, “nothing doubting.” These doctrines have been believed sincerely, unhesitatingly, and universally up to this time by the inhabitants of palaces as well as caves, by men of the most considerable culture, as well as by the lowest in the grade of humanity, and irrespective of all religious names and teachings. That “poor specimen of a king and a Scotchman,” James I. of England, though our authorized Biblical dedication makes him out so good a Christian, could undertake nothing without his sacraments

¹ As quoted in *Early Races*, II. 486.

and sorcerers; these were even then, thought in some way to rule the winds and the waves, yet, hapless sorcerers! they could not save themselves from being occasionally strangled, tortured, and burned. Latham says that "all Christian nations retained more of their original paganism than they care to own; and few Churchmen, even the most faithful, and they of the 17th century A.C., care to disown the innumerable and absurd miracles attributed to them."¹

Christianity vied with all early faiths, and by no means unsuccessfully, considering that it appeared at a more advanced period of the world's growth, in all kinds of austerities and mutilation, even unto death. Colonel F. Leslie says, that "if self-immolation were not in some cases encouraged or practiced by early Christian saints of Ireland and Kalidonia, their ecclesiastical biographers have done them more or less than justice;" and he clearly points out how similar the customs of the aborigines of India and Albion" were; comparing his ancestors with even the Indian Konds, whom it was so long the custom to decry as savages *par excellence*, but who do not look so bad in the light of ancient Alban story. Konds, too, worshipped the sun and moon, and heavenly host, and something else, just as "God's chosen people" did; and they faithfully kept their word even unto death, and defied alike rewards and punishments; and in character were and are courageous and generous, which is not the popular view regarding "the chosen people." Konds also faithfully worshipped the Earth goddess, and fully sympathised with the instinct or emotions which led the Kelt, when he fell, to jump up, turn thrice sun wise, describe a circle round his feet, and dig a hole in the ground to let out the injured deity, or free himself from an evil spirit. He could also vow sincerely with Job² that his heart would not be secretly enticed to Astarte, and that neither would he point a finger to any heavenly orb, because this phallically signifies much, and is thought to cause serious evils. If Jews had Jahveh, El, and "The Rock of Ages," *Ebal* or *Eben-ezer*, so had Gonds; for in every village, says the Rev. Dr. Stevenson,³ there, was a Trinity of gods, represented by three stones, or some rude statuary; and Kelts were not outdone in this respect. The "*Arrow of Summons*" of the Kond patriarchs, was, says Leslie, the counterpart of the later "fiery cross" of the Kelts; both required peremptory and instant obedience; and both races might have hailed from the same land, for "in Shetland, until a comparatively late period, the arrow was used,"⁴ but the Kond first dipped his arrow in the blood of the sacrifice, and then in fire, to sear and harden it, before he sent it abroad on its mission of war.

Konds, Kelts, Armorikans, and Skands all alike revered wells, rivers, mountains, and weird-looking rocks, or other strange natural objects, and especially worshipped these at solar and lunar phases, and with fire and Sivaik rites;⁵ nor has Christianity

¹ *Descriptive Ethnology*, II. 36.

² Job. xxx. 26-28.

³ *Col. Review*, ix. Vol. II.

⁴ *Early Races*, II. 497.

⁵ *Ibid.*, I. 155. The Gond of Central India is called the "Goand or Khond" on the east coast.

after teaching and holding supreme power for some eleven centuries, yet effaced the old worship either in Bretony or England. In the former, a pious Christian congregation, after Confession, walk three times—of course sunwise—found the holy fount of St. Anne of Auray, and the return “to their devotions.”¹ So Cumberland rejoices in a sacred spring at the west end of the Church of Kirkoswald, close to “the great circular columnar fane,” called “*Long Meg and her Daughters.*” Instances are not few of prayers and gospel readings beside, and sometimes in honour or worship of various British springs, and this down to so late a period as the seventeenth century.² We still see Hermi or stone heaps, and often a sacred tree covered with rags—the pious offerings in olden days of very poor pilgrims—near to the holy wells of Kelts, as well as Gonds, and not a few of both races have gladly sacrificed their own and their infants’ bodies by dragging or pushing them through stone clefts; these, if as sharp as that of Fyvie in Aberdeenshire, were so much the more valued by both races.

Menhirs were erected near wells and in ponds and swamps, which are *Arghas*, and Bretons prayed to such stones for rain, particularly to “the Merlin,” a true symbol of Siva, as the *Argha-Nāt*. Islands, especially if they had any grotesque rocks and with a good well, were emblems of Isis or Ceres, whether at Thebes, or Lough Derg (county Donegal), where slumbered the “Holy Isle,” known as “Patrick’s Purgatory,” a place sorely disturbing to both church and state down to the seventeenth century. It was evidently an old Kuthite shrine, and during Christian domination, up to 1632, was presided over by an abbot and forty friars, and visited daily by about four hundred and fifty pilgrims, who each used to pay 8d for admission, so that the islet shrine was wealthy, the proceeds being about equivalent to £16,000 per annum, in these days—no trifling sum in so poor a country.

The religious services in connection with Holy Wells in Ireland were called *Patterns*, and were usually addressed to St. Columb, St. Bridget, or St. John—the *Tubher IOn* or Dove—these names being all Christian adaptations of the Pagan originals;³ but the god or goddess was always, if traced to the root, the Sun, male or female. Thus Elizabethan wells were *Eliz-bets* or *Eli-ains*, “houses,” “wells,” or “circles” of Elisa or Eloi, whose mount we have at Arras, as well as Limoges, where in the sixth century St. Elizius was very celebrated. Tot-en-ham had a grove of oaks and a holy well sacred to St. Eloy,⁴ just as Tan-hill of Midhurst in Sussex had a well and chapel sacred to St. Ann, or rather St. Tan or Ceres—a form of Tan-Tat, for whom Cornish men used to burn fires at Beltane, Midsummer, Hallowed Een, and Yule or Christmas. Hence Yule, as has been already explained, is Suil, the eye of the sky, and pronounced Huil, the Gaelic knowing no *H* as an initial; the frequent interchange of *H* with *S*, and the silent *dh*, require to be borne in mind in all Keltik researches.

The following words in connection with these subjects—not very commonly or

¹ *Early Races*, I. 158. ² *Ibid.*, p. 161. ³ Keane’s *T and T. of Ire*, p. 332. (*Dh*)uni, Irish, = Yoni.

⁴ Cf. *Hermes Brit.*, iii. to 18, quoting Polwhile, &c. Christ prayed to *Eloi* when dying.

easily found in ordinary books, will here help the reader, and in many cases show how closely intermixed, races now widely apart, must at one time have been.

SANSKRIT.	ENGLISH.	IN PRIESTLY VERNACULAR.
Jvāla, Raj, Ruch, Lu, Jal, Kupa, Andhu,	Light, Flame A well or spring of water, Heavenly powers or bodies,	CINGALESE <i>Jā</i> (Heb. God), <i>El-iya</i> (Cf. Heb. and Greek). <i>Jawāla</i> or <i>Jawālāna</i> . Bali. Bhala. Haili and Hel. Umaga
Bala, Bali, Bhā, Heli, Hel, Helis, Yoni, Shankā, Amba, Amha, Buli,	Strength, Might Sun, Cave, Womb, Valve, <i>Vulva</i> .	
Ra, Peru, Go-pati, Sura, Arbuda, Bhigru, Bhatu, Ram, Arjuna, Ratri, Rajani, Nakte, Akshi, Chaksus, Asani, Vajra, Ahi, Rāga, Sookra, Kami- Svana, Abhi Kama, Agni, Agan, Ægin, Bhrgu, Bhraja, Maha-Isha, Bhoot- Esha, Man-Mata, AUM, Deva, Yoni, Jala, Savas, Cava, Indra, Ahi, Rājan, Chandra, Soma,	Sun, Sunny-peaked Mountain, Sunlight or Sunbeam, Shining, Night, The Eye, A Thunderbolt, often a <i>Serpent</i> , Love, Lust, Coition, Fire Etheriel, or by Friction, Lightning, (Tuskan, <i>Front</i>), God, („ <i>Aiser</i>), God of Love and Symbols called God, Water, Thunder, and God of, Moon, Cleansed, or White, Purifying by Water or Fire, Testicle, Phallos, Pestle, The Bread - Maker, Quickener (Latin, <i>Mut, Muto</i>), Man, Male, Stallion, Bull of the Water, Boar, Sow (Earth), Bull, Generative Nature, Rider of the Storm, Goddess, Serpent, Woman, (the Hill, Conceiver,) Womb, Cave; Den, Gate,	GAELIC, KELTIC OR IRISH. Grian; Lo-chran, Ra, Mihr, Mithr. ¹ (Sansk.) Gran-nan, whose daughter is Bera; Tula-ra. Soilse; Deo-grein; Gath-greine; Luis, Lu. Dorchadas, Ce. Suil, pronounced Huil, hence Yule. Beir, Veir, Veither, Beither. Ana-mian, Mian-feòl mhor. Feis, Riut, Car- adich. Marnist. Tia-Egin or Athar, Teas-intin, Déine, Lasair. Tein-Speur; Tein-Udhair (Gk., <i>Brontē</i>). Dia, Dew, Dewas, Ier, Beal, Bel, Nem-phed, Gea-lia = Mystic Stone. Geal. Gal = Rock. Ar or Alt. Code. (Tamil- <i>Yoni</i>). Uisge, Muir, Mun, Burn, Lo, Ab, Bior. Torun, Tarnach, Tair-neanach, Taranis. Re, Gealach, Mios Can, Ealaide, Eaga. <i>Nighte</i> , hence streams— <i>Nith, Ned</i> , Neatha. Nigheid, Nigh, commonly Tur-glan. Clach (stone); Magairle. Moth, Muid, Bud, Fedh, Fargha, Earb (Ar. Erb), Deona, Dhuna (John or Juin), Toiche (<i>mem. fem.</i>). Modh, Moth, Cia Dáe, Di, Duin. Oig-each, Each-Uisg; Tara-Uisg. On, Grea. Torc, Orc, Muc, metaphorically a Lord. Tarbh = Tar-Ab = Tor or generative Tower. Markach-Shine or Avona. Vear, Vera or Bera, Ban-Dis. Aisc, Aic, Hak, Nathair, Beithir. Bean, Bein (also hill); ³ Kaileach; Mnàì. Machlag; Bolg; Bag(?); Bruh. Uam; A-amba; Brugh; Cos; Weem, (Scotch); Goomba or Oomfa, Be-al. Tuam; Uir (Grave). Uaigh, Cabara, Tumba. Gabh. Gille, Leanabh gille. Luan, Lan, Cis. Caileag, Cailin, Caini, Calan (Scotch).
Pāvana = Pu-ana, Vrishana, Sepa, Seva, Mata, Anga, Mushka, Shamva, Lingam, Man-usha, Manus, Asva (A-siva?), Vara ha,—i, Māya, Bhadra, Brisha, Shanda, Maroots, Siva, Mrida Maya, ² Ahi = Am-hi, Cesha, Vanta, Manushi, Bhaga, Baj, Jathara, Dwarks, Dwara, [Ar].		
Avata, Samādhi, Kabr, Garbbha, -dhāna, Balaks, Putra, Kanyā, Kumari,	Tomb, Grave, Conception, Foetus, Womb, Boy (Tuskan, <i>Puiak</i>), Son, Girl („ <i>Puia</i>),	

¹ Ra, Re, Ro, Rudh, Rath = Circle = Hindoo Sacred Car or “Wheeler;” Rudh = also a Peak.

² Sansk, *Mrida*, “The Exhilarator, Rubber,” Siva. *Mut*, or *Mrij*, to rub. Cf. Glossary.

N.B.—D = T, Dh = Y, so *Dhia*, God = Yia, at end of a word = oo; D = J, R = L; P, B, V and F, are commutable; Ph is only aspirated P, so that Pheni = Peni or Feni; Phallos, Pallos, &c.

³ Gharb-bein=the Grampians? is, like “Par-bati,” “the Mountain woman,” or Conceptive One.

LANGUAGE.	ENGLISH.	IN PRIESTLY VERNACULAR.
SYRIAN or TSURIAN ASYRIAN, PHENICIAN,	God the Father, Genitor, &c. Sun, Light, Flame-God, Strong, Might, Fire and Passion, Siva or Phallic God,	TSUR, Bel-Be-Al, Ar, Adon (Adām), Ab. Ash-Ur, Iva = Iua = Jevh. Shama, Sams, Sor, Sir, Sar, Kirub (at rising). El, Al, Eli-On, Elephos. Shadi, Bel, Bal or Bul. Ur, Ish, Esh-War (the holder of Fire). Ash-Ur, As-ur-iah or IAR, Pi, Or, Pe Or.
WELSH, CORNISH, ARMORIKAN.	The Moon, Light, Flame, Sun,	Llener and Llenad (Luna, S-lene). Golen, Gwawl, Breach. Haul, Hail, Houll, Heul, Heol.

We can only fully appreciate the subject and the many important ideas here involved, if we bear these terms in mind throughout our studies, and lightly esteem the current orthography and pronunciation of these days. I have here and elsewhere purposely varied the spellings of many familiar words, notably so the names for God; calling the orthodox but erroneously termed “Jehovah,” *Yahveh, Yahweh, Jahveh, Jhahv, Ihuh, Ieuh, Ieue, 'Aiā, &c.*, where this deity seemed connected with neighbouring gods, as the Greek *Iao, Iaou, or Ieuo*,¹ or the Keltic and Dravidian *Iar, or 'Ar*; so, too, in the case of “High Places,” as *Ier-oo-Salēm*, for we are thus often reminded of many historical facts, as that Aithiopians once ruled as well on the “High places” of Hebron as in Dravidian India. Where, indeed, have these not left the stamp of their language and genius? Yea, in many more places than historians have yet discerned. There are in England alone about fifty parishes named directly after Bel or Baal, and hundreds connected by name with his rites. At Ipswich, the large common, now known as Bolton, was dedicated to Fire rites, and these were practised throughout our islands, in spite of all prohibitions, up to the beginning of last century. Bel-teine fire fetes are still kept up, as joyous times of assembly, by the peasants of the Harz, Westphalia, the Rhine provinces, and in Bavaria, Swabia, &c.; and the *Noth-feuer* as Easter eve is called, and 23d of June are the great occasions when the meetings are always as noisy and vociferous as were the Bacchic routs of old. The rites consist of singing, dancing, and whirling about of blazing wooden wheels—Suns—besmeared with pitch, upon high poles; though only a wooden image is now burned, instead of the human victim of early days, yet down even to modern Christian times, a poor silly old woman, dubbed a witch, was occasionally then sacrificed. Highlanders, or *Aram-eans*, whether Jews, Syrians, or Kelts, have been the most inveterate upholders of such rites, a sketch of some of which as practised in the Bavarian highlands, so late as Beltine season 1875, is given in *The Illustrated London News* of 27th June.

Kelts attached as much importance to “Friction-produced-Fire”—the *Tein-Egin*—as Parsees. In some places they constructed a fire-wheel of straw, and conveying it secretly to a hill-top, there lighted and rolled it down, so that the populace might believe it was kindled by the sacred solar fires of heaven.² Only from

¹ “The true pronunciation has long disappeared.”—Smith’s *Dict. of Bib.* *I a h* is the Koptik [*i.e.* Egyptian] Moon God, and *E u e* signifies in Heb., “The life giver,” that is, “The Genitor,” or Mahadeva, the Tsur, and Rock-god or *Yachavah* of the Tsurians or Syrians.

² *Early Races*, I. p. 131.

the *Tin-Egin* could all the fires of the country be lighted, and from a vessel of water placed upon this sacred fire, baptism or the religious sprinkling of cattle as well as men be administered. At midsummer the sacred fire-pole was accompanied by a serpent, showing that Kelts understood that Apollyon, "The Destroyer," must now increase and their Saviour decrease, for Scorpio was soon to preside over an autumnal sky.

The moon had a most powerful influence over our ancestors, and not without some reason, as her phases appeared to mark periods of fever, and other important things. In our fathers' days, the pious and sickly used to visit, especially at lunar changes on Sol's day, sundry wells and springs, and derive untold benefit therefrom, and though this age of strong faiths has passed away, and we look to doctors instead of healing pools and lunar phases, yet not in Eastern lands only, do people still bow before Astarte. Many British Christians, as well as the iconoclastic Mahomedan, still drop on the knee, curtsy, or ask a blessing on their friends and themselves, as the moon passes through her courses; and many occult things are still done relating to her in matters procreative, and still in connection with the phallic Menhir, or Sunstone, and sacred trees. Aubrey, in his *Miscellanies*, says that maidens desiring to see their future spouses, place themselves "on a *yerd-fast* (*earth-fast*) stone, with their backs against a tree," and there sit until they "receive the light of the first new moon of a new year," and "the success of the plan is vouched for on two occasions"! In North Ronaldshay, one of the Orkneys, people assemble at *moonlight*, on the first day of the year, and dance before a *huge upright stone*, situated on a raised portion of the plain; and the same takes place round a Menhir of Croisie in France.¹ Strabo noticed somewhat similar Kelto-Iberian practices taking place at every full moon, and I have done the same in many parts of India. The Lowland Scotch used then to visit such holy wells as that in the cave of Uchtrie Macken, near Portpatrick.

One of the most picturesque parishes of Cornwall is called "*Bal-Diu*," "God-Ba-al," or *Bala-Deva*, the Indian Herakles; and *Bal-Diu* found an able advocate and defender of his ancient fanes, and good interpreter of all his rites and mysteries, so far as these can still be read, in the Rev. William Haslam, the "Perpetual Curate" of that sequestered parish; see his valuable little work, *The Cross and Serpent*, now some quarter of a century old. *Baladeva* is one of Siva's names, meaning "the strong," "the upright one," here exactly such a character as this reverend writer depicts his Shemitic type—the demi-god and Patriarch Adam, for Mr. Haslam endorses the Moslem and Arabian traditions respecting the latter, which describe the "First man" as "tall and erect upon the earth," which "his head reaching unto the seventh heaven or the abode of Deity,"² a correct description of Siva, when, in his contest with Vishnoo, he became a great upright column, reaching through several heavens, and spouting forth fire, like his emblem, the Egyptian obelisk. All about the Welsh "Baldiu" are names and relics of St. Michael or Mahakāl, and it is Michael, said Mil-

¹ *Early Races*, I. p. 138, all authorities given. All *yerd-fast* stones could charm away evils.

² *Cross and Serpent*, p. 3, quoting Well's *Biblical Legends*. Cf. my Indexes under "Adam."

ton and Mr. Haslam, who revealed to Adam the mysteries of creation. Now the sun is represented as both Noah and Osiris,¹ and Adam and Noah were frequently identified as well as worshipped, so that this reverend gentleman's researches justly lead him to consider all these persons as very often the same, and mere male types of the Ark or Crescent-Moon—that vessel of Noah, and “emblem of fecundity;” that Adam also is so described to us by both Jews and Gentiles, see p. 188 of Vol. I., and elsewhere.

We have considerable detail of Adam-worship in *Fragments from Commentaries on Scripture*, by Hippolitus, Bishop of Rome,² where the rites and services are shown to be similar to those of Osiris and Isis, although the good bishop seems very ignorant of the real import of much that he describes; his narrative is, however, natural throughout, and reads like a modern description of Solo-Sivaik rites in India. When the ark was ready, Noah, he says, made a door “on the East side,” and then “entered the *Cavernam Thesaurum*,” or “Cave of Treasures,” with his three sons; but first Noah took the body of Adam, and his son's gold and Incense, and carried all “to the top of the holy mount,” and there set it up and worshipped. They then carried it down, and “Noah entered the ship and deposited the body of Adam and offerings in the middle of the ship upon a bier of wood,” when “God charged him saying, make for thyself *Crepitacula* (Sistrums) of שמשאר, *Shamshar* (Sagh, the Indian plane), also a hammer or bell,” and “strike the Sistrums three times a-day,” at dawn, noon, and sunset. This Lingam shrine was thus orthodox even as to noisiness. “The Mast was in the centre of the boat” or cell. and the worship was accompanied with the jingling sistrum of Isis as well as the bell, just as at these fitting hours it still is, throughout India.

The Christian Fathers termed serpent worahippers “Noachites;” and the learned editors of the writings of Bishop Hippolitus, explain that probably the word *Noach* comes from the Hebrew נחש, “Na-ash,” a serpent, so that Kelts, with a faith and history full of serpent mythologies, would readily accept such Noahism, and all stories like our “St. George and the Dragon.” This last would seem to them but their own old Druid legend of the dragon overthrown by an incarnate deity, but who eventually, in connection. with water (baptism or purification by *Dhuna*, *Yuna*, *Jon* or I-On,) was expected to bring about the “Redemption of mankind.” Our present tale of St. George (*M'Kāl*) and the Dragon was amplified by the Crusaders from old Eastern legends, where probably, the Apocalyptic writer of chapters ix., xii., and xx. also drew his inspiration. Spenser, in his *Faerie Queen*, gives us considerable details of a Dragonik war which he is supposed to have obtained from some primitive sources of information not now discoverable.³ The fight there lasts three days, and the knight—St. Michael—is overthrown, but into “The Well of Lyfe.”

“ Which fast trickled forth a silver glood,
Full of great vertues and for med'cine good.

For unto life the dead it could restore;
And guilt of sinfull crimes cleane wash away.”

¹ *Cross and Serpent*, p. 67.

² *Ante-Nicene Library*, VI., Hippol. “Refutation of Heresies,” I. pp. 491, 492.

³ Rev. W. Haslam, *Cross and Serpent*, p. 253.

From this "Water of Life" the Saviour of the race (Sol) emerged, refreshed and ready for the fray, and assailed the Dragon again with his "Bright dew-burning blade," and so vigorously, that he made "a yawning wound on his head." Again, however, he was overthrown, but he prayed to "the Tree of Life," which healed him, and finally to that other Sivaik Tree—"knowing good and evil," when he was enabled to overcome the Evil One. Thus in this and other ancient northern traditions, we find that long before Christian teaching arose, the idea of "a Well of Life," and of "Trees of Life and of Good and Evil," and of a divine "Sword of the Spirit," were common, and they are continued into Arthurian days; for King Arthur is said to have obtained "a diamond sword" from "a mysterious lake," and "a silver shield" from "the cradle" of "the incarnate Thor;" which shield "was round, and had three dragons emblazoned on it"—a protective sign also with Trojan heroes.

In Ireland, serpent faith and myths existed, though the reptile had there no *habitat*; Christians said that their patron saint—St. Patrick—had actually driven all serpents from the land, perhaps because other traditions had said that "St. Paul plunged a great dragon into the sea by throwing his stole"¹ over it—a womanly symbol over the Divinity of passion; or because a nearer saint—St. Code of Bretony—had driven forth serpents from his country. The relaters of such legends had lost the meaning of the symbolic reptile, and were but crystallizing allegory. So in Cornwall, St. Michael, under his Druidic name, was conqueror of the dragon long before Christianity or the fanciful Apocalyptic writer lived, and there the deity was revered and his legends honoured, when those recorded in "The Revelations" had become despised by many churches.² The earliest legends of Cornwall show that MAHA-KAL, the dragon god, was known as "the Roche"—"The Rock" or *Tsur* of the Hebrew, and the Cornish mount has long ago been called his "Hoar rock in the Wood."³

The highest peak of Cornwall, "the Tor" or "Rough Tor," as well as the highest peak of Ceylon, and, indeed, the highest cones of most mountains,—were called after Siva; and Michael's hill, "the Beacon," gave his name to an extensive parish. Every Christian church built over his old "Pagan shrines in Cornwall" was named after him, and all natural and artificial cones in Bretony, writes Deane as quoted by Haslam, were "sacred to him, and Christians have invariably so consecrated them."⁴ Nay, Mr. Deans congratulates his fellows on the constant memories of this deity which Christian structures still exhibit, adding, "they exist on all the doorways and outside fonts. . . . Many ancient churches throughout the three realms of Norman and Ante-Norman foundation, bear . . . these signs of triumph," which he thinks were "most significantly . . . placed, especially on the doorways and fonts," . . . as symbolizing "the appointed means of victory and deliverance"! He knew not that Siva, whether as Sol or Serpent, is Dwark-Nāt or "The God of the Gate" of life. Near "the ancient

¹ Cross and Serpent, note, p. 238.

² Luther and other considered the book spurious.

³ Siva, as the Dragon God, is the *Ahir-bundha*—Serpent or sage One; cf. pp. 249, 250, *ante*.

⁴ See Haslam, p. 247. Deane on *Serpent Worship*, p. 372. The writer is guileless of phallic lore.

Ophite temple” of Avebury, says Deane, the font has, “on the east side of the bowl, the figure of a bishop *with mitre and crozier*, . . . and on each side of him a dragon, whose tails flow round the upper part of the font.”¹ Haslam says that evidences of Maha-Kāl especially abound about Tintagel, a region which “has an island of the sea at either end,” and is therefore such a spot as Phallo-Solar worshippers always select. “Tradition gives Tintagel to King Arthur,” that is *Ath-Ur* or *Ar-Tor*, “the fabulous and incarnate deity of Druids, answering to the Thor of the Skandinavians.”² Besides having two islands, one at each base, Tintagel “is a rocky eminence, rising boldly from the sea on all sides,” so that the cone and islands make the whole a sort of Kerloaz stone, a natural Pharos, or Phallos; and that it was so viewed we see from its name, *Pen-Diu*, head or “point of the god.” It is “black and rugged; and the sea below is black also in the greatness of its depth. On the bold foreland are several rock basins, and not far from them a spring or well of alleged mystic efficacy, and near it a narrow

cave.”³ How clearly the topography points out the Divinities! No guides are necessary to tell us what God was worshipped on this cone and island, or what goddess in the mystic well and hallowed cave.

Every Druid shrine, says our Reverend guide, had a well and also such emblematic accompaniments as a wolf, squirrel, and mystic tree—that Skandinavian symbol whose serpentine roots of passion reached down into what they called Hell or Hades, and whose centre was the earth with all its joys, anxieties, emotions, and dangers, but whose lofty branches were in a supposed joyful cloud-land, presided over by the eagle of Jove or Vishnoo. This figure, No. 255,—a fine ideograph regarding which we shall have much to say in the chapter on Skandinavian faiths, will help



Fig. 255.—THE SKANDINAVIAN TREE OF LIFE—HADES, THE WORLD, AND HEAVEN, RULED BY A JOVE—THE EAGLE.

the reader towards grasping these ancient ideas. Diana, the bright and cheerful Day goddess, is here seen bounding or rambling midst the boughs, under her character as the huntress or hunted hind, whilst the spirit of heaven—Nim-Rud, the chaser, Zeus, Deus or Yahveh—nimble passes to and fro everywhere, from the hellish depths to the celestial summits, guiding and controlling as a ubiquitous but scarcely observable power, all the universe of man and matter—from the heavens above to the earth beneath, and all the waters and supposed hills below this again. This great Energizer is here depicted, as only a tiny, timid squirrel.

¹ Haslam, p. 250.

² *Ib.*, p. 253.

³ *Ib.*, p. 256, exactly similar to Apollo's Shrine, Triopium, Cnidos.

The Rev. Mr. Haslam wrote: "There is not a town or village, in early times, which had not its sacred tree, the *virescent emblem of a deity*. . . . It was the place of vows and contracts,"¹ and therefore an emblem similar to the Heap or Hermes, the "Thigh," Beth-El, or Grove of the patriarchs, or temple-pillar of Josiah. Beside "the isolated *Roche* of Cornwall, with its chapel of St. Michael on summit, its rock basin and healing well, there was an ancient stunted elm, called the Witch Elm, . . . from which, within the last twenty years, persons have begged small branches, on account of its healing properties."² "The Christians," continues this clergyman, "supplied the place of this accustomed tree *with the village cross and tree* (the italics are mine), the former for solemn vows and resolutions, and the latter for social recreations," which shows us that here too the cross took the place of the Phallik king, whilst the tree reverted to one of its earliest social uses—the trysting-places of all peoples.

THE CERES OF KELTS.—Ceres of the serpent car—the real cause of all worldly prosperity, of which population is the *sine qua non*—was *par excellence* the serpent goddess and the consort of Dionysos, Osiris, Toth, or by whatever other name men called the primeval great god of Agriculture and "Increase." Without the serpent car the life of man, it was thought, was vain, and therefore most early temples prescribed, that as soon as the Neophyte entered on his full manhood, but not before, he could partake of all the joys of Ceres. As soon as Triptolemos, the founder of the Eleusinian mysteries, had learned agriculture, he was presented with a serpent car, that so he might dispense blessings to the world—a kind of picture-acting which needs no explanation. The Irish harvest month of Corn and Plenty—August—is called after Ceres' consort, Toth or Tat, signifying "the Bread-giver" or "Increaser," that is Joseph.

The woman on the circle, or Luna in Sol, was depicted very variously by Kelts, as in that rude figure from the Rev. Mr. Maurice's *Indian Antiquities*,³ or that given by Montfaucon, from a sculpture in front of the temple of Mont Morillon in Poitou,⁴ or this shockingly coarse one unearthed from the ruins of the tower of Cashel in Ireland, which Mr. Marcus Keane, who kindly gives it to me, says, is an "emblem of female nature, the 'grove' of the Scriptures and possibly 'the *Fiedh-Nomadh*' of the Irish." Fidh or Budh, signifies the *Linga*, and *Nemphe*, *Nemphe*, or *Nemhedh*, the heavenly, holy, or consecrated thing,⁵ or "Wood," for these articles, male or female, were always primarily made of wood, as we see from the abundance of wooden phalli our sailors still bring from China, Japan, &c. Only during the past generation has England

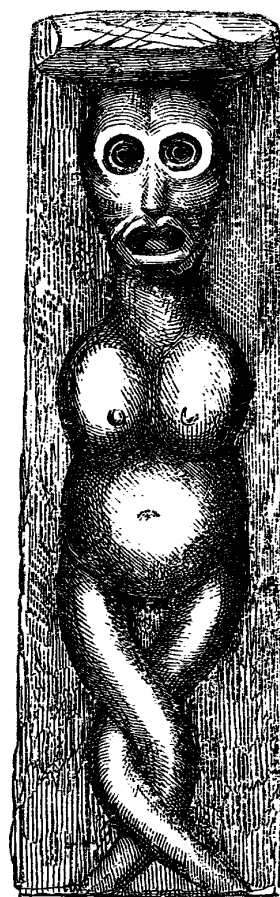


Fig. 256.—IONIC GODDESS, FOUND AT BASE OF CASHEL TOWER.

¹ Haslam's *Cross and Serpent*, p. 229, shows that Bible stories were known to Kelts long before Roman domination.

² *Ibid.*, 256-9, and note.

³ Fig. 96, p. 224 of my Vol. I.

⁴ Sup. to Vol. II., 249; and Cf. Deane, p. 276-7.

⁵ Cf. *ante.*, p. 285, and *Towers and Temples of Ireland*, pp. 33, 296 to 299.

been properly searched for her ancient faith-relics, and all too late, for the busy diggers after more mundane articles had then long occupied the field, and tooed away what the archeologist most valued. Cornwall should have been rich in such, but I cannot remember seeing anything more important than some so-called Egyptian relics and numerous coins of the Ptolemies. In Exeter, however, in 1853, a bi-frontal bust of Isis was found in a ditch, and in Devonshire considerable quantities of ancient jewellery, but nothing else I believe, have been discovered.

In a deep cutting made in the town of Penryn, in 1850, two bronze bulls were found; but the most remarkable find was this find sphinx, dug out in 1821, near Colchester, in Essex, and described in the *Quarterly Journal of Science* of 1822 by



Fig. 257.—A SPHINX DUG UP AT COLCHESTER 1821, EMBODIES SERPENT, LION, DOG, BIRD, AND AND WOMAN.

Mr. C.W.A. Hay.¹ My engraving is reduced from one published by Murray in October 1821, and shows us a monster, clearly emblematic of the old faiths, as sitting upon, perhaps destroying, an older sect, or presenting a new and more intelligent offshoot.

¹ Vol. XII. 66, p. 1 and following. Murray, 1822. The *Kerub* was the Sun-bull of Asyria.

Because an ancient legend relates that Haimon, the Son of Keron of Thebes (Boiōita), was killed by a Sphinx,¹ it is held by those who crystallize such parables, and do not practically grasp the ideas of old faiths, that this sculpture represents a fact, and that the Sphinx and Haimos were real beings. Romans depicted this sphinx upon the coins of Comalodunum or Colchester² when it was the capital of their province of Trinobantes—the first Roman colony of the first century. The faith-ideas of Egypt, Greece, and Rome, must have indeed been strong and widespread, when men so far north thus sculptured and engraved them so boldly. This strange and gigantic figure has the tail of a serpent (here by an oversight of the copyist almost missed out, but very voluminous and ponderous in the original); the body of a dog; the wings of a bird; the paws of a lion; the all potent hand of a man—Siva's emblem turned upwards, and the head and breasts of a woman, whilst the whole creature firmly crushes or "broods over" a fine intelligent, manly head. In the days when, according to Sophokles, the mythic Haimos loved poor Antigone, who for his sake was entombed alive, these were all living emblems of a strong faith which permeated every thought, rite, and act of Theban religious life, and that such should so long remain safe on British soil, shows that these ideas and emblems were also consonant to those of our countrymen, or that the Roman world had Keltik ideas most intimately allied to ours.

BEL AND SERPENT.—The priest of the great Solar God Bel, whose prophet was *Bal-ak* in Jewish writ, was called *Bel-ech* by our Keltik fathers, and we have seen that *Ak*, *agh*, *ech*, as well as *Tak*, *Hag*, *Nag*, *Shak* (as in *Tak-shak*), have all a serpent or "*Bel and the Dragon*" signification. So those who worshipped Bel, Jove, Apollo, or Jahveh—for they were the same god under different features, also had *Mol-ech*, *ek*, *ak*, or *och*, to which even the Morbihan of Annorika bears witness, for close to the *Bourg of Serent*, famous for its serpent remains, there is a commune called *Molak* or *Moloc*, which has also become a family name.³ Near the oracle of Bela or Belz, clearly Belus, the Christian Missionaries are said to have had to expel serpent worshippers, though they retained much of their faith and practice, for, says the Reverend Mr. Deane, with his usual innocent frankness, "they sacrificed the consistency and simplicity of the Christian religion, and hence we see the serpent, the emblem of conservation, carved upon the exterior of churches, as that of Laudevan, Divau and others; hence also the introduction of the Sun and the serpent into ecclesiastical processions."⁴

The Keltik God worshipped at Nantes, that city of obscene Roman remains, was *Boul-janus*, or Baal and Janus,⁵ the Phallik Bel. Apollo, said Cesar, is the *Belenus* of Gauls, and *Bel-i-sama* ("Queen of heaven") is their Minerva,⁶ and in his day the Bel-gæ were Kelts par excellence, and fervid worshippers of Bel, but all good Gauls were Kelts,

¹ *Apollod.* iii. 5. *Smith's Dic. G. and R. Myth.*, ii.

⁴ *Sup.* Vol. II. 249; cf. Deane, 276, 277.

² Dr. Birch, of Brit. Mus., letter 15th July 1875.

⁵ *Æniad*, i., *Clas. Manual* of 1827, p. 394.

³ Rev. Mr. Deane's *Serpent Worship*, 281. The tribal name, "Levite," signifies "a serpent priest." *Heb. Myth.* So *Mal-ak* = *An-ax* = *Basil-eus*.

⁶ *Ibid.* Britons called Apollo *Bela-tuka-dua*, which is probably "the Lord God Touth" or Tot; cf. *Ibid.*, p. 20. *Iliad*, i.

and *Gallia-Antiqua*, or *Trans-Alpina*—called by Greeks *Galatia*, comprised France, Flanders, Holland, Switzerland, and part of Germany.¹ In earlier times Kelts were, theologically, if not ethnologically, the Belites of Kal-Dia, that land of *Kāla-Deva-ites*, Hellenes, *Heliadæ* or *Beliadæ*,² and in Egypt and Phenicia, Am-ites, Aurites, &c. But the Belides were also the *Danaides*,³ and one Palamedes, of mythic fame, whom Pliny says completed the Greek alphabet with the four letters θ , Σ , Φ , χ , was with Greeks “The Belides” or great Son of Belus.⁴ The Jove of Rome was El or El-eus, B-el, Ba-al or Belos;⁵ and who so worshipped by Romans, Greeks, and Britons, as Bellona, the goddess of war and sister of Mars?⁶ Her priests, the Bellonarii, at Comana in Capadocia, numbered, says Strabo, six thousand persons, and their High Priest, second only in rank to the Monarch, was always chosen from the royal family. At Bellona’s temple in Rome, every general had to present himself on his return from war; and at the foot of its Lingam column, which stood in front of her fane, as it still does in the East, and ever did in the remotest West, the Roman soldiery flung down the national *Quiris*, thus emblematically emphasizing a vow, that they would not seek their homes and connubial joys again, till they returned victorious to reclaim the manly symbol. This pillar of Bellona was termed “The Warrior,” and beside it foreign ambassadors were received by the Roman Senate, and here all wars were declared;⁷ and thus, too, northern Kelts acted, at their sacred phallic shrines or stones, as at Tara, Skone and Westminster.

During the historic period, Bellona’s greatest shrine in England was at York, and the rites there were very similar to those prescribed for Diana, of whom she was a form, for Diana was called *Baal-Tis* by Phenicians, and *Bel-tha* (Luna) by Arabians.⁸ Herakles, as the Sun, was called Baulus at Bauli in Latium,⁹ and Belus, Bali, and Bali-Ram further East; and Belus was the Son of Neptune, and the mythic founder of the greatness of Tyre as well as of Babylon and Assyria. If Phenicians knew him as Ba-al-Amon, Ba-al-Shamaim, Bel-Adon or Adonis, their neighbours revered him equally as Bel-Osiris, Bel-Ochua, Bel-On, Bel-Orus,¹⁰ Bel-Apis or Soorya or Ser-Apis—the God of many lands, and the Taurus of the celestial system. He was enshrined in Christian Canon literature as Saint Serapo or Serapion, and so sculptured on many a sacred Christian tablet, and in 1770, a stone was dug up in York, dedicated to him in the words, DEO SANCTO SERAPI,—*To God, Saint Serapis*. A silver serpent represented him as the Oracle of the Sun in the temple of Isis, which proclaimed the will of the Deity, by shaking its head upon every occasion when any breach of the holy canons occurred.¹¹ The earliest Fathers of the Church, who taught from that same land, gave most of these old attributes to their rising “Sun of Righteousness,” usually endeavouring to point out the complete resemblance between Christ, Sar or Soorya. Thus Hippo-

¹ *Ibid.*, p. 517. *Æniad* viii.

² *Ibid.*, 334. *Odyssey* xiv.

³ *Ibid.*, p. 553. *Æniad* x.

⁴ *Ibid.*, p. 402. *Æniad* ii.

⁵ *Ibid.*, pp. 10 and 12. *Illiad* i.

⁶ *Ibid.*, p. 168. *Iliad* v. Greeks

called her Enyo and Alala. ⁷ *Ibid.*

⁸ *Ibid.*, and p. 161. *Iliad* v.

⁹ *Ibid.*, p. 105. *Iliad* v.

¹⁰ *Ibid.*, 339. *Odyssey* xiv.

¹¹ Juvenal, vi. 534. Ser-Apis

and Kirub or Cherub = Sun in the Autumn and Spring, see p. 286 *ante*.

lytus, Bishop of Rome, says in regard to the trials of Christ's Church, when commenting on Genesis xlix. 5, where it is said the wicked "houghed a bull," that "Christ is the Bull—an animal above all strong and devoted to sacred use."¹ Further on (page 430) this undoubtedly pious and learned dignitary tells us that the libidinous and unwarlike Solomon is "the Peace-Maker, and in truth Christ the Saviour!" and verily his history accords with that of many Solar deities.

OPHITE SYMBOLS.—The worship, fear, or reverence which was bestowed upon sacred animals and reptiles, a. the bull, cow, serpent, &c., were also extended to all their functions, yes, even to their excretions; nothing pertaining to them was impure, as is too often forcibly thrust upon our notice in passing through the temple courts of India, when any of the sacred kine are there.² In the case of serpents, the most wonderful legends and a few facts come down to us regarding their saliva, mode of coition, sperm, skin, and eggs. Pliny forgetting his true vocation as a naturalist—a recorder of well investigated statements—gravely tells us, in regard to the origin of the *anguinum*. or serpent egg, that this is brought about by "a bed or knot of snakes;" that "an infinite number entwine themselves together in the heat of summer, roll themselves into a mass, and from the saliva of their jaws and the froth of their bodies is generated an egg called *anguinum*," and that "by the violent hissing of the serpents, this egg is forced into the air." At pages 223 and 255 of my previous volume I have explained that this "rolling" and "entwining" is their mode of coition, and the hissing and provocation, that excitation or enravishment which many males adopt towards females whilst in heat, as well as to some small extent about the time of parturition, of which the habits of pigeons and many birds afford us examples. I have myself noticed snakes and guanos thus "fighting" and then occasionally found an egg on the spot; and in the case of house lizards, when similarly struggling with each other, I have actually seen the egg escape and roll to a distance, as well as sometimes fall from the high ledge of a cornice in my room on to a table. The egg or its priestly imitation—the *Gleini na Droedh* of the Welsh, or *Glaine nan Druidhe* of Ireland, and the "Adder Stone" or Druid glass of the Scotch, has always been much prized, and was once revered by Kelts as "an object of Druidical worship." They were "either spherical or in the form of a lentil," onion or fig,³ representing the female or male idea; such amulets we know to have been highly valued in all nations, and particularly so in various parts of Europe. The Keltik story of the production of the *anguinum* is like that given by Pliny. The snakes were said to meet at Beltine (midsummer), "join mouths and hiss until a bubble was produced;" other snakes then hissed on this and blew it "in a ring over the body of a snake, when it at once hardened." "Adder heads," as we now have these, are usually of a green colour, but sometimes are blue and streaked with red and white, and "half the size of finger rings."

¹ Ante-Nicene Library, VI. *Refutation of Heresies* by Hippolytus, I. 410.

² Their urine is drunk.

³ Talland's *Hist. of Druids*, I. 16. See my Pl. VI., 2; VII., 2; VIII., 6; IX., 7 to 10; XII., 2, 3, 6, 13, and the cave stones mentioned at p. 292, Vol. I.

Cornishmen said that snakes produced blue stone rings by breathing on a hazel wand, and that "the yellow figure of a snake could be clearly perceived therein,"¹ all of which legends point but in one direction, to the phallic significance of snakes, rings, stones, wands, and nut trees. India too tells us very strange stories of the curative properties of serpent stones; the most valuable being those cut out very deftly from the head of a real live Cobra—a dangerous process, more especially as the sacred snake must on no account be killed, otherwise the stone is said to immediately dissolve. From Sutherland we have it reported that thousands of people once "mourned over the surreptitious removal" from a church altar of a "stone of bright colours"—clearly an *ovum anguinum*, and we might multiply to almost any extent tales showing fear and reverence in regard to these matters; nor did such fears abate for ten centuries after the advent of the new faith. Christo-Keltic priests, of course, carried on the reverential feelings of their kindred who respected a serpent as a symbol of the deity whether on a pole or a stone, and as thoroughly understood the curative or beneficial effects of looking unto such, as did the Shemite wanderers in Arabia Petrea. That Druid priests took care Kelts should not lack figures of these on stone, wood or rock, we see by the many Ophidian forms figured in Archeological works. Note also that as the Druid priest was himself called the serpent or adder, the *Nathair*, *Asc*, or *Aisc*—Akadian, Kaldian, and Hebrew *Hac* or *Ak*—so the Jewish priest was named after the same symbol of his solo-phallic god, the Ben-Levi, or "Sons of the Serpent," which the learned Jew, Dr. Goldziher,² assures us is the signification of these words, the Levites being the guardians of the faith of the desert ophiolators, of which more hereafter.

There are numerous most striking analogies betwixt the faith-developments of the

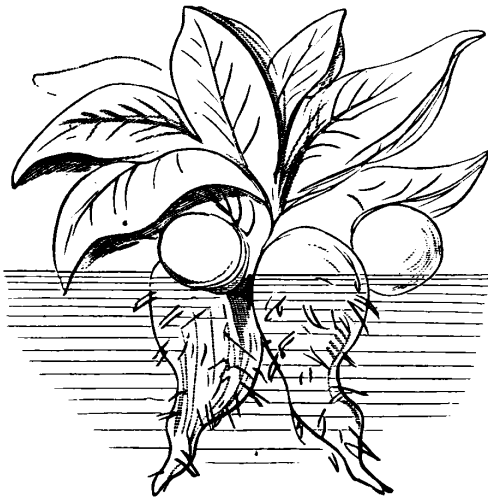


Fig. 258.—THE ATROPA MANDRAGORA.

Old Testament and many of those, scarcely yet dead, around us, but which flourished luxuriantly under Druids. If Jews required the intervention of such objects as Wands, Rods, and Almonds, Rachel's "gods," "images,"³ *Teraphim* or "*Elohim*" and shrubs like this *Atropa Mandragora*, or "*Mandrakes*," to accomplish the purposes of *Al-e-im*, *Yahveh*, or *Al-Shadai* in the way of a special progeny, from whom a son of Yahveh was to spring, so also had druids such strange legends as to quaint sticks and shrubs, as the trefoil *Seamrag* or shamrock (which St. Patrick so graciously adopted as his special favourite),⁴ the Vervain, the Salago,

but above all the Mistletoe, which blossomed with Sol's heat, and proucded seeds

¹ Cf. Deane's *Serpent Worship*, p. 260 *et seq.* The polished, shield-like bosses of jasper, agate, &c., adorning our churches carry on this idea. ² *Heb. Mythology*, pp. 184, 226. Cf. figs. 133, 146, 233, 252.

³ Nu. xvii. 10. Gen. xxxi. 19, 30. "Teraphim" in one case, and "gods" in the other; or as Calmet and Cahen say, *Dii Penates*.—Bagster's *Comprehensive Bible*. ⁴ Cf. Fig. 77, p. 106, Vol. I.

at his winter solstice. These were most holy and efficacious in the case of many very occult matters. All this the new priests of Alban directly or by silence accepted, only urging that the efficacy is greatest on their saint or festal days, as that of St John's and other fire fêtes, to which no Druid could say nay, as these were also their own solar festivals. The church, with subtlety, told its too willing officers that it was not wise to look very closely into such matters, nor to too minutely question things which we call hieroglyphics, as those on p. 262, Fig. 252; though these were pictorial writings as clear to Druids, Kelts, and all Sivaites, as English letters to us. Why ask what the serpents were doing biting each other, and why fish were engraved kissing each other? Why serpents are common everywhere, and usually and affectionately licking or kissing very quaint-looking fleurs-de-lis at one extremity of a diagonal staff, called the "Sceptre of Dominion," and resting their tails on a very different figure at the other end? Why there is a bovine IO—the Argive deity, Hera Boōpis¹—with a serpent as her horns? Why so many triangles with reduplicated oval apertures? and why two round balls are connected by another diagonal sceptre, with suspiciously phallic extremities, having an Isis or crescent Moon, with oval and dot at one end, and quite another thing, and no dot at the other? It was clearly not advisable for the missionaries of a young and tentative faith to at once attack, nay, touch upon the subject of these symbols and the burning questions which any arguments here would have involved; and we may be sure they did not do so. In appearance, at least, they followed rather the Tennysonian precept of leaving to the people "Their early heaven, their happy views," a selfish principle in reality, and such as the Church has never acted upon, or her dull heaven, and hell of fearful, unrelenting and unreforming torments, would not have found so much favour even with the ruder and fiercer races of the north. The new priests steadily though stealthily, worked for centuries upon the religious feelings of our forefathers, content with but indifferent success, until the race of Druidical priests had been wiped out, when, in name at least, the people were won over to Christianity. It mattered little though they remained "Pagan Kelts" in reality; nationalities and numbers are the substantial triumphs which all churches and faiths first, if not throughout their course, aim at; and hence the babe as well as the school-boy must be seized, so that the intellectual light of ripe and impartial reason—the terror of faiths—be blunted or benumbed at its source. None knew better than the early priestly teachers of mankind, that even though a reasoning creation eventually emerge from the church chrysalis, it was almost certain to be dwarfed, deformed, and harmless, because carrying with it much of its old surroundings in the way of unconquerable prejudices due to these early teachings, and the natural fear of the mysterious.

Of course the Kelts in time came to see and kindly acknowledge the superiority

¹ About two thousand images of her were found at Mukēne, along with terra cotta *distaff* and *spindle-like articles*—"ex votos," says Dr. Schliemann, as quoted in *Times* of 12th April 1877, "to Minerva *Ergāne*, ornamented with religious symbols, and with sometimes short inscriptions."—clearly phalli.

of the new over the old priests, for no faiths succeed which are not an advance upon those they would supplant, and besides being in advance, Christianity had much that otherwise commended it to the wonder and mystery-loving natures of all northerners. It had great stores of miracles and mysteries, and its priests were masters in all that mythical converse and poetic picturing of the present and dark future, which was a necessity of the devout Keltik nature. They also most obligingly only modified, neither sweeping away nor destroying the ancient rites, fêtes, and ceremonies so dear to our race, and which consecrated so many revered spots by mountain, hill, and stream. The proselytizers also exercised much caution, as it behoved them, in dealing with a religious, albeit somewhat ferocious people, for so long as the Gael was "the strong man in the house," that "light which lighteth every man" was ever liable to be very abruptly and sternly extinguished. By the time, however, the early missionaries essayed to convert the Albans,—the 6th or 7th century,—they were adepts, and their southern masters still more so, in the use of all those insinuating methods which rather shunned the strong and manly, and sought out the weakly and emotional members of families; they had proved that it was not difficult to win over a Clovis and his nobles, when Queen Clotilda and her more impressible court were on their side.

A good deal has been written regarding "the sceptre shaft" or rod seen in these Keltik sculpturings connecting diagonally the strange phallic-looking object. A sceptre is the Sivaik symbol, and an orthodox writer, the late Mr Waring, timidly, but correctly says, he "suspects it is the symbol of the deity which connects the heavenly bodies,¹ . . . the Welsh bardic symbol of the name of god—the Awen or sacred A," a form of the Indian sacred AWM, AUM, or OM. According to the Welsh, however, if I read Waring aright, *Menyw* is "the son of the three shouts, by which the world is created," and "the story of the three shouts" is also an Indian legend;² and shouts are a highly IAKIK or Bacchic accompaniment of all phallic rites; three being thought necessary whether in shouting three or "three times three" as with us, or in "perfecting creation." The circle or **O**, was held to represent Perfection, Sun, and Creation; **M** is water; and **WM** may merely mean reduplication in the sense of greater significance.

CROZIER AND BATONS.—Scotland had great reverence for sacred Rods or Croziers, which she called *Bakuls*, *Cogerachs*, &c.; and for none so much as the *Quigrich* of St Fillan, he of the phallic bell, already referred to at page 232 and 350 of the previous volume. The "Saints Fillan" were numerous, and, in popular belief, are said to have, "founded a clan-monastery," the missionaries of which all went about with *Bakuls* or pastoral staves, which have ever since been highly venerated, and quite as much so as in the time of Moses and Aaron. Even within historic times these *bakuls* had a vast repute, and the custodians of them were richly endowed

¹ *Stone Monuments*, p. 45. It is simply the distaff or spindle—the Matha of Sanskritists and *mentula* of Latins which symbolizes the Creator or "God of Beth-lechem." Cf. my Fig. 252, p. 262, *ante*.

² *Ibid.*, p. 76. The mystic shouts and letters represent, I have been told, A, Brahma; W or U, Vishnu, and M, Siva.

by monarchs, chiefs, and private persons. Thus the staffs of St. Molnag, in the Island of Lismore, and of St Lolan at Kincardine on the Forth, had extensive lands assigned to them. They were the apt representatives of the Obelisk-God, and never was obelisk in higher repute than was the *Bakul* of St Fillan or *Fa-el-an*, with the Kelts, of Glendochart. In the 14th century it was a religious fetish with King Robert Bruce, whose favourite prayer was "in the name of God and St. Fillan;" he usually carried a piece of the bone of St Fillan about with him in a silver case, but the priest of Glendochart feared to risk this treasure on his battlefields, and just as we observe that the priests of Ceylon often hid away, on such risky occasions, the "tooth" of Boodha (query, was the bone in the *Quigrich*, a "tooth" or a *Lingam*?), so the Keltic guardians of the symbol of *Fa-el-an*, withdrew that fetish from the casket on the eve of the battle of Banokburn. When, however, victory declared itself for The Bruce, St. Fillan is said to have miraculously replaced it in the casket, so that it, and not Skotish valour, won that great national victory. One of the old names of the Crozier was *Cath-Bhaiadh*, or "Conqueror in battle," because it enabled the Albans to conquer the Danes in 918, so that it exactly fulfilled the part of the "Rod of God" in the hands of a Moses, or Aaron.¹ The potent charm was clearly the bit of bone hid away in the ornamented Crozier or head of the staff, which is now to be seen in the Museum of the *Society of Antiquaries of Scotland*. It was a real *Jupiter Fæderis* or Mercury, as we see from the fact that it was used for swearing or making solemn vows before or upon; offerings of meal had to be made to it, just as rice must be offered to the Sri-Lingams of India, and as manna had to be presented to Yahveh—the *Eduth* or "Testimony."² Even in the end of the 15th century James III. bestowed on the holders of this Skotish fetish all the privileges and immunities which they had previously held in the days of Bruce, and confirmed these to their posterity. Let us here go somewhat fully into the history of the so-called St Fillan and his shrine.

Near the furthest western source of the Tay, amongst the most rugged and lofty scenery of Perthshire, if not Sootland, where the sacred river starts on its far eastern journey, dividing the high mountains of Ben Odhar (2948 feet) on the north, and Ben Laigh (3706 feet) to the south, lies the Skotish "Pool of Bethesda,"³ here called "the Holy Pool of Strathfillan,"—a centre for unknown ages of healing efficacy, of blessing, and superstition. It is not situated quite at the source of the river, but at the place where the Druid and early Christian priests, said the water assumed its healing virtues, and near to this pool—site of the old Druidic shrine of Felan, Balan, or Faolan⁴—did the new faith erect its ancient church of St. Fillan, and appropriate the old Sivaik bell of conical shape and phallic handle, here shown in Fig. 259. Truly as the Lord Bishop of Brechin says in his account of this bell, "the handle is the most remarkable part, for there we find

¹ Exod. iv. 17; vii. 9; xx. 17, 9.

² Exod. xvi. 33, 34. Cf. my Vol. I., under *Eduth*.

³ *Bet-eshed*, "the house of the fount" or out-

pouring.

⁴ Cf. p. 285 and note, *ante*. In Sansk. *Balin* is

a bull and name of *Bala-Rama*, brother of Krishna

and an Incarnation of Vigour.

twice repeated, the well known heathen emblem of the phallus.”¹ He is led by the history of this relic to see that there never was a genuine “Saint Fillan,” but many

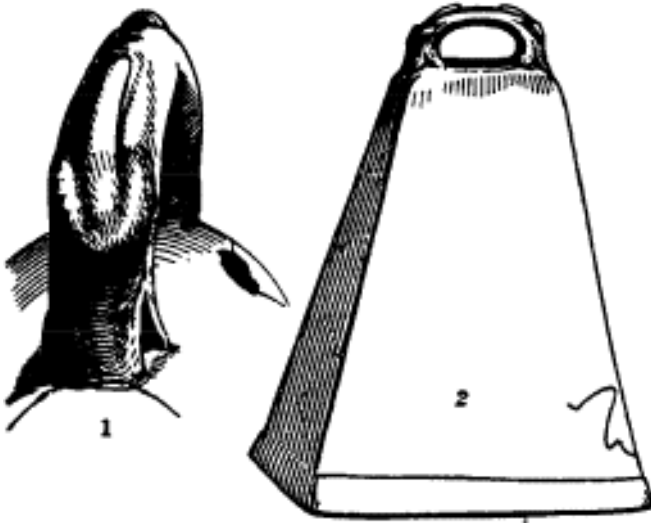


Fig. 259.—BELL OF ST. FILLAN, FEL-AN, BEL-AN OR FA-EL-ON.

Fillans, all called, he thinks, after a very ancient *Felan*, *Faolan*, or *Foelan*, whom Lord Crawford of Dunecht, his “learned and accomplished friend,” very justly thinks may be a local corruption for the name of the strong Keltic god *Belin* or *Belinos*, *Bel* or *Ba-al*, whose symbol was the phallos, “derived,” continues the Earl, “from the root found in the Sanskrit *bal-a*, ‘strength,’ Shemitic *bal*, and Pelasgian *POL-ere* and *VOL-ere*.” In Sanskrit, we have *Bhāla*, “lustre,” from *Bha*, “to shine;” and in Old English, *Bale*, and *Balefire*, “a flame or burning.”² The phal-

los, he adds, “was the symbol of health, life, and regeneration,” and “carries the antiquity of the bell back to a very distant period, . . . linking it with Pagan antiquity,” though this identical bell may, he believes, “belong to Christian times.” The Bishop in reply repudiates this last slur upon Skotish and Irish Christians with a patriotism worthy of a better cause, for he adduces no good reasons in support of his argument; simply stating, “he believes that it belongs to either the bronze period, anterior to Christian times, or if Christian, that it has been imported from southern lands where the heathen ideas, living on into Christian times, were expressed in more definite forms. . . . It will be remembered,” he adds, “that St Ternan, according to the legend, received his bell from the Pope, and St. Teiliao, a bell, *remarkable for its powers* at Jerusalem (*sic*, and note the fetishism). It may be, therefore, that the bell of St. Fillan came from a land where no notion of coarseness was attached to the simulachrum,” and this seems also to have been the case with our ancestors. Only after a people grew out of fetishism, and a pure and simple “nature worship”—in which the organs of fertility are adored, and then their images, and adopt a higher though still phallic cult, as in solarism—do they begin to shun the old symbols and think them coarse; and this it is that the nakedness of the human figure, which shocks the unaccustomed eye of the European, has no effect on Asiatics accustomed to it from infancy.

Lord Crawford writes thus to the Bishop, with a true appreciation of the matter:—

“Taking this fact (that above cited concerning the phallos being the Regenerator) and the ornament on the bell, and the sanitary use to which it was put till seventy years ago, together, it appears to me either that the ornament was employed designedly to indicate the virtue always, indeed, supposed to reside in bells, or that such virtue was supposed, in a peculiar degree, to belong to this particular bell

¹ *Procs. Soc. Ants. of Scot.*, VIII. of 1871, p. 265-276.

² See Indexes, *Fal*, *Bal* and *Phal*, &c.

from the ornament upon it, at a time when the phallus symbol was still believed to have the power of repelling evil in Scotland as it long did in Italy. The symbol may appear strange as a Christian one, and yet, what is stranger, and what may illustrate my belief, that it was designedly put [although in a very modest and out-of-sight way] on St. Fillan's bell, is the usage which prevailed at Isernia in the kingdom of Naples till nearly the end of the last century, and which perhaps exists still—and this with the full sanction of the Church—the useage, namely, of presenting and consecrating votive offerings of simulachra of this description moulded in wax,¹ in gratitude for recovery from illness, to the two medical saints, St Cosmas and St Damian, at their shrine there. . . . I should not be surprised if St. Fillan's feast was fixed by the early missionaries, on some day sacred on the spot to the Pagan god (Bel or Belin), for the purpose of superseding his worship."

The noble Lord's views are very nearly my own, and they are sustained by the rites and virtues treated of in the modern history of this Christian or pre-Christian gem. It appears that an English traveller, in August 1799, found the bell so revered, that "partly in frolic and partly to abate the existing superstition, he carried it away" to his home in Hertfordshire, where it remained till the autumn of 1869, when Bishop Forbes, then on a visit to Lord Crawford, chanced to hear of it, as a curiosity to be seen at the house of a relative in the neighbourhood. The family agreed to at once restore it, and it was handed over accordingly, to the *Society of Antiquaries of Scotland*, in whose museum in Edinburgh, I examined it and made this sketch. In the Society's catalogue and Proceedings (p. 273) will be found larger drawings, but the public are apt to be led off the scent in the Catalogue by the misleading remark that "the handle" is "double-headed dragonesque," which was explained to me as "common to most old bells, but in no sense phallic"! I urged that it would be phallic even if "dragonesque," as crested snakes and bells were well known male and female euphemisms in Sivaik lore, but was assured that all sound Scotch antiquaries held that the two very palpable Lings were but the crests of snakes, the protruberances, the eyes, and the division of the handle at foot, the open jaws, so made to more securely grasp the bell! that such a thing as this "horrible Pagan nature worship was unknown among our Keltik ancestors," and, in this case was a specially absurd idea, the relic having been long prized by Christians, and only yielded up in 1869, "with the consent of the Heritors and Kirk Session of St Fillans."²

This great treasure of St Fillans, said our traveller of 1798, usually lay on a tombstone in that church yard, being, it may be supposed left there, to be ready for constant use by the sick pilgrims to the sacred pool. The hole seen in my sketch may have been caused by the kisses of votaries, just as the metal is worn away from the toe of the so-called St. Peter's statue at Rome. The bell was only one of six important treasures at St Fillans; there was first, the chapel or Druidik *Cella*; second, the healing waters of baptism in the sacred pool; third, the *Yoni*-stone adjoining the *cella*; fourth, the Crozier or Bakul; fifth, the sacred chair; and sixth, the said bell, which summoned all to adore "the Lord of Life." All these had to be called into vogue in troublesome cases. Thus it was the sinner's, duty—for the mad or diseased

¹ *An Account of the Remains of the Worship of Priapus . . . in the Kingdom of Naples.* London, 1781. [Reprinted in R. Payne Knight et al., *Discourse on the Worship of Priapus &c.*, Lond. 1865, 1894.]

² *Soc. Catalogue.* Ireland glories in the name of *Innes Phail* or *Fal* (Ar. and Egyptian).

were held to be sinners—to first dip in this pool of *Salom* or “Health-giving,” especially towards the end of Selene’s first quarter—the favourite Sivaik period, because esteemed procreatively the most effective, and our traveller was told that had he waited until then, he “would have seen hundreds of both sexes bathing in this Bethesda.” As it was, he saw many, and one poor demented girl, like the man who waited for the troubling of the waters of health under Ier’s pool of Salem, had tarried there “several moons together,” and come from a great distance to be cured.

The topography and rites appear to bespeak the reigning deity, regarding which we have this traveller’s verdict as follows:—

“A rocky point projects into the pool. Each person gathers up nine stones in the pool, and after bathing, walks to a hill near the water, where there are three cairns, round each of which he performs three turns, at each turn depositing a stone, and if it is for any bodily pain, fractured limb or sore that they are bathing, they throw upon one of these cairns that part of the clothing which covered the part affected. Also, if they have at home any beast that is diseased, they have only to bring some of the meal which it feed upon, and make it into paste with these waters, and afterwards given it him to eat, which will form an infallible cure, but they must likewise throw upon the cairn the rope or halter with which he was led; consequently the cairns are covered with old halters, gloves, shoes, bonnets, nightcaps, rags of all sorts, kilts, petticoats, garters, and smocks.”—A fact in this faith, yet a *non sequitur*.

Money was also often offered at the cairns, and the following was, continues our traveller, the regime to be adopted in the case of lunatics: A rope was fastened round their waist, and they were thrown into the pool, and then taken out and led to the churchyard of St. Fillan—“where there is a large stone with a nick carved in it just large enough to receive them.” The word “nick” is here clearly out of place; a *cleft* or Yoni-form is what is meant, and regarding which we can recall many parallelisms. “In this stone,” continues the narrator, the body is “fastened down to a wooden framework, and remains there for a whole night, with a covering of hay on it, and St Fillan’s bell is put over the head.¹ If, in the morning, the unhappy patient is found loose, the saint is supposed to be very propitious; if, on the contrary, he continues in bonds, the cure is supposed doubtful. . . . The bell had an iron tongue,”—an important euphemism in this faith, and in some form common to all *Palla-diums*, but it was lost. The bell itself fell from heaven, and flew to Strath Fillan, and, adds “Popish tradition,” wherever it was removed to, it always returned by the morning to its Yoni stone, near Fa-elons’ cell, “ringing all the way,” The bell is of mixed metal, about a foot high, and exactly corresponds in Sivaik shape and appearance, though a little larger, with those we find in. Lingam temples in out-of-the-way parts of India. I have seen several such on Aboo and other mountains of Rajpootana, and on the hills and plains of Northern, Central, and Southern India.

Another account of the St Fillan rites in the case of mad persons, is that when dipped, they “were instructed to take three stones from the bottom of the pool, and walking three times round three cairns on the bank, to throw a stone at each. They were tied

¹ The “Old Statistical Account” says: “is put on their head with great solemnity.” In the original, heads, plural, occurs, evidently by mistake, as there was only one stone and one cleft.

to St Fillan's bed in St Fillan's Chapel all night" Thus the "throwing stones at the Hermes" was as common in this vale of Perthshire as at the Arafat cone in the vale of Meka, and tying to the bed at night is a well known custom in Phallic rites. Most Shemites so tie up the Paschal lamb, or the *Bokra* at the *Bakreed*.

Saint Fel-an, Foil-an, Fill-an, or Fo-el-an, says Bishop Forbes, "is commemorated in Irish and Scottish kalendars" as "the son of *Fera-dach* or *Feri-ath*, a nobleman probably of the race of Fia-tach Finn;" reminding us of Pheni or Fins and their phallic lore, as well as the fact that *Fiadha* and *Far-gha* (*mem. vir.*) (in which *dh* and *gh* are all but silent) is "the witnessing Lord," that *Fi(dh)* is the plural of Bu(dh) or the Lingam, and *Fi(dh)-Nemph* the heavenly Lingam.¹ *B* is usually commutable in Keltic and all Eastern tongues with *V* and *F*, and *P = F* more or less aspirated, so that *Fi* is *Pi*, the organ or mouth-piece of the sun, and *Fi-El* is the Sivaik El, which we may write and pronounce as *F'il* or *F'el*. *Fo*, or *Bo*, is an Asiatic term for *Bodha* or *Budha* as "Intelligence," or "The Quickener." In Hebrew we have *Pal* or *Bal*, as in *Ba-al Peor* (Irish, Lord of Seed), "the strong one," "the plougher" or "ploughshare which cultivates" *Terra*; in Arabic he is *Fal*, *Fale*, and colloquially in old English, *Tale* corresponding to the Greek *Pallo*, "the shaker or hurler of the spear"—the *Phallos*, and *Pallas*,² who with Hebrews was *Peleg*, "the Divider."

The "saint" or demi-god of this phallic bell, is then the solo-phallic fire god *Pi-el* or *Pe-Or*, and his bell is what we should expect as we recognise him so obscenely depicted amidst those remarkable sculptures at Nismes.³ The "shaking" or tremulous idea is always attached to the Lingam-God, whether as the *Tale*, *Clacher*, or tongue of the bell, (which last is the feminine symbol), or as the *distaf*, *spindle* or *pestle in the mortar*, as the learned Professor Steinthal of Berlin very lucidly shows us.⁴ He says this meaning clings to the root of the name of Prometheus, who is none other than the Indian *Mathar-isvan* or *Pramāthyu-s*, in which the root is *math*, with the fundamental sense "to shake," and hence "to learn," this signification existing also in the Sanskrit word *Bhud* (Boodha), which, as the Professor adds, means "a shaking up or movement of the mind to and fro." In India *Matar-isvan* is Siva in his form of Agni the Fire-god, Fire-carrier, or Fire-producer, which was the office of the western *Pra-matha*, the affix *Pra* being here "pre-eminent," and only "Fire" as applicable to man in the sense of his being as Hindooism teaches, "the generating fire

¹ Keane's *Towers and Temples of Ireland*, pp. 296-299. O'Brien's *Round Towers*, p. 105, *Fiadh* = A Lord, a Doer, "Testimony," or object to swear upon; and so *Fal* is a King, Divider, Operator, and the Sacred Stone or Instrument of King or Law (Vallency), *Bhu* or *Sambhu* is Siva, and *Bhā-vana* = *Bhu-ana*, "the Creator," and "sexual intercourse." *Bhuti*, "superhuman power, rut in elephants." There are five *Bhutas* or elements. Benfey's *Sansk. Dict.*

² Cf. Vol. I., pp. 296-299, 363, and Glossary.

³ *Ibid.*, 222, 235, 350, 485. In Fig. 4 of the

Plate p. 92 of Menard and Perrot's *Antis. of Nismes*, the bell hangs from the prepuce of an excited phallos of some mythical monster, whose tail forms another phallos, for duplicates are a mannerism in this lore. We see another such with testes and Hermaical wings on the altar in Fig. 18, and again in Fig. 5 of the previous plate. The wings denote the god-like ideas of "swiftness," "universality," "agitation," &c. Cf. p. 285 *ante*.

⁴ *Essay on Legend of Prometheus*, Appen. *Heb. Mythology*, by Prof. Goldziher, pp. 363-392.

of nature.”¹ Pra-matha is, says Hindooism, Agni-matha, so that Pra is here but *Pru* or *Pur*, treated in the usually loose metethical manner. The long lists of meanings and compounds given in Liddell and Scott in connection with the Greek *Pur*, ranging from “fire,” “embers,” and “altars” to “pyramids,” would give us here considerable licence, but still more the Sanskrit and Kaldian tongues, where *Pri*, *Prin*, *Pur*, *Pa-Ur*, *P’ur*, *Pa*, *P’al*, *Pal*, *P’el*, *Pi-el*, &c., all proclaim the same *Puro-Phallic* and solar ideas. That the reader may more clearly see this, I give in another volume a glossary of Sanskrit words, including the principal names of Siva and Agni, the study of which will aid us much here and elsewhere; for when philological uncertainty exists,—and especially it does in the records of faiths—we must try and discover from the whole concatenation of ideas, the original meanings which the grouping of the words suggest, and so get at the germ or *primum mobile* of the old pietists. If the glossary be steadily perused there will be no difficulty in discovering this; indeed the most cursory consideration of the names of Siva, some of which are given in the

Pra-dhāna
„ -vrishṭa.
„ -krita.
„ -japati.
Para-Maha-Esh-vara.
Purusha, Pur Isha-ana.

margin will lead us to this *Fons et origo*, for he is *Pra-matha* “the trampling, violating one,” *math* signifying to “churn,” “produce,” “agitate,” or “ravish.” Steinthal and Benfey alike tell us that “the boring stick was originally called *Matha*,” and “the twirling stick,” *Mathin*, but that later the word *Matha* was only applied to “the *penis*,” and, thinks Professor Weber, it is the root of the Latin word *Mentula*; he might have added of *Muto*, *Mudo*, and *Mudros*.² There is no difficulty, in treading philological paths where the lights are so strong.

Continuing a descriptive narrative as to how ancient men first got at such ideas, Professor Steinthal, putting, in my opinion, the cart before the horse—for men and women had “fire” and the fleshy *matha* or *pra-mantha* before “spindles” or “churning sticks”—says “primitive man” fell to worshipping fire because he saw it fall from heaven, alive in the sun’s disk, and hidden in the materials around him, nay, in his own self; so the pestal and mortar became “the male *pra-mantha*,” and “the lower piece of wood,” or *Argha*, “the female *eschara*, or *pudenda*,”³ for “when the primitive man,” he continues, “figures to himself the act of copulation, it is the combination of ideas of producing fire by rubbing, that enters into his consciousness, and gives him an apperception of that act.” Now though this mode of reasoning is rather from effect to cause than from cause to effect, yet the key is very nearly in the writer’s hand, and he here consequently sees and well explains to us the valuable myths of Prometheus and Samson. Phoroneus, he says, is Greekized from the Sanskrit *Bhuranyu-s*, the root of which is *bhar*, Latin *bir*, Greek *Pher*, which hence yields Phero-menos, “the fire-man”—that “fiery one” whom Hindoos say is Agni “in the flesh;” for Agni is also called *Bhuranyus*, as “the rapid, darting, flying one,” precisely corresponding

¹ *Hebrew Mythology*, p. 388.

² Note to p. 388.

³ *Ibid.*, p. 370, 388. *Meta* is above all things a Conical Stone and a Measurer (Yard?).

to Phoroneus, “the Lightning Bird of Orgos.” The reader has seen that the Bird is a favourite emblem of the *Phallos*, the Creating spirit or procreative idea, and may remember that the term is still a common phallic one in nursery parlance. In Jewish and Christian sacred writ, the Holy Spirit is commonly known as that most amorous of bird, the dove, and Mary was portrayed as impregnated by this bird—see the many coarse but famous pictures of the scene, especially that Venetian one given at p. 304 of my previous volume; see also Calmet’s drawings of the Jewish Cherub or flying “fire-man,” at page 480 *ibid.*, and the Eagle-desks of our churches.

According to Peloponesian story, it was a fire-bird and not Prometheus which brought down heavenly fire to men, and at Argos the holy flame was ever kept burning on an altar in honour of this fire-bird, which was “regarded as the father of the human race,” though originally only seen as a bird, the son of the nymph Melia, ‘the ash,’ and sitting on the celestial ash-tree, as in Fig. 255, p. 290, *ante*. In this Skandinavian idea, the bird presides over all the world of men and matter, and sends forth his messengers as Jove is said to do in Greek story from great Olympos—from a high Heaven of bliss above, to a hell of woe beneath, and so still from the eagle of our Churches go forth “the Words of Life.”

If the reader turn back to Fig. 219 of page 87, he will see the same bird-idea in the cocks presiding over the Kaldian arks of life, and in the still revered emblems of the *Ta-ous* on the Yezid pedestal, and the *Henzas* on all poles which surround the sacred shrines of Boodhists. In Vedik hymns, Agni is called “the golden-winged bird.” Vishnoo rides, or his spirit is borne to men, on Garooda, the eagle, while Sarasvati, whom some Vaishnavas make Vishnoo’s consort¹, but who is usually called Brahma’s, and is a river of wisdom, eloquence, and music, is shown by Coleman as here characteristically riding a peacock or other solar



Fig. 260.—SARASVATI, CONSORT OF BRAHMA.

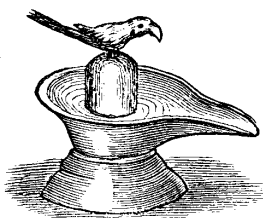


Fig. 261.—SRI LINGA BIRD.

bird of love. Siva as the Column or Cone is frequently seen amid the paraphernalia, rites, and emblemism of Lingam temples, presided over by a bird-spirit, symbolizing persuasive,² vivifying or creative fire, but sometimes an emblem of real fire is here given, as the Egyptian depicted issuing from the apex of his fire-symbol, the obelisk. The procreative god is constantly mixed up with tales and terms connected with the wagtail, as my Sanskrit glossary shows, and Hindoo nursery tales frequently allude to him as a bird. Latins too attributed their origin to a bird—the heavenly *Picus*, and called him the first king of their country, *Latium*, after him, saying “he was the first man and father of all

¹ Garrett’s *Clas. Dic. of India*.

² He is a “God of eloquence” as was Hermes, &c.

mankind," and *Picus* is the deity who protected all mothers in childbed, and all infants; but we must return to our Keltik saint.

A genuine saint, *Fal-an*—for of course there were many who chose so godly and revered a name—had as his instructors, *I-bar* (son of *I*), *Muna*, and *Desert*, well known Eastern terms, and from these, says Bishop Forbes, come such Skotish names as *Kil-mun*, on the "Holy Loch" in Argylshire, and probably *Dysart*, on the coast of Fife, once famous for its sacred weems or caves; a little north of the present *Dysart*, a whole district was called *St. Phillans* after the demi-god, and here—near to the town, fitly called *Pitten-weem*, a cave is still shown as "*St. Fillan's*." So in Argyleshire, near *Lochlash*, is a *St. Fillan's Church*, but near to *Killin* in *Strathearn*, was the special seat of the cultus of this saint.¹ In the oldest statistical account of this *St. Fillan*, it is stated that what "the people of Ireland and Scotland, as well as those of Wales, hold in great honour, is bells, handbells, (*campanas*, or *baje-elas*, an expressive Indian term) and pastoral staves, carved at the upper part and formed of gold, silver, and brass, so that they fear to take oath on these and to perjure themselves more than they do upon the gospels (*sic*). For contemners of these are often punished by a certain hidden and divine power implanted in them"—a statement which militates considerably against the supposed Christianity of the people down to very modern times.

It is a common complaint among the better educated of all faiths, that the masses ever continue to seek after—in O. T. language, "commit whoredom with"—their old symbols, "high places," and rites. Many good Mahomedans have thus bewailed to me the degeneracy of their less educated brethren, when I have pointed out strange periodical worship in the old "High Places" of their land, though called now "the tombs of *Peers*" or saints. On several occasions I personally investigated the histories of some of those "High Places"—usually to be found on hill-tops or remarkable spurs leading to a high summit, or in a lonely sequestered nook at the base—to satisfy myself that they had no connection originally with the modern *Peer-story*. They were all shrines of the old Fire or Nature worshippers of the land, which on the Moslem conquest and part proselytism of the people, had lost the old symbols; they nevertheless continued as places where "everlasting fire" must burn, and prayer, with fruits and flowers, be offered up, more especially on the old high days and holidays. *St. Sophia* at Constantinople, *St. Peter's*, our own *St. Paul's*, and many others, are all temples on similar old sacred sites of early races, and even here the old cells, emblems, and ideas have not yet been quite buried.² The same tales come to us from Syria. The official reports of the Palestine Surveying Expedition of 1877, state that "the High Places" are still the scenes of the most interesting matter in regard to the old faiths of the land: "*an oath on or beside them is still considered more solemn and binding than one before Allah*" or *Yahveh*, so enduring, as their sacred rocks, are religious superstitions.

Bishop Forbes clearly recognises the Phallik faiths of Kelts, remarking that

¹ The Bishop is responsible for these statements as to the localities of "the Cultus." The name is everywhere apparent.

² The Cell and Yoni-hole under Ripon Cathedral is a case in point.

though he has never before seen the Phallic symbols “on any Scoto-Irish metal work,” yet that we see precisely the same in the stone Menhirs, the worship of which “still survives among the cognate races in Brittany”—he might have added, “and those nearer home.” He saw at Dôl, in Brittany, “the corn in a field at the foot of one of these tall stones, crowned indeed by the cross, yet crushed by the knees and feet of the votaries who came there to be cured of sterility.” In the same volume as that he writes for, we are told of a remarkable Lingam stone which used to stand *in the centre of a horse-shoe shrine*, on the island of Bearnarey, in the Sound of Harris—Hebrides. It was a “Rocking Stone,” but was at last broken by boys rocking it too severely. Mr. A. A. Carmichael says it stood in a large *semi-circle facing the east, near the centre of the island*, at a place called Killaisem—thought to mean the Ciul, Cell, or Church of St. Asaph.¹ The horse-shoe of St Peter’s with obelisk in centre, and great cell or dome behind, is the child of this older faith, topographically and architecturally. The base of the Bearnarey “obelisk was surrounded with a heap of small beautifully white and variegated pebbles,” . . . “the offering of pilgrims,” and close by “stood one of those old circular *Duns* so common in the Hebrides,” with a cell or chapel, galleries or passages. This word *Doon* is but the Hindustani *Jon, Ion, or Yoni*, the name of *Par-vati*, “the Mountain Goddess.”² A heap of stones at the foot of an obelisk represents precisely the same idea as the Hermes or Karn, “topped with the handsomest stones which can be had”—an object common all over Asia, and one here accurately described as seen by Lieut. Dundas, R.N., on *Easter Island*, South Pacific. Here, too, *Meta-s* or *Hermai* are put, he says, around or near all planations, as a “*sign of Taboo*,” that is as a charm or fetish,³ which *Mat* or *Mut*—a symbol of Man—in India signifies.

St. Fillan had not only the rod or crozier, but a sacred *Cadeir, Cathedra*, or chair, being a revered rocky-hollow which still marks the site of the old monastery in Glendochart,⁴ and Dr. J. Stuart, the then secretary of the *Society of Antiquaries*, tells us that such rods and chairs were common to all Keltic chiefs. Dr. O’Donovan adds, these had to lay aside their weapons at inauguration ceremonies, and then received from the Brehon of the district a straight white wand, which they held in their hand, when sitting or standing by or on the sacred stone, for all stones with sculptured feet were sacred; “St. Columbo’s, about a mile from Derry, was one of those stood upon,” and, says Dr. Stuart, “appears to have been the consecration stone formerly placed at Aileach, the great seat of the kings. St. Patrick blessed and set it apart for this purpose.”⁵ Such stones, wrote Spenser, 300 years ago, are commonly placed on hills and streams. “O’Neale’s *Chaire*” is a rock on the hill fort of Tullahog, Dungannon; so the “chair of the Kings of Man” is still seen on Tynwald Hill; that of St. Marnan, near to his church on the banks of the Deveron, and that of St. Kentigern, in his monastery on Malindinar Burn. Up to 1380 the

¹ *Soc. of Ants. of Scot. Proc.*, VIII., 280.

³ *Ibid.*, p. 316. *Cf. ante* p. 304.

² *Cf. Vallency Intro. Irish. Dict. In Irish, Dheona*
is the *Mul. puden.* *Cf. Glossary* and p. 285, *ante*.

⁴ *Proc. Soc. Ants. of Scot.*, Mar. 69. VIII., 104.

⁵ *Petrie’s Memoir, Ord. Surv. Derry*, p. 233.

chair of the Earls Palatine of Strath-ern, was far from meaningless, so that our isles do not lag behind Eastern lands in these faith-symbols. As the Holy Mount of the God was not always convenient for inauguration ceremonies—his special seat is indeed usually held too sacred for any feet save those of his priests—so we learn in the case of the Skone Coronation, that the rites took place below or adjoining to the *Mons Placiti*.

Dr. Stuart justly appreciates and calls particular attention to a very old sculpture at Dunfalandy in Athole, “consisting of two men, one of whom bears a rod, sitting in chairs with a cross (on a Mount) between them,” which he says “may be a conventional representation of a height or Moot (*Math*) hill . . . and the inauguration of a Pictish chief of Athole, who sits on one chair, with the *tanils* or heir-apparent on the other.” He adds that “the delivery of a rod to a newly-elected chief was one of the ceremonies at Hebridean inaugurations.”¹ The cross on the mount is an *Argha-Nat* or *transfiguration* symbol or mannerism of the god, as transfixed on or in the *Omphe*.

KELTIK OPHIOLATRY.—There is not as much evidence of phallo-serpent worship, myths, and legends in Central Europe as in the north and the coast provinces. All Sauromātāi and Skuthik peoples and their offshoots, and all Hyperboreoi, were well known to Greeks as fervid Ophiolaters, and Greek and Roman history frequently relate the descent of these, whom they ignorantly called barberous tribes, to lay their offerings before Pytho-phallic and fire shrines. The names of some of the priestesses, as *Argis Oupis*, *Eva-On*, &c., who visited the shrines of Lukeus—the Light-God—in Delos and elsewhere are very suggestive of their faiths. Troy was said to have owed its *Palla-Dium* or *Linga-Deva* to the Hyperborean *Abaris*, who formed it out of the bones of Pelops, the *Pi-el-ophis*, and possibly we here see the idea which put *Fa-el-on*'s bones into a Rod, and kept it near St. Fillan's Well. In the name Ab-Ar-Is also we probably see Oph-Ar-Is, the “serpent-god-Ar.” and in Ab-Ar the old “Father-God Ar,” Al or El. The first social anecdotes we have regarding Sarmatians (the Sauromatia) and Samagitai, or Muskovites, connect them with the worship of Trees and serpents. They always kept serpents in their houses, and diligently nourished and cherished them, even up to the 13th century, A.C. In Lithuania, or modern Poland, it was at one time, death to destroy a serpent or guano, and in every house these were revered and worshipped by the people in the same degree as did the Latins their Lares and Penates. Jagello, the last Pagan duke of Lithuania, was only converted to Christianity some five hundred years ago; and if the nobility only changed their faith then, we need not be surprised that in the 17th century, ophite objects were still preserved and revered, and that the faith of the people is still very grossly superstitious.

In the beginning of the 14th century Jerome of Prague said, that all around him the people offered sacrifices to serpents, keeping them in every house, and giving them their food with great care and reverence. Kromer says the same of the Prussians; and Koch, quoted by Deane,² affirms that the Livonians offered their most beautiful

¹ *Proc. Soc. Ants. of Scot.*, VIII. 103. Cf. *Matha*, p. 304 ante.

² *Serpent Worship*, p. 247.

captives to sacrifice to their serpent gods. So far as I can read history, all the southern Baltic coasts, Central and Russian Europe, were occupied by strong and persistent serpent worshippers down to a few centuries ago; but Skands divided their reverence and fear, or faith,¹ equally betwixt trees and serpents as symbols of fertility, and amid such sterile aspects of nature, this is what one would expect. In the scale of civilisation also, they—Fins, Swedes, and Norwegians, were considerably lower than the Solo-ophites of the Mediterranean states; so also were their confreres, Vandals, Lombards, &c. The Danes were a seafaring, bold, and more advanced westerly branch of the Skands, yet as sailors and islanders highly superstitious and among the foremost of Northern Ophiolators; they always fought under a Dragon standard like their Norman cousins. It was at Tanderu in Denmark that the celebrated “sacrificial horn” was discovered in 1639, and Mr. Deane attached much importance to it as an index of the faith of Danes and Holsteiners. It is in gold, embossed in seven parallel circular compartments, in five of which is a serpent in various attitudes; nude figures are offering prayer and sacrifice to it, and conversing with it.

The Vandals and the Alans have necessarily left traces of Ophiolatry everywhere. I have shown that they were powerful eastern races, who, setting forth in quest of new lands so late as 409 A.C. swept like a tempest across central Europe, down through Spain, along the whole North African coast, and from Carthage in 455, reached Rome and the neighbouring coasts and islands, and of course respread the old faiths far and wide. They were known everywhere by their appropriate standard, the flying dragon. In their nursery lands betwixt the Volga and the Danube, and near the higher Caucasian steppes, the dragon or serpent was in every Vandal and Alan house abjectly worshipped and carefully nourished on milk, or kept by priestesses in hollow oak stems—the true symbol of the Phallik Jove, Tenarus, and Toth. Imperial Rome saw also another race of great serpent-worshippers desolate fair Italy—the Lombards, neighbours of the Vandals, who finally took possession of Lombardian Italy, so that what with them and their conjoiners there, and the phallo-ophite Etruskans and Sabines in the South, we need not wonder at the re-invigoration on such congenial soil of the old faiths. These had in fact been always more largely and firmly embraced by the masses than the present which not a tithe of so-called “Christians” comprehend. The old and the new religions were alike thaumaturgical and spiritualistic.

The name of the Assyrian serpent god was retained by the so-called Druids of Britain, for these speak of their serpent deity *Hu* (whom Gauls worshipped) as the Dragon Ruler of the world, and his priests gloried in the name of the *ADDIR*, written *Gnadr*, pronounced as a nasal.² One species of British snake is called *Hak*, which is thought to be related to the English word *Hag* or witch. An African sorceress is called *Obi*, and the witch of Endor was *Oub*, “the one,” says the Rev. Mr. Deane,

¹ Fear, Faith, and Religion were somewhat synonymous terms. Christianity proclaims the *fear* of the Lord to be the beginning of wisdom.

² Davies' *Druids*, p. 122. Nathair is a Snake.

“who listened to the priest of the Ob or Serpent faiths.”¹ We also hear of the Gauls and Irish worshipping Ogham or Ogmius, which this writer suggests may be Og in the compound word *El-og-ob-el*, “the god or serpent Og,” whom some suppose was the mythical Typhon, demi-god or ruler of the land of *Arg-Ob* or *Aur-Ob*, a territory of Solar serpent worshippers.² Og was the king or Hercules of Bashan or Agrob,³ a land of Trachonites or Dragonites, and Ogmius was also a Hercules, and Mercury with a club and caduceus,—the usual phallic appendages—as well in Ireland as in Gaul where he was characteristically represented by an upright stone pillar or tree stem. Tacitus and Cæsar clearly knew a good deal about him, recognising him in every pillar which capped a mound or headland.⁴ He was a contemporary of the British Molech, that large osier or timber idol, into which were thrown or entwined, as the Rev. Mr. Rust shows us,⁵ all those victims which the Druidik faith required to be burnt as expiatory sacrifices for sin.



Fig. 262.—A SERPENT PRIESTESS OF EGYPT.

Oub, the witch of Endor, and the Obi of Africans and Tatars, were but poor samples of the great Ophite priesthood of Egypt who dominated in that land from Thebes to Heliopom or On. Usually the serpent priestesses of the temples of Ra and Isis were, if perfectly human, depicted as in Fig. 262. They carried the deity in their hands or about their persons, or “in canephoræ on their heads, to declare their divine mission,”⁶ or as at Eleusinia, in “sculptured arks” and baskets, which were scrupulously hid away in secret adyta or Sacristies, the nature and surroundings of which we see in this Serapian one, Fig. 264, from a Greek coin. This was the model from which that of



Fig. 263.—EGYPTIAN GODDESS, RANO.

Jupiter Serapis was made. The Ureus, (from *Aur*, Light), says Mr. Cooper, “is always represented in the feminine form, and is used as a symbol of fecundity,” and



Fig. 264.—THE SERPENT BASKET, OR WOMB, PHALLI AND FRUIT.

being so, it “is often alone figured,” as is the Yoni or Lingam of India. It is tedious or superfluous to always repeat whole figures, so the priests held that “in representing the mouth they depict the serpent, because the serpent is powerful in no other of its members except the mouth alone,”⁷ and this is why we often find only the organs depicted, where

a male or female god of fertility, as this of Rano,⁸ the “goddess of goodness or plenty,” is meant. Rano is here a dual idea, in which the erect reptile with the testis, is the male, whilst the breasts or eyes, are Ceres, and the quaint oval head, Sophia, Wisdom, or the Yoni, as seen in such figures as 9, 85, 106, &c., Vol. I.

¹ *Serpent Worship* and Lev. xx. 27, Deut xviii.

⁵ *Druidism Exhumed*, p. 268, et seq. Cesar's

² Deane, p. 95. Ob = a swelling or sword point, see *De Bello Gallico*, V. cxvi. Glossary and *Anct. Faiths*, II. 424.

⁶ Sec. Bib. Arc. Soc., Cooper's *Serp. Myths*, p. 6-12.

³ Deut. iii. 4.

⁷ Horapollo I. c. 45, quoted by Cooper.

⁴ Caser's *Cons.*, v. 17, Tacitus' *Ger.*, p. 94.

⁸ [Now read *Renenutet* (*rnnwt*). — T.S.]

In Fig. 47, p. 130, Vol. I. there is a similar male idea in the many form of the Triton blowing through the *Concha Veneris*. It matters not whether the serpent is that now known as the Asp, the Coluber or Ureus; the meaning—Passion and continuity of the species—is the same, and this ancient Egyptian tablet of terra cotta is a case in point, for here the god, as “Eternity” or continued fecundity, encircles Mary or Isis and her rising Son, an idea often repeated by Christians, and already somewhat fully dwelt upon; we shall however give more illustrations of this important phaze of thought, but at present must return to Keltik Europe.

Skandinavian and British Druid stories are, towards Christian days, replete with the destruction of great serpents which following mythic law, would as the live reptiles were gradually discarded, come to signify the destruction of great Ophite chiefs or shrines. The Greek story of the Kadmian dragon and cave is surpassed by the Yorkshire one, which relates that the Manor of Stockburne is still held upon the tenure of exhibiting to the Bishop of Durham a sword, with which a monstrous dragon was said to have been slain.¹ Again, looking south we are reminded that it is but a few generations since the Phins of Finis-terre were veritable heathen, and when a “pious and indefatigable priest and missionary (Michael le Nobletz) went forth to convert them.” Their worship was then concentrated upon an extremely indecent statue, Petros or Lingam, on the tower² of the Church of St. Pierre—one quite in keeping with that observed along the headlands of Armorika. Thus from east to west, and from north to south, the result is the same and as “history repeats itself,” future generations may similarly condemn us, not perhaps for sensuous immorality in our religion or life,³ but for gross bigotry and belief in superstitions, which to them will appear as dismal and as surprising as the impurity of those earlier faiths now does to us.

Some Christian Finisterians, and all their Peninsular brethren, are still as superstitiously and bigotedly engaged in the worship of Pārvati (Mother Mary they call her), or sacred mountains, as of old; yes, and at the old and similar shrines. In the *Times* of the 9th October 1876, it is stated that annually some 100,000 to 300,000 devout Christians still flock at the solar Equinoxes, to the holy hills—Hermons and Zions—of Spain and that he who doubts should be at Barcelona in the early part of September, where he will see some 10000 devotees (but an eighth part of the annual crowds) streaming by rail and road up towards the jagged peaks of conical Montserat—the Mons Serratus of the Romans, because their priests have told them that an image of the Virgin Mother of their God has there reposed for a thousand years. The *Times* correspondent described the hill “as the most sacred mount in the Christian world, (a wide assertion seeing there are so very many),—a sheer pile of rugged rock standing up and alone out of slopes of vineyards and pine forests.” Of

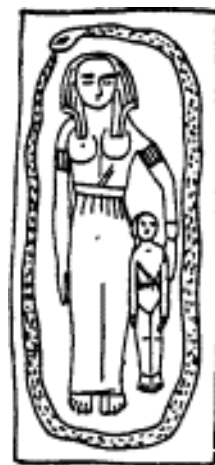


Fig. 265.—THE MOTHER AND CHILD OF EGYPT.

¹ Deane, p. 268.

² *Early Races of Scotland*, p. 265.

³ [Rather for the prudery and hypocrisy which saw the phallic-cult as intrinsically “indecent” or “immoral.” — T.S.]

course the old Irene, Vandals or Iberians, had worshipped around this phallic emblem a thousand or thousands of years B.C., yet it is taught and believed, says this writer, that “the rock was only upheaved and rent at the crucifixion.” The *Ashera* or goddess who now presides on its heights, was hid away, say her priests, from iconoclastic Saracens and buried deep (as on such occasions was Boodha’s tooth, its male congener), in a lovely hill-side, from 717 C.E. till “one night in the year 880, when a shepherd, guided to the spot by a light¹ from heaven, found the deity” and proceeded to transport it to Manresa. This however was opposed by Heaven, for whilst the image was passing the sacred cone, it became immovable—a sure sign that the mountain-god besought his queen to there abide with him, and accordingly the present holy shrine was constructed.

“It has had its days of grandeur,” continues the *Times* correspondent, “for here once flocked for a blessing well nigh all the crowned heads of Europe. Charles the Fifth visited it nine times; John of Austria, twice; Rudolfo of Austria, twice; Philip II. of Spain, four times; Alonso III. of Catalonia, constantly; Pope Benedict XIII., twice; together with thousands of others of royal or ducal rank. The monastery, too, had its three or four hundred monks and many nuns; it boasted, too, distinguished sons, such as Bernado Boll, friar, who, with twelve monks, accompanied Christopher Columbus in his second voyage to the new world. It claims the merit of having sent the first Patriarch to India. Here Ignatius Loyola, March 24, 1522, spent a whole night in prayer before the Lady of Montserrat; here, in 1702, Philip V. knelt for four hours of the night watches at his devotion before the shrine. In its glorious days, in the 16th century, confessors of all tongues were massed together beneath the grey walls of the monastery to receive the sorrowful and sin-laden of all nations; children were healed of all diseases; and Garcia de Cisneros, the abbot, became the king of a religious republic.

“But the glory of Montserrat departed, although as late as 1857 Queen Isabel II., Don Francisco, and the Princess of the Asturias visited the shrine in regal state, and left at the altar gold and pearls and costly robes.”

There are three very holy caves connected with this temple which must be piously visited by all pilgrims, “The Virgin’s” “The Devil’s,” and that of “Juan Garin, the prayerful monk,” who, however, owing to an apparent weakness of Juans, in the presence of Virgins and Devils, forgot himself, and was “changed into a wild beast, but eventually restored to humanity by the voice of a child of five months old.” Do the myth-makers mean that this awakening to sense, occurred when he found the cares of paternity beginning to manifest themselves to him? for this is then akin to the stories in several faiths, as in Zoroastrianism, where Yima, the Adamite prototype, falls through the temptations of the serpent, alias passion, when he and his Virgin become demons and produce wild beasts. “During this evil period,” says an able writer,² “women much preferred young devils to young men for husbands, and men married young and seductive *houris* or female devils.” So Adam is made in the Talmud to have had as his first wife Lilith, a daughter of earth, who seduced him by evil night-dreams, &c., until from the union arose devils, ghosts, and all evil creatures. Eve also loved devils, but she was here held to be Adam’s second wife. The myth is patent; these serpent-women are those hydra forms which all Heraklai are depicted as

¹ Like such legend is our story of the Star of Bethlehem; and many a very similar Eastern one.

² Thomas Scott’s series, 1876, *The Serpent in Paradise and the fable of “the Fall,”* page 20.

combating (see Figs. 2 and 9 of my Pl. XV). They seduce Adams by such ideas as that represented in Fig. 8, where the kiss and the apple are prominent features.

The Lilith of the Hebrews is none other than the Arabian Queen of Night, *Sar-rat ha Lilat*, afterwards Al-il-at. Lilat, says Talbot, is a pure Assyrian word for night, and also signifies Venus or the star of love. The Greeks said that the moon as *Ilithya* was sister to Apollo, which was also the relationship of *Yimi* to *Yima*, both in the Vedic and Zend story. Osiris and Isis were not only brother and sister, but twins, and said to have been married in the womb of their mother. The Zend sacred writings caution "all good men from sleeping alone, for fear of the evil Lilith,"—advice which recalls to our mind that of St. Paul in regard to bachelorhood.

In the rites of "Our Lady of Montserrat," we see as still in use, the tree, serpents as "streamers," and divers fire symbols. The *Times* correspondent noticed that "every one coming back from the shrine bore in hand the *Ramo* or bough of box-tree with red streamers, gay tinsel relics and wooden spoons and forks dyed crimson:—

"Relics," he adds, "blessed by the monks or friars in the chapel, tied to and twined amid its foliage. These box boughs are six feet high; the ribbons, trinkets, and streamers are purchased and tied to the bough, which is carried to church the next Sunday, and then placed over the rude settle (*sic*), where it acts as a charm and preserves the household in health and safety until September comes round again—just as the palms are blessed in Andalusia on Palm Sunday and twined in every verandah for a twelvemonth."

All the pilgrims and worshippers carried wax tapers, grand tall phallic candles or torches, "to Our Lady," and the church within and without was ablaze with these just as were the Persian shrines of old. The ribbons or serpent symbols

"are of silk, and exactly the span of the Virgin's head, and on them is printed '*Medida de la cabeza de Nuestra Senora Maria Santisima de Montserrat*.'—i.e., exact head measurement of Our Lady of Montserrat. On the little papers sold as memorials of the day is printed:—

"The image of the Virgin, which to-day we worship, was pointed out to some shepherds, in the year 880, near this steep, by miraculous lights from heaven. The shepherds told the priest; the priest told the Bishop. The Bishop tried to move the image to Manresa, but it refused to move further than this crag; so they built here a chapel to receive it, and we worship it here to-day. This is our Heaven-sent Cathedral of the Mountains."

The following is a description of the approach to the holy mountain by the same writer, and we see in it every characteristic of a Sivaik shrine:—

"As vain would it be to attempt to describe or paint in words the passes of the Alps or the Tyrol as the ascent to the summit of the crags of Montserrat. A great, grey, serrated, jagged range, twenty-four miles in circumference, its stones worn into smooth boulders by time and storm, or standing up into the clear blue sky on shivered rifts and crags, this range seems to spring out of the earth, and look in frowning defiance over the peaceful vineyards and lonely villages that nestle at its feet. Its summit—it rises sheer out of the earth—is of equal elevation with Madrid, 2400 feet above the sea level, others say 3800 feet. The road to it, running in steep circles round and round the mountain side, seems dangerous enough; it is, however, broad enough for two carriages to pass, although without protection on the side. It was made at the desire and for the convenience of Queen Isabella. The ascent occupies two and a half hours on foot. The view is simply sublime. Grey tables, to all appearance toppling over, but poised as perfectly as the Logan Stone of Cornish fame, and boulders of rock overhang the traveller's head, looking as if about to fall each moment; the valleys are strewn with masses of grey

rock and many-tinted stone. Nor is vegetation lacking to complete the beauty and lend an additional charm to the grandeur of this semi-Alpine scene. On every ledge grows the pine, the fig, the pease, and the plane tree; while wild olive, ilex, broom, rosemary, cistus, and a host of Alpine plants twine together over the shattered masses of stone.

Many such shrines and sacred hills have I marched scores of miles to see, for in India, these places are generally far from the busy haunts of man and the beats of commerce, and out of the route of the engineer, unless he is in quest of water sources and "gathering grounds"; yet I never missed them, even though they cost a gallop of some forty miles and a night's rest under the "cool grey crag." Here is a sketch of such a holy shrine of "the mountain-god," which, in 1855, I reached through many long miles of pathless forest and jungle, guided only by compass and his occasionally seen giant



Fig. 266.—KAIKYTO, A LOFTY MOUNTAIN SHRINE IN THE KITANO DISTRICT OF BRITISH BARMA.

form. It lies in the south-east part of very orthodox Boodhistic Barma, and was then a place which even Boodhists approached with silent awe and reverence, though those now rejoicing in the literature of our English schools have departed from the priestly thraldom of their parents. At the period of my visit, however—the close of the last Barmese war—I could not at first induce my Barmese followers to accompany me,

perhaps from a mixed fear of the place, its pathless wilds, and lest my presence should offend the priests, and they, as guides, be to blame. So after sundry failures I rode off alone, leaving two *Indian* servants to follow as best they could. I spent a night and a day on the summit, and found it in all respects a characteristic Sivaik sight.

The shrine crowns the last and nearly highest southerly spur of a most extensive mountain-range, which, branching off from the mountains of Tibet, pursues a southerly course, dividing in its way the kingdoms of Asam and Barma. At Kaiktyo it falls headlong in bold and grand masses, covered with luxurious vegetation (now perhaps, wanting) into a rich delta land of many streams, among which the Sitang is here the most important. The view from the shrine is grand in the extreme. North and east, forest and bamboo-clad. mountains everywhere bar the way, whilst to the west the rich plains of Pegu (British Barma) stretch far and beyond the eye's ken, and to the south the range is seen dipping into the centre of one of the grandest bays of Asia, threaded by many fine streams—all most dangerous to the mariner, but perhaps on that account, more than ever sacred to the saint. It is exactly such a spot as pious men, and especially nature-worshippers, would love to dwell near in dreamy idleness; and here in consequence, these have ever congregated and no doubt did so more especially in pre-Boodhist days, when every strange, weird-looking stone would be a symbol or emanation of Mahā-Deva, and if a "rocking one," the veritable and "Speaking-" God himself, who could thus acquiesce or be silent as priestly device manipulated him. Such craft and even winking figures, were not peculiar to Egypt or Christian Europe. The most sacred "rocking stone" of Kaiktyo—it does not rock now and probably never did so—is that grand pivot one on which a temple some forty feet high is built and which over hangs the last great vertical cliff of the mountain, looking

"As if an infant touch would urge
Its headlong passage down the verge,"

—in this case a vertical drop of perhaps a thousand feet.

Sacred clefts and holes abound here, and my followers, who eventually all joined me, pushed themselves through several, but believers and unbelievers alike soon busied themselves—more profitably as they thought, certainly more sacreligiously—with long bamboos having wax at the ends, trying to fish up the pious gifts of gold and silver in coins and trinkets, which pilgrims had for ages been dropping down the sacred chasms, especially that seen under the great end-pagoda-crowned rock. The devious windings and enormous depths, however, baffled all their endeavours, though success, I was told, often attended such impious efforts. The peculiar sanctity of the prominent pagoda rock, is I think the faint yoni-like form on its face, situated as this is, over the sacred abyss and under another fissure. These features would at once commend the spot to the Sivaik heart as a suitable place for the conical God. Another small granite cup-like rock is seen behind the large Pagoda; its Arkite form naturally

marked it out as a commendable site for another conical temple, the more so as it is said to rock on sundry auspicious occasions.

The range of which Kaiktyo is the Southern apex was said, of old, to abound with gold and certain precious stones, and I afterwards saw gold washers earning a few annas a-day—4d. to 15d.—in the northern parts, near to Shooe-gyenor Soorāja-Boomi (the “golden district”), otherwise known to the outside world as the *Aurea Chersonese*, regarding which the reader should consult my Map, Plate II., at beginning of this Volume, and carefully consider its nomenclature.

With reference to what has been said of *Lilith*, Eve, and the Talmudic and classic tales of strange hydras, I would ask all students to ponder over the wonderful myths pourtrayed in Plates XIII. and XV. Under Fig. 6 of the latter I subscribe “Vishnoo treading on the serpent, unites man and woman.” This is a true Pytho-Solar idea of the fertilizing Equinox, for here Vishnoo or the Sun—enfolded in Passion’s embrace, tramples and excites, or as elsewhere said, bruises the serpent’s head, which is fondly and excitingly supported by a loving Adam and Eve, the former of whom the serpent kisses or stings. The couple are ocean-born ones, rising out of strange Dolphin¹-like mouths that euphemism for the womb, and in keeping with western legend which makes Aphrodite, the ocean’s foam. We have the other idea—the Areal Serpent and not Passion—in Figs. 1 and 2, where the phallic-capped Apollo—Krishna, No. 1—is mourning under the bite of Kaliya the wintry Sign, whilst in No. 2. he is rejoicing that he has flung it off, and is there crowned with a solar diadem of fruits and flowers.²



Fig. 267.—Sol in the fold of winter. Fig. 268.—Rejoicing in the victory of summer.

KRISHNA THE INDIAN APOLLO WARS WITH KALITA OR SCORPIO, THE WINTRY PYTHON.

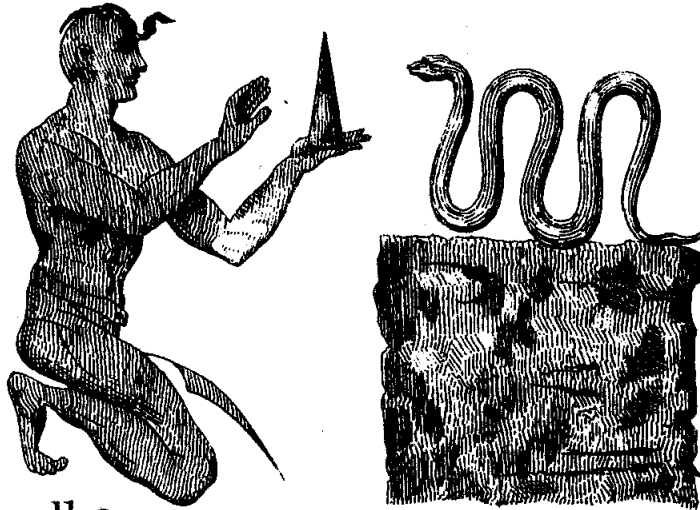
solo-phallic and ophite idea—the holy burning mountains and caves, or sacred weems (VI.), the reptile—Passion—receiving phalli (II.), and gazing at the

I give here somewhat the same, as commonly met with in the modern as well as ancient temples of India. Though not very artistic, these figures are full and clear in ideas—what we here more particularly require. All my illustrations are given *only to impart and fix definitely and accurately in the reader’s mind* the pervading ideas of the old worshippers, no matter how rudely or inartistically they have been handed down to us. Bacon spoke much to the point when he urged that “Truth comes more easily out of error than out of confusion . . . wrong but clear-thinking being next best to right-thinking.”

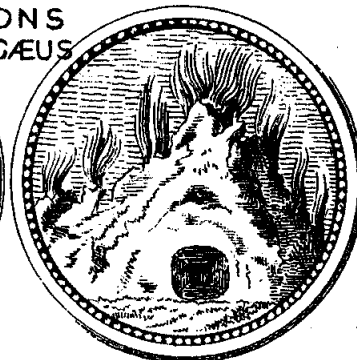
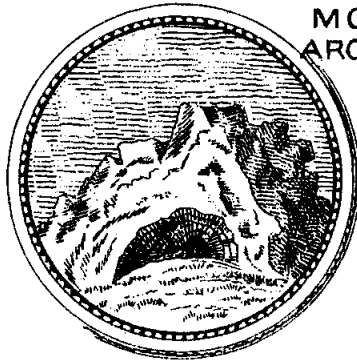
Observe in this very interesting Plate XIII.—brim full of many a forgotten old

¹ Cf. Vol. I., 140, 38, 247, and Index, “Dolphin.”

² Cf. Glossary, *Kāl*, *Kālya*, &c. [Figures from Higgins, *Anac.* pl. 1, fig. 2, 3.]



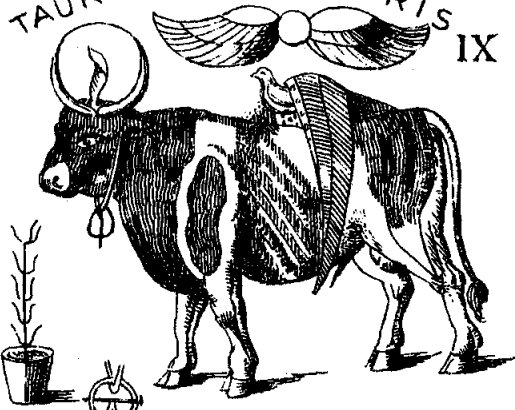
II. SERPENT WORSHIP - EGYPT.



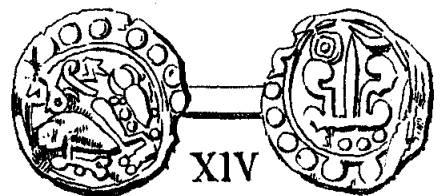
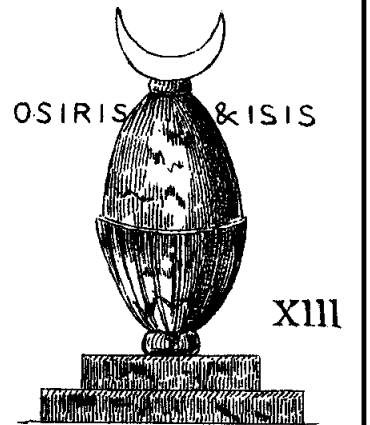
VI



TAURUS ISIS & OSIRIS IX



SPES DIVINA. XII



CHNUMIS OR AMON forms LINCAM of OSIRIS.

Yoni (III.), fertility, and desire, in the strange frolicking figures of Horus or Har, Harpokrates, and Isis (IV. and VII.); the fertilizing Bull—symbol of nature's general fecundating energies—over which "broods" Osiris and Isis (IX.). See how the phallic heart—the mysterious ϕ of a later race, or symbolic fig leaf, which decks all serpent Arks and phalli—dangles from his neck, whilst his head¹ supports the Sun and Serpent; prominently before him stands the budding tree or rod, as the Hebrew called this Arkite treasure. Notice also the closely bound "*Symbola Horii*" with a rod, carrying cross and circle, a strange tube, and a Delta at neck,² whilst on the opposite side stands expanded night as *Camion* (Kam-i-On) carrying a crescent on a cone—that Sivaik idea repeated below in its Egyptian form of the Osirian acorn supporting Luna (Fig. XIII.). The Great Creator Am-On-Ra is seen forming the first emblem or instrument of creation in Fig. XI., and in the beautiful ideagraph XII., woman, the *Spes Divina* stands replete with fruit and flowers, between her Pillar God and fruiting ark—that womb of Life with "its one small door." From both spring forth corn and pomegranites, and as she leans securely on great Jove, the whole universe of Man and Matter is said to revolve about them. Bearing in mind these ideas, we shall more easily see from what a very ancient fount Keltic faiths and myths sprang—the same probably as gave birth or substance to Egyptian, Turanian, and Eastern Aryan mythology.

KELTS.—As scholars are aware, *Ketæ* is a Greek term, first applied by Herodotus, to one of the most western of all peoples except the *Kynetæ* or *Kunets*—evidently a Greek corruption for Koots or Kooths. These *Kunetæ* are said to have occupied Ireland and all the most western parts of England and Gaul, whilst the *Galli*—the Latin name for Kelts—occupied eastern Ireland, Scotland, England, and Central Europe. The actual name *Kelt* is thought to have been applied to this people by the Iberians,³ for all Iberians were not Kelts, and the Iberians whom Greeks and Romans had met in Spain and in lands bordering the highlands of the Kaukasis, spoke of *Keltæ* as only adjoining to and intimate with them. There were also tribes of *Kauki* (Cauci) in Ireland and Gaul.⁴ The Kelts of Scotland and Ireland still call all English-speaking Scots, Danes and Skandinavians, Gauls, whilst Englishmen, that is Anglo-Saxons, are known to Gaels as *Sasun-nach*. Thus the Hebrides having been conquered and long held by Norwegians, are still known in Gaelic as *Innse-Gaul* or *Isle of Gauls*,⁵ just as *Armorikans* or *Bretons* persist in calling the French, Gauls.

I shall now proceed to state some facts in relation to the ancient British Kelts, and certain conclusions which the Rev. Mr. Davies came to thereon in regard to the faiths these exhibit, in his very valuable, but still little known volume—"The Mythology

¹ Cf. Vol. I., 295-297, and figs. 34, 53, and 264.

² Symbol of *Muliebre pudendum*, see I., 238, and Dunbar's *Greek Dic.*

³ *Eastern Origin of Keltic Nations*, by J. C. Prichard and Dr. Latham, p. 65.

⁴ Smith's *Dic of Geo.* The *Couci* were neighbours and relations of the *Menapii* of northern Gaul.

⁵ *Lon. Academy.* Letter by Mr. Hector Maclean, 25th Nov. 1876.

and Rites of the British Druids.”¹ The author was a very pious and orthodox clergyman of Glamorganshire, and in 1809 dedicated this book to his Bishop. He had not a full or very true conception or correct key to the faiths he sets before us, and ties his arguments into wondrous knots, owing to the ever present idea in his mind that these Britons were not like all other ancient peoples, mere phallo-Arkites, but had in some mysterious way heard of the Jewish Noah and his Ark, as that tale is crystallized in Christianity. The clergyman’s volume is all the more valuable to us on this account if we can but untie the knots, and this, I hope, those who have advanced thus far with me, can in the presence of the facts related in these volumes, do for themselves.

Mr. Davies sums up his conclusions upon his largest volume with a sentence which there is no gainsaying, and which renders all remarks of mine in refutation of his Biblical Noah and Ark unnecessary. He says: “*From this analysis (a volume of 642 pages), it appears that the religion of the Britons differed from that of most heathen nations, only as a variety in the same species, that it presented no fundamental principle which can be accounted peculiar. Its two main branches—the Archite and the Sabian—have been clearly traced, and in the same connection, over great part of the ancient world.*”² There is none of the flippant ignorance here which some modern nomenclature betrays. The author has gauged, if not very fully grasped the height, the breadth and the depth of his subject, and therefore does not presume to call a wondrous old faith, its rites and symbols, mere “*Folk-lore,*” perhaps he even foresaw that a generation might follow who would superciliously apply this term to all that he held dear. Let us now proceed to examine the rich appendices of this Rev. antiquary’s work which contain much of the original Bardic matter on which the book is built. It gives to those who can read Welsh and Gaelic, the key to several important ancient writings of from the 4th to the 6th C.A.C., if not very much earlier, but I must rest content with the author’s notes and translations.

Cesar, we may remember, states that the Druids, paid the greatest honours to Mercury, Apollo, Mars, Jupiter, and Minerva, and valued these gods in this order.³ Dionysius records that the rites of Bacchus were duly celebrated in the British Isles⁴ and Strabo, citing Artemidorus, mentions that “in an island close to Britain, Ceres and Proserpine are venerated with rites similar to the orgies of Samothrace.”⁵ Pliny calls the Druids the Magi of the Gauls and Britons;⁶ and Tacitus⁷ relates that the German Estyi worshipped the mother of the gods under the form of a boar⁸—the Arkite idea; whilst Faber narrates that Noah was worshipped in conjunction with the sun, and the ark with the moon⁹—either standing for the other.

In the old Keltic poem of *Teyrn On*, the *Helio Arkite God*, we observe many words very similar to the Hebrew, as *Adonai*,¹⁰ Lord, Al-Adur—אל אדור—glorious God,

¹ Mr. Davies published two vols., *Celtic Researches, Traditions and Languages*, 1804; *British Druids, Myth. and Rites*, 1809.

² *Brit. Druids*, p. 493.

³ *Ib.*, p. 88.

⁴ *Ib.*, p. 89.

⁵ *Ib.*

⁶ *Ibid.*, p. 37.

⁷ *Ibid.*, p. 542.

⁸ More probably a *Sow*, but a vowel mistaken by Tacitus would make all the difference. Faber justly observes that a *Boar* was symbolical of Noah, and a *Sow* of the Ark.

⁹ *Cabiri*, p. 90.

¹⁰ Egyp. Aten-Ra, the Sun with hand-rays.

Arion or *Aren* the Arkite, &c. *Angar* was the fountain of heat or Apollo, and the mother was *Ladon* or *Latona*. In an ancient song, a priest speaking as the god, says: "I am a tower or pyramid, an architect and a prophet; I am a serpent and I am love; the cell¹ the Rock of the *Supreme Proprietor*, the chief place of tranquility, and the opening chasm; I am the Bull *Becr Llèd*,² the repository of mystery, the place of re-animation; I love the tops of trees with the points well connected. . . . We were put forth, decomposed and simplified, by the tops of the birch. The tops of the oak connected us together.³ . . . To my knife a multitude of *thighs* (?) have submitted. . . . Let the "thigh" be pierced in blood. . . . The man has not been born who can compare with me *in the gap*(?), except it be *Goronwy*—the supreme lord of the water—the deified patriarch. . . . When *Aeddon* (the Helio-Arkite God) came from the land of *Gwydion* (Hermes who conducts all to the Abyss) into *Sëon* of the strong door (the nine sacred damsels), a pure poison diffused itself for four successive nights . . . I have been the stock of a tree; a pin in forceps (my Fig. 30, p. 84, Vol. I.); a cock upon hens in *Eiden*; a stallion on a mare; I have been *Aedd*, the Helio-Arkite God."⁴

In the very old and remarkable poem of *TALI-ESIN*, called *Preid den Annwn*, which some translate "*Spoils of the Deep*," we seem to have a mythological deluge⁵ in which the Druids acknowledge none but Arkites. They call *Caer Sidi* the Ark, "the sanctuary of Ceres," that is the *Yoni*, "the circle of the Zodiac, or what produces life; and we are told that *Pryd Wen* means not only the "shield of the mythic Arthur," but also his ship and an ark, because *Prud* is "beauty," and *Wen* "a female;"⁶ and the "Arthur is the representative of Noah," that is Saturn on the Sun⁷—the mast in the *Argha*. The symbolic shield was the special badge of the chief Druid.

The Solar God, said Druids, moves in the morning, but the procession of Ceres with her ark, yoked by kine or fertile life, in the evening;⁸ her sacred Magi, worship the sun as fire.⁹ All this of course our author misreads and comments upon accordingly; but he is historical when he comes to *HU* and "*the honey island of Belï*" or Britain, for *Hu*, he says, was the huge serpent god, the lord of Britain; the great *Bud*, *Vod*, or *Wod*, was the dragon chief and protector of the *Kymri*, and of the seasons, "the glancing, gliding king who pursues the fair one," as "Jupiter in the form of a serpent," pursued and violated Proserpine, producing Bacchus. For this Solar Python, "the fabricator of *Kyd* or the Ark" did the *Gwylion* or *Sëon* weep, says our reverend and perplexed author, as the Jewish women wept for *Tamuz*.¹⁰

In their troubles these "old Brithi," of Druidic times said, "we will wait upon

¹ *Brit. Druids.*, pp. 94, 526, 536, 539, 544.

² The rev. translator thinks this means the Bull-God of *Fire*, *Enchantment*, &c., terms applicable to *Siva* and all Procreators or Patriarchs.

³ Here the author says, "As *Bedwen*, a birch implies the the *May Pole*, or *Phallus*, and as this term is used by a celebrated bard in a very gross sense, I suspect *Taliesen* alludes to the powers of nature

in their simplest forms." Note, p. 539.

⁴ *Davies' Appen. XIII.*, pp. 573-4. This may be *Eden*, "the place of pleasures," *Eren* or *Iran* for the Heb. א, d, is often א, r.

⁵ *Ibid.*, III. p. 513, *et seq.* ⁶ *Ibid.*, p. 517.

⁷ *Ib.*, p. 519. ⁸ *Ib.*, p. 530. ⁹ *Ibid.*, p. 534.

¹⁰ *Ibid.*, p. 557 to 562 is full of important facts regarding *Hu* and these matters.

thee Adonai and thy Pumpai”—P’ompe or Oracle¹ just as Christians now say, “We will wait upon Thee, O God, in Thy house and appointed ways.”

The British ark (*Kéd* or *Kyd*) was “the car of Ceres stored with plenty,” and quaintly called “*the stall or cell of the cow and the consecrated circle*,” it was borne aloft by serpent, and “without it and the Ape,” said the old Kymri, “the world would have become desolate,”² showing that they came from a southern Asiatic clime, and that the objects without which the world could not prosper, nay, continue in life, were those of generation.

Britain possesses coins of considerable antiquity, bearing marks of priority to Roman rule, and belonging to a time “when they (the Britons) had independence and religious and political establishments.”³ They were stamped with sun and moon, Apollo with his harp, and Beli and Tydain,⁴ the British Janus, and Saidi; also with mysterious looking masks reminding us of a phallic God, and the conical hats of most priests.⁵ On the British coins, or pieces of gold and silver—possibly talismans—were figures which remind us of the strange objects we still see in India under sacred trees (*vide* Vol. I., p. 31, Fig. I., of the Mamoojee, page 72), “the horse with the back and head of a bird, a body bent forward like a boat, and little groups of balls and leaves for legs, . . . wheels, balls, and crescents”;⁶ a poet describes one of the animals as “a proud mare, like a ship upon the waters,” the crude idea of Phebos and Phebi. Ova are occasionally shown as falling from the animals, and ova and glain balls are, as has been already pointed out, special and much valued symbols with Druid priests.

The tradition from ancient Druid story, in regard to the flood, is that “the lake of Llion (Euxine?) burst and overwhelmed all save Dwyan (Deva of the Sanskrit), and Dwyvack,” that is N and K, or An and Ak (moon and sun?) man and woman, and that they arrived in “a naked vessel” in Britain and peopled it.⁷ The Kymri had also a tradition that they came unde *Hu*, from *Defrobani* (Ceylon?), in the land of Hav, which is thought to be near Constantinople. Some think this is S’Ham or S’amos, which was the headquarters of the race before the eruption of the sea.⁸

We have also “the testimony of Artemidorus that Britons celebrated the mysteries of Ceres and Proserpine in one of the British Isles, with the same rites as in Samothrace.”

Long before Christianity broke in upon their world, Kelts and Kymri had, for spiritual guidance, abundance of religious and moral maxims, of which the following are a few specimens:—⁹

¹ Davies, p. 564-5. He thinks Brython may come from the root ה ר ג hence בריית. P’Ompi was the solar Oracle *cf.* Vol. I., p. 271.

² *Ibid.*, p. 568. ³ *Ibid.*, p. 590.

⁴ Apollo is called *Cuno-Beli* or Lord Bel, and often *Hu*. *Ibid.*, p. 606.

⁵ *Cf.* my Vol. I., p. 303 and pp. 80, 81 *ante*.

⁶ Davies, p. 594-5.

⁷ *Ibid.*, p. 98.

⁸ *Ibid.*, p. 95. This agrees with the Samothracian story, and the bursting of the Caspian.

⁹ *Ibid.*, pp. 78, 84.

God Himself cannot procure good for the wicked.
 The virtuous and the happy are of equal age.
 Trust in God; He will not deceive; nor will persevering patience leave thee long in affliction.
 Patience is the fairest light for man.
 The man of discretion cannot associate with the silly.
 God will prosper the industry of man.
 Prosperity often comes with adversity.
 All things endure only for a season.
 To deceive the innocent is utterly disgraceful.
 No man will thrive by vice.
 On God alone let us place our dependence.
 The thief loves darkness.
 Happy is the man who has done no evil.
 The froward is easily allured to mischief.
 Give less heed to the ear than to the eye.
 The most painful diseases are those of the heart.
 The leader of the populace is seldom long in office.
 Obstruct not the prospect of futurity to provide for the present.
 The virgin's best robe is her modesty.
 A useful calling it more valuable than a treasure.
 Like the ship without rope, sail or anchor, is the youth who despises advice.
 After arrogance comes a long abasement.
 Shame has no place on the cheek of the upright.
 Desolation awaits the children of the unjust.
 Anxiety is on a level with real penury.
 Woe to the land where there is no religion.

It may assist the reader if I here give as briefly as possible, the leading names of the most ancient "Gods of our Fathers," with their affinities and relations. I will keep to the usual Keltik orthography, only avoiding double letters where possible.

KELTIK NAMES.	EXPLANATION AND AFFINITIES.
Cerid-wen, Caer-Sidi or SIDI. The Kaldian God of Ashar. KEDIO; KEDWY; KWD; KET, KETTI; KETEN; CETO (probably the deity of Citium in Cyprus). CREIRWY; LLYWY, OR LLYR. BROM-WEN, or BRAING.	"Woman Cerid," or Ceres. The mystic cauldron or womb. As Caer-Sidi, "the Sanctuary," or Temple of Godhead. The Ark of Cerid; the naos or nave or boat of life. She was Ceto, the whale or great fish, and Hippos, the mare of the "great hunter," and Kit-Koty of the Kentish Kist-Vaen. Proserpine, the seed; daughter of Cerid.
BRAN.	The Raven, brother of Llyr; he who rules the mystic cauldron or womb; the Dwarka-Nât or god of the gate.
GWYDIEN, GWYDION, or GWYD-DON.	The Don, son of Don or Jove, Hermes, Mercury, or the Phallos, which <i>gwyd</i> probably here means.
AED-DON, HU or HUAN of Akadian or Kaldian times.	The Patriarch God; Life of all; Maha-Deva; Noah; The <i>Argha-Nat</i> or Nöe, ruler of the Ked or Ark; the Sun; Lord of British isles and special god of Mona; Sovereign of heaven; the British Bacchos.
ENRYS.	The Helio-Arkite god, king of ancient Britain; Ambrosius, ruler of the <i>Ambrosia Petra</i> . The word also signifies the sacred mounts or circles where this deity is worshipped.
ELPHIN. (El-Phos, the Light-God.)	The Sun as Apollo, also called Rheidin, the radiant one.

KELTIK NAMES.	EXPLANATION AND AFFINITIES.
ESKYE. Compare Ish, Woman. BUDD. BOD-VOD, WOD. PAIR CERID-WEN. Re (cf. Sansk. in Glossary). ARTHUR; UTHYR, IAR. (AR = AL; UR = AUR, &c. GWENHWYVAR. SAIDI; SADWEN; SEITH-WED; SEITHIN; TEGID. SET. In Egpy. SET, SUTI, SECHET, "The Purifier and Destroyer"—SIVA. CADEIR-LAITH, CADRAITH. EIGYR.	Isis, or the feminine principle. God of victory; the enlivener; enlightenment. The Dark. A full name for the cauldron, ark, or womb of Ceres. The moon as a circle (<i>Ra</i>) of worship; also a circular temple. The Sun; generative power; Hercules; as a constellation; "the great bear" who has the constellation; Lyra as his harp; Noah; Nimrod; Uthyr-Pen-Dragon, or Head of the Python; the Phallus, Lingam, circle or glans of. The wife of Uther, three in one; the ark or lady of "the water," or "summit of water." The Firm or Just One; SATURN and JANUS, and also TEGID. As Tegid he was husband of Ceres, and door-keeper of GODO, or the temple. He was also Septimianus, or the holder of the seven days or seven rites. Lord of the Cadair or Chair; a president, hence king of the Cathedral or Ark; he was a son of Saidi. The generative principle or Ceridwen, and source of genera- tion—also the <i>Magna mater</i> .

Thus then we may dismiss from our minds all childish ideas about "Folk-lore," King Arthur, his round table and knights, and see instead, the most ancient gods and faith of Kaldian or proto-Kaldian times. We must try to comprehend a great Fertilizer, Uthyr, and his Kadair, Chair or Ceres, with divers other emblems of this faith, and then we shall see what these rude men meant. Huan, Hu, Heea, or Hea, "the mighty creator," was called by Kelts Teithan, in Ireland Titan, a form of the Sun-god, represented by the bull—fit sign for Titans—and therefore sometimes denominated "the roaring Beli," and sometimes Bûdd,¹ "the king who rises in light," an exact counterpart of the Eastern Boodha. As *Angor*, "the producer of good," Hu is also "the serpent who pierces the sullen" or dull ones, or darkness—the female principle; he was thus "the quickener" of body and mind; and as *Angor* is *Mad-iem*, *Bonus Janus*, *Seethenin*, or phallic Saturn, so back again we come to the Sun. The island of Mona was the favourite seat of the serpent-god *Hu*, where he was also called *Aed-don*, and as such said to have come from the land of Hermes.² He was called Father Deon, "the ruler of the sea," the Lord of Arka, and "constructor of Kyd, that ark . . . stored with corn, and borne aloft by serpents;" and we see from the following remarkable passage that he was god of the Druid circle, which was "the stall of the cow," meaning as is here and elsewhere clear, the yoni or "door of life." The Rev. Mr. Davies, who is innocent of all such ideas, writes: "Hence the symbolic 'Ape,' 'the stall of the cow,' and the mundane rampart or circular temple, are consecrated to the Diluviân god and his vessel, and the season of their festive dance is proclaimed by the cuckoo."³ Now the corn ark is Ceres and Salacia—the waters of passion, and the month

¹ Davies, p. 116. In Irish, the Phallos. ² *Ibid.*, p. 110. He was "the giver of wine," p. 521.

³ *Ibid.*, p. 122. As Poseidon was the special early Maha-Deva and tri-dent bearer of Phenicians, Akads, and Kuths, the word may be Pa-Deon, or Pa-si-Deon, meaning "Father Deon," for the root of Poseidon is unknown. Like Siva, he was always striking the yielding Terra with his Trident.

of *May*, when the cuckoo calls, is the time of greatest fertilizing energy, whilst the ape is the usual symbol of lasciviousness, clearly borrowed from warmer lands than ours. It was more than a year after making up my mind that the Stonehenge circle and rampart or earthen mound, was the *yoni* or "stall of the cow," that I came upon these very learned volumes of the Rev. Rector of Glamorganshire.

Hue was called by Kelts the glancing, gliding sovereign of heaven, "the god of battles," and he was always attended by a yoni-spotted cow, the "giver of blessings" (reminding us of Indra) and this cow the Druids sacrificed on *May Eve*, when they said "there was egress from the ark," for that month is the opening of summer, and is also called "the month of bastards."¹ As the god *Aedd*, Hu "died and lived alternately," like all other solar gods, and his priests carried ivy branches, as did those of Bacchus, he was 'Υ-αζ or 'Υ-ης—*Sar-apis* or *Sar-ophis*. Thus Mr. Davies and Cesar were right in saying that "the opinions of the Druids in respect to the nature and attributes of the gods corresponded in the main with that of other nations."²

It is held by Plutarch, Bryant, Faber, Davies, Holwell, and many learned and orthodox writers, that Typhon is the sea that compelled Osiris the husbandman, to enter the ark,³ and this of course about the great September fêtes, from which *May* is the ninth month, and therefore that of egress.

In Wales, the great feat of Hu, or rather his oxen, was their having drawn his *Avanc*—apparently a huge thing or creature, "like a beaver," out of a deep abyss of water. The cattle were bulls of the finest breed, called *Ychen Banawg*, which last word means "prominent," or conspicuous,⁴ "so that the whole story seems a crude rustic one regarding the fertilization of the country by this great earth-bull;" for this deity is proclaimed by his priest as saying, "I am the bull, *Bekr-Lled*, or he of flame, the cell, and the opening chasm . . . and the world has no existence were it not for my progeny."⁵ The cattle—*Ychain Banawg*, are elsewhere said to be the property of Hu, and to have been three, so I suspect we have in this favourite old Welsh myth, merely a coarse tale concerning the phallic Triad,⁶ in which case the *Avanc* becomes the Ark or Ceres, as the reverend writer thinks it is.

Pliny speaks of the round lake of Van-dimon (An-demon?), sacred to the Latin Janus,⁷ who Mr Davies says is none other than the Noah of Scripture, who he thinks was known at the same time in Italy and Britain. This lake had sacred floating islands—a significant and common arkite symbolism; thus Horus is fabled as escaping from Typhon on a floating island or ark, and Delos—the womb—was such another from which Apollo floated into life.⁸ There was a *Sena* or sacred island dedicated to the sun as *Hue*, in the British seas, on which lived nine virgins who were

¹ Davies, p. 119-121, and see *May fêtes*, p. 451, Vol. I., under Sun Worship, and Indra under index.

² *Ibid.*, p. 122.

³ *Ibid.*, p. 125, 126, quoting all authorities.

⁴ *Ibid.*, p. 128-130.

⁵ Davies, p. 137.

⁶ *Ibid.*, p. 141.

⁷ *Ibid.*, p. 159, and Pliny, VIII. 20. An = the feminine Sun or a round disk.

⁸ *Ibid.*, p. 160, and Herod. II. 156.

continually engaged in rites and sacrifices in his honour. They are figuratively and quaintly said to have unroofed their temple annually, and by a united effort to have completed the roof again between sunrise and sunset; if one of them dropped or lost "a burden" (infant?) which Strabo says always happened, she was torn limb from limb by the others, and carried round the temple with shouts and solemnities, until their fury was abated.¹ Of course this was an annual sacrifice to Bacchus, and the uncovering was symbolic of the annual fertilization of "the cell" by the Sun. Strabo's priestesses annually covered "the cell" or "stall of the cow" with "branches," and the Keltic bards say they sometimes made a "calamitous slip!"² The Tauriform god whom they served was a *rock surrounded with billows*, ". . . the chief place of tranquility, . . . where the goddess Nêr calmly dwelt."³

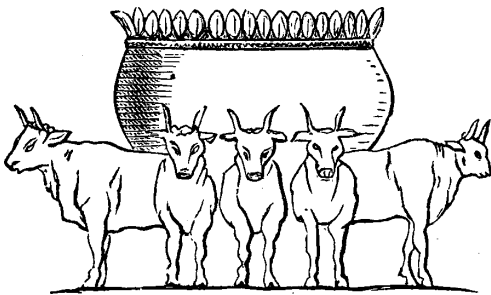


Fig. 269.—SOLOMON'S MOLTEN SEA—MAYA OR FERTILITY.

The strange tales of these old bards recall to us scenes and symbolic articles, or figures, common alike in Jewish and Indian temple-rites. Thus dancings and ceremonies round a cauldron or "great sea," like this of Solomon's, is but a feature of Arkite or womb worship, which the East has abundantly exhibited, and *Kêd, Ceridwen, or Ceres* is here called the proprietor of the British sea or cauldron.⁴ So the Jewish "cow-cart," which drew their ark, corresponds to the Phenician cart of *Argruerus* (who is Noah, says Faber), and which was drawn by cows; we learn also both from Tacitus and the Rev. Mr. Davies⁵ that the same idea obtained in Germany.

The antiquary here states the following as his conclusion, after much painstaking research, and I quite agree with him, viz., that "*the worship of the Sun was an adventitious branch grafted at some remote period into the religion of our ancestors,*" that is long after this Tree, Arkite, Phallik, and serpent worship. The man of the ark or the cauldron is a thoroughly well-known "Great God, acknowledged by all the ancient bards or Druids of Britain," which is but an English way of saying that the great Keltik god was the *Argha-Nât*. The island of Mona was his special seat, where he was "Hu, the mystic ruler . . . the Diluvian god who had no superior . . . the severe renumerator." All this was the induibitable teaching of the sixth century A.C.,⁶ which Christianity then attacked, and in about seven hundred years overthrew. The *Ceres, Geres, or earth-ark*, was often styled *Niobe, Archis, Selene*⁷ or *Tselene, Kêd, Ceridwen*, and the goddess of corn, and therefore the wife of *Pal, Fal, Bal, or Bar, &c.*, god of corn, "the erector or builder up" of the human race. But the Druidik *Pal* was *Arthur*, or which in these matters is the same, the "father of Arthur," called in Keltik *UTHYR BEN-DRAGON*, "the Lord of Ceridwen," "the wonderful," the leader, and

¹ *Brit. Druids*, p. 168, 169. Strabo IV.

² *Ibid.*, p. 170. A "Branch" is a male, cf. O. Test, "branch of Jessie," and various strange applications of "branch" in my Glossary.

³ *Ibid.*, Appen. vii.

⁵ *Ibid.*, p. 179.

⁴ *Ibid.*, p. 176.

⁶ *Ibid.*, p. 181, 183.

⁷ Bryant *Anal. of Anct. Myth*, V. ii. 268. Davies, p. 184.

“EIGYR OR GENERATIVE POWER.” He was symbolized as the constellation of the Great Bear, and had like Apollo, a harp, which was the constellation Lyra.¹ His adventures, Mr. Owen says, have a common origin with those of Herakles and the Argo-Nāts; “his character is that of Nimrod,” and clearly “he is the deified Noah.”² *Uthyr* or *Athur* then is *Asher*, and as *Pen* or *Ben*-dragon, the head or son of the Python.

Uthur had three wives, all called *Gwen-wy-var*, or “Lady of the summit of the water” (chief or essence of water),³ which is probably the ancient name *Kwem*, *Kuin* or *Kun-war*, a feminine term corresponding to *Es-war*, the holder of the *Esh*, as woman is of the *Kun* or “Abyss;” for the Druids said that Arthur presided over “the deep,”⁴ and was “the oak, the Quickener,” “the guardian of the Door,” (Wen or Woman) the *Dwarka-Nāt*, Gate-God or holder of the key and of “the prison of Gwair”—the enclosure of Sidi that is the *Caer-sidi*, from which came forth seven persons. *Caer* is here evidently the sun, whom brings forth the weekly seven, whilst *Sidi* is the Mesopotamian Solo-phallik name for the shrine of *Bet-Sidi* at Ashur or *Esh-war*; “*Seithin Saidi*,” said these old writers, “is Saturn or Janus, the guardian of the door of the ark.”⁵ *Gwair* is held by antiquarians to be Noah, and his prison is an ark, *Kwed*, *Caer Gohur* or “dark abode,” and the *Oeth-ag-Anoeth*—“wrath and remission of wrath,” or place of “Passion and Fire.”⁶ The early Keltik bards were as inveterate as Asiatic writers in all figures of speech like this; not only was “the female cell” or *Caeridwen*, “the Abyss” of their Creating gather-god, but it was also called *Caer-Ochren*, “the sacred cell,” *Caer-Bedwyd*, “the Adytum from which all life comes, *Car-Vandwy*, “the cave by or on the hill”—the *Mons Veneris*—and “the island of the strong door,” where stood *Seon* and *Gwyllion*, *Shevoon* and *Gool*, the watchful ones.

The world is greatly indebted to Mr. Davies, though a strenuous advocate of Christianity, for the very faithful accounts he has handed down to us of these solo-phallik tales; of course he often rejoices in supposed proofs, or in matter confirmatory of the Bible tales of Noah, his ark and the flood, yet we can here and there notice that he is also often lost in wonder and doubt as to how Druids arrived at such copious and accurate knowledge of Jewish Bible stories, and so long before any Christians set foot on our islands. In these days, however, none need wonder at this, seeing that Babylonian records of about 3000 B.C. have similar tales, and may thus be the source both of Keltik and Jewish mythology, at all events of the latter. Nevertheless as the affections which prompted the worship of an *Asher*, *Uthur* or *Arthur*, a *Noah*, *Nimrod*, or “generative power” with a *Ceres*, *ked* or *ark*, &c., are common to all mankind, it is possible, though not probable, that the stories arose spontaneously; seeing however that the first depository of records was on the Euphrates,⁷ many reasonably affirm that the stories arose from the fertile fancies of these most ancient wor-

¹ Davies, p. 187.

² Owen's *Cambrian Biog.*, p. 473 et seq., V. *Arthur*. *Ben-dragon*, merely means an Ophiolater.

³ See Taliesin's *Spoils of the Deep*, Davies, p. 188 and Appen., *Cs* and *Ks* are used indifferently, and *Av* = *As* = *Es* = *IS* or *ISH*.

⁴ P. 520.

⁵ Cf. p. 288, ante.

⁶ *Ibid.*, p. 518.

⁷ Prof. Tisle gives the 20th Century B.C. as the birth of Akadian Libraries.

shippers of fertility. Inasmuch, however, as our frames and primal emotions are the same everywhere, we need not assume that any one race had wholly worked out the strange developments of this universal and persistent faith. The same feelings which led Da-Naus (Ark-God) and his followers to say their Ark of Life first rested at *Apo-bathmos* in Argolis or Arkolis, and who religiously carried a sacred model of this Yoni symbol called the *Amphi-prumnon* (Omphi of Fire?), and lodged it in the Akropolis of Argos,¹ their Ark-os, which they then justly called Laris, also taught Britons to adopt these phallik symbols. Little teaching was required; the same animal natures would in ordinary circumstances mature or at least evolve to some extent the same ideas, and *then* the same symbolism, rites and faiths; these would only be all perfectly similar, when the circumstances and surroundings were so.

There is no doubt as to the translation and pre-Christian character of the writings from which all this matter is gathered; and that it has not before attracted sufficient attention is only another proof that until the minds of a people are gradually educated up to their subject, the most crushing evidence and logic fall without effect. Even writers do not always see the strength and scope of what they gather together, and in this case, neither the Lord Bishop of Landaff, to whom these volumes on Druidism were dedicated, nor his rector, the author, fully grasped, if at all, the faith involved by *Uther, Ked*, “the abyss” or “cell of the cow” and the other startling phraseology here laid before us. How few indeed around us even yet do so?

These Britons called their Patri-Arch, *Beu-no*—“Bull of the Ship,” venerating him under the figure of this animal,² but, add Bryant and Davies, Saturn and Janus are the characters he more especially denotes. He has usually a staff in his hand like Moses, and points to a “Rock” (the male symbol) from which comes a stream of water; he holds a key in the other hand, and is called *Thurāios*, the Deity of the door or passage, or rather he is “the oblong stone which stops a cavern door”!³ One would have thought that this plainly enough shows that no Mosaik Noah is here. This Saturn is *Tegid*, the husband of *Aren* or *Arene*, the “ark or citadel” or “city of the ark,” in which case *Aren* is *Ar-wen* or “the female *Ar*.” *Tegid* is *Fleidwr Flam*, “the encloser of flame,” and “the son of Godo, the Arkite cell,” but confusedly called also *Seith-wed Saidi*, the doorkeeper of Godo,⁴ and a form of Janus.

Tegid signified like *Boodh*, “Serenity,” but seems also a general name like *Pantheos*; he was the father of *Creirwy*, “token of the egg,” or Proserpine, and was *Sad* or *Saidi*, “the firm one of the vessel,” and hence called *Sad-wrn* or *Said-on*, a name of Dagon, and apparently the Keltik pronunciation of Saturn.⁵ Truly and fairly writes this clergyman, all these stories “are various avenues pointing to the prominent

¹ Pausanias V., ii., 329; Bryant and Davies, p. 192.—The ark of *Deu-Kalion* or *Deva-kala* rested on Mount Parnassus, where Apollo’s temple was.

² From *Bu* an ox, and *Nau*, *Naus* or *Nou*, a ship. C. F. Davies, p. 194. Hindoos still worship the bull, Nan, as the God’s vehicle.

³ Bryant, V. ii., 253, &c.; Davies, 201, *cf.* Greek *Lex.* He is “the Lord of Water” or *Mirga-Pati*, see my Glossary, and from him do Pope, *Maharājas* and *Gosains* derive their symbol of the Key or Opener of Wombs—now of spiritual matters.

⁴ Davies, p. 199. ⁵ *Ib.*, p. 197; Bryant, V. ii., 300.

object, and is only the same story told in British language, which Mr. Bryant and Mr. Faber analyzed in the Greek.”¹

The Druids gave to their lore or oracular utterances, the strange name of “*the language of the chair*,” or “Law of the enclosure of Saturn,” the *chair* being the *Tsur*-god on or near to which the oracle sat, and on which our monarchs are still crowned, but there were more chairs than one in Druidik days. The enclosure of Saturn was a *Gan-eden*—the “cell of the cow,” or the “circle of the faith;” the *Klachan*, *Al-teine*, *Hilton*, *Magh Sleacht* or “field of adoration,” &c.; but this CHAIR or *Cadair*² was also an euphemism like “the foot,” for the *God-oracle*, as the head of the court of Uthyr, the Sun or Hu, is called. We speak to this effect when we allude to the “President of a meeting,” and all this shows us how easily the *Eduth* or Testimony became the ark, and the ark became Jahveh. So the simple word *Caer*, an “enclosure,” became not only the “sanctuary,” but the chair and the God, for Saidi, the British Saturn, *Chronos*, or *Crodon*, and Sidi his spouse, were commonly known as Cy-wryd, Crydon, and Caer-Sidi, the sanctuary or cell of Ceres,³ though here again there is a confusing of the god and goddess, perhaps, as Mr. Davies suspects, owing to the names having “nearly the same sound,” as in the case of Siva and Sivi; it is clear that “the chair” of Uthyr, Said, Hu or Tegid (all the same god), meant the *Sakti* or “energy” of the god, and that the God himself was identified with his ark.

Kelts like others looked upon the Raven (*Morvran*), as a bird of ill omen, and his croaking “put a stop to the process of matrimony,”⁴ and naturally so, as he prominently appeared near the abodes of man during the seasons of sterility. The Raven disappointed Noah as well as Apollo, but after the allegorical deluge “he became the pride of Cerid-wen,” and in this form was called *Avagdu*, the son of Tegid, that is Apollo, for darkness was then changed into light, and his name became El-phin or El-pi, “the holder of the Bow” or Iris, Eros, Phanes, and the true Helio-Arkite Hermes or P’ompe; as such he was said to occupy the “*Chair*,” “*Cerid*” or *Cerid-wen*,⁵ and was a mere youth, representing, thinks Davies, “*the uninitiated*”!

As *Avagdu* was the son of Tegid the Sun, so *Creirwy*, “*the egg-token*,” was called the daughter of Cerid-wen, “the genius of the Ark,” and the Greek Proserpine, —the seed or “egg” vessel; and hence say our authors, “the parentage of the British Venus seems to correspond with that of the Greeks.”⁶ It was “*Creivy*” who presented to mankind the “*Wand, Rod, or Branch*,”⁷ the name given to “the son of Jesse (Ishai), the Saviour of mankind.” The chief Druid as the custodian of the *Ovum anguinam*, signified that he was the older of the egg of fertility, and priests have ever maintained that procreation must not take place without their sanction.

¹ Davies, p. 200. Hence our Cathedral or *Edra* (Gk.) and the Welsh *Idris*.

² *Ibid.*, p. 199.

³ *Ibid.*, p. 201; Bryant, V. ii., p. 380.

⁴ *Ibid.*, p. 202; Bryant, V. ii., p. 286. He appears at the fall of Mithras, see fig. 178, Vol. I.

⁵ *British Druids*, p. 204; Bryant, V. ii., p. 331.

⁶ *British Druids*, p. 205. Venus is *gwen*.

⁷ Vol. I., p. 341.

The Rev. Mr. Davies is quite correct in telling us¹ that “the British Venus corresponded with that of the Greek,” indeed with even the worst features of the libidinous goddess, as in this Aphrodite, whom Greeks and Romans thus depicted with somewhat



Fig. 270.—VENUS HOLDING THE LINGAM, FIRED BY CUPID OR “THE QUIVER FULL OF ARROWS.”

barefaced effrontery, for she is here seeking coition with that which cupid’s torch inflames. It is necessary to study such pictures, obscene though they be, if we would thoroughly understand these old faiths, and see through the maudlin poetry and sentimentalism which veiling real facts, would give us false notions of the roots of old religions. This figure—one commonly found in standard classical dictionaries—is copied from a gem in the *Museum Romanorum, Causei* (I., 40), and reveals the true idealism involved in the worship of *Asher* and *Ashera* or “Grove” of Shemites, of the *Ashtōreth* or *Aistéoreacht*—“moon goddess of lewdness” or Irish Kelts,² of the mother of Phenicia whether in Asia Minor, Carthage or Britain, and of “the beloved of the Adonis of Byblos.” Many an old faith-idea is hid

in the Fire, Love and Desire here depicted, and here too lies the secret of many a Gan-Eden allegory of Adams and Eves, Apples and Serpents.

The Kelts termed woman, *Annyn*, “the Abyss,” the “abode of fire,” Hades, Paradise, and Hell; and their Keltik Pluto—“King of Gwyn,” they called “the genius of the Flood.” They described him as in the classic story, carrying off *Annyn* or *Gwyn*, to hide the seed, in Mother *Terra*, and thus for a time symbolizing winter and desolation and sterility. Phrygians show him stabbing *Mithras*, yet he is recreating.

Druids had an initiatory rite of baptism by “holy water;” they immersed or sprinkled from the “Holy sea” or “Cauldron” in which was ever kept a divine liquid concocted of sea water seasoned by salt, barley, laurel, and many similar phallic nostrums, all mixed with skill, and and after divers occult witchcraft proceedings, regarding which see Glossary under *Siva*, as *Sar Sarva*, “the salt one,” *Sarasvati*, *Vara*, &c. The neophyte had often to be passed through the fire³ before immersion, so that, as I said in my prologue on the Sun (Vol. I., p. 407), our rites are now mild indeed to those which Mithraik faiths required.

This Cauldron of *Cerid-wen* and its mystic water was in a figurative sense “the mysteries of *Ceres*.”⁴ that is of creation and immortality. My readers will remember what I have already said regarding the efficacy of the holy water which escapes from

¹ I agree with Vallency that Venus is derived from *Bean*, *Van*, or *Veana*, the Keltik for “woman,” but is this all? Cf. *Essay on Ir. Ants.*, p. 66.

² *Ibid.*, p. 60, and see Smith’s and various German and American Dictionaries.

³ *Brit. Druids*, p. 220.

⁴ *Ibid.*, p. 233.

the Linga-in-Argha of Indian shrines, and which falling from Siva, fertilized the whole earth. After partaking of holy water and being fully initiated, Druids required many things from the aspirant to the fruits of Ceres, and so did Greeks; Clemens Alexandrinus enjoins the young Greek to address his priest thus:—

“I have eaten out of the drum.
I have drunk out of the cymbal.
I have carried the kernos.
I have been covered in the bed.”¹

This *Kernos* was no doubt the Censor (*Kensor*, by metathesis *Kernos*) or vessel which, filled with the offerings or sacred fire, preceded all processions as we still observe this custom in the East, nay, the West too, for do not the neophytes and acolytes of our churches usually precede and carry the fire and other sacred paraphernalia of the rites? so with Jews and Egyptians we see the *Kernos* with sacred fire heading the procession, as in Fig. 73, p. 191, of the previous volume. Damsels as maidenly “graces,” “Music,” &c., and generally three to nine in number, had their places in all such rites, alike in the faiths of Northern and Southern Europe and of Egypt.² Thus the mystic Druid vase or cauldron was of no use unless warmed by the breath of nine Arkite damsels, comforters of the Patriarch of the so-called “Deluge.” Similar priestesses of Ceres—“*Melissæ* or honey-bees,” are fabled to have led Athenians into the land of the Yoni-ans or IOnians, a story said to have been borrowed from Egypt, whose Osirian deity—“the avowed representative of the Diluvian patriarch”³ had nine similar damsels.

All nations have quaint lore regarding the “Water of Immortality.” Our earliest Indian aborigines, the Soors, think much of *Amreeta*—their vital *Nectar*, and say it alone reanimates all nature, and “is a milk-like stream concocted of various juices.” Out of it arose the great *Deo*, “Dan Wantaree, who churned the ocean into foam . . . out of which came new life to his expiring species.”⁴ The Druid story of the re-creation of life makes Cerid-wen frantically pursue Gwion, who flees before her transforming himself successively into a hare, a fish, a bird, and finally into a grain of wheat the lady taking the form of a greyhound, otter, hawk, and finally a hen, and at last devouring him in this *Bet-lechem*, where she conceived by him a lovely child which she covered with a skin, and deposited in a small boat or “coracle,” and placed on “the sea on the 29th April.” On the next day or 1st of May, all men celebrate the birth of the new born May, for this, says Mr. Davies, is “the day of the deliverance from the ark.”⁵ The conception would in this case be about midsummer.

Dogs play as conspicuous part in faiths as do hens and cocks; Ceres has always a dog in the Elusinian cave, and a dog ushers in her devotees; dogs assist Isis to find Anubis, the child of Osiris, one of whose forms is that of a dog. Even priests are called *kunes* or dogs, which Kaldians, Phenicians, and Hebrews make *kahen* or *koen*. The otter, which

¹ *Brit. Druids*, p. 221.

³ *Ibid.*, p. 224, 225; Bryant's *Myth.*, II., p. 376.

² They were symbolised under the Rose, Yoni-leafed Myrtle, and a Box, die, or unhewn ovate-stone.

⁴ Maurice's *Ind. Ants.*, II., p. 270; *B. Druids*, p. 228.

Cf. Glos, *Soma* and *Seka*.

⁵ *Ibid.*, p. 241.

by some is called the water dog, and thought to be a phallic symbol, is very sacred with many tribes. Notice that the final form of the creating Cerid-wen is said to be the hen which is also the favourite form of Isis as in Pl. XIII., IX., where she so appears "brooding," as it were, over the symbol of generative nature—the bull Apis. She is commonly a woman with a hen's head or a cap representing the prolific egg-giver.

Mr. Davies writes that "the district of Snowdon, from the remotest period of British mythology, was famous for its Arkite memorials. Here was the city of *Emrys* or "the Ambrosial," also called *Pharäon* . . . the Baalim of the Arkite Patriarchs, and here the Dragons were concealed" who drew the car of *Kêd* or *Ceres*. *Emrys* was the great Helio-Arkite after whom Stonehenge and the city of Snowdon were named.¹ The country was called after *Gwydnaw*, who was evidently also *Gwydion*, the son of *Don*, the same as Mercury the son of Jove or *Hermes*, and identical with *Tegid*,² as Patriarch or Progenitor; the derivation being, thinks Davies and others, from *Gwyd*, Priest, and *naw*, a boat; hence "the Priest of the Ship" or the *Argha-nât*. His son *Elphin* or *Apollo*, "who bore the ears of corn," was said to be confined in "a strong stone tower,"³ that is, was represented by a *Bet-El* or *Lingam*. The old Bards are found to be ever lauding "the liberation of *El-Phi-in*"—"the fertile principle," and this is called "delivering an oracle." The Keltik word translated ark, signifies a sacred ship, sanctuary, temple or womb,⁴ and often also, *Hippa*, "the mare," a name of *Ceres*, "the swelling one out of the dark cave," as in this Fig. 271. Her boat was *Menes*, *Meen*, *Menon*, or *Dea Luna*,⁵ and most of the names of races, as the *Menæi* of Sicily, *Minyæ* of Elis, and chief of the



Fig. 271.—CERES EMERGES FROM CAVE.

Argonauts, are thought to be derived from this source, just as *Ionians* from *IO*, *Ioni* or *Ioh*—an old Keltik term. *Vallencey* says the latter signifies, "the fruit of beast, plant or tree," and when conjoined with "*p Athair*, i.e., *príomh Athair* (*Phenician*), the first or chief father," named *Iohpater* or *Jupiter*. His Etruskan name was *IUP'TER*, i.e., "*Iu-primus atar* contracted to *P.ater*, from whence the Greek, *Pater*; Latin, *Pater*; Bisc., *Aita*; Gothic *Atta*; Thessal. *atta*; Persic, *Padder*, &c."⁶ This learned author here also says that *Saturn*—in Irish *Sath-aran*—probably comes from *Sat*, in Irish "abundance" and

Aran, "bread;" and the Earth-god *TELLUS* of Carthage, from the Keltik *Tellur Tella*, i.e., *Terra-Varuna*. *URANUS* as ruler over land and water is expressed, he thinks, in *Uir* and *An*, the Irish for "land" and "water," but names come usually from gods, and were *UR* and *ANA*. *Ceres*, *Geres* or *Keres*, may be connected with *Re* the well-known moon goddess of both Asia and far off Polynesia, which *Ceres* also was,

¹ *British Druids*, pp. 243, 244.

² *Ibid.*, p. 64. *Don* was the Jove of *Dodona*.

³ *Ibid.*, p. 246.

⁴ *Ibid.*, p. 257. Cf. my figs. 27, 28, Vol. I.

⁵ *Bryant*, II., 242, 309, 510.

⁶ *Vallencey's Essay on Irish Ants.*, p. 65.

and as she was invoked for rain with *Ceo*, "the clouds," there is ground for Vallencey's argument in favour of *Ceo-Re* as "the watery moon." So the Sun is called *Grynaeus* by Virgil and others clearly from the older term *Grian* or *Greine*.

The Keltic bards made a clear distinction between *Don* (or *Jove*), and the "Chair" or "Cauldron"; thus in the poem of *Cadair Ceridwen*, the lady enumerating female excellencies, says I am "accounted skilful in the court of *Don*," and superior to others in "my Chair, my Cauldron, and my Laws," which sexual pre-eminence was undoubtedly hers.¹ Many strange rites existed among these old people in regard to trees and plants; thus, in cutting the "hedge hyssop" or *Selago*, which the Welsh called *Gras Duw* or *Gratia Dei*, it had to be covered up and taken in the right hand by a Druid clothed in white, the priestly dress in approaching sacred fire or any altar. The same custom was observed in regard to the *Uil-ioc*, *Misseltoe* or *Pren Puraur* or "tree of pure gold"—a name Virgil also recognises in calling this the *Aurum frondens*. Druids named it the *Uil-ioc* or *All-heal*, because they said it promoted the increase of species, or prevented sterility,² but this seems inverting the order of things, for the *fruiting* misseltoe shews the end of winter and opening of the fruitful season, and hence they made the *sign* the cause; all the same, the worship of Fertility was clearly the end and aim of this faith and of all its rites and sanctified objects.

We shall probably never hear the whole truth in regard to this old religion, for as Mr Davies says, "most of the offensive ceremonies must have been *either retrenched or concealed*,"³ as the "Roman laws and edicts had for ages (before the Bardic writings), restrained the more cruel and bloody sacrifices," and at the time of the Bards nothing remained but "*symbolic rites*." Then, as at Eleusinia, the torch-bearer personated the Sun; the Herald was Mercury, and he who ministered at the altar was symbolically the Moon,⁴ and "*everything sacred, pure and primitive, was derived from the cauldron (or ark) of Cerid-wen*," just as we are asked to consider was the case in regard to the Jewish Ark and Testimony. Those old Kelts spoke of "the language of the *Cadair Saidi*," the ark of *Tegid* or Mercury precisely as Greeks spoke of the voice of the priestess who sat on the tripod of Delphi, or that which issued from beside the Phallic symbol standing before chasm.⁵

The *Caer Sidi* was often called the circle, that is a *Klachan* of *Sidi* or *Sidin*, and when the high priest, as representing the god, was present, he was called the *Cadair* or *chair of Caer Sidi*, but this is clearly the usual confusion between the Ark, and "god of the ark." *Σιδῆ* (*Sidē*), says Bryant and Davies, is a name of *Ceres*⁶ figured as the *Ῥοία* (*Rhoia*), *Rimon*, *Rhea* or *Pomegranate*. *Pamphylia* and *Boiôtia* had each a city sacred to *Side* as the daughter of *Da-naus* or the Ark God, and therefore an Arkite priestess or one "impregnated with seed," in that sanctuary "in which was the

¹ *British Druids*, p. 265.

² Pliny quoted in *Ants. of Cornwall*, II. 12, and *British Druids*, p. 280, and Vol. I., ante, p. 81.

³ *British Druids*, p. 282.

⁴ *Ibid.*, p. 289.

⁵ *Ibid.*, p. 292. Paus. X. 858.

⁶ *Ibid.*, p. 292; Bryant, II. 380. *Cid* = *Thid* and *Cs* = *Ch*, in Spain and Poland. Cf. *Sita* the seed furrow or vessel of Ram, the Sun.

mythological Arthur or Udyr and his seven friends." Now seeing that *Beth-sidi* was the name of the oldest and holiest temple in ancient *Asher* and other cities in Mesopotamia, we may well suspect that Sidon was Sidin, and that *Bet Saida* and like names, were used in order to unite all arkite ideas with sun and moon, and says Davies, with the very name *Zodiac*. *Bith* is Keltik for "Life," and *Uile* = All, complete, or Sun, or if *Ur*, then Fire, so that *Bith-Ul* = Life-fire or Enlivener.¹

The Druid or ancient Bards quoted by Mr Davies, called the circular temples *Caer*, from *Cor*, *Cylch* or *Culch*, a circle, and hence *Cylch Balch Newwy*, signified "the magnificent celestial circle, around which the majestic oaks (symbols of *Taronwy*, god of thunder) spread their Arms";² for, as most antiquaries suspected, sacred groves once surrounded these roofless churches of our forefathers. Mr. Davies very thoroughly identifies the circles with the worship of *Llywy* or Ceres, and Proserpine, and quotes Maurice as saying that Stonehenge was called anciently *Choir Gaur* or the *great choir*³ and adds, it is exactly N.E., like all Mithraik temples and most caves, and though outwardly circular, has an oval or egg-like form in the sanctuary. It was "a cell for sacred fire, and not made for strife, but a sanctuary of pacific Bards and Druids."⁴

This reverend author agrees with Jacob Bryant as to the identification of Saturn and Rhea with Dwyvan and Dwyvach, (the Deva and Devi or De-vach of Hindoos), with Osiris and Isis, *Hu* and *Kéd*, with Noah and the "genius of the ark," and with Tegid and Cerid-wen⁵—also called De-gid, De-god or Ceres the earth goddess. The British *Eseye* is a feminine form of Titin or Teithan, the wintry sun, the Typhon or Titan and Gwydien or Gwydion the Lingam or Hermes. Thus Higgins and the Rev. Mr Davies, arrived independently at the very same conclusion as to Stonehenge that I did myself long before reading their works. The latter sums up his researches by saying that this "great sanctuary of the dominion is not exclusively dedicated to the sun, moon, Saturn, or any other individual object, . . . but is a kind of Pantheon in which all the Arkite and Sabian divinities are present, Noe and Hue, Elphin and Rheidin."⁶ The stone cell or Kibla (as Maurice justly calls it after the Mekan womb symbol) is, says Davies, the "cell of fire,"⁷ and he thinks, what seems most probable, that the great stones, especially the inner, "were either *the very image of the gods* (Sivaik symbols) to whom the temples were dedicated, or *they were esteemed peculiarly sacred to them and viewed as emblems of their presence*," for our ancestors had not yet learned to carve figures, at least none of very early times have been discovered, and hence "in lieu of them," says Bryant, "they used conical stones called Baitulia"⁸ for males, and probably the Delphik door for females, formed by two stones leaning against each other, or two on end and one over,

¹ *B. Druids.*, p. 293. Cf. Vallencey's Essay, p. 63.

² *Ibid.*, p. 299.

³ *Ibid.*, p. 303; Maurice's *Ind. Ants.*, VI., 123. Stonehenge was also called Gwaith Ginryys, after the Helio-Arkite. Cf. references in my Index.

⁴ *British Druids*, p. 349.

⁵ *Ibid.*, p. 350 note.

⁶ *Ibid.*, p. 305. Cf. *Anacalypsis*, I. 297.

⁷ Cf. References under *Agni-mandalam*, Vol. I.

⁸ Bryant, I. 49. Unhewn, long or ovate stones were used for even Eros, the Graces, Music, &c. Cf. Abbé de Tressan's *Heathen Myth*.

which still represent Párvati or Baga-váni in India. Bryant is wrong I think in saying, that "*Ab-adir*" was a stulos or stone pillar representing Ops the wife of Saturn," unless, indeed, it was a very ovate stone, in which case the *Stulos* (Sanskrit *Sthānā*) is that seen in Pl. XVI., 7. The stone which Pausanias¹ says stood in front of Delphi, and which was constantly anointed, and had libations of wine and sundry high honours² paid to it, was most certainly the great god Apollo or Maha Deva; so "near to the temple of the Eleusinian Dāmatu," we are told, there stood "two vast stones called Petronia, one of which was erect, and the other laid over and inserted into the former. There was a hollow in the upper stone with a lid to it, in which was kept a kind of mask," so that the whole was a very perfect Linga-in-Yoni, like the pair of vases in the temple of Vesta, p. 227. The stones in the famous Spanish church, given in my Plate XV., and the "Dome of the Rock," with cave and well, over which Shemites built their holiest mosk,—Fig. 6, Vol. I., p. 181,—symbolize the same idea. Such stones are Kromlechs³—"stones of Testimony or of Covenant," Geis-lia with Kelts, and Jupiter Federis or Lapis with Latins. Now Babylonian scholars say, this Covenant God was known two thousand to three thousand years before Latin days as Izdubar of Kaldia—the "Lord of Covenants," who leagued with Hea-bani, "Son of Hea," the Keltik Hu, to destroy the faith then centred in Ishtar the Moon or female principle.⁴

Kelts would have called the Judean shrine over "the Dome of the Rock," a *Crair gorsed* or "supreme seat of Hu" the god of all Beth-Els, for Hu is always supposed to sit on the *Maen Llog* or covering stone of the ark of Uthyr or Arthur. The cave and well were held by most races to be the most perfect symbol of Woman, the Ark or Womb of nature, and especially so among Kelts, as we see in the case of "the Gowr Monument," in which is a well, having they said, "a flux and reflux of the sea . . . an enclosure of Sidi's,—a well of water sweeter than wine." It was "a Stone Ark," covered in by an Arthur or "Uthyr Stone." Circular stones, especially if with a solar disk,—called Arthur's round tables,—are also named "the couch or Παστός of the greyhound bitch," for this was a name of Sidi or Ceres, because she transformed herself into a greyhound bitch (Gwâl y Vilast), when, longing for offspring,⁵ she chased the male god. Ceres as the beneficent one, was represented by any stone or Maen Ketti, this being then called the Ark and Beneficence. Her Lord *Uthyr* was three nights in the cell of Oeth or An-Oeth, three nights with the lady of Pendragon, and three nights in the *Kūd*, or under the flat stone of Echemeint, that is, in Cerid wen, whose symbol is also a flat stone, because "the cell under the flat stone"—the *Carchar Had*—womb or "prison of mystery."⁶ It is difficult to trace these three wives and three nights, but religious histories gives us many similar trios.⁷ Our author unravels

¹ Bryant I., p. 476.

² *Ibid.*, II. 203.

⁶ *Ibid.*, 403, 409. Bryant, II., 301, 408.

³ *British Druids*, p. 392.

⁷ Herakles as a beardless Apollo spent also *three nights* in "the Abyss" (Ceres) or Jonah-ik *Cetô* or great fish, *S. Bib. Dict.* III. 1120.

⁴ Smith's *Chald. Account of Genesis*, pp. 7, 34.

⁵ *British Druids*, 394, 397.

the mystery of *Oeth* and *Anoeth*, and shows that *Caer Sidi*, as the Arkite temple, is a word also applied to Stonehenge and similar circles.¹ Pen Dragon he holds is equivalent to Wen Bendragon, or "Lady the Supreme leader," that is *Eigyr*, "the generative principle." *Kud* or *Kyd*, an Ark, woman, or Fish, is also the name which Kelts and the LXX. gave to the fish (Κητος) that swallowed and retained Jonah, a story probably arising from his sojourning at the adjoining city of *Ket-Ion* or *Citium*, in *Kupros*.²

Truly, as the Reverend Mr. Davies shortly after all this says, our British ancestors as Arkites, were a multitude of *Sues* or Swine, although he does not at all see the great and universal faith which he yet so well and learnedly unfolds. *Sues* means swine, which the priests of the Kabiri were called as men dedicated to the mystic Sow—the *Hwch* or *Ceridwen* of Kelts, the ploughed and ever fertile Terra. Her congregations also were *Moch* or swine, and her chief priest was *Turch*, the salacious *Boar* (a name for Noah as well as Vishnoo), whose ancestry is traced to "*Arcol* of the long hand" (the Sivo-phallik idea), and the son it was said of one *Pyr*, *Pur*, or Fire. Among Kelts *Arcol* was a "lofty mount" or "mountain god," such a "most high God" or AL, as Abram and Melchizedek served (Gen. xiv.). Mr. Davies compares him to Herakles of Tyre, and the *Our-Kol*, *Arkel* or *Arkles* of Egypt. The Phenician name *Archles* signifies "strong" or "robust" and is equivalent to the Hebrew *Ercol*, "sinewy," the Irish *Aichill* and Greek *Achillos*—the Phāla, *Bala* or *Bala-Ram* of Sanskritists.³ Carthage or *Mil-Car-thus* is merely the Lord—*Mil* or *Melec* of *Car* or *Caer*, the sacred enclosure; *Cartha* or *Cathair* is still the Irish for "a City." The second principal deity of Carthage was *Jolaus* or *Iol-aus*, and their Lares or household gods were called *Cabiri*, some think from *Calra*, a shield, one of the symbols of woman, and Selden says the Lares signified Venus.⁴ This *Iol-aus* may be connected with Poseidon's progeny *Aiolos* the god of winds, the *Maroots* or *Vayoo* of India, as these are constantly mentioned in connection with Indra, the Sky-God, Roodra, and Agni. *Bad* or *Badhb*, the North wind of the Kelts, was supposed to be a spirit, and *Bad* is even now in Persian "not only wind, but also the name of the genius or deity of wind";⁵ all pointing to a Keltik, Aithiopik or Phenician language as once prevailing from Western Asia to all over Northern Africa, and the coasts of Spain, Armorika, Britain, and Ireland. General Vallencey's learned publications clearly establish this, though his orthodox training prevented his ever doubting the stoires of *Genesis* and supposed priority of Hebrew, which he calls the base of the *Bearle Fene* or ancient Irish dialect.

Helios and Hercules, like Noah, traversed the sea in a cup-shaped vessel supplied by the great god Okeanos (Oceanus) or Nereus, and these were Fire or Pur gods, and connected with all Solo-fire rites and divinations, just as was the Latin

¹ *British Druids*, p. 407.

² The myth is only solvable by the discovery of such punning. Cf. Inman on *Paranomasia*.

³ *Ibid.*, pp. 414-426.; Bryant, I., 40. *Ar-Ak* or

Er-ak (les) was the Egyptian or Aithiopian *Sams-On*, see Archdeacon, Lord Harvey's *Art. Smith's Bib. Dict.*, and Vallencey's *Essay*, p. 58.

⁴ *Synt.* II., 31.⁵ *Essays on Irish Ants.*, p. 66.

Jupiter-Pur whose attendants were *Pueri* and Prætors, and whose residence was a Prætorium.¹ The earliest gods of the Arkandia Pallanteum were called the Pures.

The Keltik story of a "Flood" is that "*Llion the Ancient One*"—"father of *Pyr*" or *Pur*, was "the deluge" or Diluvian god within the earth, who "once bursting forth overwhelmed the whole world," that is he let forth the spirit or vivifying principle of fertility, as is related of Siva; for as Sarva, Seva set forth *Sara* or *Var*—"living waters" which stirred into activity all the inert forces of the Universe and set up strife in heaven itself, where he then established "his only son," Karte-keya—Mars or the warring principle, which all heroes and their religions have well sustained. Kelts say that it was *Seithenin-Saidi* (Saturn, El or Noah), who covered *Bro-yr-Hud*, or "the land of mystery, and enveloped Llengêl—a veil of concealment,"² a story very like that of Elohim, "brooding over the deep" or Jahveh shutting up his Ark.

The Rev. Mr. Davies, calls the Keltik Sow, Ark, Coll or Cor, "the great agents in the adventitious branch of the Druidical religion." The mystical Sow is, under *Coll*, who is continually identified with the "red bony (or hard) giant," as his *Hwch* or Sow is with the ship or a coffer. Cor or Kur is, thinks Davies, of foreign, probably Phenician extraction,³ and this has been abundantly shown in the Asiatic and African derivatives of this name. *Cor* is evidently *Caer*, the circle or enclosure, so that eventually the "red bony giant" became synonymous with the solar shrine; yet at first it was clearly the Phallos, and what so appropriate as a Lingam emblem for the great Fertilizer? latterly, when the races became ashamed of and veiled the organs, they forgot them in the many rites and phenomena of Sabeism. So their phallic serpent—the *Draig Adon*, "*Dreigian*" or *procreator*,⁴ which, says Owen, is the *generative principle*, became the Sun, "silent lightnings," &c., just as "the Testimony" became the Ark, that outward symbol by which the God was best known.

The emblematic flower of the Druid *magna mater*, was the trefoil clover and shamrock, especially the last, known as *Blanche Flour* and "*the pledge of union.*" Every leaf of it, said those observant naturalists, is "impressed with the pale figure of the sacred crescent," indeed wherever the great goddess trod, four of these Triads sprang up.⁵ An orchard was a sacred mystic place with Druids—a sort of *Gan-Eden*, where the gods could walk in the cool of the day, and out of this sacred orchard-grove alone, could the *coel-breni* or *omen sticks* be cut. A "perfect orchard" of 147 fruit trees which tallied perfectly with each other, was a most complete Druid circle, for 147 was a potent mystic number in its relation to the sacred 3 and 7—the Triad and weekly or planetary days, and an Orchard was a *Cor* or *Caer*.⁶

The great mother was, as in western Asia, called the Bee, Melissa, and her attendant priests Melissæ, nay in one northern dialect, her ark or ship is the Bee.

¹ Cf. Bryant's *Mythol.* I., 124. With Asiatics—*Pur-aith*, *Pur-athi*, *Pur-atheia*. Cf. Greek, *Prutan-eis*, *Prutaneia*; Latin, *Præ-tor*, *Præ-torium*.

² *B. Druids*, p. 416-7. *Pur* was father of Heracles.

³ *Ibid.*, p. 426-446. See Fig. 259, p. 221.

⁴ Owen's *Welsh and English Dict.*, and *Welsh Archæol.—British Druids*, note, p. 437.

⁵ *Brit. Druids*, p. 448.

⁶ *Ibid.*, p. 454. For $\frac{147}{3} = 49 \div 7 = 7$. Cf. p. 482 and Index, "Orchard," or Orchis, the Scrotum.

The reader will see abundant proof of this if he wade through Druid lore. The celebration of her mysteries is sometimes said to be “*completed before dawn*,” for she is goddess of darkness whose “*great sacrifice*” is at night.

Welsh bards taught that there were three regions of existence called circles, the lowest *El-bred* or evil, containing matter, form and existence; the *Gwyn-wyd* or felicity, in which virtuous men are to exist, and the third, the *Cylch-y-cagant*, or the all-enclosing circle, where God or his Spirit alone pervades.¹

I have not thought it necessary in this work to combat some of the old arguments which have at different times been advanced by many and often learned writers, as to stones and stone circles merely marking and consecrating places for sepulture, for these have only gained credence with those ignorant of the customs of phallo-solar faiths. The refutation of the sepulchre theory will, I think, follow the acceptance of even a few of the numerous facts which this work deals with. No doubt sepulture has been proved in and around some, but by no means all ancient circles and monoliths, just as sepulture was the rule in and around many of our own churches; yet these last were none the less places dedicated to Jehovah, Jesus, Mary, or other representative of the faith. The Christian in burying his dead at the foot of the symbolic cross, only carries on the idea the old Kelt had, when he placed a revered corpse at the foot of his Maha Deva.

Well did the learned Dr. D. Wilson complain, in 1867, that “*archeological research*” requires to be freed “*from that limited range to which a too exclusive devotion to classical studies had given rise.*” Few Europeans, either whilst students or at a period before their minds get fixed, and themselves more or less committed to certain views and opinions, have had the opportunity, or in this busy age, the time if they had the ability, to dive into the depths of such old records as led Bryant, Faber, Davies, Higgins, and other still more heterodox antiquaries outside the bounds of ordinarily received historical research. There are peculiar difficulties in these researches, to one who has not lived and studied, beyond the limits and sway of Europe and its curricula, for most Europeans become early shut up with the strong swathing bands of an all controlling orthodoxy, which meets them with a negative if not positive resistance, at every turn which these studies take. If the matter be not found in the ordinarily received classics and works of orthodox historians, neither teachers nor taught learn anything of it, nor have time, in these days of competition and high pressure, to dwell upon it. In vain for them did Faber, Davies and other, though clergymen, write on subjects which seemed to lead nowhere unless to the upsetting of all that the schools taught, and to the revival of those very topics and ideas of which churchmen—mostly our teachers—had for ages tried to efface both the imagery and memory. Such writings only cast doubt, if they did not upset orthodox “*histories*” like those of “*the Fathers*” and our “*Saints*,” Patrick, Nineus, Columba and Co., on which so much has been built to try and prove the early establishment, good deeds, and

¹ *Her. Brit.*, pp. 94-5.

² *Prehistoric Annals of Scotland*, by Prof. D. Wilson, LL.D., Prof., 2nd Ed.

stalwart growth of the early churches. Of course it is an "upsetting of one's faith" to see that many Bible stories, rites and good morality existed in Keltic scriptures "long before the sixth century, A.C., *in an age when the Britains were acquainted with the Romans, but whilst Rome itself as yet was Pagan,*" as the Rev. E. Davies asserts. It is a fact also, that there is in the *Kadeir Taliesin* and most other old poems of a similar date, "an open profession of worship of the moon, and that amidst a general concourse of men, the lore of the Druids is declared to be meat for sovereign princes."¹ It is bewildering then to find here so much good and bad matter thought to be purely and solely Biblical, and no easy task to enter on the burning question of the common origin of these faiths.

Few Englishmen have any conception of the strength and extent of the faith which once permeated every corner of these islands. Thickly enough as they are now dotted with churches and chapels, these are even yet by no means so numerous as were the old solar shrines, at least in some counties. The Cambrian Register of 1799 gave the names and localities of no less than 30 Druid Kromlechs within the 270 square miles of Anglesea or Mona's isle—Ptolemy's *Mona-oïda*;² and these 30—one to nine square miles—are but a remnant, after 1000 years of Christian persecution, succeeded by some considerable amount of previous intolerance; for Romans often attacked Druids and their shrines, and they did so here because these stirred up their flocks to oppose Rome. Suetonius entered upon the conquest of *Mon-ige* or *Mon-ey* in 60 A.C., and Romans here sternly ruled its *Ordovices*, (as they termed these Kelts) for three hundred years.³

Those who wish to judge of the strong and immoveable foundations on which Keltic circles and Druid faith existed, can scarcely turn to a better small work than that by the Rev. J. Rust, *Druidism Exhumed*.⁴ In his concluding chapter this author asserts that he has advanced "abundant proof to satisfy any unprejudiced individual that these structures (circles, dolmens, monoliths, &c.), were intended, erected and employed as temples; proof from an ancient, unbroken, uniform and universal tradition; proof from early Christian authors who knew well about the events which they recorded; and proof from Gaelic etymology, the earliest, the fullest, the most consistent and satisfactory which could be desired." Nothing is clearer than that the worship of the people were stones single or in combination; male "stones of pledge, covenant, or testimony," and female, in earth-bound rocks, caldrons, kistvaens, &c. *Al* "The Most High" of Gen. xiv., is seen in numerous strange combinations; in *Al-teim* he is the god or "stone of fire." He usually appears as *Ad*, *As*, *Ar*, *Art*, *Alt*, &c., often now in ignorance transformed into the Scotch term *auld* for "old," but by this author always translated "stone," the symbol thus taking the name of the deity.⁵

¹ *British Druids*, p. 279. The italics are the author's.

² It was only called *Elgles-eis* or "English isle," about the 8th century, A.C. Will the new faith show the same number of churches after 1800 years of persecution?

³ *Annals and Antiquities of Wales*, by Professor T. Noeholas, I., 3-15. Longmans, 1872.

⁴ Edmonton & Douglas, Edinburgh, 1871. Here and there this author may probably strain the rules of etymology; he is of course orthodox, and neither touches on nor appears to know anything of my first three streams.

⁵ "Al-Kirk (not Auld Kirk), is a name for the (stone) circle," p. 71. Arabian historians exactly so describe Arabian stone worship.

Mr Rust points out the undoubted worship of "the All-seeing Father" in Grian or Gréine (Sol), of moon, planets, wells, rivers, trees, and serpents everywhere. It is clear also from his facts that the people thoroughly saw through the solar eucharistic idea, viz., that "the warmer"—"the Sun of Righteousness"—was "made flesh for them," and that, in fertilizing their cattle and raising grass and corn for them, he turned blood into milk, if not into wine, as was said by those inhabiting milder climes. It will perhaps give the reader the best idea of the very religious character of the people, and the all-pervading extent and force of their faith, if I here select a few of the roots or radical terms and words which occur most commonly in old Keltik, and also a few actual names of places to show how these combine. This will also illustrate the etymological arguments which are some of the strongest, and show how the names of the chief deities enter into those of places, tribes and heroes.

OLD KELTIK RADICALS OR WORDS, MUCH USED IN NAMES STILL CURRENT, BUT OFTEN SO MUTILATED OR MODIFIED AS TO BE SCARCELY DISTINGUISHABLE.

Lis, Lea, Leake, Leek, Leach or Lia-Ach, Lecht, Leigh, Carragh, Clach, Clechan, Stab., Staon, Stane. Caluman, Cra, Cru, Cro, Cor, Car, Call, Coll, Caer, Cer, Kirk, Circulus, Circos, Circus. Ra, Ro, Rath, Llan, Lann, Staon-Ion (Rath in <i>Sansk.</i> = a wheel or car),	A stone Pillar, Column, Tombstone, upright or leaning, and sacred. ¹
Adh, Agh, Achadh (sounded Auch), Aff, Hack; metaphorically, a Serpent. See note p. 285, <i>ante</i> .	Circle, Enclosure, Church, and hence also, the god of the Circle, the Sun and his car or vehicle.
Achad-Fobhair, a Serpent worshipper, Solarist,	A Field, Enclosure, and hence and usually, a sacred circle. A Sun god.
Asc, Aisc (Heb. <i>Hoc</i>) Nathair,	A Cuthite, and name of the Sun. A God.
Tiene, Tien, and see Index, "Fire,"	An Adder and Meta, a Druid, cf. p. 304.
Luan. Re. <i>Barr-eas</i> (Irish), <i>Aine</i> , Gealach, Easga,	Fire.
Bar, Barr, Kin, Pen, Pin. Ceann, Cead, Ceannard, Alp,	The Moon, and in <i>Easga</i> an Eel.
Bàth, Bas, Baith,	High. The head or high place.
Glāl, Ghe, Ghea, Gies, and with silent <i>g</i> then <i>es</i> , Ess and Nesa, the <i>gh</i> in Gaelic is nearly quiescent,	A grave. A death. Cemetery.
Ess, Essi, <i>Heb.</i> Tsi or Sti, Arc, Arg, Earc. (The roots of many words from Kaldia to Skandinavia),	A Vow. Testimony, <i>Testes</i> or <i>Eduth</i> , hence, the God of Vows or his place.
Es-ais, Es-ish. <i>Heb.</i> Ets or Otz. Arab. Nahbus, Naoi, Carb. <i>Egyptian</i> Nebi or Neph, ² Mil-es = Captain, or Leader of the <i>Es-ish</i> .	A Ship or Ark, Ess is also "Death." Earc is the Sun, or Heavenly vault.
Kish. Keist (Kist-vaen). <i>Persian</i> and <i>Hindi</i> , Keshti. <i>Heb.</i> Kis or Kest. Cess, Cabal, Escip, Skiph,	A ship or tree-man (trees being first ships), <i>Mil-es</i> (from which Milesian) may be "Lord or Captain of a ship."
Tonn. <i>Kaldi</i> , Thalath. <i>Gk.</i> Thalasse, Okeanos,	Box. Ark. Ship. (Kish is still in use on the Thames and the Ganges).
Bar (Irish, Phenician, and Heb., cf. Bene, Bal, &c.), <i>Bar-en-Dee</i> (Irish),	Ocean, sea.
Clain, hence Clean Tor, a bull's head,	Intramaik, a son. Du-bar = son of God. "Son of the one God."
Cloum, Colm, Columb or Colman, ³	To beget or engender, (<i>De-clain</i>) = Siva.
Erceallan or Earchaill,	A dove, Priest. Celebrated Irish Saint.
Earcealoin, (evidently based on Clain the Begetter),	Post, pillar, May-pole or round tower.
Feis (<i>Sansk.</i> <i>Bhis</i> = Lust, <i>Bishma</i> , Siva, <i>Vij</i> = Semen),	The Arkite El, Cronos or Her-akles.
Suil. Ion (Lord of Io), Ogham, Ealut (Ilahit),	Carnal communication.
	Sun and maturity.

¹ These terms seem based on the Sanskrit *Linga*, *Kāl* or *Clā*, and *Stanu*, Siva, the Pillar or Spear.

² Egyptians say Isis invented sails, and that a ship is therefore *Is* or *Its*. Neptune may thus be Neph-

toun, and Poseidon, Fosa-toun, a "dweller on sea;" the language is Egypto-Phenian or Aithiopian, the probable source of most ancient religious terms.

³ A and U, are used indifferently in Irish MSS.

<p>Ion-fhir or Ion-Mhne, Maidineog, Maideog, Neim, Neimh, Neamh, Tor, Tar, Dún, Dúin, Dhune (Yoni), Meall, Tala (corrupt Tilly) Mà-idea (Ma-iden), <i>cf.</i> my Glossary and Index. Liàch or Lia-Ach, see <i>Lia</i> and <i>Ach</i>, <i>ante</i>,</p> <p>Al, hence Alt. Ar and Art, as in Arth-ur, Air. A judge or “high person” (like a god) and his “high throne” or sometimes a battlefield. A Hil-ton stone still stands near Alton, erroneously made <i>Auld</i>-town of Aberdeen. P’Al, Phal or Fal. In <i>Kaldi</i>, Phola = Magnatus; Ar Fa-al = Nobility and Wa-al, a Prince. <i>Cf.</i> Pales, Palna, &c., Iùl, Iùil, Bhraith, Iul-lia (Ellon), Du, Dubh, Dubbh, Dubhe. (<i>bh</i>, generally quiescent). Abhuinn, Aibhne, Abhain, Aimhne, <i>Deaseil</i>, <i>Deasol</i>. (turning Sun-ways),</p> <p>Tuaitheal, (wrong, heterodox), Caom, Caomhan, Can, <i>Heb.</i> Cohen, <i>Kaldi</i>, Cahana, Draoi, Draoiean. <i>Gk.</i> Drus. Druitheacht,¹ Cathal, Aidheann, Aghan, Adban, Eden, Creagan, Craig, Cadha or Cabha, <i>Arabic</i>, Kaba, Kabr or Kibla, Dealbh, gen. Dealbha; (<i>bh</i>, being silent; De-al = God) Mhà, Mà, Mòr, Ard, Mi, Mhi, (Sanskrit <i>Mahā</i>). Gré ine, grian, <i>cf.</i> pp. 266 and 285, <i>ante</i>.</p> <p>Beinn, Bān (fem.) Beann, <i>cf.</i> p. 285, <i>ante</i>, and Bean, Ben’n, a woman; hence, probably Ven or Venus, Leaba Grainé, Liana, Lian, Chomar, Cluain,</p>	<p>Marriageable. Venus or morning star. The Concha-Veneris—Maidenhead. Brightness, Heaven. Head, height, mound, eminence, hence the <i>Mons Veneris</i> or God of this Mount. The stone field, or field of the sacred stone and hence the god himself. The High One. A god or his symbol, hence a sacred stone, as in Al-taine, Hil-ten (stone of fire), Al-mod (stone of meeting), Al-du, the black stone. The active Lord, Master and Shepherd, who guides and cherishes. A landmark, judgement, guidance. Stone of judgement, or vows as in Gea-lia. Black, as Dubh-Abhain the black river. A river, as in Aber-du-in, &c. Deas, south or sunny. Iùl, encircled mound or circular spot, hence Sun. Wrong cantations, Reverse of Deas-uil. An Arch-Druid or Priest. Dog. Follower. A Druid, or “of a Druid.” Oak? Druidism or Sorcery. Kettle, cauldron, goblet, chalice, vase. Crag, rocks, cliffs. Cell, Cave, cove or gorge. An image or statue, hence, a deity. Great, large, lofty. Perhaps from Ge or ghe, a vow or testament, and <i>On</i> the Sun or “God of the Testimony,” or <i>Jupiter Federis</i>. A hill, evidently the Parvati or woman-idea, see Dhune or Yoni, above. The Altar or shrine of Sun or Belus. A meadow or plain, metaphorically a woman, Isis or Ish.</p>
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Specimens of Keltik names, showing how framed and metaphorized, and their close connection with the religious life and feelings of the people:—

<p>Stanton, Stonehenge, Staines or Stannis, Stanley, Darlington,</p>	<p>Stan or Staon-Teine, Staonacha-na-geis or Stana-ha-n’-geis, Staon-Geis or Stan-gus, Staon-Adhllis, Tor-Lia-na-Teine,</p>	<p>Place or Circle of Fire, Court of Justice. The Circle of Testimony, or Sacred Circle. Circle of Testimony, or Place of Vows. Enclosed Circle of Stones. Hill of Stone, of Fire, or Eminence of Worship (the sacred stone still exists).</p>
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¹ *Th* and *S* are often interchangeable, and Turks and Persians prefer the *S*. See Note p. 335. With Teuton Kelts, *Ts* = *S* or *Tz*, and *fl* = *vl*, and *i* = *u*, as *Zabal* for *Tavl*.

Callernish, Harrray (Loch), Harrow, Aro or Harro, Herg, Hogr, &c. Brogar, Aldhu, Craig Maddie (near Stir- ling), Aberdeen, Dee (River), Ratray, Rayne, ¹ Rathan, Rothney, Rothie and Rothes, cele- brated for its remains, Colton, Calton Edinburgh or Edhanburg. Dun Edin, Maiden Dun, Salisbury, Dolmen, Carrowmon or Carragh- mòr, Granton, Greenock, Màidse-Mà-aighe, Barr-ra, Bar-re, Avebury, Crom-Cruch, Magh-Sleacht, Ashera, Ashtaroth (Ash- thore, endearment) or Astoreth, Albion, Britain,	Call-airn-gies, Ar or Air and Ro (Högr of Sagas), Bro-Car, Al-Du or Alt-Du, or 'Dhub, Creag Màie-adhainn, Abar-duibhe-aibhne or Abar-du-in, Dhubh-aibhme, Rath-re, Rothan or Ratehn, Roth-geis, Roth-ges, Caom-teine, Caomh, Al-teine, Eden or Edhan and burg, Dun and Edin, Mhà (great), Adhan, Seul or Sar (Sun), and gies or is, Deal(bh), Maen, <i>Carragh</i> = "Pillar," in our Gaelic Bible Jacob's anointed one, Grian-teine Grian-ach, Maidse = Knoll, Ma = great, and aighe the Caldron, Barr, high, Ra = the Sun or Circle, or Re, the moon, Ach, Ave, or Af, Crom, "Circle," Cruach, "Head," (here of gold), Magh, "field," Sleacht, of prostra- tion, Ashe—from Geas or Eash, a vow, hence God of Vows—Ra or Rha, Sun or Solar Circle, Alb—high or hilly; I or Inn, an island, B'ra-tein, Bara-tein (Pur tein?)— height of fire,	Circle of Judge of Testimony or Temple of Justice. The Battle Circle, Temple or Field, and hence Ar (M'Ar or Mars) the God of War or Battle. The Hero's Circle. The Black Stone, or a Sacred Stone in general. Craig or Rock of the Caldron (God- dess); perhaps as situated in a swampy basin. Mouth of Black River. The Du-ain = Du-in, Deva or Dee. Circle or Temple of the Moon (Re). Circle of Stones. The Circle of Vows, Druidism or place of Testimony. The Priestly or Druid Place of Fire, or Priests' Fire-Stone (God?) Fort or Burg of the Caldron (Goddess). Hill of the Caldron (Goddess). Great Caldron Hill, or Hill of the Great Caldron (Goddess). The Sun Testimony—Enclosure or Place of Vows. The Image or Statue (enclosing) Stone. The Great erect Stone or Pillar, hence the God of Beth-El. The Sun's Fire or Place of a Fire Altar. The Sun's Field, Circle, or Altar. This is in fact a name for Ceredwin, as <i>Mà-Aighe</i> , or <i>Baga-vati</i> . The Circle of the Moon, or high Queen of Heaven. Field, Burg, or enclosed sacred Field. "The (Golden) Head of the Circle," around which stood twelve idols. Field of Adoration in which Crom Cruach stood. Ashera is a Keltik goddess, hence the name may, thinks Mr. Rust, come from Eas and Ra. The Mountainous Island. The Court or Place of Fire; Hall of Justice—country where the Fire-priests ruled (Rust, pp. 291-2).
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¹ The y is here equivalent to θ of Greeksl so in old English *ye* = *the*. *M*, and *N*, are often interchangeable as in *On* and *Om*; so in Portugese *Dom* = *Don*. I need scarcely say that I am indebted to Mr. Rust and many other writers in Reviews and Scientific Journals for much of the above.

It is not contended that either these words or their meanings are absolutely final and correct. Only the specialist is bound to tell us this, and we make no pretensions to a knowledge of Irish, Gaelic, Welsh or Armorican; but only, after full and careful research in the works of good specialists, to have placed before the reader the best conclusions come to, concerning matters of faith. We are aware of many other significations than those given here, and where the matter is of sufficient interest, these too, will elsewhere appear. Far greater fulness of meaning, direct and inferential, will also be found in our glossary, but fearing insufficient attention to the continuous reading of that somewhat formidable vocabulary, we have here selected only what should have immediate perusal.

The most important words are those connected with the Testimony and its Ark, or with sacred stones and the divine symbol in the circle—the Eduth before which those Kelts made their vows—Ea, Esh, Gies, or Jes. The sacred place and the god, nay the city, that is the dwellings which rapidly clustered round the *Salēm* or “place of safety”—the Ark of Ier, soon became identical in name as well as thought. Thus *Il-u*, or *El-e*, became with Babylonians “a city,” and *Ier* is so in Hebrew. The G in Gie, ghe, gies, &c. is a very pliable letter, usually indeed silent, or in Keltic having the sound of *n* or *ng*, and making *gies* into *Nes* or mere nasal *Es*, that important radical, and name of the Skand god of vows, and Hindoo Esh or Es-wāra. We see it also in *Os*, *Is* and *Or*, the Trinity of Egypt, in Bubastis, Is-ra-els, &c. Hebrews freely elide the *g* in *Eduth*, *Eoduth*, or *Geduth*; but what were these and other faith-terms prior to the writing age? this is the problem, and not their orthography and etymology, which it is desirable to solve. We have far too exaggerated ideas as to the age of Hebrew, Sanskrit, and Greek writings.¹ Many philologists now assert that these were unwritten languages till about the fifth century B.C., and that all so-called prior literature, depended on good and bad memories, aided by the stone engraver, or painfully delineated uncial or hieroglyph-like scratchings. Criticism, direct and negative, has quite annihilated our personal Homer of 1000 B.C.; and we now discover that there is not a hint of either reading or writing being known throughout the Homeric Epik, nay, that the Greek language had no verbs equivalent to *legere* or *scribere*, and therefore that the Greeks could not have read or written till a late period. This is what we had long thought and frequently hinted at, before reading the statement in the authoritative article of Professor Paley. He states that there was no current literature during the Periklean era, 470-436 B.C., nor any means of writing, except on rude tablets smeared with wax; and he believes that if there had been, it would have been frowned down as destructive of memory; so an Egyptian King is fabled to have tried to stop writing when Toole introduced it into Egypt.

The very word for book, *byblos*, was unknown in Greek till about 400 B.C., except in the sense of a name for the papyrus plant, which however Pliny distinctly

¹ Max Müller in *Anc. Sansk. Lit.*, p. 496 to end. Professor F. A. Paley, *Frazer's Review*, March 1880.

states, Greeks never used for writing on, before the time of Alexander the Great. The word *Biblion*, "a small piece of byblus," first occurs in the *Birds* of Aristophanes of 415 B.C. Authors prior to this¹ must have written on the waxed pine slips—*deltoi* and *pinakes*, for their own readings to the people, and all teachers must have taught orally, as did Sokrates, Jesus, and Mahomed, who apparently could not write, and whose sayings and discourses have therefore of course, reached us mixed with the countless sayings, prejudices and traditions of too feeble-minded, if strong-remembered, Bards or story-tellers. Still, there was no literature, letter-writing or actual books. Pergamos had parchment (*perkarment*) or prepared skins, such as the libraries of Ptolemy Phil: are said to have found the Jewish sacred books written upon, and from which the Alexandrian Doctors of 270 B.C. translated the Greek Septuagint Scriptures. They were the first real *writers and book transcribers*. Doubtless Greeks inscribed on *Stelai* in the days of Solon and Peisistratos, and Phenicians, Lukians and Etrurians, far earlier on stones and clay. Babylonians stamped on the latter one thousand years earlier, and from them and Egyptians we are now obtaining long-buried libraries; but these were old growths besides the young Aryan influx, which only rose into importance on the ruins of a great Pelasgik people, and through Ionian and Achaian science and learning, which Greeks have successfully hidden from the world. There is a wide difference, as Professor Paley insists, between the stone cutter with his chisel and the student with his pen. He thinks that in the time of Herodotos there only existed the Bardik compositions of Hekataios and Aisopos or Esop, and that Greeks knew nothing of a library till the Alexandrian School of the Ptolemies arose. Herodotos quotes Hekataios three or four times, but never once mentions him *as a writer*, and he beings his own work as if very unconscious of previous writings, saying "he desires to set forth certain histories (researches) in case these vanish from man." Thoukudides also seems only to have heard of Herodotos through the Bards, so that Professor Paley thinks that the prose writings we now have prior to, say 430 B.C., were eventually reduced to writing from the too-treacherous memories of pupils, the *Logioi*, "story tellers or writers," and the *Aoidoi*, or Bards. In that case it is unreasonable to suppose that we have not in these works, and all books of faiths of prior date, a host of traditions, ideas and events belonging to times much later than the supposed authors.

In the writings of Plato, books are spoken of as a novelty, and after examining all the evidences for the actual writings of the Greek "Historians" mentioned below, Professor Paley finds they only rest on the statements of writers like Strabo, Plutarch, Diodorus, etc., living six hundred years or so after the would-be books, and probably grounded on mere *hearsay*. All this is of course very serious and far-reaching, unsettling faiths as well as histories; let us, however, accept and not shirk truths, and begin again at the beginning, and re-write all, and blot out our favourite fallacies. But to return.

¹ As Solon, 594 B.C.; Peisistratos, 550 B.C.; Herodotos, Perikles, Thoukudides, 440 B.C., and Hekataios, 520 B.C.; Aischulos, 500 B.C.; others.

Skythians and Phenicians probably acquired their learning at or near to the same Asiatic home, and their languages in early times stood rather in a sisterly than a parental relation to each other. The old *Berla Fene* of Ireland has indeed been held to be a Phenician dialect, and it is only natural that before Greek letters were used by Kelts, as Cesar says they were in his time both in social and public intercourse, the far earlier and more energetic pioneers of British commerce—a people for long infinitely superior, intellectually and scientifically, to Greeks—should have instructed and left a very abiding mark of their close intercourse, on the ignorant but apt populations of our islands. It was Phenicians, or as Greeks first called these, Aithiopians, who, under leaders of Kadmean and Achaian fame, first instructed their Arabian congeners, then Greeks, Jews, Africans, Umbrians and Etrurians, and afterwards Latin Kelts. Everywhere, indeed, from Mesopotamia to most western Mauritania, this wonderful people have exercised an immortal influence on all the languages, arts, science, and faiths of Europe. The arguments of Toland of 1717 have been upheld by a host of competent scholars, viz., that Kelts brought away previous to the fourteenth century B.C., an alphabet of thirteen letters, then current in Kaldia or Aithiopia, and increased it to sixteen or seventeen before Grecians or Thracians got their alphabet of sixteen letters. To this Kadmus, the Phenician or Eastern, afterwards made additions, but these Kelts having passed away westwards before 1400 B.C., were unable to partake of the Kadmean and later improvements, which they undoubtedly would otherwise more or less have done.

It is reasonably argued by Higgins, writing about one and a quarter century after Toland and Huddleston, that the old Irish, "*Beth-Luis-nion Ogam*," having like some Keltik languages, only thirteen, and never more than sixteen or seventeen letters, is older than the Kadmean, the Hebrew, Samaritan, or square character of Shemitik Babylon; and if so, the alphabet of Kelto-Irene Culdee Druids, is most probably that of the old *Chaldee* priests of Arabi-Irak. We may distinguish the following old languages having alphabets of only sixteen letters up to the Kadmean innovation or increase, but some argue for only thirteen letters in earliest Phenician, Etruskan, etc.¹

1. The Pelasgik, or that used by the divine ones, $\Delta\iota\iota$, (like *Deva-Nagari* of India); the Atik, Argive, or Arkadian (that probably of Etruskans).
2. The Phoinikian, Ionian, Aiolian, and Kadmean.
3. The Keltik of Iberia, Gaul, Britan and Ire-land.²
4. Greek of period prior to, say, Trojan war; Kekropian (?).
5. Old Latin.
6. Old Teutonik.

It is argued that all the languages came from the East, and from some common source; their etymology following the laws of sound peculiar to each different race, and ever progressing like all other things—never standing fast. All alphabets and

¹ Higgins' *Druids*, p. 34. ² Ireland = *Eire*, pronounced *Ier*, gen. *Erin*, the West or Western Iar.

writings also, bear a pointed but somewhat mysterious allusion to names of trees, branches and leaves, regarding which Godfrey Higgins should be consulted.¹

It must have been a dialect of the first language mentioned above, and similar to the Keltik Beth-Luis-nion, that the Iberian Turdetani Kelts used, and in which Strabo states they “possessed ancient writings, poems and metrical laws, 6000 years old, as they say.” He does not even express surprise at this assertion, but goes on to praise this race as one of great culture and intelligence beyond all other Iberians, and as using both an alphabet and language different to them. He is amazed at their energy, diligence and fertility of resource, whether as traders, mariners, miners or agriculturists. He describes their different irrigation works, tunnellings, tortuous channels, and mechanical appliances like the “Egyptian screw,” etc., all proofs of that engineering talent so characteristic of British Kelts, who were largely recruited and from the very earliest times, by these Kelto-Iberian tribes. Indeed Strabo shows that there was an old and energetic rivalry between the miners of Turdetania and our own islands, which considering the affinity of race and religion and its long duration, must have knit the people also pretty closely, linguistically and otherwise.² Pinkerton and Sammes write: “All the customs, religion, idols, offices and dignities of Britains are Phenician, and Druidism is palpably so;” and this, a number of writers confirm.

The Roman occupation, though far more extensive, only lasted about one-third of the time the Phenician traders lived and worked along our coasts. Most of the African and Spanish seaports were thronged and probably owned by them, about the twelfth century B.C. They then founded Cadiz or Gadir, where there was a chief temple to Herakles their Saturn or Ra-El, as their Sun-God was indifferently named. The religion and architecture which they then taught, was adhered to far into our era. Like the Jews, who from a Phenician source got their Yachaveh or *Yahue* worship, the Gadirites as good solarists, allowed no image of this Sun-God in their temple. Only an ever-burning fire could symbolize him, and barefooted priests, clad in linen, and with tonsured heads—emblemizing his disk—tended the sacred fire and waited on his rites.³ The tonsure, either on the top or back of the head, was an Egyptian, Phenician and Druidik symbolism, for to Sivaites the head was to the body what the glans is to the lingum, and sacred to Sol, and therefore depicted as a disk, with a dot in the centre, as we find on Keltik stones, and still on Indian rocks, as in Kamāon.⁴

In true character we observe that Phenician priests also wore a conical cap or helmet, like the phalik priests of Asyria, Rome, etc. Wherever Phenicians traded also, certain well-known Phenician fetes obtained; for instance, that known as the Sardinian fires on I-on’s or St. John’s eve, when all tribes were taught to meet at their circles and village Hermi or lingams and to partake of particular viands, such as fried

¹ *Druids*, p. 24. ² *Ibid.*, p. 16. Strabo, i., 209.

³ Silius Italicus and *Early Races of Scotland*, i., 59.

⁴ See Mr. Rivett Carnac’s recent papers in the *Bengal Asiatic Journals*, 1878-79.

eggs and sundry herbs.¹ Phenicians and Kelts, at the vernal Equinox fetes, lighted, danced around, and leaped through fires, giving themselves freely up to the natural exhilaration then marking all creation.

Up to the present time, we are frequently reminded of the long intercourse these islands have had with Phenicians, by the discovery of Phenician coins of probably even pre-Grecian days, as well as many pure Greek coins of the fourth and fifth centuries b.c., which have been found under strata ascertained to be pre-Roman. The Phenician coins belong to cities of Asia Minor, and have on them altars dedicated to the Tyrian Herakles and Asyrian Astarte, the favourite deities of these great traders.²

To Kuklopian Phenicians doubtless, does Sardinia owe those three thousand and odd *noorhags*, and other bee-hive shaped structure, somewhat like our "Picts houses," "duns" or "burghs," and the old Irish towers, of which more hereafter. Most ancient Romans gazed upon these noorhags with as much or more wonderment than even we do. Fig. 7 of our Plate VI., Vol. I., shows the form of a *noorhag*.

It is too commonly thought that the Druidik faith was peculiar to the British Isles and adjoining coasts; but this is not the case. It was all over southern Europe, and edicts were passed by both the Emperors Augustus and Tiberius forbidding it in Rome, and their generals were commanded to suppress it as much as possible, because the Druidik priests were powerful enough to set aside or at least stultify, many Roman laws.

Justus, about 500 A.C., asserted that human sacrifices were then being offered to the gods by Druids, and he forcibly urged the suppression of this, not from a Christian point of view, nor says Gibbon,³ from any dislike to human sacrifices, for Rome was tolerant of all faiths, and freely acknowledged that Keltik deities were "real gods"; but because of the great influence of the Druid priests, specially upheld by this power of life and death. The result of the suppression, except perhaps when the Druids were for a time roasted alive as in Angles-ey, was only to drive the disease—human sacrifices and other pious rites—into secret nooks, and make these still dearer to all good Kelts; whilst we have convincing proofs that beyond Roman rule, human sacrifice ever continued, and the necessity for it was reasserted when the Legions left. Nor can we acquit the priests and flocks of the new faith, nor indeed of any religion, of some form or other of human sacrifice. Much study and practical experience of the divers modes by which wild races accomplish this and other vile rites, and yet conceal them from even their own kinsmen and most intimate friends, if not shut their own eyes to their deeds of darkness, makes us wary in this respect. We are not satisfied as to the making away of either Aaron or Moses, nor of those "whom the earth swallowed up," or whom Yahue is said to have from time to time killed; and we certainly cannot acquit "Saint Columba" of the quiet disappearance of his good

¹ Forster's Sardinia; cf. *Early Races*, p. 60.

³ See *Early Races of Scot.*, p. 63.

² See plates in Higgins' Works, &c.

“brother Oran,” just as the saints reached the promised land. All Kelts believed in “the Spirit of the Earth” and its “Ethereal fire,” requiring like all fires, something to devour. They held that it was because a man had been buried in its foundations that the earth was so stable. A slain Christ was said to be “the corner-stone” of the new Zion on which all the Churches rested, “the foundation of Apostles and Prophets”; and the second Jericho was apparently founded on the eldest son, and its gates on the second son of the Royal Founder.¹ Blood has been the cry of all faiths save those of Boodha and Confucius, and if Keltik Christian propagandists required to know, pagan Kelts could truthfully assure them, that no success had ever been achieved on earth, no altar or structure worthy of consideration ever raised, without the sprinkling of human blood on the foundations. In England, did not the celebrated fort of Snowdon continually fall to pieces, until “the stones and mortar had been sprinkled with the blood of a child who had no father?” and who were Columba, Patrik, and others, that they should expect the first edifice of their faith to be raised until they had shed the blood of the voluntary martyr? Accordingly, we find the Gaelik races maintaining, that Columba “buried St. Oran (his brother missionary) *alive* beneath the foundations of his (Columba’s) monastery, in order to propitiate the Spirit of the soil.”² The building alluded to was the first Christian Church of Scotland in Hy, or Christian Iona—appropriate name, and one like Doorga or *Dhune*,³—demanding human sacrifice. The sacrificial details on this occasion are those common to the East, and we have here to do with Eastern blood and lineage.

The Saint on arrival announced that not only should “he who first died for the cause, at once go to Christ” but that he would also confirm their right to the island by corporeal possession.” What good sheep in the flock could withstand this appeal, not to speak of a true brother? Nay, it would be unfair even to-day, to so tempt the islanders to a possession of their loved isle? The ecclesiastical history naively states that “Oran, wearied with the miseries of the present world, joyfully accepted the option;” on which the good High Priest ordered certain special and immediate honors for the beloved brother, as doubt Moses had done for Aaron, and Joshua for Moses, “after which the poor Oran fell sick, and in a very short time expired,” and the saintly crew entered upon the possession of their promised land. The various sacrificial rites of the Old Testament, and the propitiatory idea of the New, would be thoroughly congenial to the Keltik mind and moral code. There was nothing horrible or revolting to the Kelts, Picta, Gauls, Belgæ, etc. of those or later days, in such Hebrew texts as I quote below,⁴ any more than to ancient Jews and to all Syrians. Was not the sacrifice of an only-begotten son suggested to Abraham by

¹ 1 Kings xvi. 34; Jos. vi. 26.

² *Early Races*, i. 149.

³ Cf. table, p. 339 *ante*. *Dh* = *y* in Sanskrit. This

would be called the Ark or *Yuni*, and Hy was Iue.

⁴ Ex. xxii. 29, 30; Deut xii. 31; 2 Kings xvii. 17; Jer. vii. 31, xix. 5; Ezekiel xvi. 20,

xxiii. 39, &c.

both the *Aleim* and *Yahue* (Elohim and Jahovah), and long before Abraham's time, to many great peoples? As a learned bishop states, this "patriarchal act of Faith" (in what? a dream!) "implies that at this time the custom in question actually existed, and was practised habitually by pious persons . . . as in Jephthah's case," and when the Beth-El-ite, Hiel, sacrificed his eldest son in the foundations of the walls of Jericho, and his youngest, Seguh, at its gate;¹ and these were customs common to Canaanites as well as to Hebrews, and indeed to "all ancient nations, civilized and uncivilized, down to the birth of Christianity and after it."² Pennant, in his *Tour* to the Druidik temple and Karn, once the holy shrine of Saint Oran, says that the Saint voluntarily consented to be buried alive below the foundation, because the builders were continually interrupted by evil spirits, who would not let the structure proceed till a man had been sacrificed. This done, no further interruption took place, and the shrine was named "Saint Oran's Kill," after the victim. But, as the Editor of *Toland's Druids* points out, the rite was simply a Druidik one, insisted upon by the original owners of the place and their Druid priests. The later Christian explanation that Oran was put to death for blasphemy is absurd in the face of Columba's dedicating the edifice to him; indeed Pennant shows that the half-Druid Columba had to further conform, before the Sacred Circle and *Clacha Brath* or "stones of judgement," were handed over to the Christians; and even then it would seem that arrangements for the continuation of certain annual rites were made, for down to 1772, the circumambulation of the old shrines; with mysterious "turnings of balls," continued to be practices, if they be not so still.

Volumes might be filled with narrations of the human sacrifices of our ancestors, and the diabolical murderings and torturings for their "Lord's sake," of poor witches and heretics of every degree and phase of faith. Indeed, it is difficult says the learned Professor Kalisch,³ "to find a people (we know of none) who were wholly free from this dire superstition—human sacrifices to please their deity." Egyptians, Phenicians, Assyrians, Arabians, Athenians, Spartans, Etrurians, Romans, the Hindoo in the East, and the Mexican in the West, Thracians and Syrians, Gauls and Teutons, Saxons and Swedes, Danes and Pomeranians—all have taken part in the celebration of these bloody rites. And they were practised down to a comparatively late age, and in the midst of the highest civilization, as well as among the most barbarous tribes. In fact, as one has said, "in every generation of the four centuries, from the fall of the Republic to the establishment of Christianity, human victims were sacrificed by the Roman emperors, while the old Prussians and Goths adhered to the customs for centuries after their nominal adoption of Christianity." The *Sim-nones*, or *Senones*, a great tribe who once burnt Rome, and who are termed "the most ancient and noble of the Swevi Kelts, met" said Tacitus, "for human sacrifice at a stated season of each

¹ Colenso's *Lectures on Pentateuch*, chap. ix. London, 1873.

² Toland's *Druids*, p. 355. 1 Kings xvi. 34.

³ *Kalisch on Leviticus*, i. 323, 351.

year”¹ in a wood rendered sacred by the auguries of their ancestors, and by long established fear; and having sacrificed a man publicly, began the celebration of their barbarous rites.² And no person could enter the sacred grove of sacrifice unless bound; probably to show that all were willing to die for their God.

These Suevi sacrificed to their favourite Mars, Ern or Ars—the earliest phalick form of Mercury—as well as to Isis Queen of Heaven, who was veiled³ like the Isis of Egypt. When she was seated in her chariot drawn by white heifers, peace reigned and no sword was unsheathed. Cesar saw neither Druids nor sacrifices in Germany, but Tacitus speaks of both in connection with the Suevi. The more pious the Israelite, the more did he desire to kill and then burn his most precious offering on *Yahue’s* altar; and it is certain all did so throughout our islands, according to the universal practice of Solo-Phalick worshippers. *Yahue* demanded and received from Israel the first and “fulness” of all fruits and produce, including the first-born of all sons, the ox and the sheep from the eighth day after birth, and without spot or blemish.⁴

It is generally held by good critics that the story of Abraham substituting a ram for Isaac, was written or known of in the seventh century, and only accentuated as it were about Ezra’s time, for the purpose of breaking off human sacrifices to some extent, by showing the people that *Yahue* would accept in lieu an unoffending and probably more innocent creature. This most of the Seers and teachers accordingly began to urge, saying that their God “had not commanded . . . that neither had it come into his heart” to order such horrors. Nevertheless, they acknowledge that it had not been so previously, but that Jehovah had “given them statutes which were not good, judgements whereby they should not live, and defiled them in their gifts”!⁵

Christianity still kept up the sacrificial idea when she urged her votaries to bury themselves in caves and dens of filth, or damp and gloomy cloisters; by torturing mind and body, and denying themselves all natural affections and worldly pleasures. They thus strove to make the world as gloomy and miserable as possible, to please the Maker and Giver of all good things!

Cesar describes the Gauls or Kelts as exactly the people likely to enthusiastically adopt any such faith. He says: “These tribes are exceedingly superstitious . . . those who labour under fatal illnesses, and those who engage in battles and dangers, either immolate human sacrifices, or vow that they will immolate themselves . . . because they believe that human life is necessary toward propitiating the divine nature of the immortal gods . . . They publicly institute and perform such sacrifices.” Kelts therefore would readily embrace the Christian doctrine of the necessity of Christ’s vicarious sacrifice, even though they naturally did not like to sacrifice “the innocent for the guilty,” preferring criminals, as Herod⁶ also suggested to the Jews in the case of

¹ Toland’s *Druids*, p. 323. ² *Ibid.*, p. 267.

³ *Ibid.*, p. 258; and see our fig. 198, p. 62.

⁴ Exodus xxii.

⁵ Jeremiah vii. 31, xix. 5, xxxii. 35; Ezekiel xx. 25-26.

⁶ [s.b. “Pilate” (Mark xv. 6-15). — T.S.]

Barabbas. That blood was, however, felt to be a necessity, we even yet see in the hymns, prayers, and devout literature of many of the most earnest Christian sects; and lest the readers of such books as this may have forgotten “the Rock whence they were hewn, and the hole of the pit whence they were digged” (the phalick language in which Isaiah described the production of his race), let us remember that Messrs. Moody and Sankey lately proclaimed all over these islands, and were “cheered to the echo,” that “our God has adhered to blood from that of righteous Abel to sinless Christ.” “Any religion,” said Sankey, “that is not founded on the Blood, comes from the pit of hell . . . The only road to heaven is on the tide of Christ’s precious blood.” This was the oldest and is still the firmest doctrine of the churches, and only the other day did the *Church Times*, a leading ecclesiastical organ, endorse the following—red enough for even Messrs Moody and Sankey:—

“Lamb most holy! King most lowly!
Golden chalice at Thy side!¹
Blood is flowing, red and glowing,
For the Church, thy holy Bride.”

Some verses follow which are shockingly revolting, as to feeding upon and laving the blood. It thus concludes:—

“Ever flowing, red and glowing,
Is the blood-stream from Thy side;
Feeding, laving, cheering saving,
Holy Church, Thy chosen Bride.”

Kelts had never known such praise of blood, although they occasionally collected “the blood of the slain” into Ceridwen’s sacred chaldron—the chalice, kalix, or feminine symbol of the God; and is it not a chalice of blood which the new faith here represents the Heavens or Yahave, whom Kelts would call “the Thorn-God,” pouring over the rising “Sun of Righteousness?” This was administering a Baptism of Blood” most congenial to the ideas of Kelts as well as Indians; but Venus and the blood vessel contain of course, older ideas than even these.

The race clung closest to those parts of the new faith which were most like their old, and we here give a few quotations from a London Hymn collection of 1754 to show how long the most revolting ideas were adhered to and esteemed as highly religious.

“What greater glory could there be
Than to be clothed with God?
He drew His skin upon my skin,
His blood upon my blood.

Nothing was precious in God’s sight
But God’s own precious blood.

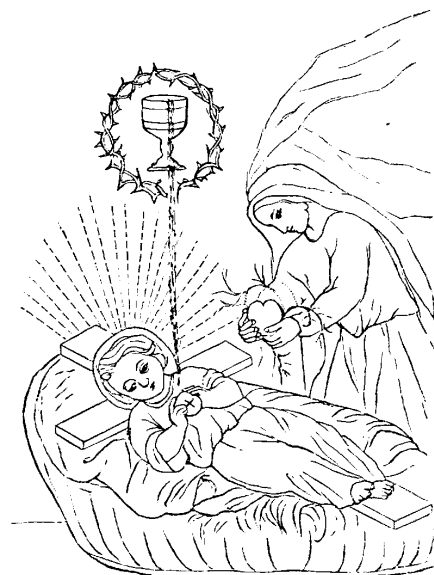


Fig. 272.—THE BAPTISM OF BLOOD OF THE FIRST BEGOTTEN “SUN.” ALL EMBLEMS REPRESENTED.

¹ The reader of these volumes will know the chalice-symbol.

“I am the door,’ said Christ;¹ the spear’s sad art
Now hath unlocked Him at the very heart.

For — The Saviour pressed to death, there ran
Out of His sacred wounds
That wine which glads the heart of man,
And all his foes confounds.

No Polynesian cannibal or “far-west” scalper could say more, and yet Mr. Spurgeon equalled this only the other day, when summing up what he called his “Heavenly Message of Glad Tidings!” He said “Do you know what it is revives my spirits always? It is Christ crucified. . . . There is nothing here for us. We want the blood of a Saviour’s bleeding veins. . . . I loved sin, but He snatched me as a brand from the burning, and quenched me by His blood.” After which, a large London congregation, rejoicing in these sentiments, sang “a favourite hymn”—

“E’er since by faith I saw the stream
His flowing wounds supply.” . . .

It would be easy to go on *ad nauseam*. Even the blood which fell during circumcision, when “the babe is wounded for our sakes,” is dwelt upon by many churches with much gusto, as may be seen from hymns now in current use.

Evangelical Kelts carried their love of “the blood” into severe practice; they constructed huge hollow figures of gods or men out of highly inflammable materials, as grass and osiers, and into these they thrust the victims—men or first-born—after the manner of the Jews in the valley of Hinom, and of other neighbouring tribes. Some say that they did so in order to increase the “sweet savour” of the roasting fat and flesh, which Yahue and similar early gods loved.

Bad however as Druidism was to its children on earth, it never imagined that it was thus giving them a foretaste of the fires of hell, which the Jews first and then the Gentiles abstracted from Persia, and passed on to the Christians to be furbished up with fresh horrors, and prolonged to “all eternity.” This refinement of misery the inventors of the original idea had never dreamt of; but a temporary sojourn in a hell however bad, was insufficient for northern Christians, who mostly rejected even the idea of a purifying purgatory. The Druids, as vicegerents of the gods, considered that they disposed of the sinner’s earthly acts when they punished him here below, whether by their ordinary legal processes, or as a living sacrifice for his own sins or those of others. He was not again to be brought up upon the same pleas; it then only remained for the gods to receive back their children.

The immortality of the soul and metempsychosis were inculcated, and this, says

¹ So Siva is called the *Dhwārka-Nāt*, or “God of the Door,” of Life, or the Yoni.

Cesar, "in the opinion of the Druids, takes away the fears of death, and incites the people to the highest degree of virtue,"¹—arguments used by those who do not believe in Christianity, but think it necessary for the masses. The later Kelts, probably of the Columban period, appear to have taught, says the Rev. B. Gould, "that the soul (not the body) was at once transported to heaven at death, and entered into eternal bliss,"—a step in advance of their successors, who required the resuscitation of the putrified and long ago dissipated body; even the soul was held by many until quite lately, to be a bona fide organ in the body, like the heart or lungs. Kelts had always been such great wanderers, that every Eastern or Egyptian theory appears to have been known, thought over, and to some extent held by them. We even hear of the idea held by Egyptians about 4000 B.C., that the soul remains for a time with the disintegrating body till purified from all sin, when it joins a purified body, called by the Egyptians the *Sahou*.

As great travellers and mariners, Kelts had learned, says Cesar, to "reason largely concerning the stars and their motions. the magnitnde of the universe, the earth's relations thereto, and the power and government of the immortal gods"—so that Romans did not find Druids ignorant as to science and religion. They knew all the gods of Rome, and had all the fetes and organization of the most advanced nations, with seminaries, colleges, synods, and orthodox centres for general assemblies or councils, as Christianity has at the seats of bishops and archbishops.² Wiltshire had such a centre in Amber-bury or "the holy Bury," and in Stonehenge, and all good Karnu-utes met in Mid-Gaul.

Cesar and Tacitus show that Druidism extended over every part of these islands and of Gaul if not Germany, and that the gods were rudely symbolized, the stone pillar or Lingam having here and there given place to an image, which no doubt, the Romans assisted the people in perfecting. We find also figures of Mars, Sul-Minerva, Mercury, etc., which archæologists say belong to a period four hundred years after Cesar's time. That great statesman always kept an arch-Druid, Divitiacus, or "the godly one" by his side, which makes all his information doubly valuable; yet he was told that "the natives of the interior of Britain were Aborigines, and only those on the coast Belgæ" or Belgik Kelts, so that "the Aborigines" had arrived at a time too distant for Divitiacus to trace their descent.

Cesar describes the population of our islands as "immense, and all living in houses similar to the Gauls. they had abundance of minerals, which were both largely exported, and used in the arts and for ornaments. There was money in bronze and iron, coins and rings." Yet Cesar saw no corn, and thinks the people lived chiefly on flesh and milk. They would not however taste the hare, the hen or the goose. They

¹ *Gal. Wars*, vi. 14.

² Rust's *Druidism Exhumed*, and *De Bello Gallico*, v., xvii., &c.

painted themselves of a cerulean colour with woad, and wore long hair, shaving all the rest of the body save the upper lip. Their clothing was of hides, and as to their social arrangements, he says: "Ten or twelve men have wives in common among them, and especially brothers with brothers, and parents with children; but if there are any offspring, they are accounted as belonging to those who first attached themselves to the particular virgin"—a statement which we may hope is false. It is very possibly due to ignorance of the language; for uncles and cousins are called, in some of the vernaculars of India, fathers, brothers and sisters, either out of respect or by way of endearment; and we have heard Englishmen, who should have known better, both as to the idiom of the language and social life of Indians, speak of their relationships somewhat like Cesar. Of course polygamy, as well as slavery, prevailed among the blue savages. Intense reverence for parents was a virtue however, stringently inculcated, although the social law-makers probably only framed those most agreeable to their own order, as parents and husbands. Many strange instances of parental tyranny and reverence were still in force among our northern clans only a generation or so ago. In some families no child could stand up in the presence of its father, or, until reaching puberty, approach him in public. Fathers had the power of life and death over both wives and children, and if any thing looked suspicious at a great man's decease, these were liable to torture unto death, which was usually with fire. It was common to cremate slaves and clients who were held in esteem by the dead, as well as to entomb with him all things which he specially valued in life, and these are still well-known Asiatic customs. Nothing was spared by the selfish tyrants to make their obsequies as sumptuous as possible; and we may rejoice that we did not live "in these good old times." The plebeian, wrote the Roman general, is altogether a slave to the noble, and over both the Druid exercised the most galling of priestly tyranny; for he ruled despotically in all matters, not only in public, but socially and privately, and over all things spiritual and temporal. All controversies, religious or secular, were referred to him, and thus he virtually held all lands and heritages in his rapacious grasp, cutting off from the altar and sacrifices "every one disobedient or impious"—loose words, of which he alone was interpreter. The offender was thus not only "cut off from all future justice, but could receive no honour," and socially, no one could hold any communication with the anathematised one.

The arch-Druid was chosen by the suffrage of the Druids, which was not, however, always accomplished without bloodshed. The great annual meeting in the Carnutia, or the territory of the Karn-ites in Gaul, near Chartres or Orleans, exercised, says Cesar, supreme jurisdiction there, and "is supposed to have been devised in Britain." All Druids were exempt from taxes and military service; and enjoyed many other immunities which of course made parents and relatives strive to get their children into so noble, holy and altogether desirable a service, the only labour of

which consisted in learning verses and dogmas by heart, but for this they were allowed about twenty years; and they lived during all that time in a great and no doubt, luxurious central institution. Not being considered discreet, it was made unlawful to commit the holy rituals to writing, although in almost all other matters the commercial classes probably wrote pretty freely, but in Greek letters, says Cesar. The Druids had forgotten their old secret priestly written character—Ogham or other, and to have used Greek, though only the Greek character, would have exposed all their rites and tenets to the whole community, Roman as well as Keltik, an idea abhorrent to all priests. Besides, they feared lest the students, in consequence of trusting to the aid of writing, might less sedulously cultivate their memories. Most Asiatics still act in this way. Nothing could horrify a Brahman more than to see a Soodra reading the Vedas, and only though our rule is this now tolerated.

The Romans describe all Kelts as especially worshipping Apollo—Ap-ellia or Ab-Ele—and Mercury or Hermes, whom Montfaucon correctly calls the ancient Mithras,¹ i.e. Mih-Ra or the great Ra, or *Mith* or *Math*, the Fertilizier. Michael or Mah-Ka-El (M'Kāl = M'K'al, "the great Lord Al" or Alt) latterly became the favourite half phalik deity of Britons even in Christian times. Under his form of Mars, he received all the spoils of war, which Cesar says were invariably heaped up in consecrated places for him or rather his Druids. No layman dare touch these, and all captured cattle were directed to be driven there, ostensibly for the sacrifices, but in reality for the priests, who be it remembered did not fight themselves, though thus securing the profits of war.

The Druids were then not only a numerous, but a wealthy and irresponsible hierarchy, often of noble lineage, and embracing both sexes. The reigning monarch or political head of the tribes could not resist their power, and Rome found that she must repress them, that is kill or more probably burn them, wherever she tried to conquer and hold the country. The Druids, on their part, desired rather to avoid than covet martyrdom, so they betook themselves when in fear to the neighbouring islands, the fastnesses of Wales, or the lake diatricts, or still further northwards; and as, during the whole four hundred and fifty years of Roman rule, the legions never got much beyond the wall of Agricola, or say, to Sterling in Alba; and never into Ireland at all, the heart of the. Druid system remained, and in Scotland was in full power up to the 7th century. It had, however, much degenerated, and Druids were looked upon as only more or less learned sorcerers and magicians, with no title to the true meaning of Magi or Great Ones, for Europe mostly misunderstands this word. It is in the East, *Ma-Jee* or *Mahā-Jee*, simply "Great Lord or Master," and not necessarily connected with either magic or fire.

¹ *Herbert's Stonehenge*, p. 122. Cf. our Glossary, *Mih* = *Mith* = *Mah* = *Mi*, and *Manth*.

A *Druidte* was in fact the "Circle Man," as the New Zealander is called in Polynesia a *Maori*, from his *Maoris* or circles; and from the Druidical predilec-



Fig. 273.—A GAULIK SORCERESS PERFORMING INCANTATIONS IN A CIRCLE.

tions for holy mounds, groves and circles, formed by huge lithoi, or by heaping and extracting earth, or by scratching circles upon holy stones or on the ground, wherein to perform their strange incantations, as do those gross organ worshippers the Indian Tantraists, and as we see here done by this old Gaulik deity¹ who unites the sexual organs with the phalik reptile—from all these causes combined we have good reasons for calling Druids "Men of the Circle." The *Dru* was the symbol of, if not the early god, and J. Grimm shows us that Germans were called *Alle-manns* after *Alh* or *Ale*, the *domus*, *naos* or enclosed place of their god *Alle*, *Alh* or *Alx*.³

The reader will find matter for the derivation of *Druid* very fully given in our glossary, and the result seems to be that it probably comes from the old Irish word *Duir* or *Dair*, the Jovine oak or centre of the holy place, circle or grove. Hence the Gauls called their sacred place in Karn-utia, *Dreux*, and in Gaelik a retired or contemplative man is called an *Umbracht* or *Druidte*, from *Umbracam* and *Druidam*, "to shut up or enclose."⁴

Of course there would be Druidik grades, more especially as the priestly class held both a sacred and secular office, for they alone administered the judicial and criminal law, probably owing to the ignorance of the kings or chiefs; and if they oppressed the wretched Karn-neachs, "children of the Karns," they also protected them to some extent. The Kuldees were probably charged with the lay courts, as they seem latterly to have been a less divine body than the white-robed men of God, who, with sacred wand, rod, crozier and Apolonite arrow, wielded all the powers of nature; even the winds and waves obeyed them. We do not know how much Europe owes to Druids in the way of sacred rites and symbols. They, as Kuths or Skuths, gave to churches their croziers, womanly garments,⁴ and white robes and phylacteries generally; and to kings, governors and courts, their sceptes, maces, rods and batons, without which no legal ceremony is even yet valid. It was the *Druid Skuth Abaris* who first showed and then conferred his magic arrow, spear or perhaps mere painted staff upon Pythagoras, and Toland argues that *Abaris* was an

¹ *Maurice's Ants.*, Front. V.

² *Teut. Myth.*, chap. *Temples*, and see Glossary, *Ali-man*. [Faiths of Man, s.v. "Allemanni."]

³ Toland's *Druids*. H.'s Notes, pp. 254, 263, cf. *Umbrians*, who were old Kelts.

⁴ Toland's *Druids*, p. 69.

arch-Druid from the Hebrides, where the arrow was the sacred symbol; it still is so with several Indian aborigines, and is still the weapon of Cupid.

The *Urim* and *Thummim* of Druids were their magical "snakes' eggs" and the sacred sprig of almond, their hazel-rod and mistletoe of phallic significance.

The "*Misselto* or *Uil'ice*" was required to be taken if possible from the Jovine tree when in its prime, but it was rare to find it on any oak. If obtained from one about thirty-five years old and taken in a potion, it conferred fertility on men, women or animals. It bears a mysterious relation to the Acorn which supports Luna.¹

These Karn-neachs purified themselves with fire and holy water, collecting the latter with the greatest care in channels and reservoirs on their altars, as we see South Americans did in fig. 15 of Plate XVI., before it could be contaminated by earthly touch, and they sprinkled themselves with it, as did Greeks at Eleusis and on entering their holy places,² and as do Christians still. What have we that is not archaic?

CULDEES OR CHALDEES.—The word Chaldi or Culde is in Irish often written Cele-n-de, and the superior of Culdees was termed Cen-Celende, but the chief Culdee, if an arch-Druid, was a *Coibhi*, pronounced *Coifi*, of which one was the chief councillor of Edwin King of Northumbria, in the seventh century, when he was converted to Christianity. A *Coif Drui* is still a title denoting extreme merit in Scotland and *Coifi* comes from Gaelic words signifying a valiant and noble man and a protector. Ecclesiastical writers inform us the Irish Kuldees were employed by St. Patrik and his successors as lay ecclesiastics, and in the Register of the Scotch Priory of St. Andrews it is stated that "there were in the Church of St. Augustine—such as it then was, thirteen by carnal succession whom they call *Keldees*, who lived according to their own opinion and the tradition of men, rather than according to the statute of the holy fathers . . . They had incomes and possessions which, when they died, their wives, whom they kept publicly (implying that the orthodox clergy kept theirs privately?), their sons and relatives, divided among themselves."³ St. Andrews was an old Keltic or Kuldee settlement called *Kil-ri-mont*, or "*Temple on King's Mount*," which when Christianity took it over, it did so with rites and ceremonies apparently dictated by the Kuldees; at all events, such as no good Kuldee would object to. The old shrine was circumambulated by the bishop and clergy seven times, while they sang and chanted like Kuths, Greeks, and all Keltæ; after which they erected twelve stones (with crosses) round it, and then the Kuldee "circle," was called "St. Andrews"!! This took place in 825, but still "the Kuldees performed divine (?) worship in a certain corner of the church after their own manner," probably after the manner of St. Columba, who was evidently a Kuldee, and whose teaching and discipline, if not rites, were probably those which

¹ Toland's *Druids*, p. 265; cf. Plates viii.-x. 10.

³ *Ibid.*, p. 118, 280.

² *Ibid.*, p. 323.

⁴ *Ibid.*, p. 300.

Bishops Epiphanius and Eusebius denominated as the "Skuthian heresy."¹ The St. Andrews Register further relates, that "this evil"—these Druidik or Kuldee services—"could not be removed till the time of King Alexander," so that, as Toland's historian states, "in the Church of Kil-ri-mont the Culdees and Christian clergy performed their divine worship in one and the same church during nearly three hundred years." It is evident that Druids merged into Kuldees, and that the whole Keltik priesthood had from the fourth century, owing to Papal pressure or discipline, given up the strict dogmas and rites of their faith, and had accepted and embodied the new religion with what they still held to be good in their own. This view is supported by the fact of there being no Druid or Kuldee martyr,² and the ease with which the writings of the old faith were seized and destroyed.

The Druids freely allowed their *Teampuls*, Kills, or Ceals (pronounced Keels), and their Daimh-leach or Cloch-an-Dichtor (stone or "obelisk of the teacher"), to be used by the new preachers, and to these causes are due the success of the *Phadriks* in *Mikra Brettania*, or "Little Britain," as Ptolemy called Ireland. The Kuldees, if more particularly charged with the secular duties of their order, would be looked upon as the rulers of the *Girths* or judicial circles, and preside at the *Cloch-a-Bhreaths* (*ureas*) or "stones of judgment," and not so much at the religious circles or obelisks; for there was a marked difference between the sacred mount, stone³ or circle used only for sacrifice, prayer and praise, and the judicial stone (*Cloch o Drich*) or secular mount or circle to which all might go with their grievances. It is said that these circles are generally found adjoining each other, as Westminster Abbey adjoins our high courts and royal place of assemblies. The holy places were generally also in sacred groves, and if possible, naturally planted ones, or at least accounted such—for all *Pala-diums* were considered by the orthodox to have come down from heaven.

We still know of many holy or "hallow woods," which originally our Keltik ancestors called *Alla-feadh*⁴ or feadhs of the Al, Alt, or "High One," and these would be places for local assemblies corresponding to our halls for the meetings of synods or presbyters, and subject to the decisions of such great centres as Amberbury or Avebury. This word is said to come from amber, "holy," pronounced *aver*, the *mb* being *v* in Keltik. The Welsh called it the *Choir Gour*, or place for a great or "General assembly."

It was held to be an essential religious rite with Skyths, to assemble annually for sacrifice, praise, prayer, and deliberation over their affairs, at some central and hallowed spot. Greeks met for their Olympian fetes at Elis, the Dorik *Al-is*, the sacred place of Pelasgik Kelts—great Ar or Al worshippers; Gauls or Armorikans at

¹ Toland, p. 413, and *Chron. Paschal*, p. 23.

² *Ibid.*, p. 302.

³ Toland's *Druids*, 310, 314. In Wales the

Kerig-y-Drydion = "stone of Druids," and *Maen Amber* = "holy stone."

⁴ *Ibid.*, p. 309.

Karnu-utes or Caer-nut, beside their chief Karn;¹ and so do our modern Scoti still assemble at a not less ancient and hallowed site on their burg, burj or castellated rock of Eduna—probably Ed-dun, the hill of Ed, El or Al—where we can still recognise two prominent marks of the old nature worship. Perched high on this castle rock, and now within the fortifications, but still bearing evidence of once overhanging the steepest face, stands the sacred cell or kill of the old tribes, now called, and still reverently cherished as, “The Chapel of St. Margaret”—an old classic name signifying “Moti” or “Pearl” in the East, and corresponding with the Indian Parvati or *Yoni* of the race. As usual in all such cases, we find that far away below—buried deep in a shady nook under the sternest cliffs of Edina’s rock, is the sacred Nymphœum, a holy spring or well, appropriately enshrined in masonry, and that too of quite modern construction, and erected by a Keltic regiment which was quite innocent of the *raison d’être* of the whole,—it was in the air or the blood! At all events, these highlanders fulfilled the wishes of their remote ancestors. No Sivaite could even now mistake the meaning of this sacred spring under the most vertical cliffs of the holy hill, with its crown-capped shrine above. The position is perfect, as we can assert, from having seen Māya’s or Pârvati’s little shrine on many a similar rocky height, and her holy waters and nether chapel resting as here in the dark dell below. It was at such Kâli-like shrines on lone mountain sides in central India, and among Ghonds, Bheels and Kols, that human sacrifices used to take place, and where they are still probably offered, despite the Government. Down the rocky banks of the holy Narbuda, where a tiny-looking cell surmounted by a small flag appears on the high edge of a great precipices with rugged rocks and, perhaps a dark pool or shrine below, there men sought for “eternal salvation” by throwing themselves from the upper temple, to be dashed to pieces as they ricocheted from crag to crag, till their mutilated bodies fell with a sullen thud on the platform of the nether goddess, or sank to eternal rest in the still dark pool of the holy river which laves her sacred ghât. “Without blood there can be no remission of sins,” said the Sivaite priest, nay, as often the priestess; and what will not the superstitiously devout offer in this insane plea.? I hope to give some graphic instances of such immolations—once very common and usually quite voluntary—in my chapter on Eastern Aborigines.

Nothing could be more sacrilegious in the eyes of our ancestors than the removal or desacration of their circles, karns, or lithoi generally, and the same feeling prevails to some extent yet. On this account the priests of the new faith sometimes buried these symbols, an action which Eastern races consider holy and sanctifying. See remarks on a copper *Sri Linga* we disinterred many years ago in India.²

¹ *Caer* = circle, but usually means the *Caern* or *Karn* circle of earth, stones or thorns.

² Vol. i., p. 122, with sketch.

The Elf, spirit, or "Gude man," as he was termed,¹ for none durst call him "bad,"



Fig. 274.—MONGOLIAN KARNES OR PHALLI, "THE GREAT OBO."

was "laid" and preserved by burial, and though the "rocking stone" could rock no longer, yet the sacred mound took its place, and there would occasionally be heard the Elphine moanings, and there, said modern Kelts, might still be laid for a little time and with much advantage, the new-born babe,² though no longer as a bloody sacrifice was it given to the cruel monolithik god. Advancing light prohibited even the offering of the fatted calf, and only secretly sanctioned the pouring out of milk and other libations, but still pious Kelts would ever and again visit the sacred spots, and on the

adjoining tree or crag, hang small thank-offerings or reminiscences of their pilgrimage—such shred or flags as we find on sacred trees and Karns like this in Tatory, and in Polynesia as well as in Scotland and the Americas.

As a rule these streamers, hung on sacred trees and poles, merely carry out the twisted-serpent idea which European Kelts with their *Hags*, *Ascs* or *Aiscs*, were at one time quite as partial to, as their Asiatick forefathers or the wandering Jews.

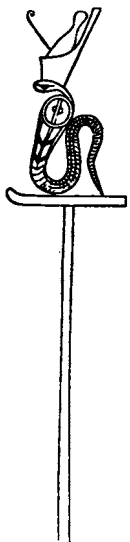


Fig. 275.—THE BRAZEN SERPENT STANDARD OF EGYPT, THE GODDESS RANO.

Egyptians exhibited the same idea, as in Rano's sacred symbol and charm, which Sharpe says³ they wore as a talisman in the form of fig. 275, but with streamers hanging on or over the phallic god, who embraces the solar disk, and wears, fit symbol of his faith, the mortar and pestle hat. The reader is familiar with the serpentine streamers which decorate all Boodhist and Hindoo temple poles, and has had his attention already called to the "hangings of the grove," and of Magian and Fijian phali given at pp. 139 *ante*. The wrecks of faiths indeed seem to have drifted off the Eastern Continents for these far Oceanik races; for they too worshipped the phallic solar *Ra* under that same Indian and Egyptian name, and similarly to Turanian and Aryan peoples, on circles and mounts, and in kils or caves. But this belongs to our next chapter, where it appears that Polynesians are at present very much in that state in which Phenicians found our Keltik fathers, though the Romans left these several stages higher. Let us her continue our

researches regarding ancient Irish Kelts.

THE IRENES.⁴—Evidently much of the confusion and apparent contradictions in the histories of these primeval Asiaticks, are owing to the hordes arriving at wide intervals of time, and therefore with diverse customs; also to our clinging too

¹ From fear in the *vis verbi* ["power of the word"].

² *Rust*, p. 33.

³ *Bible Texts*.

⁴ *Ier-nis* = *Ier-inis* or "Sacred Ile." Ireland = Ir-an or the sacred land of Persians where *Eir*, *Eer* or *Ir* in Pehlavi signifies "a Believer" in *Ier*.

closely to the orthodox tri-form philological classification; forgetting that this does not necessarily denote races, as of Aryans, Shemites, and Turans. Thus Greeks seem to have been a joint production of Pelasgi, Achaians, Ionians and other remnants of Turanian Aithiopians, but Aryanized Phenician peoples; and the old Irish had evidently passed through some such phase when traversing the lands of Turanian-Phenicians, before Kadmus had increased the Greek alphabet. These Iers must have known Aithiopia-Chaldees and Phenicians prior to the period when the Syrian Hebrew obtained its present number of letters;¹ for the Irish Culdees had the *Beth*, *Jod*, *Mem*, and *Nun*, or birch, yew, vine and ash, similar to the Chaldees of Babylon, and both races named their letters after trees. Thus many things point to these Irans or Ir-Aryans hailing from the lands of Arabi Irak, and originally from that old stock, who about 3000 B.C., had poured down upon Northern India, chanting Vedic hymns before the Sanskrit of the Vedas existed, though not before the primary Aryan words for *father*, *mother*, *brother*, *god*, &c., had been settled between those going south and those going west.

The travellers to Gaul, Alba, and Ire-inis had clearly traversed Greece or its neighbourhood before the traditional days of Palamedes, for they knew nothing of *Xi*, *Theta*, *Phi*, *Chi*, or the still later *Zeta*, *Eta*, *Psi* and *Omega* of Simonides. They had long prior to Kadmos, passed by with a regularly formed alphabet, suited to the wants of their older Keltic tongue. It was A, B, C (K), D, E, F, G, I, L, M, N, O, P, R, S, T, U, H or *Uath* the aspirate, to which the first Christians of Ire added the unsolicited and among Kelts, the scarcely yet adopted letters, J, K, Q, V, X, Y, Z. Indeed, even in 1602, King James found it necessary in order that the Kelts might read the bible, to direct that it be printed only in the old Irish. Many Irishmen still prefer their *d*, *bh* and *mh*, to J, V, and Y, though some of these are admitted to be an improvement,² and no language needs improvement more.

Dorik Greek has been called Dorikized Keltik, and all the Latin races acknowledged the ubiquity of the Skutho-Keltik tongues, nor seriously challenged their great age as written languages. Even Strabo, as already pointed out, did not cavil at if he did not accept the statement of the Kelto-Iberian Turtedana, who averred that their laws had been written in verse some thousands of years before his time;³ and learned readers will recall much in evidence of their science and learning, if not literature, long before Greece rose to eminence. The Gauls and Britons of the time of Tacitus clearly looked to Albion and Ire as the headquarters of their faith and literature. There only could the pious and literary be secure from the continual wars and turmoil of the great continent; and when Suetonius commenced roasting live Druids in Anglesey it is evident that the leaders fled still further west, as into Ireland and Kal-e-dunia and their islets. By the reign of Tiberius, says Pliny, Druids were totally extirpated from all Roman provinces,⁴ and then arose Latin, Saxon and Teutonic speech, which

¹ Toland's *Druids*, where Hebrew is stated to have had then 22 letters.

² Q and K were useless. *D* before *i* or *e* = *J*, *bh* or *mh* = *v*, *gh* = *y*.

³ Toland's *Druids*, p. 401; Cesar, vi. 13.

⁴ *Ibid.* Anglesey was the Arch Druid's residence.

pressed back the pure Keltik into the less-frequented parts of the country. Thus Western Europe proved the grave, and Ireland with its isles the *ne plus ultra* of the world-wide wanderers; but if the grave, then Ireland became the resting-place of all the literature and traditionary lore of the race, that is, of all they were able to conceal and carry with them to this quiet island home. It is to this fact we probably owe, as Toland's Editor argues, the confusion and often incomprehensible and extravagant Irish histories, which for many ages we have been asked to credit.¹ The Irish, he thinks, have availed themselves of records to which they have no claim, but which pertain to Keltik tribes of divers early migrations. Thus it may have been an earlier tribe, and not the Fir Bolgs, or *Vir Belgæ*, who arrived in 1500 B.C., or this may be the date when the latter set out on their travels. The Fir Bolgs are thought² by Sir Wells Wilde to have been the Irish whose bodies have been found buried at full length in stone sepulchres under huge monoliths and earth mounds, with flint weapons and shell ornaments; and to have therefore been a pre-metalik people, and very different to Asiatic Skyths, who burned their dead. This author describes the Fir Bolgs as an inferior, darkish, long-headed race, such as is seen on Etruskan pottery, and unlike the Cornwall Kelts, who burned the body and buried the ashes under tumuli, or great menhirs, as in Cornwall. The Fir Bolgs are thought by many to have been a *Turanian* people of the Etruskan type,—probably a Kushite tribe and the *Ogham* writers, for stones bearing oghams are frequent in Ireland, and absent from Cornwall.³

The Danāaan Irish who followed them were, Sir W. Wilde says, a round-headed race, "an intellectual refined specimen of the finest Caucasian," and using metal; but indeed both races had metal at the famous battle of Moytura, and both races, be they Turanian or Aryan, exhibited their faith alike by worshipping stones, in circles, cromlechs, &c. But all the world even yet bears witness to the fact that Aryans, Shemites, and Turanians were alike in this respect. The steppes of high Asia and Central India, the rolling sands of Nedj, the wilderness of Moab, and smiling vales of Etruria, all proclaim the same tale, though tribal tastes differed. We know that Etrurians preferred cells and round towers, whilst Sardinians would only have Nurhags. Armorika loved Karns, great in number and size; Cornwall, its St. Michael or *M'K'el*-like mounts, "giants," "rollers," and "pipers;" whilst in Moab, says Canon Tristram, three Shemitik tribes chose each one symbol, a karn, a circle, or a dolmen; and out of "a great abundance of these primeval monnments," he only once found them conjoined, and then it was a karn surrounded by a circle of dolmens,⁴ which accounts for Irish towers, Rathes, cells, &c., of different ages and styles, and with any amount of varying myths and legends attached, but alas! no reliable history. This last is usually indeed with ancient Bards and bedes, a vanishing quantity; whilst myths and legends go on in an ever-increasing series; and this is a constant rule to be borne in mind by the student of Faiths.

¹ Toland's *Druids*, p. 403.

² *Ireland, Past and Present*.

³ *Journal Anthropol. Inst.*, November 1879.

⁴ *Land of Moab*.

It may be granted that no Irish records are at fault in claiming that the island was peopled in 2000 B.C. We only hesitate when asked to confirm particular dates, as that the Fir Bolgs arrived in 1350. and Danāans in 1250, not feeling that there is sufficient and genuine enough evidence. These dates however seem most reasonable. Ptolemy says the Damnu had territories reaching from Galloway to the Tay, whilst Ireland urges that they came from Alba or Scotland, as most Eastern migrations would naturally do. They settled down after fighting the Vir Belgæ, and became known as the *Tuath de Danāns* or “tribe of Danāans,” but there were earlier and later immigrants, as those led by Partholanus and Nemedius—Latinized names; and Iberian Kelts under Simon Breac; of which more elsewhere. The varied literature or histories of these which each tribe would collect or invent, and which bards and ballads would carry forward, must certainly have added greatly to the confusion complained of in Irish chronologies and histories. But let us consider where and how Irish and other ancient Druidik records probably got mixed together? The whereabouts would be at *Taragh*, *Teamhuir* or Tara, for this became the centre of Keltik, or at least Druidik learning, and possibly the principal royal residence about 800 B.C. Cesar points to Britain, of which Ireland was thought to be a part, as the headquarters of the faith in the estimation of the Continental Druids. They looked to it as the Catholic looks to Rome; and seven hundred to one thousand years is a reasonable enough period for the establishing of such a seat of Faith, and for its gaining the confidence of half a Continent. Yet Ireland must necessarily have been the last land which people travelling westward would reach, and not to it but to Spain, Gaul and the European coast generally, would the oldest histories properly belong. Yet none of any value have reached us from the Continent, and the thought arises that if these reached Ireland, and were there deposited for safety, then Irish bards and antiquaries would probably freely adapt them to enhance the age and fame of their own country. With the exception of Armorika, no doubt Ireland, Wales and Kal-e-dunia, retained Druidism far longer than any part of the Continent, and more steadily than any. On the Continent there were constant wars, and more or less always a movement westward, which unsettled the tribes, and disturbed the restfulness ever necessary to study and writing, especially on religious and moral subjects. And thus literature possibly did not spring up until the races found themselves in this *ne plus ultra* island home, with none to quarrel with but themselves.

It was natural that the busy masses in Belgium, Gaul, &c., should therefore look to Britain, and finally to Ireland, for its learning, rites, rules and discipline, and that on being barbarously treated and so driven seawards by the Legions, they should, as a last resource, seek asylum there; and Irish history seems to confirm this, for in the time of Cesar we learn that “King Concovar of Tarnh was perplexed by a revolution,” evidently due, thinks the editor of Toland, to a great influx of foreigners. Druids and their dependants thus swamped the local establishments, and refused to observe the customs and laws of Tara, and objected to Irish or local compilations and to Irish Bardik liternture; probably they preferred their own and had much of it.

The king, with the view of satisfying all parties, then directed a new and more distinct compilation of the laws, and a revision of all the traditionary writings of the antiquaries and bards, which however, did not quite satisfy the foreigners, and increased the discontent of his own more conservative subjects. Nevertheless, revisions and writing had to go on, and eventually it became a special tri-annual duty of the Tara assembly, to revise and authorize these Druidik histories and codes. From these—where to be had—we are still awaiting light, but let us meanwhile describe, so far as we can, some features of Druidism and the rise of Christianity.

Greeks, forgetful or ignorant that their nation and language of the classic period could not compare in antiquity with those of Skuths and Kelts, derived *Druid* from the Greek *Drus* or *Drys*, the oak, or rather “a tree,” which is its radical meaning in Greek, just as Saxons might say that *Dry* comes from their words *Dree* or *tree*. As the king of trees—nature’s most revered objects—the oak was called *Zeus* and *Toth* in the south, and *Teus*, *Tys*, *Theuth*, *Thor*, &c., in the north; but these terms applied rather to its great stem, which was looked upon as a natural Pillar or symbolic Karn, and worshipped by all Kar-neachs, more especially if cut, as was often done in its karned or horned form, as shown on page 64 of Volume I.

The universality of the Keltik race and faith—varied though the latter was—becomes very apparent from the study of old names, as of towns, rivers, hills, &c.; for just as our present emigrant carries with him to his new home in the antipodes or the Americas, the names he loved in his native land, so did the ancient Kelt or Skythian. It is therefore a fair conclusion to draw, that where Gaelik names are, there have Gaels or Kelts been. This is most marked in words connected with religion, as the sacred Karn, tree, circle, stone, well, and “High God” *Al*, *Alt*, *Art*, &c.—See tables, pp. 285, 321, and 338-340. We may note in margin some very similar, yet geographi-

Tree and Oak

Keltik—Draoi or Daoid, Darach.

Drui or Druid, pl. Druidhe.

Irish—Dair (oak) aoi, a dweller in.

Derry or Doire, a grove.

Keltik—Hama-dryades—Oak nymphs

or solar Druidesses, from *Sama*

= Hama the Sun.

Saxon—Dry, Dree; Eng., Tree.

Armorikan—Derw.

Persian—Darkat, Duracht.

Sanskrit—Druh.

Greek—Drus, Drys.

cally, widely separated words, and this our glossary will bring out in fuller and stronger contrast. Note also that the god, shrine or holy place and the priest, are so closely allied in all these old faiths as to be scarcely distinguishable. If the godly symbol is the *Dryi* or *Drui*—the stem or horn of the sacred tree—the priest is the Druid; if the Karn, horn, or obelisk, then the priest and his followers, are the *Karn-achs*, and *Karneachs*. So Greeks called the priests and seers of Arkanania or A-karn-ia, Karni;¹ and Latins said that the worshippers of Sol or Sal were Salii,

just as priests of Bel, were Beli or Balim, and as the *Quiris* or spear-god of the Quirinal had Curii or Cures—our curates, to attend upon him. Students of Keltik lore will observe that there is a strange connection between the “Shining God,” “Light,” and the Tree, and the same is true in Indian languages. Thus in Gaelik, *Baoisg* and

¹ Toland’s *Druids*, pp. 117, 122. Like all solar Gods, Mars had twelve disciples or Salii.

Dears signify to shine, and are seen in *Baiscne*, a tree both in Irish and Gaelic, and in *Dairi*, *Daoire*, *Dyr* and *Dyryth*, from whence *Tyr*, *Tui*, *Tuisco* and of course Zeus and Deus; so that the Tree-god and his Dryryth or Druid, are closely connected with Solus, Hiul, Seal, Follus, Fal and Fail¹ or Flaith Fail, "the Light God," the real religion of Innis Fail or the "Ile of Light," as Ireland is still called. Our glossary under *Sun*, *Surya*, and *I-al*, *Al*, &c., will give much information on these matters. As the Sun-god is the circle of the heavens, so *Al*, *Alt*, *Ulla*, &c., are identified with his earthly circle of prayer and sacrifice. In Ross-shire there is still an *Ulla-pool*, (Gallice, *Ulla-Poll*) or circle of devotion, and the learned Kelt who mentions this, says that from *Alla* comes all our names for *Hala* or *Holly woods*,² as at first adjoining the *Ala* or Circle-god, in whose groves all rites and worship were observed. We probably see here the origin not only of *Eul*, *Huil*, or *Seul*, but of *Eli* or *Heli*, and hence of such names as Heli-o-polis, the circle down or centre of Eli or Ali worshippers, that is, where *Hellenes* or On-ists clustered round the Polos, Pole, sign or "Circle" of their deity. The Dorians called Apollo, whom Greeks confess was a foreign god, *Apellon*, and there is no doubt that he was the old Keltik *Ab-Elleo*, *Ab-alla*, or *Ap ala* the "High-father," Grekized into *Ap-Elio*, "descendant of the Sun," which confirms the statement that *Helios* is from the Keltik.

Europe and Western Asia are replete with names showing the intense worship of the Karnean Apollo, usually translated "the horned," but which should rather be the "Apollo of the Karn." I give here a few names which clearly refer to him. He was closely connected with all Augurian decrees, and Ovid relates that Karnia or Kardinia, presided over human vitals,³ by the mysterious and serpent-like folds of which, the Augurs thought they could read the decrees of the gods. Kelts called him "the hairy god," *Greannach*, which Greeks and Romans repeated in various expressions, as *Apollo Intonsus*, *Sul-Minerva*, &c., although they seem to mean by these, the midsummer god, rather than the more probably Keltik signification as to his being "the long slanting-rayed god" of the early year. Greeks as well as Klets worshipped the *kirn* or karn

Karn-ana,	a city of the Mincei.
Karn-anton,	„ on Red Sea.
Karn-apos	„ near Mæotia.
Karne	„ of the Phenicians,
Karne,	„ of Eolis.
Karnon,	„ of Arkadia.
Karno-dunum,	„ on the Danube.
Karn-orum,	} A region in France very
Karn-utes,		} holy to Druids.
Karnus, an island	of Akarn-ania.
Karn-wath,	a city of Scotland.
Drum-Kairn	„ of Ireland.
A-karn-anian,	„ of Greece.

god by singing and dancing around his karn, stone, or circle (kirning it or churning it, as the *Skoti* said), and then they feasted. Spartans used to chaunt his Karnean hymns or *Karneioi nomoi*, as they moved around the sacred *Kuklos* to the measured tread prescribed by the Karneatai, his chosen ministers, and then and there too, as in *Innis Fail*, did they light up his Bel-fires or *Bel-teines*; for he was the young Bel-god who rose to power in the *Eotre* or Easter, when it was the duty of every Karnoach to re-light his household fire from the Karnean's

¹ *Jour. Anthropol. Soc.*, November 1879, *Gaelic Myth*. The connection is elsewhere shown.

² *Toland's Druids*, p. 286, &c.

³ *Fast.* vi. As a primary god Apollo would be of dual sex; but Greeks knew not his origin.

⁴ *Potter's Ants. Toland's Druids*, p. 288.

own vernal rays. They called the 10th of March or thereabouts, his "New Year," and the 21st of June his mid-life; when again the Bel-teines blazed on every sacred hill and mount from Western Asia to the green Isle of Ire, which we too call Milesia, as Greeks called Akarn-ania, Miletus, and said all Meliti were aborigines. The Gauls or Karn-utes relighted all their fires every 31st October, or after harvest. Irish Kelts would readily translate¹ *A-karn-ania* as *Ach-or A'karnia*, "the field or place of karns," or the karn hill, and this is the real meaning of the Morbihan "Karnak." Al or Alt was the ithyphalik symbol of Bel, Be-al or Be-ala-n, "the one mighty to save," or "the Hindoo strong one," Bala or Bhala. The *Ba-al Samam* of Phenicians and Hebrews is also a good Keltik name for the sun, which Gaels still call Sam or Saman, as Himyarites called it San, Saba or Sa-aba, etc. His holy fires says Toland, must always be lighted within sight of each other, and this ruled in Gaul as well as in Ireland.

Stern, steadfast and deeply rooted in all early races, was the wondrous tree or grove faith. The groves of Turanian and Phenician Dodona, and the more truly Hellenik shrine of Saronides (oak groves), had so entwined themselves round the Greek heart, that even in the days of St. Columba no Greeks spoke lightly of them; and still, in this Nineteenth Century, no Christian priests, or all the power of imperially led Christianity, dare defile the sacred groves of the Eastern World. Even the rude unlettered grove-priests and wild Keltik "Children of the Karns" found no difficulty in withstanding imperial Rome and her legions, for four hundred years; nor yet all the power and most subtle efforts of Christianity for more than twice as long. The old faith, in fact, was becoming exhausted, and succumbed for the same good reasons as we urged in the case of its southern form at Dodona and Delphi.² Light and knowledge were becoming too strong for it; yet up to the fifteenth century, Highlanders used to assemble in crowds both for worship, and the observance of many old solo-phalik and fire rites, at Karns, Klachans or sacred stones; and up to the seventeenth century they used to bring their babes there, to be sprinkled and sanctified. On these occasions, cattle were occasionally sacrificed and libations of divers kinds poured out upon the Beth-Els. These solemn services were even then indistinguishable from those of Druidism, and not yet, says that accurate author Jacob Grimm, had the *Irman-sul* (pyramidal Hermes), and dances round the sacred self-planted tree, ceased among his countrymen³—these Ali-mans, the once fervent adorers of the divinity *Alx*, *Alc*, or *Alh*, in all respects the ancient *Al* of Syria and Arabia, and the *Alt* of Kale-duns. The Teuton *Alah* is described by Grimm as "a rock or stone," and an emblem "which bestowed fertility," and such "idols" Christians continued for ages to build into their church walls. Even at this day they sacrifice to them in preference "to going near the Christian altar"; and, continues Grimm, they build churches, especially to St. Peter the Petros over the old Petrine "blue-stone" god; for in Germany as in the Scottish Highlands, this

¹ Toland's *Druids*, pp. 118, 376.

² Vol. i., p. 267.

³ *Teutonic Myth.*, i. 73, 106, 7, 8, 115, and see our Glossary.

was his symbol. Col. Forbes Leslie wrote, that in the holy Chapel of St Fladda, north-east of Skye, dedicated to St. Columba, the people up to the seventeenth century had great faith in, and continued to adore their famous “round blue stone” of sanatory and miraculous powers; and we have elsewhere pointed out similar superstitions continuing down to one hundred years ago, and said that only within the seventeenth century did the masses begin really to understand that which we now call Christianity. A leading bishop of the English Church lately announced, in his annual charge to his clergy, that the visitation duty of a bishop of the sixteenth century was, not to see to the education of his flock, for they had none, but that the clergy or shepherds “*could* repeat the Lord’s prayer, the Creed, and the Ten Commandments”—truly a wondrous advance in the faith after a thousand years of teaching. Is it wonderful, as man is said to be a religious animal, that the more the sites of churches are closely investigated, the more we come upon tales regarding sacred stones, trees, wells and strange cells? That great and forcible promoter of Christianity, Charlemagne, is indissolubly and strangely connected with such matters and stone charms. He built a church over the nest of a serpent near Zurich, which visited his bell-tower, and presented to it a sacred stone, and to this stone he and his queen were much attached all their lives; and the founding of Aix-la-Chapelle is said to be due to the fact that this stone was thrown into the hot spring there, and could never again be recovered.¹ The monastery church of Altmark is due to the reverence with which the stem of a “sacred Drus or Oak” was regarded. It is indeed built into the altar,² and is considered the gem and treasure of all the neighbourhood, and some say, because it befriended a hunter pursued by a stag. It more probably represented a Nimrud too fond of pursuing maiden Dianas.

If the state of the sheep was such as represented by our bishops a thousand years after the miracle-working Saint Columba and his followers were said to have converted most of Western Scotland, what were shepherds and flocks in those days when ecclesiastical writers aver that our forefathers all became Christians? Let us interview the ancient Archbishop of Iona, and try to understand him.

Columba out-Druided Druids. Like his masters, he raised the dead, controlled the winds and the waves, turned water into wine, and caused fountains to flow from dry rocks, whilst his prayers brought victories to kings, and his maledictions, confusion to the king’s enemies, and this in a manner which would have made many existing kings and peoples believe that their god had answered their urgent prayers for victory. The Keltic saint in the plentitude of his power, perhaps, “to heap coals of fire” upon an enemy’s head, cured the great infidel magician Broichan, prophesied like the Jewish seers of old, held constant communication with angels, and freely cast out devils directly by his word of command, or as was common with the early saints, by signs, crossers, croziers, candles, and the ringing of holy bells. Bells indeed, became as with Sivaites, a most important agency of the Holy Ghost, to drive away all other ghosts.

¹ Conway’s *Demonology*, ii. 397.

² *Ibid.*, p. 374.

The Kale-duns were taught to consecrate, baptize and adorn these Eastern mystik emblems (carving them no doubt like that of Saint Phālan's shown on p. 300), and by ringing them to warn off all evil from persons, houses, or land. No old Eastern rites or procedure seem to have been neglected by these Skuthi, whether Irene Skoti or Picts.

The life of Columba, as given to us by Adaman the ninth abbot of Iona, is one long scene of strange and absurd miracles, yet even these are valuable as unconsciously giving us a correct notion of the dense credulity and superstitions of all Skoti up to at least the seventh century. We see that the so-called change of faiths, was but a change of superstitions,¹ and that Christians fell readily into the old ways, adopting the existing paraphernalia and shrines, and putting their new *Passion Spiel* upon the boards with very much the same scenic accompaniments. Iona, Skye, Mure, Arran, and numerous other islets on the lochs and shores of Irene and Alba, were found to have most suitable shrines, which Palladius, the Patriks and St. Columba adopted, as their fathers had done ages before they were heard of. There were numerous mounds like that of Tara and Skone, which Druids and Christian bishops alike accepted, consecrated and prayed upon, also stone circles called *Klachans*, where all assembled for worship, as our Highlanders still do at *Klachans*. Some of these had Phalik towers, which the new faith called is *Clohans* or Belfreys—a distinction the Sivaites of Benares would say, without a difference, and more especially when surrounded with so many other characteristics of the old Nature worship. The Island of Mull grouped its towers in a similar manner to that of the Sardinian Nurhags, and Scotland had many other shrines such as we are familiar with in Asia. Although Romans regarded these Nurhags with wonder, yet they were not unfamiliar objects to Skuths and Skands.

Great was the zeal of the new faith in founding cells, kills or chapels on or amidst the ruins of the revered departed, and as the age of writing advanced, much literary skill and diligence were evinced in many religious houses among the Albans of Scotland, and Skoti of Ireland.

In the writings of the monastery of Durrow, which claimed Columba as its founder in 553, the Saint is called the author of its famous emblazoned *Book of Kells*, or book of Durrow; he is also said to have written out the four gospels in the Latin Vulgate, and the Latin Psalter or "*The Catach or Battler*," which was to lead the now embattled hosts of "the peace on earth and good will to men" faith. With sword and sacred text, cross and candle, fetishes and charms, the new faith was now to take Israel of old as their guide and go forth utterly to extirpate the enemies of their *Yahue*. Let us look at the first great leader of the warfare. He is indeed no unreal or mythological being, though his historian does his best to make him such, for he envelops him in an absurd tissue of legend and miracle, which, as Dr. Reeves says, "often bids defiance to truth, reason, and decency."² But there is no reason-

¹ See all the invaluable vols. of the *Historians of Scotland*. ² *Adaman's Life*, p. 2.

able doubt that one Colum, a Skuth or Skot of Donegal, lived from about 521 to 597, and was a turbulent brave priest-militant, who fought throughout his own land till it became too hot for him, and eventually crossed over to Scotland, then called Alba, and established himself as a celebrate priest, in I, Hy, Iou, or Iona—the dove synonym.

It is said that Colum, Colman or Columba was a common enough name among the Skoti or Irish of those days, yet announced as it is by the superstitious historian with some empressement, is the same name as *Jonah*, the Hebrew *Iona*, the Greek *Peristera*, and the Latin Columba, it suggests that this was a sacred name given mythically or to cover some idea of the “Spirit of God” or Holy Ghost—“the Dove,” which from the *Iona* or Dove-Isle, spread abroad the new faith.

Alter sundry raids, the now celebrate priest, aged forty-two and known as Colum Kille or “Colum of the Church,” established himself at Hy or Iou, (pronounced Yo), under the protection of his own Scottish King but apparently with the consent of the Kal-e-duns, whose king Conal, is said to have been Columba’s cousin. This was in 563 or sixty-one years before his historian Adaman was born. He too was a Dalriadian Skot or *Scaoth* of Donegal, and proceeded to the abbotship of Iona as the ninth from St. Colum, in 679, by which time the Saint had been eighty-two years dead; and legend and tradition had thus been busy for about a hundred years before the so-called historian finished, or perhaps entered upon his labours. The *Historians of Scotland* indeed, even write that they are not sure that this “history of Adaman’s is the genuine work of the famous ninth Abott”! and that “splendid as the fame of Iona was, yet the very names of all its literary men have perished.”¹

One thing is however certain regarding the first Saint, viz. that his whole life was inextricably mixed up with the worship of all things now called Phalik, as with red, blue and white sacred stones (the Krishnaik and Sivaik forms), with sacred mounts and Round towers, crucifixes, rods, croziers, banners, their standards and other magic staffs, reliquaries, and holy garments or even shreds of what the saints wore. It was customary to worship these things, and to swear oaths upon them, which Jacob Grimm says, meant in those days,² “adoration,” and this adoration continued down to a very late period. Tara, for which Columba fought, had then its *Jupiter Fæderis*, and many of the holy islands of Westem Ireland claimed similar significant symbols. Skye, or *Fladachuan*, hastened to dedicate its “ever moist and incomparable blue ovicular stone” and its holy Chapel, to “St. Columba,” whilst Manx men dedicated Lingams and Towers to their mythical Orry, clearly *Or* or *T’Or*.³

Very strange indeed, the stories regarding “the virtues” of, and the reverence paid by the Saint and all his following, to his “natal stone”—a *Cloch ruadh* or “Red Stone,” or as others name it, “St. Colum’s blue stone of *Glen-Colum-Kille*.” This lingam even played a part in the Donegal Inquisition of 1609, for Columba had

¹ Preface to Vol. VI.

² *Teut. Myth.*, I., c. iii.

³ Adaman’s Intro., pp. 52 to 64, also note p. 224. *Orry* is treated of elsewhere.

written a poem relating its many virtues, and the stone was even then a loved and honoured treasure in his paternal lands at Gartaw. Near his house at Kells also was, and still is, a linga-like stone, six feet by about a foot square, which is called Columba's *Nuda petra*. It too worked miracles, and is now known as the Saint's penitential bed, and bed-stones are most important articles in phalik lore. It is noteworthy that Columba's father bore the Lingaish name of *Fidh-li-Midh*, and that tho Saint's birth and death took place on a sacred stone; nay, his very life as well as the lives of his fellow monks were miraculously sustained by their meal-sack in the Iona Monastery, because it stood on the holy stone *Moel-blatha*, thus making it a true Bethel or God of Beth-*lehem* (bread), for it thus fulfilled the part Yahue and his prophet played, in the case of the widow's cruse of oil.¹

St. Columba was tonsured, according to the custom of his day at the back of the head, and he was buried like the rest of the monks at Iona, but about one hundred years afterwards, or in 700 A.D., he was disinterred, and in 824, enshrined.

Unhistorical, nay false though the life of the Saint may be, it is indeed most useful in so clearly showing us the rude credulity of the age, as well as the strange rites, customs and traditions which then existed in this so little known, but very important period of our history. It was then that the old KaIedunians and Picts received their first real faith-shock, which quickened them in to life and learning. Though Ire and Alba were clearly peopled by the same race, yet "the swarm" or *Skā-oths* which we call the Skoti—apparently the latest to arrive, were the first to start upon a career of conquest and of literary life, neither of which paths seem to have been characteristic of the dreamy Alban Gaels or Ersh (Irish), as they call themselves.

Iona had heard doctrines which sundry Phadriks and Southern missionaries had failed to propagatate in the stern North, but which their Irish cousins, these Dalriadian Skoti, were now enabled to slowly impart; yet very slowly indeed, for these Albans were a fierce and bigoted people, whom neither Ninian, Paladius nor the Patriks, though Britons (Patrik was born in Dun-briton or Dumbarton), could circumvent. When, however, the Albans heard the current reports of the fourth and fifth centuries, that sundry holy places like Tara, Kells and Cashel had spoken favourably with the new priests, then Kale-duns were inclined to listen, and although the Pictish king shut his own palace gates, yet he allowed "the Dove" to perch upon the rocks of Iyo, and doves to fly back and forward, unmolested by him, from Alban islets to their Irish nests, as they were ever and again driven from their perches by the bold and restless Danes and other Norse Pagans.

According to most "Scottish Historians" the Picts and Scots or Kaleduns and Gaels or Gao(dh)als or the Kelto-Skuthi of Ireland, were but different emigrations of the same Asiatik stock, either directly from the East, or as most think in the case of the Skoti, through Keltik, yet decended from Fiene Fana, the Milesian Fen or Phenician.

¹ *Adaman*, pp. 96, 98, 99, 224, 241. 1 Kings xviii.

The sub-name Dalriadans, seems only to have belonged to the first Alban Skoti, because in the middle of the second century A.C., their king or chief who first managed to establish the tribe on the west coast of Argyleshire, was called Carbera, or Eocha Riada or Riede, the Reuda of Bede, who called the Skoti, *Dal-reudini*. The country they occupied was early known as the *Regiones Dal-rietæ*, and the Kale-duns or Picts acknowledged it up to the union, as the *Regnum Dalrietæ*.¹ They had then been long assisted by the Dalrietæ against intruding Romans, Britons, Saxons and others, and are identified in history with them under the term "Scots and Picts, two fierce peoples." In 360 it is stated that these ravaged the Romo-British or lowland countries ruled over by the Emperor Constantine.

According to Fordun it was about a generation after this, say 400 A.C., or according to others 350, that Fergusson of Etch (some say the second of the race but first of Scotland), brought over the sacred Tara (afterwards the Argyle and Skone) Stone of the tribes, and finally established the Skoti or Irishery as a nation, on the island of the Kaleduns. This was accomplished not by force, says Dr. Kennedy—an old writer upon "the ancient writers," but by "Riada so ingratiating himself with the Picts, and doing such good service against the Britons, that the Picts consented they and their followers should continue among them." They, however, evidently at times tried to oust the Skoti, but found them too persistent if not strong, for in 386 the Irish king of these Hiberni, one Niel, appears to have crossed over to the Argyleshire coast with so powerful a force, that all the Picts were finally driven out of "Cantyre and Argyle, and the Dalriadys alone suffered to inhabit that side of the country."² These Skoti were, says Guilders, called Irishery down even into the fourteenth century.³

It is not likely that King Fergus ever heard of Palladius the first Christian missionary to the Lowlands, as we know for certain that he was only ordained by Pope Celestine in 431, and then sent to convert the Skots of Ireland; although as Father Innes contends, it by no means follows that an attempt had not by this time been made towards converting some Alban Skots dwelling among the Lowlanders, on many of whom the preaching of Ninian, Palladius and Patrik had doubtless taken effect. This is mere ecclesiastical conjecture however; it is more probable that the Skots were rejoicing over their famous stones in Iona and Skye, as Picts were steadily worshipping these in mounds and Klāchans (stone shrines), from the lowlands of Galloway to all over trans-Grampian Kale-dunia. We must now try to put briefly before the reader some of the much-bungled and very long stories, of these our very ancient forefathers, and fortunately there is no uncertainty as to the main facts, though it takes much wearisome study to arrive at these.

The name of Picts, it has been said, was given to the northern Alban race, the Kale-duns or "Hill Gaels," by the Romans, from their painting or "*picturing*" their

¹ *History of Scotland* viii.; *Innes' Essay*, 347.
Carbery Riadea was "Lord of Dalriads," co. Antrim.

² *Ibid.*, pp. 350, 356.

³ *Ibid.*, pp. 359, 374.

bodies; and *Brith-tania* or *Brit-stân* also signifies "paint-land," and *Brit-daoine*, painted peoples. In Ireland the Picts were the *Cruitneachs* or *Cruithne*, from *Cruith*, "a mark, form or figure;" yet this too is the name of their first Irish king, the son of *Kinne* or *Cinge*, and father of the Irish Pictish king who flourished 300 years B.C. The Welsh and Saxons called the people *Phychts*, *Pehts* or *Phytas*; but, however this may be, the name says Innes,¹ as "the painting or painted people" was once common to all Britons, and simply stuck longest he thinks to these northems, because they were never as a homogeneous people conquered or civilized by Roman, Briton or Saxon. Ever and again they were driven beyond the wall which joined the "Friths of Clud and Forth," but not further; and rarely could the Legions long restrain their persistent patriotism and impetuosity, even on that far southern Roman rampart joining the Eden water with the Tyne, where it looked down on the smiling meads of fair England. Lowland Skots and Saxons, or rather those Lowlanders called *Meatach*, and whom Romans ignorantly called the *Meatæ* (meaning *Mid-Britons* who by aid of the Legions and Roman skill, disputed with the Gaels their fertile fields and pastures of Galloway and Louthia, as they designated their Lowlands between Dun-breton or Dumbarton and the Solway),—these lowland tribes had hard times, or as they would say, "short thrift" with the Kale-duns, till civilization and like faith accorded to them the right hand of fellowship. This was not however till the ninth century, when the Alban king, Kenneth MacAlpine was accepted as the king of both Picts and Skots. Southern immigrations then became too strong for even Gaelish exclusiveness, and in two centuries more, the Pictish language and people were lost, not destroyed, but fused into Scotch and Anglo-Saxons. Let us try to see distinctly who these Pictish Gaels or Kale-duns were, and what part they played in history.

THE PICTS.—This people withstood Roman and all invaders as far north as Sterling till the seventh century A.C.; but the little colony of Hiberni Skoti or *Scaoth-Eri-nachs*, whom they had permitted to settle on some outlying portions of Argyleshire in the middle of the third century A.C., had by the middle of the sixth century so firmly established themselves there, increased and become useful, that the Picts then acknowledged them as an independent nation of Dalriadik Skots. The Christian leaders of these, after years of active missionary labours, converted it is said the Pictish King or *Bruido-Acupunctus*, named Celtrain, and he died a Christian. All these races were undoubtedly from the Skythian hive, that central Asiatic "workhouse of nations," which ever and again swarmed westward from Asia. We are told by Keltik scholars that the name Skot is only indirectly Skuth or Skyth, and that all Kelts, Irish and Picts would naturally call their invaders *Skots* or *Scaoths*, from this Gaelik word which signifies "a swarm or colony," that is, filibusters, which also is the probably origin of the world-wide word Skythians, whom all people knew as rovers—a term Skotchmen have not belied. Some have urged that both the words Skot

¹ *Hist. of Scot.*, viii., p. 53, &c. *Brik* or *Brechia* is "a divided" or Tartan Cloth, in Gaelik and Welsh.

and Pict signify a spear or dart, but we may accept *Picts* and even *Briths* or Britains to mean "the painted ones," an opinion generally held by "*The Historians of Scotland*."¹ Bede and others called the Picts and Skots, Skythians or Skuths, and as the Pictish kingdom had been long a settled one when Romans first appeared in Britain, they must, if not indeed earlier, have belonged to that Skuthik wave which passed out of High Asia, and over ran Syria and Asia Minor, in the days when the Hebrew sage was pouring forth his doleful jeremiad. This would account also for the occurrence of the many tales common to Egyptian and Jewish histories, concerning temples, Arks, Noahs, floods, holy stones, &c., which we find throughout Keltic histories. The Syrian or more southern portion of the great overflow, tried as we know from Eastern stories, to settle in Asia Minor, Egypt, and indeed all over eastern Europe, and they probably did so to some extent. We have correct history recording their names, very much as shown by red lines in our map, Plate II., at the beginning of this volume. Of course they were not by a long way the first Skuthik or Asiatik horde which came to impress its character and faith on Europe, and which first reached Alba and Irene;² yet if Picts were not of this sixth century wave, they must have belonged to the earlier cyclic period of about 1200 B.C., when Aryans were again much moved all over the world, as the broad bands across our large chart are intended to show.

Judging from many traits in the character of the Kaleduns, it seems most probable that they inherited their known taste for sculpturings and florid delineations, and ballad or poetic tastes, through amalgamation in blood with the earlier building races of Kuths, Skuths or Aithiops, who had long previously placed towers, pyramids, karns and circles, over half the world. Bede, writing about 720, says that the Kale-duns or Picts had a written language which the Lowland Britons, Saxons, and Skoti could not read, and that when he wrote, their king was keenly intent on church ornamentation, and in the gathering together of all kinds of Ritual observances; that he had made Iona the headquarters of Pictish faith, where he had a great body of busy scribes and Ritualists, intent on illuminating sacred subjects and writings. Many consider this people the authors of the art which culminated in the florid decorations of the Books of Kells, Dimma, etc., and point in corroboration to the beautiful tracery, strange animals and drolleries on their sacred stones, found throughout Pictish Alba. They were a far more advanced people than the nomadik Irish Kelts, who down even to 1600 could not build a decent house, but wandered about like homeless Kalmuks herding cattle. In Ulster "there was not one house, but only 'Herds or Creaghts,'" yet antiquaries³ see in the Pictish stone tracery work of the same character as the Etruskan freskos, whilst their mirror and comb ornaments betoken acquaintance with Babylon and the Nile, and the

¹ *Innes' Essay*, pp. 51-55.

² The ancient names of Ireland were: Iernis = Irennis, Ile of the West; Irene, Eirin, Iarin, Juverniss, Hibernia. See note p. 258. According to Bochart, Phenicians called it *Obr-nat* = *ultima habi-*

tatio; whilst *Albin* implied the East, but the root lies in *Alb* or *Alp*, "high." Cf. Higgins' *Celtic Druids*, pp. 94, 106.

³ *Sculptured Stones of Scotland*, ii. 19.

inflated serpent and elephant, with Asia generally. The so-called Keltik "cup or disk ornament," with central dot, we have in Benares and on the rocks of Kamāon, where it is known as a solo-phalik symbol of treble significance, representing at once the Sun as the Great Fertilizer, the glans as seen in plan, and Maya's breasts; whilst "the spectacle sculpture," seems to mean the testes, more especially when shown filled with seeds or suns. This and the other objects here given will be found treated of at p. 201 of my first volume.

In regard to the uniform and rude character of Pictish and similar ancient figures, it must be borne in mind that in all faiths, no draftsmen are permitted to depart from the traditional style. Pictures were the

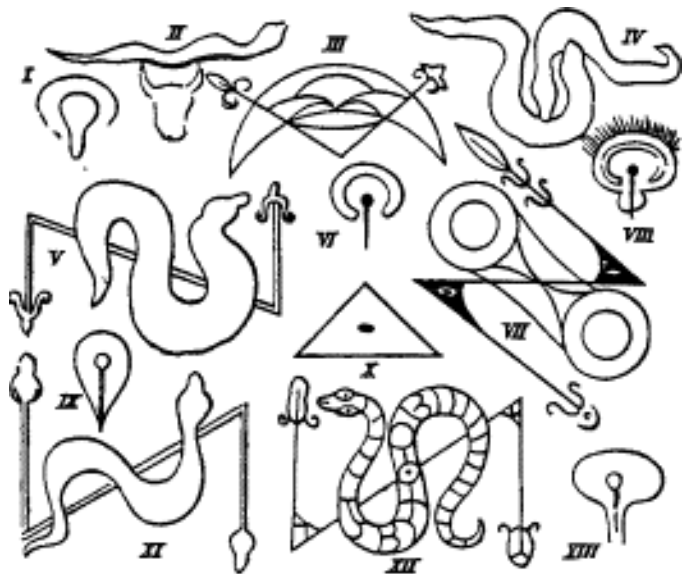


Fig. 276.—Pictish SKULPTURINGS.

sacred books of the people, and every line and dot were well considered, and established by Druids, Magi or other priests, and a strict formula required the conventional mode of delineation, to be rigidly adhered to. "No improvements were admitted; no attempts to copy nature or to give proper action to the limbs. . . . The faulty conceptions of early times were copied and perpetuated," say our best writers;¹ and we know the same rule has ever obtained in India.

The Picts buried their dead in round barrows, and fought with short spears and daggers, of which the long claymore and belt dagger of our Highland costume, are the present representatives. Some argue that the *Fir* or *Vir-Bolgs*, were "Men of the Quiver,"² sprung from the Picts, thus bridging over the gap between Kaleduns and the Skoti, a dolicho-kephalus, or round-headed, dark-eyed race, of which very decided traces yet remain. The Skoti were a tallish, ruddy-haired race, equally valient but more energetic and aggressive than the Picts; and in the admixture of the two, as Gaels, Gaedheals, Gwyddili, Ffichti, Cels, Cals, Gælli or Gals, we may find the origin of Kaledunians, and all things Gaelik and esteemed divine. Sacred mounds were termed *Gals* in Keltik, as well as in Syrian wildernesses; and omitting the silent or nasal *g*, we have the Keltik God of Mounts in *Al*, *Alt*, *Art*, *Adh*, &c. Attention has been called to the revered Keltik terms *Ge-all*, "a vow," and *Gea-liach* or *lia*, "the stone of the vow," and to the "Ardi or holy place of adoration or vows."³ In time the Ark or holy place would give its name to its votaries, and hence, *Gael* would

¹ Sir *Jas. Tennant's Ceylon*, i. 472, and Sir G. Wilkinson's *Ancient Egypt*, iii. 87, 264.

² Rev. Hector M'Lean.

³ Cf. tables, p. 340, ante; and Rev. J. Rust's

Druidism Exhumed, p. 62 et seq. The *Keles* of Homer may come from *Kells*, "to roam" = Ska-oth, "roamers."

simply mean the tribe, which it now does. Similarly *Arians* were followers of *As*, *Is*, *Ar*, *Ir* or *Ri*,¹ and their country would be *As-ia*, *Ar-ia* or *Ar-ania*, or *Ir-ne* or *Iran*. Kelts were possibly *K-Els* or *K-Alts*, from their "Great High God," for *Ka* is a common but important honorific and phallic affix, which the reader will find fully discussed in various parts of these volumes and Glossary. A flint stone, banner and axe—all emblems of *Siva*—are called *Celts*, and in Welsh *Celtt*; but not from these could Greeks and Latins have got the early known name of *Keltæ*, a people they probably first heard of through the writings or discourses of Hekataios the Abderite, as inhabiting a mythical *terra borealise incognita*. The language of the Picts was a mixture of their own Gaelic with Irish, Keltic, Welsh and Kymrik and when they became Christianized, with Latin and Saxon—the tongue of the Britons and Mœats or Mid-Britons, who interposed between Kaledunia and Roman Britain proper. These began to receive Christianity in the last half of the fourth century, when General Theodosius incorporated the Louthias and Galloway in one Roman Province—Valencia.

Some allege that the fathers of Saints Ninian and Patrik were then converted, the former in Galloway, and the latter near Dun-breton or Dumbarton, and that "they did in the fifth age greatly increase the number of the faithful, who were, however, before 400 A.C. considerable"; but history does not substantiate this too favourable Christian estimate. The careful, and, where Christianity is not concerned, the accurate Father Thomas Innes, in his invaluable *Essay*, says the Saxons of the North were only "converted in the seventh age by Bishop Aydan and his successors,"² and thus the venerable Bede was able to write, that in his time, Christianity was professed in Britain by races talking five different languages. Neither Picts nor Skots showed any kindness to these Lowlanders of Clydesdale and Galloway until the seventh century, though a good deal to each other as Pagan cousins.

In 756 the Britains, by whom may be understood the Welsh, etc., "were permitted to depart from *Al-Clud* or *Dun-britton* on certain conditions, which apparently the Picts had not hitherto granted."³ We still however, find that a considerable number of Welsh remained up to the end of the ninth century, and some so long as the twelfth, by which time the masses had become a fusion of Picts, Skots, Danes, Angles and Saxons, resulting in our now tolerably homogeneous "Scotchman" or "Britisher," of the United Kingdom—a very different creature to the *pictured Kale-dun*, or Briton of old Wales and Amorika, and a long way removed from him whom Greeks called the *Kelto-Skuth*, and who spoke, says Tacitus, "a Gallik tongue."

The Skoti of Bede were only known as a *Scā-oth* or Colony, *in parte Pictorum*, dwelling he says, along the Pictish coast of Argyleshire up "to the north bank of the Firth of Clud," and among the southern or *Deu-Kal-e-duns*—a more civilised people

¹ See *Rita* in Glossary [*i.e.*, *Faiths of Man*], and *cf.* Max Müller's *Hibbert Lectures* of 1878.

² *Historians of Scotland*, viii. 9.

³ *Ibid.*, p. 39.

than the *Vecturiones* or northern Picts.¹ The venerable Bede was apparently not aware that the missionary filibusters of Columba had gradually grown into recognised independence, rather because they assisted the Picts in their southern wars, than as propagandists; though by the end of the seventh century these missionaries had made a great impression on the northerns, whilst the southernns had been then nearly all won over by the preaching of Ninian and his successors.

It was in 560, says the historian of St. Colum-Kill, that the Pictish King or *Brude*, shut his gates in the face of his so-called cousin, perhaps because he and his fenow missionaries still continued to offer up prayers for their Hibernian Skotish King Aydan,² instead of for the Brude and his ancestors, who had so graciously allowed their settlement on Pictish territory. The Irish historian Nenius of 832 states that no one ever disputed the sovereignty of the Picts north of the Clud; nor when Rome abandoned the *Meats* or Mid-Britains—about 426—did any then dare to resist the Pictish rule, down even to as far south as the English Northumbrian wall.

In the next generation however, or about 450, hosts of stalwart Saxons under a bold leader, Hengist, fought for all this land, and by 547 established there a Saxon kingdom under Ida, but without expelling the Kale-duns who ever and again rose, and finally in 685 under their king or Brude, recovered their country.

Up to about 800 the Brudes of the Kale-duns are frequently found giving shelter to Northumbrian kings, when these were hard pressed by Saxons; but from this time—the ninth century, the Pictish kingdom gradually began to lose its individuality; by 1150 it had lost its language, and by 1300 was known only to the outside world as Scotland. Yet, says “Jo. Major,” in his *Scotish History*, King Robert Bruce told his soldiers at Bannockburn, that King Kenneth of the ninth century “possessed scarcely one third part of Scotland when he conquered the Picts,”³ and induced them and the Scots to then accept his united rule.

Fordun is not very clear as to the commencement of the Pictish kingdom, but seems to think it rose about 300 B.C., whilst various other authorities incline to a somewhat earlier date; all however are agreed, that 850 A.C. is the period when Picts ceased as a nation *per se*,⁴ and merged into a mixture of many peoples. It will suffice for our purpose to know, that these Kelto-Skuths rose to power as an organised people in Ireland or Scotland, or in both to some extent, between 350 and 500 B.C., and endured—furnishing by far tha greater part of the raw material on which is built up the political and religious life of Scotland—for about 1200 years. The Kale-duns were not destroyed, but fused with all the other elements of the populations, from the time that Kenneth MacAlpine agreed to rule fairly over the

¹ *Historians of Scotland*, viii. 62.

² *Ibid.*, p. 66.

³ *Ibid.*, pp. 84, 96, 98.

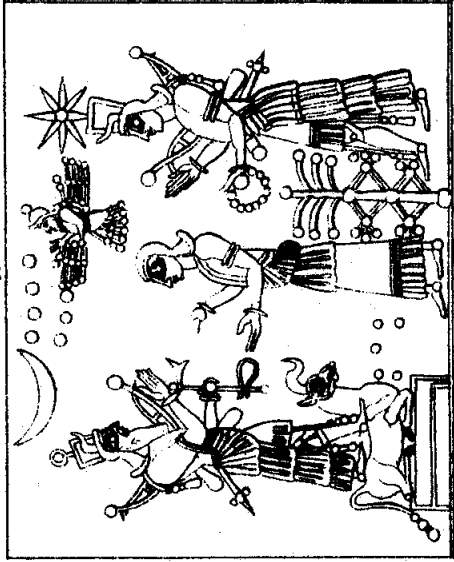
⁴ *The Latin Chronicle*, 375 B.C. + 850 A.C. = total, 1225 yrs.

Other Authorities, } 337 B.C. + 851 A.C. = total, 1188 yrs.

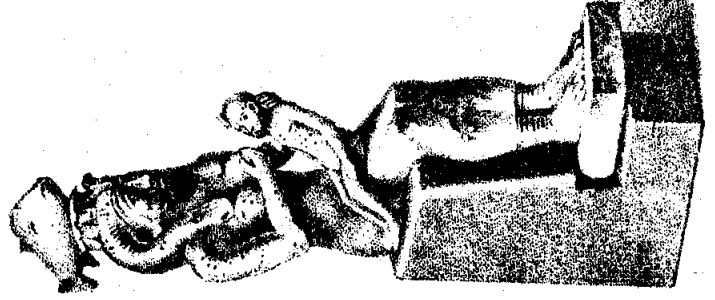
in Fordun, }
Ralph Digdon, 510 B.C. + 850 A.C. = total, 1360 yrs.



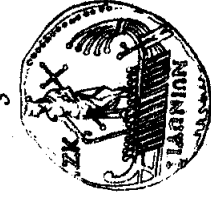
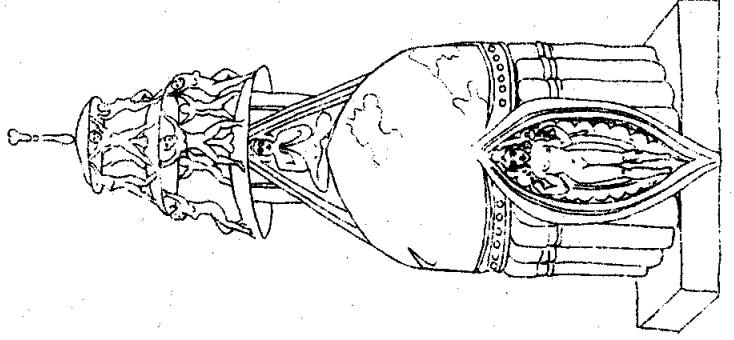
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6



7



4



3

amalgamated races. Not till the twelfth century did Pictish tongue and power cease north of the Tweed, nor also Pictish faith-ideas and rites.

Irish Bards and writers who follow them, say that the Pictish Monarchy began with King Herimon, son of Milesus of the eleventh, twelfth or even thirteenth century B.C., but the Picts of that period were no doubt an earlier swarm from the great Eastern Skuthik hive. There is no reason to discredit these dates altogether, for clearly these lands were then all peopled from the East ages before that, and men have accepted much more improbable matter from unknown writers. Where, however, the "Psalter of Cashell" and other Bardic writings give *detailed* stories like those in the Pentateuch, regarding an Adam, Flood, Ark, Noah, Moses or similar characters, we naturally think they are fabrications or imitations, just as we may so conclude, in the case of Pentateuchal stories, when we read the tablets of Babylon and Assyria. Indeed all detailed stories of a Genesis are most suspicious and to be discredited, though we willingly grant that not only were these islands, but probably all the world, peopled twice 2000 years B.C., and by races worshipping Nature Gods, or the stupendous and to them mysterious powers of nature, and all strange or prominent features which seem to bespeak unseen or spiritual forces.

The reader must not wonder at our thus spending so much space, time and laborious research upon these ancient and somewhat unsatisfactory ethnical evolutions, for to establish the times and movements of a race, goes a long way towards locating a prevailing faith, its age and times of transition; nay, we are still pretty sure to do this, though we fall considerably short in geographical and chronological details, and although we deal with persons who seem only semi-mundane, provided the names and accessories have in their origin clearly to do with faiths, or are allegorically mixed up with the old Faiths. Thus Picts who came from Asiatic Skuthia several centuries B.C. and ruled supreme, as has been indubitably proved for ten or twelve centuries, must have carried with them, not only their old Gods but all their crude old ideas, fetishes and nature worship. Hence, as one would expect, we find in Scotland and Ireland the same general features and characteristics which distinguished Asiatic Skuths, Cushites, or Asiatics generally; and when we learn that Loegaire of 427 to 470, was the first Irish Celtic King sprung from that Asiatic stock who, some aver, embraced Christianity, we are then so assured as we can be of any ancient history, that up to 450 or so, the religion of this people was their old Asiatic Nature worship, and that such must have continued the real religion of the masses for some three or four hundred years beyond that, as it takes some such period to make several millions of wild people understand a written and spiritual faith. This too, is a very moderate calculation, for many urge that not above half the people of these islands can even now be called Christians; indeed, Christianity was for the first five hundred years very hardly pressed by those islanders and adjoining Pagans; even Father Innes confesses that Christianity was almost extinguished in Scotland about the beginning

of the twelfth century.¹ During all the Roman period, and on to the sixth century, the Irish people were only known, says Strabo, as infinitely wilder, more savage and barbarous, than all other Kelts, and more so than either their Gaulik or British brethren. The people, said Tacitus, “are ignorant of all virtues,” whilst their Government is so weak, and their chief is so rude and unlettered, that he would engage, he told Agricola, to conquer and subject the whole island to Roman rule with a single legion.² Thus the ancient learning, arts, and architecture, introduced by Kuths and Phenicians, had succumbed under the Keltik races who succeeded them, and Christianity came very opportunely to stir up the people, and by its religious houses and book-faith, to create and foster reading and writing, which Druids had for long been discountenancing, as tending to open up their mysteries and make all as learned as themselves. The Latin tongue too, gave the people a new voice, being adapted to rapid writing, which the old Irish never had been, and it came to them also through able teachers, and with all the improved appliances of a great literary nation. The far older language, the Irish, with its crude sixteen uncial-like letters, was too poor to adapt, and had probably only been used uncially, like the Greek of the times of Hekataios; so that Palladius and the various Patriks (for we know of four, and not one only), created a literary and glorious revolution in all the thoughts and government of the people, far beyond that which their new faith in itself was capable of effecting. The writings which existed at the head-quarters of provinces and shrines, as at Tara, Cashel, etc., were common enough to the Magi, Druids or literati, and there doubtless were found the “three hundred volumes” which the Christian Fathers thought it easier and better to destroy than refute.³ Alas! the loss of all such matters has been incalculable, and confronts us more and more as we strive after the intellectual history of races whether in the East or West.

It is now held by many as a fact, that the Royal Senate used to meet annually at Tara in the eighth, if not the tenth century B.C., and that a king, Eocha Olam Fodla, then had the past and current transactions of the Government and the religious affairs of the island revived and recorded by a Committee, which sat every third year, and was composed of three Princes, three Druids, and three Bards.⁴ We know of no sufficient reason to discredit this, and may also grant that four great waves of peoples—“the Partholms or Bartholms, the Nemedi, the Clan-bols or Clan-bogs, and the Danāans”—at various times dominated the whole, or the best part of the country, long before even Olam Fodla of Tara. We are finding reasons, indeed, for the Bardik assertions, that Danāans and Fir-bolgs belong most probably to the great waves of the twelfth and thirteenth centuries a.c. which buried or built Dr. Schlemann’s last Troy. Whether Aryans or Turanians, Pelasgians or Kelts, it is yet hard to say; if the latter, we find their debris in the Galatians or *Galatae*, *Gaulti*, or *Khaltee*—names they

¹ *Historians of Scotland*, viii. p. 104.

² *Ibid.*, pp. 240-1.

³ Toland’s *Druids*; *Historians of Scot.*, viii., 258.

⁴ *Keating*, London Edition, 1723, pp. 133-143.

still retained in Gaul and elsewhere, and to which we owe, say some writers, our word *Gaels* and *Kelts*,¹ and apparently the Kals of Kal-e-dunia. General Vallancey looked upon the Fir-bolgs as only a learned *class* like the Chaldees or Culdees of Babylon. Irene and Alba, deriving their names from *Vir* or *Fir*, man, and *bolg* or *balg*, "learning, eloquence or virtue." Even if Bolg be taken as *Belgæ*, this word was also with Chaldees, says Castellus, "an order of Priests" (servers of Belus?); and the Chaldees of Greek days, were the *Chusdim* of Shemites, that is the offspring of their "Chus the eldest son of Ham," whose posterity once ruled "all the lands of the two rivers," and as Kuthas, Kuses or Skuths, a large portion of Asia. Westerns may have made Chus into *Chul*, *Cael*, etc., for *S* and *L* are here permissible changes.

We must urge in explanation of all this, a rough historic rule which has long forced itself upon us, viz., that old and supplanted races, generally attained among their new conquerors, the rank of teachers, and very soon became the priests, sorcerers, magi or "great ones," of the rude wanderers or warriors who subdued them. Thus Shemitik Babylonians called the old Chusians or Chusdim or Chaldees, their priests and astrologers,² and Assyrians looked to the same sources for their teachers. So the Sabeans of Yemen, became the priests of many peoples, and the Tuskans were called the priests of the Pelasgi.⁴ Thus Danāans or others effacing *Fir-bolgs*, naturally when settling down on their old lands and shrines, looked upon the holy men whose people they displaced, as suitable sacred teachers, and their gods and rites as sufficing for them also. Gods used to be captured, not destroyed, till Arabian and Christian intolerance arose. Romans adopted all the old gods of their holy mounts, the Jove or Pallas of the Palatine, and the Quires of the Sabine Quirinal, not to mention the prophetic Sibyllæ of many old peoples, of whom the first was the daughter of their mythik ancestor, Dardanus, of Trojan and Samothracian fame. These Dardans, after peopling half the coasts and islands of Asia Minor, Arakadia and Italy, probably passed westward, and may be the Dandans or Dan-ā-ans of Ireland. Ten countries and celebrated oracles, more especially Keltik, claimed the divine Sibyllæ as their instructresses, and Pythagoras thankfully received the teachings and mystik arrow of the Druid Abaris. Cesar acknowledged that all Druids had full belief in Rome's "Immortal Gods," and doubtless he worshipped these with them, as Alexander of Macedon had anointed Beth-Els, and bowed before all the gods, whose servants he overthrew. So in India we see Hindoos of every phaze of Brahmanism, yes, and Eastern Christians also, freely joining in the processions and fêtes of Boodhists and Mahomedans. Only so long as adjoining faiths are equally powerful, do they, like relations, quarrel badly, and call each other's gods, devils. When jealousy is extinguished, and powers tolerably defined, the tendency is to amalgamate, and this was strong enough among illiterate

¹ Cf. Higgins' *Celtic Druids*, p. 192, quoting various authors, also Faber's *Cabiri*, ii., 61. He argues for *cul* or *cola* as a cup, ark, or womb.

² Witness Belshazer in his fear calling out for the Chaldeans. Dan. v. 7, 11.

³ Higgins' *Druids*, p. 191.

racés, to induce them to accept readily the seers, sages and hierarchy of the old oracles. Nor would the latter object to receive new gods or sacred old emblems which would enhance the popularity of their shrines. The Eastern *Pala-diums* of Danāans, and the celebrated holy stone which the Kelto-Iberian prince, Simon Breac brought from Spain, would be a welcome addition to the sacred emblems of Ireland, and we are certain that Spain, Armorika and Skandinavia, did freely contribute to all the faiths and legends, as well as to the population of Ireland. Father Innes and other historians make this quite clear, though when Romans were in Gaul and Britain, as from 50 B.C. to 420 A.C., the Irish immigrants would come principally from Spain and Wales, or from wherever most acutely persecuted. The *Skoti*, thinks Innes, came mostly from the *Chersonesus Cymbrica*, as Norway and Denmark were called,¹ and from the *Gallæci* or *Callaici* of Spain, and thus would naturally be “Gaelés”; but wherever from, they would carry with them, if possible, their sacred emblems, acting as Eneas, when he robbed the Troas, and Rebecca, when she stole the gods of her father Laban.

Thus every country at one time abounded with Lingaik or Yonik sacred stones, and these were mostly much-travelled objects. That enshrined in the Kibla or Ark of Meka had been adored for four hundred years on the shores of the Persian Gulf, and the tablets of Babylon and Asyria tell us that Elam, Susa, Persepolis and the highest mountain shrines of Armenia, had to yield up their Pala-diums for the favourite temples of their conquerors, near their palaces on the banks of the two great rivers. These stones rendered the bringer and the nation immortal; at least so long as they retained the godly symbols, and these were the pride and glory of kings and peoples, and the temples in which they were enshrined became the envy of all less favoured kingdoms. So we read that Ireland was to endure as long as the stone of Breac² was at Tara, the Skoti so long as it remained with them in Argylshire, and Kale-donia be for ever independent, if its kings were crowned on its fragment at Skone. Milesians disputed with Skoti the honour of removing it to Tara—Themor, or Tea(mh)ra, and Irish with Skots as to its having ever left this; others aver that the Kale-duns, when fused into a mythically-degraded stock, allowed the Anglo-Saxon to surreptitiously make away with it to his Abbey of Westminster. The stone before which the Roman Emperor Heliogabalus bowed down, had been fetched from the African coast beyond the Lybian desert; and did not Byblos, said ancient Egyptians, once possess the *Phallos* of Osiris, which they transported over the sea and emshrined in their ark at Philæ, asserting that it was originally an Egyptian god? Stories like these are innumerable, and we could cite similar cases which have come under our own cognizance in the East; for still do the gods leave their temples, and thus ignorant travellers exclaim, that “only the true God has been there worshipped.” because they cannot find any image or superscription in a deserted shrine.

¹ *Historians of Scotland*, viii. 259, 298.

² Supposed to arrive 600 B.C. *Fordun*, i. 26; *Hists. of Soctland*, viii. 272.

CHARACTER OF THE SKOTI.—The Skoti of Ireland were much looked up to as a brave, proud, martial, robust and superior race to the real Irenes. They were held to have been a Milesian Scaoth or colony, which arrived many years B.C.—some say a Gotho-Skythian race, and that the saying of Walsingham may be accepted, that “as Gethi Gethicus became Gothi Gothicus, so Scythæ Scythicus were Scoti Scoticus.” St. Patrik described them in the words “*Filii Scotorum* and *filix Regulorum*,” and their lineage was then said to stretch back to 1300 B.C. They were addressed by the Irish as “Masters and Rulers,” and it was they and never the true Hiberni, who from time to time invaded Pictish Alba and Britain, and waged constant war with Rome;¹ and who finally, by strength of character and in spite of numbers, so asserted their power and individuality that the very name of Kale-dun-ian merged into that of Scotchman. Not till the eleventh century did these severe, stern and exclusive Gaels, consent that any of their kings should be crowned or buried elsewhere than near to their first landing-place by the monastery of *Y-Colm-kil*, and great has been the loss of valuable Scotch records from their persisting in trying to store them in this place. The shrine of Iona was known far and wide to be rich in treasures, mundane and divine, and on this account it was frequently plundered by the Picts, and from the ninth to the eleventh. centuries, still more severely by Pagan Danes and other Scandinavians. During the tenth century it was utterly devastated six times.

The ANCIENT KELTS.—Having now shown that both Ireland and Kaledunia had a well-organized Druidik and true Asiatik faith, up to the sixth, and practically among the masses, up to the twelfth century, let us go on to describe its developments, present and prospective.

We learn from Cesar and others that the favourite Keltik God, was Mercury son of Cœlus and Lux, he who wielded the phalik Caduceus or *fascinus erecto*, and that their “Great Father” was Dis or Dives, a form of Es or Esh (the Linga), and offspring of Saturn and Ops. Their temple was in Gaelik called a *Fana* or *Fàine*, from whence the Latin *Fanum* and English Fane—a grove, ring, or circle, *Din*, *Caer* or *Cor*, and always an open hypethral shrine, held specially holy, whether with or without a *Tor*, *Leach*, *Crum*, *Al* or *Art*, just as the Jewish temple was held sacred, though it lost its Testimony and Ark. In 452 we find the Lateran Council forbidding such worships, *in ruinosis locis et sylvestribus*, all over Europe, and the Council of Paris² repeating the same in 1672, and ordering the destruction of sacred stones, etc., so that twelve hundred years had not sufficed to make the masses forsake the old faith. St. Marten of Tours, described one of the *Faine* which he destroyed, as “a turreted fabrik of highly-polished stones, out of which rose a lofty one constructed with great labour, and held to mightily preserve the dignity of the work and superstition of the place”—a sort of Irish tower in fact, rising from an artificial Gilgal, karn or mount. Another is described as having a *columnam immensæ molis cui idolum superstabat*, or a column of

¹ Innes' *Essay. Hists. of Scot.*, viii., 285, 297.

² Higgins' *Celtic Druids*, p. 213.

immense size, upon which stood an idol, reminding us of the stelobites described by Gibbon and Imnan,¹ of the Jachin and Boaz of Jews, and the sacred pillars of Tyrians and Mesopotamians. No beautiful or strange feature or freak of nature escaped the attention of these pious "Pagans." Wherever she lavished her charms, there they planted the *Faines*. The peaks, if sharp, were Toth, Pan, Zin, Tina, or Peninus, as Jacob Grimm assures us;² if blunted, the kephalik Mercury, Pi-or, Apis, Michael or Priapus, to whom the strange phalik symbol of the tongues of many animals, as well as of the sow must be offered as the vernal year advanced. If the hill was ovicular or domed like the Mt. Moriah of Jews, then they called it the *umbilicus* or fertile bosom of Terra, their Cered-wen, to whom all cavernous springs and numphean or moist recesses were sacred. She was the Keltik Demeter, whose symbol was the sacred ark, kauldron, bowl or holy grail, into which was poured with many strange mixtures, "the blood of the slain," or of him who died for the sins of his people. In the Christianized tale, says the Rev. Baring Gould, "the bardic table of the elect became the round table of Arthur's knights, and the sacred vessel of mysteries (our sacramental cup) became the grail. The head of the victim was forgotten, and the sacrificial blood was supposed to be that of Christ." The sacrificial Keltik skull, usually that of an enemy, was, says Livy, a bloody head and a national Keltik symbol. It was apparently brought into the temples au naturel, and there cleansed and adorned with gold, and after this used in festivities as a sacred vessel out of which to make drink offerings. Baring Gould draws prominent attention to the spear worship of these Kelts, from which some think their name as Skuths is derived, and gives a highly phalik sketch of a spear, as set up for worship with a prominent fleur-de-lis apex, on an altar or in a huge vase, which is often a conventional form for the Yoni. The Keltik sacred spear was described as "ever red and dropping blood,"³ as that shed for the people, so that we have but amplified and improved on the rites and symbols of our Skuthik forefathers, and not without reason, nor too soon. Herodotus said Skuthians sprang from a monster, half woman, half serpent, and that they long continued to worship such objects, together with their accompaniments—fire, water, and sacred wells, and these symbols still dwell in our midsts.

Well-worship is not yet effaced among us, especially at Ascension and Assumption fetes, which Catholics connect with the Virgin, always patroness of nymphs and numphean or watery rites. In Derbyshire, of Kimbrik proclivities. the good people of Tissington elaborately decorate certain "holy wells" for strange rites on Ascension day. The vicar of Tissington described this worship in the *London Graphic* of 22d May 1875, where are given drawings of the wells adorned with crosses, poles and arches, having such mottos as "*God is Nature*"—"He is not here, He is risen"—"*God is gone up*"—"Our Lord and King"—"*Spring up, o Well.*" Hindoos would accept this!

¹ *Anct. Faiths* II. Pl. V. 16; Gibbon. vi. 267; *Races of Scot.*, p. 149.

² Teutonic Myth, Ed. Stal. i., 169.

³ *Myths of Mid. Ages*, p. 613-624; Livy xxiii. 24. Catholics throw pins into wells, as Kelts and Asiatiks throw stones to Hermes the Lingam god.

From "time immemorial" says the vicar, have Derbyites at this season risen early and worked long and late, to decorate their wells fittingly with flowers, and strange devices, but especially the Tissington five—for the services of which the churches at the May festival are crowded. The pious vicar concludes his description by a prayer to the Almighty; "that all that had been begun and continued (the Pagan rites), might be ended, too, in Him;" and he blesses the crowd in the name of the Holy Trinity! Could Druid do more? In Ireland and other Catholic countries we still see vast multitudes hurrying to holy wells, especially on "our Lady's Assumption Day."

Many Saints record their zeal throughout the eighth century in "overthrowing statues, images and sacred oaks," along the banks of the Seine. Throughout Gaul and southern England they claim to have "filled up fountains and miraculous waters, extinguished fires and funereal piles, covered with earth the amphitheatre, (Circles and Fanes), and sacred stones, shut up everywhere the grottoes of the fairies, the smoking holes, prophetic caverns, and mysterious air holes." Thus the old faith must have considerably relaxed its hold on the affections of the middle and upper classes towards the end of the eighth century, for in Northern Britain and Ireland, such iconoclastic outrages would not then have been so tamely submitted to. Indeed very few parts of England would have tolerated such sacrilege even two and a half centuries later, for in the eleventh century, we find Canute forbidding Britons to worship "idols, heathen gods, the sun, moon, fire or rivers, water, wells, stones, and forest trees, or to love witchcraft, or promote *Morth-work* in anywise, by *blot*, or by *fyrht*, or to perform anything pertaining to such illusions;" and at thus time, "Bachanalians meetings were held round stones which were regarded as idols," nay, deities. Down to comparatively modern times, these Pagan stones had Christian symbols cut upon them, very often to preserve as well as consecrate them to the new idea. In this way were, "the three colossi, or lofty great stones" in the *Mag-selga* on which were graven JESUS, SOTER, SALVATOR, (some affirm by St Patrik), honored and preserved. None who knew the *Esar* of the North, or *Ies-ian* Bar-chus, and Priapian *Salvator* of the race, would object to still worship beside these Hermai; whilst those who were more ignorant, would only look upon the hieroglyphs as reflecting some still higher mystical honour upon their deities. The generality of our countrymen have no conception of the overruling prevalence of this faith. and the number of its lingam gods throughout our islands. We have been hood-winked by the unjustifiable term, "Crosses," applied to the ancient symbols, which were always in the form of obelisks or columns, and erected on prominent places, as on knolls or open woodland sitest at cross roads and centres of marts or villages. These emblems were usually on a platform, raised one to five or even seven steps.

The only plausible reason for calling these objects "Crosses," is that being the *Terminus* or pillar-god, he is usually found where fields, paths, or highways meet or cross; and because the new faith, as it triumphed over the old, laboured to adapt,

re-model and re-name the old columns and pedestals, to suit the new idea, and in its ignorance lost sight of the old deity both in the Lingam and Cross.

The Fire-god might still have his niches on these shafts, but with virgins and babies, having circles or halos round them, and in company with rayed suns, roses, triangles and horse shoe forms, sufficiently appropriate to please the most fastidious *Yonik* or Ionian worshippem; whilst arrows or spear-heads and daggers, were transformed into *fleur de lis*-charms, grateful to the vision of every Lingam devotee.

The mutilation and transformation were probably thought complete, when the columns were surmounted with a cross in the old *Tau* or circle forms; which however, only rendered the whole more replete with Sivaik symbolism.

It is not possible to here place before the reader, drawings of even the most typical old crosses of England, but let him take the *Pyx* and *Monstrance* of this Fig. 277 as the leading type, and imagine these, as large and usually highly ornate. For Luna holding the symbol of life—the cross—it would be the Madonna and babe in the emblematic Yoni-form, and for male emblems his Phalik Pyx and Cross. Old Kelts and Indian Sivaites would alike acknowledge such symbolism, nor reject any of the others seen in this engraving. The Yonish windows, cricle and triangle, flowers and fishy forms, from whence came Assyrian, Egyptian, and Episcopal hats, were all familiar to ophiolators, and solo-phalik worshippers. As education, or rather power to follow preachers—a great epok in the advancement of every race, was attained, these “Bethels,” or “Village Crosses” had roofs erected over them, or the roof was sprung from a point about three quarters up the shaft, and carried on pillars and buttresses; the base was in some cases cut away to give more room and shelter for gatherings. Elsewhere, the lingam was thickened or wholly encased, and so veiled by the ornate architecture of the time, that none but an awakened or practised and educated eye could detect the old symbolism. Such investigators as Britton, the archeologist, was not however to be so deceived, but his language was too mild and veiled, or he himself too ignornt of Sivaism to awaken an ignorant public. Yet his descriptions are so truthful, that learned orientalisists have long seen the true bearings of the subject.

There is no mistaking the consistent conclusion of Britton’s researches as frequently stated in his *Antiquities*, viz., that “*The original form of all ‘Market Crosses’ was simply a stem like Chester, or a tall shaft on steps.*” This is upheld and ably proved by abundant and most significant engravings, in Mr. A. Rimmer’s excellent and popular little volume, *Ancient Stone Crosses*. The writer is thoroughly orthodox,

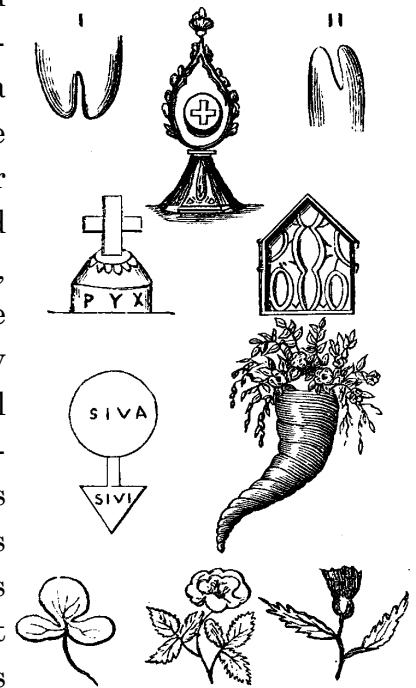


Fig. 277.—PYX, MONSTRANCE, AND DIVERS PHALIK EMBLEMS.

and does not appear to know anything of the old faiths. Britton's description of "the original forms," suits precisely this Innis Mura of Ireland, the god of the Roman nympheum, and all the unadorned Lingams of the Esat, as distinguished from the Sri-Lingams, or *Linga-in-Argha*.

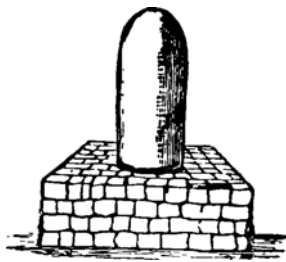


Fig. 278.—INNIS-MURRAY STONE.

It was natural for the new priest to resort to the old and sacred places of meetings, at the foot of the old god's pedestal, and in time to erect there a canopy or

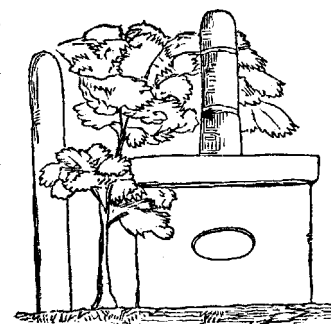


Fig. 279.—THE GOD AND WORSHIP OF THE ROMAN NYMPHEUM.

shelter of himself and congregation. Here all would listen with reverent attention, and the Nature worshippers would not be likely to imagine, that he who devoutly stood there uncovered, could have anything to say that pious men would not like to listen to. The preachers were also wisely "all things to all men," at least at first, and it seemed only natural and proper, that the sacred obeliskal form should be retained, as indeed it more or less has been to the present time. Accordingly we find a sorrowing Christian monarch repeating it in all the monuments he erected, to mark the spots where his dying Eleanor had succumbed. These elegant spires of the thirteenth century, erroneously called "Crosses," are closely though unintentionally like the old life-god emblem, and surpass in beauty all the five thousand which then existed in England. The shires of Gloucester, Wilts and Somerset, still claim over two hundred "Crosses and remains of crosses," erected not only as the centres round which towns grew, but on hill-tops, islands, headlands, by sacred wells and on dangerous defiles. These goodly emblems were until two centuries ago, the *Salvators* which could, like Venus' "Eye," charm away the evil one, and even scare the most rapacious highwayman; for in Chester no robber would touch the wayfarer, who when in flight, reached the divine symbols.¹ That these objects were a power in the land—recognized faith-emblems, we see from the fierce and persistent manner in which so many earnest Christian sects warred against them and all their ephemeral substitutes, such as "May poles," holy trees and real crosses. The iconoclasts knew what others in later times forgot, that these were no modern symbols, but emblems of their great enemy—that powerful faith which had struck its roots deep and widely into every sensuous and emotional feeling of man's nature. Let us think of the attitude of mind which these newly-converted Kelts had arrived at about the eighth century.

For the first time they had heard what they never dreamt of before, that the whole carnal man was vile, and all the natural desires of the flesh hateful in the sight of the new God, and that unless they managed to subdue these natural feelings of their humanity, they would infallibly be handed over like Job, to *Yahue's* lieutenant, and thereafter consigned to this fiend's eternal hell of excruciating torment. The old things

¹ Rimmer's *Ancient Stone Crosses*, p. 14.

had to be put away, and all things to be renewed, and, more difficult than all, the old man, with his affections and lusts. Uncleanliness in house and person, they were well accustomed, to, but to live a lone and aacetic life in foul caves and dark forests, like Southern Christians, was uncongenial to these children of the North. Scourgings, nudity, and a hermits scant fare did not suit them with their colder climate, and we are all considerably influenced by this last; they agreed however, to monasteries and nunneries, and soon most willingly congregated in fine Abbeys amidst lovely scenery, there to hold lands, collect tithes and live on the good cheer which the masses—serfs and slaves—collected for them. Here they soon learned and gladly accepted all Bible teachings which gave them so much power and so many good things, and doubtless strongly aided in making them declare was against the old Druidik system, and its too palpable Nature emblems—the old Priapian gods which, until then they had seen as here, “naked and not ashamed.” This Jovine tree which their ancestors has so long trimmed into their

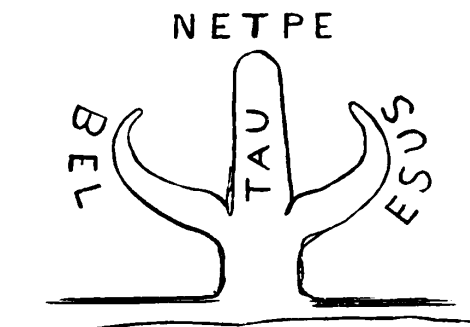


Fig. 280.—THE KELTIK TREE IDEA.



Fig. 281.—TUISKO, “THE THORN GOD” OF MANY COUNTRIES.

Trinitarian idea, this “Thorn God” which they has so oft fenced round as here to keep rude hands and cattle from his sacred precincts, and many similar very ancient symbols, were all now to be exchanged for the dolorous emblem of the thorn-crowned peasant of Galilee. He was, however, invested with god-hood and many

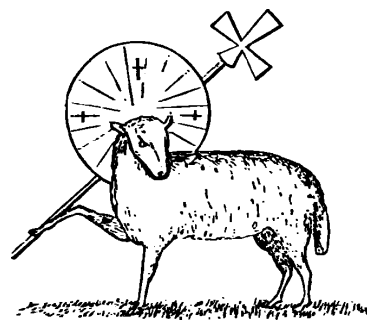


Fig. 282.—THE VERNAL LAMB ARES, WITH SYMBOLS OF LIFE AND HEAT.

archaik ideas, such as they could better appreciated; though the Lamb of the vernal year with cross and and circle, yet had he the “human form divine,” their well known *Abelia*, or heavenly Ares—the joyful Apollo of the opening year. The new faith also freely permitted all conventional cruciform and caduceus-like symbols, so the robust abbots declared was with the zeal proverbially common to converts, against all the old symbols, unles sufficiently veiled or too strong to be immediately struck down. Fortunately for archeology and us however, there were then as now, many lovers of the old things and past times, but mostly of Anglo-Saxon blood, who though from no spirit of toleration, urged a quieter conservative progress, and a more emblematical religion than that desired by the Puritan and iconoclastic rage of the times. These conservatives rededicated the old emblems, stones, circles, groves, wells, etc., and had most of them duly baptized and renamed. The Phalik and Yoni forms, dagger and spear-heads, cup or grail emblems sacred to great Don or Emruys, Ceridwen or Io, were claimed for symbols of the Cross and Passion and the blood spilt on Calvary! The

Pillar-God might still stand and have his rights and fetes, but he was in future to be called by such names as "The Preaching Cross," "The mourning or Passion Cross," etc. And those who went to the emblems (for the so-called "converts" would not stay away from them), were told to remember that on this account only they were instituted. The tutelary god-idea, viz., that a special deity watched over each village, nay, family and profession, might still be taught, but these were to be "saints," or should be named after Christ, Mary, Gabriel, Michael, etc., and further, were to be considered as emanations of "a Great Incomprehensible," or rather of "three incomprehensibles in one unity;" for the creed of St. Athanasius was now perplexing mankind, with its contradictions and impossibilities. Is it so wonderful that our rude ancestors listened in dazed bewilderment, and only took in an infinitesimal amount of what they heard? But let us strive to now describe a few of the best known types of the so-called "old market crosses of England."

This is a hard task both for writer and reader without drawings like the elaborate and expensive ones from which our descriptions will be made, but the reader may rely on our closely following the best existing descriptions and drawings, and he must try to realize them in his mind's eye. Many good libraries will supply detailed sketches, and in the case of most, the zealous traveller may go and himself view the originals or rather the metamorphized old monuments, for these are *in situ*, or if not so now, local museums will generally show all the old details and give their true, as well as much legendary history.

"CHESTER HIGH SHAFT."—Britton describes this as a simple tall shaft "on steps." Cromwell's soldiers destroyed it, but it was pieced together afterwards in a sort of lantern form.

GLENDOWER SHAFT at Corwen, Merioneth.—This was a blunted column, with a Yoni or Omega form at head, and a "curious dagger" or spear—the conventional phallic device.

STALBRIDGE, DORSET.—This is a thirty feet shaft, on three steps, which has been cut and added to, and has now figures of the Virgin and St. John in various niches. The ancient non-sculpturing races, would here be likely to put Io and Ion emblems.

IRON-ACTON, Gloucestershire. "Crosses" at Hereford, Malmesbury, Chichester.—The first was a light octagonal obelisk, but the base has been cut away and the upper shaft supported by four converging columns carrying a roof or canopy for a speaker. The "crosses" of Malmesbury, Hereford, Chichester and many others have been similarly treated, but sometimes the centre shaft is left as in the Leighton Buzzard or Bosard in Bedford, and sometimes the old Lingam symbolism is still more perfected, of course unwittingly, as when the column is carried through a roof; for then looking at the object as a whole, which the votaries of the solo-phallic faiths invariably do, we have an emblem suitable for the adoration of either the Lingaika or Ionik sects—a sri-lingam or the male-triune god.

AYLBURTON and LYDNEY SHAFTS in Gloucestershire.—These are Sivaika-like columns, on raised and stepped pediments; they are recessed and blunted or marred at the apex.

HEMSTED, Gloucestershire.—This is a tall, narrow, and short obelisk rising from five steps, and carrying a solar disk with cross, evidently a later addition, for this kind of phallic points to bull worship.

AN ARK OR CELL known as **OUR LADY'S WELL**, close to Hemsted and St. Mary's, High Street, Lincoln.—These are arkite structures, like the Kibla, "Tomb of Cyrus" or the Sun; such objects were usually sacred to Cere or Cered-Wen.

THE BISLEY SHAFT, Gloucestershire.—This is a perfect Lingam or the glans of one, such as we see on Assyrian altar sculpturings, and it is said to be built over a sacred well.

OBELISKS OF WHITE FRIARS, Hereford, and Clearwell, Gloucestershire, and Bromboro, Cheshire.—These are tall slim shafts, rising from sockets, resting on seven steps. The first is said to have been erected by Bishop Charlton at the time of the plague, over “a plague stone,” and herein consists its value; it “had a hollow,” by which we conclude it was a Yoni-charm like those so commonly dedicated to Māya in India, to war off smallpox, etc.

TOTTENHAM or TOT-HAMSHIRE.—This is a covering to the old Toth or Linga, and is now a solid spire, rising straight from the ground, which our author says is the favourite form in the eastern counties; he might have said, throughout the eastern world!

SAND-RACH SHAFTS, Cheshire, CAREW SHAFT, Pembroke.—The first two, says Crewe Hall, are shafts of the hardest salurian stone, now it is said “cut all over with Christian subjects,” though nails, hammers, pincers and serpents, appear there also. They are rude enough to compete with the Runik Stone, West Kirby, and shaft at Carew. They seem to mark in their difference of age that long hiatus from the Roman period to the early dawn of British history,” over which all the chronicles we possess cast but an uncertain light.¹ See also the Cross of Iona and of Monasterboice-Lowth.

EYAM CROSS, Peak of Derbyshire. Bakewell, RUNIK COLUMN; NEVERN COLUMN, Pembroke.—This first is sculptured like the Runik Shafts of West Kirby, and clearly has not been carved by Christians except in the cruciformed head. It is more like columns found in the Isle of Man, in Ireland and Scotland. Bakewell has similar Runik circles, but no head. The Nevern Shaft would pass for a good *Maha-Deva* in any part of India. See Rimmer’s drawing.

CHEDDAR SHAFT on the Mendip Hills, North Petherton, and Dindar, Somerset. CHIPPING COLUMN, Chipping, Campden, North Gloucestershire.—These are or were, the most perfect “*Maha-devas*” possible, both as to column and pediment, being raised on three steps, like so many eastern lingams; that at Cheddar also, is now surrounded by a screen, and would therefore claim the hearty worship of every Sri-linga devotee. Mr. Rimmer’s picture on page 110 is remarkably like an ordinary good Indian Siva. Yorkshire “Crosses” are usually raised on steps as in India.

GLASTONBURY SHAFT.—This too was clearly a lingam or glans, such as Assyrians worshipped, but much more tapered, and ending in a nude figure. Britton wrote, that it had fallen with the building surrounding it—the *Yoni* or cell—into complete decay in his time; that it was “something peculiarly unique” both as to shape and surroundings, having “a large column in the centre running through the roof, terminating with a naked figure.” No *Maha-deva-ite* could seek better symbolism, and no “English writers,” complained Britton, “seem ever to have attempted to account for its form or even existence.” They neither knew the symbolism or the Faith, and therefore could not.

GLOUCESTER COLUMN.—This is now a built-up shaft, probably a mere casing over the old deity, and much adored with Gothik niches. Above the casing rises a lingam-like column somewhat similar to the last three, surmounted by a cross-staff—the only justification for the name “cross.”

SHAFTS of Devizes, Wiltshire, Holbeach, Lincoln, Cirencester, Ampney Crucis, Wheston, Derby, Bitterly, Salop, Cricklade, Langley, Norwich.—The *Devizes* shaft is a clear instance of trying to efface the old emblem, whilst that of *Holdbeach* is probably an unwitting illustration of the same. The others here mentioned seem to have escaped Christian spoliation, save in the adornment of bases and heads, where male and female saints find places, once possibly meant for fire or Solo-phalik emblems.

The reader will probably think these are enough to illustrate my argument. If he will study such elaborate works as those of Stukely. Sir R. C. Hoare’s *Ancient History of Wiltshire*, Higgins’ volumes, and many other formerly much misunderstood writings, in the light which Asiatic faiths have since thrown on these matters, I have no doubt of the result, and have seen many instances of it. It is not a question with us as to the age of the British monuments of the faith. The younger they are, the more firmly do they show the persistence and all-pervading force which the old religion exercised upon our ancestors. I am therefore quite willing, *for the purposes of this*

¹ Rimmer’s *Ancient Crosses*, p. 82. Near Islip, Oxfordshire, is a Hermaik “Cross-Tree” with stones heaped round it. See *Notes and Queries*, 28th August 1880.

work, to accede to the leamed writer of *Cyclops Christianus*,¹ that the columns of Stonehenge and Avebury, etc., were erected in their present positions after the Romans left our Pagan forefathers. The author does not by any means prove this, but gives forcible reasons for showing that the old faiths were then very strong, though no sufficient reasons for accusing Christians of erecting the old shrines. The original sites of the ancient religion, belong to times which we can never discover; we can only trace back many scenes bringing them into prominence. Let us glance at one very favourite Keltik and Roman site, Old Bath, bordering on Wilts, Somerset and Gloucestershire, all counties famous for their prehistoric remains.

BATH.—Romans knew Bath as a place sacred to Sol, and called its healing thermal springs, *Sol's Water*, and the highest of its conical hills *Sol-is-bury*, not probably after the Latin *Sol*, but the older Eastern and Keltik, *Sol*, *Seul*, *Sul* or *Heul*, the *Herman-Sul* or "Great Pillar-God"—that Mercury upon which Jacob Grimm dwells so strongly.² Kelts knew Bath as the sacred "Sun enclosure," and more anciently by the solar titles of *Kaer-Ak*, *Ake-man*, and *Akeman-nesceaster*, as well as *Caer-Pallidar*, on which account probably the Romans considered the solar form of the Bath deity to be Pallas Minerva, and therefore named the mountain *Sul-Minerva*, erecting on it a temple to the dual deity. The waters of healing fame they called *Aqua Solis*. It was only after some centuries of neglect, when Kelts and Romans had been forgotten, that Angles called it "The Bath," and began to resort to its then neglected shrine. In its neighbourhood there were formerly numerous peaked hills, evidently sacred, as the names of some still denote. The river Avon itself seems named after the "Fount of Light."³ It was an *Ain Shams* or "well of *On*," or of *Suil* himself, and a River spirit of holy and serpentine form. It would be here very solemnly worshipped, as well as further down the vale, near to that wondrous solar-circle now known as the Amber, or "sacred enclosure" adjoining the "bury," now no more. The Kelts appear also to have called the town of "The Bath" or shrine—some part of Old Bath of these days—*Caer Badon* or *Caer B'Adon*, a solar term in which *B* is doubtless the affix *Ba*, *Bel* or *B'al*—strong or influential. "*Badonica*" is the ancient name for "Beacon Hill."

Even Christianity kept up the old refrain, for she divided the site of the borough into three parishes, with the usual phalo-solar names of St Michael (Mercury or *Mah-Kal*), St James (*Iam-esh*, Jove the sun), and St. Peter the *Petros*, or sacred sun-stone. Long before this arrangement, however, the Christian virgin had taken the place of the Pagan one, archæologists being only doubtful whether the church of *St. Mary de Stall* is on the site of the temple of Minerva or Apollo, and part of the Roman Principia. Stall, stable or cave are the usual crades of Apollos.

¹ By A. Herbert. "An argument to disprove the supposed antiquity of the Stonehenge and other Megalithic erections in England and Britain," 1849.

² *Teut. Myth.*, I., p. 350, et seq., and see our Glossary.

³ Cf. Tables, pp. 338-340 *ante.*; Holwell, *Myth. Dict.*, 175, 388.

The difference between Io and Ion, is one of no consequence to the student of faiths, for Apollo must shine wherever the heavenly queen or virgin holds court, and "the Virgin of the Manger," as the priests of the new faith explained *de Stall*, was here, as in Syria, "The Lady of *Lechem*" or "Bread distributor." She was the Sanskrit *Griha* or *Grein God's* house, and her symbols, as the moon, a star (Venus), a mirror (as in Egypt), a burning bush (the *Agni mandalum* of Hindooism), a lily or lotus and a rose, are all to be still seen in the east window of the Bailiwick parish church, dedicated to her as "St. Mary the Virgin."

KELTIK RULE.—On what date the earliest Kelts conquered and settled in England with their Asiatic fetishes and symbols (to which Phenicians added), we do not know, but we may fairly accept the sixth century wave, or any previous Skuthik one. When British Roman History opens, we find that English Kelts were commonly known as *Belgæ*, and very prominent Bel-worshippers. They had overrun the greater part of England about 350 B.C.—driving onwards, and partly ruling other and earlier "Keltik Britons." It was the *Belgæ* Kelts whom Rome subdued about the beginning of our era, stepping in between them and their adversaries, the *British Kelts*. On the retirement of the Legions, about 410 A.C., the still irrepressible early Kelts again rose in arms, and pressed the *Belgæ* so hard, that they urgently besought the Emperor Honorius to assist them; which he did for a while, down to the year 422, when all Romans finally left the island. After this, history is silent: indeed, the hiatus is complete. No detailed history exists from 400 to 700, or even 760. This was the period when Belgik or Keltik paganism reigned, and when the people, having profited by the arts and solo-phalisk religion of Rome, would be most likely to firmly and systematically establish or re-establish, their own peculiar native shrines, priests and altars.¹ During this period also, as our Plate II. prefacing this volume shows, all Asiatic Skuthia was in motion—our Cycle-clock was about to sound its important sixth peal (see cross bars on Chart), and Eastern nations were everywhere on "the war path." Pagan Saxons, Saxones or Seistanes, Jutes and all manner of Skuthians, were now firmly pushing westward, and as in 600 B.C., so again, were quiet and settled peoples, fleeing to their walled cities, and terrified Jeremiahs were now again, crying: "Flee in haste, stay not . . . the evil has come down from the north. . . . The lion has come up from the thicket, and the destroyer of nations has moved his camp. He has gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant;" which, in the case of Syria, was nevertheless not true, as the brave Northmen passed by the walled cities and their pusillanimous garrisons with apparent contempt. The Prophet excused his countrymen by adding:² "It is a mighty nation, an ancient nation, a nation whose language thou knowest not. . . . Their quiver is an open sepulchre, they are all warriors. . . . thy shall eat up thy harvest and thy bread, . . . thy flocks

¹ Cf. previous page and Herbert's *Stonehenge*.

² Jeremiah iv. and v.

and thy herds, . . . thy vines and thy fig trees. . . . They shall break down thy fenced cities wherein thou trustedst with thy sword”—another mistake on the prophet’s part, which might have been avoided had he been moving more bravely about, instead of taking refuge in Egypt and other hiding-places.

Again then was Asiatic heathenism re-enforced, and again did Eastern gods, fetishes and every form of Hun, Alan and Vandal paganism revisit Europe, and crowd the not unwilling land with its wild mythologies and strange traditions. Again did it revivify the old sites, and their too willing votaries, with a power and fervor which at one time seemed all too strong for a faith, founded on a mongrel Boodhism, sprung of Essenik, Therapeutik, and corrupt Christian doctrines. That which was to benefit mankind, still slumbered in the hearts or writings of obscure Christians. This mystik Pagan tide showed some strange phases. Fires were relighted in all the old sacred groves, and hundred of worshippers marched over a great part of Europe, carrying censers and lanterns of sacred fire, and demanding the worship of their old god, whom they prophesied was once again to rule supreme. Under such circumstances we may be quite sure that rural Ale-manns, Ibiri, Kelts and all Allophylian peoples, if they hesitated, only did so from fear lest the tide should be eventually stemmed, and they be caught stranded on a shore of the dead, aye, of the cruelly impaled and tortured dead; for they had already experienced, to their dire misery, the “tender mercies” of Christian governors, and knew that Christianity, though perhaps unable to immediately cope with the spasmodic outbursts of its old Asiatic enemy, was still in its vigorous youth, and too well organized not to triumph in the long run.

All these Eastern irruptions left however, their mark one way or another and even to these times, in the fierce antagonisms of sects and races. Thus the Iberian proper, got quite severed from the Iberian Bask, as much as the British Kelt did from the Continental, and the Saxon and Anglo-Saxon from both. Nothing would induce the old Amorikan of the Morbihans to amalgamate with the new Gaul, Frank or Norman. The old *Gavaches* of the *Langue d’oc*, *Cagots*, *Caas-goths*, Gothik dogs? and other aborigines were mutually repulsive. and the Francs forbade, or at least, prevented these from owning any land; nay, this law still exists. All through the thirteenth century oppressive civil laws, crushed the spirits of the old Eastern-like tribes, as we know so well in the case of the Albigois or Albigenses. France and Spain have done their best to stamp out an old Phenician element said to still exist along the southern ports of these two countries, where their race once ruled supreme. Even little Switzerland hates and refuses fellowship with clans, who of old held the Rhetan Alps: and Frenchmen still shun those Eastern-like, darkish, but bright-eyes *Burhins* and *Chize-rots*, who congregate about Macon, and who were lately, if indeed they are not still called, one of the *Races Maudites* or “accursed ones.” Such indeed have been the fruits of religions, some of which have even announced, that they come not with peace but the sword, and to establish enmity and even war among brethren.

Up to the ninth century A.C., there was abundant room for any faith to find a footing in Europe, and at all times a sufficiency of highly inflammable materials, which ever and again stirred up Christianity to do or die. The progress of the faith was indeed far slower than any histories relate, for the masses were unspeakably illiterate, superstitious and brutish. We have shown that English bishops used in the sixteenth century to test their clergy annually as to their ability to repeat the Lord's prayer, &c., and we lately heard the Baptist Home Missionary Society of Scotland proclaim that "though the Established, Free, and United Presbyterian Churches existed throughout every parish in the island of Skye (once so famous for its stone worship), yet that the people from one end to the other were in gross darkness as to the simple truths of Christianity!"¹ The reader need not therefore wonder at the chronological fact stated in our tables (pp. 201-203), that not till the close of the eighth century did Englishmen as one people, begin to freely tolerate the faith. It was only indeed, after Charlemagne had checked the roving Norsemen, and the Danish Harold had been baptized (for which however, he lost his throne in 826), and after the Swedes had accepted a Christian king, that southern England, harassed and wearied with constant and devastating Pagan invasions, thought seriously of adopting the new faith. It was then she sought for and found, an able Christian king in the person of the youthful Alfred, the youngest son of King Ethelwolf; and she was fortunate. To considerable literary accomplishments, Alfred who had studied at Rome, added approved bravery and wisdom in the field. Step by step he expelled his country's invaders, and so vindicated even to those who disliked the new faith, his right to ascend an English throne, which he did in 871. Though not by any means the chosen of a Christian people, yet he quickly commended his faith to all, by establishing social order and written laws; so that the new doctrines started with everything in their favour, not excepting the times, for it was the middle of the mystik cycle in which the ethnical forces are mostly quiescent, and King Alfred had therefore a time of comparative peace up to the end of that century. He was assisted also in the far north by the Skoto-Pictish King Donald in expelling all Pagan foreigners, which the increasing power of the Skoti over Pagan Kale-duns had rendered easy; but let us go back for a little to the sixth and seventh centuries, and Bath-ways.

The immediate effect of the Anglo-Saxon conquest, born of Asiatic strife, was, says Professor Lechler, "to send a new wave of Paganism over the land, and to give Pagans full sway even over all southern England, in 577."² So that from Lands-End to Orkney, there was little appreciable or at least practical difference in the religious progress of Kelts, Angles and Saxons. Columba was trying to make Picts listen to him, and little clusters of Columba-ites were founding Cells, Killes or monasteries; and so

¹ Baptist General Meeting is Glasgow, October 1878, as reported in the *Edinburgh Scotsman* of 25th October 1878. ² *Wiclif and his Eng. Predecessors*, by Prof. Lechler, D. D., Leipsic.

too, were Anglo-Kelts acting at Bath. The so-called Christians there managed in 596, to *obtain permission* to erect a temple to one whose mythical history of freebooting knight-errantry, these lawless and rebellious tribes fully appreciated and called their "Saint David," the man "after their Yahue's own heart." Though Christian in name, they were steeped in their old Phalo-Solar faiths, and would therefore see little difference betwixt David the son of Ishi the Jahvite and parent of "the Virgin Mother of God," and their old loved Caer-ed-Wen and Sul-Minerva of the adjoining Caer-ak or Caer-Palli-dar of "Old or Little Bath." We find, consequently, that they erected their shrine to "Saint David" as close as possible to the old temple of Apollo or Sul-Minerva, the dual pillar-God, Hermen Sul, whose phalik characteristics Jacob Grimm so fully describes, to him who can read betwixt his polished periods.

A hundred years after the erection of St. David's shrine, apparently in the year 676, the rude *quasi* Christian King Osrik of Northumbria, attempted to establish a monastery, but English Pagans and foreign Danes alike combined to resist this, probably disliking the lazy, useless habits of the inmates; for before it was two years old they attacked and so ruthlessly destroyed the buildings, that none then living dared to make a similar attempt; and so the faith here passed into its eighth century, when the tempest-tossed barque ceased to fear all outside enemies. About this time, says the Venerable Bede, Nektan, the King of Kale-duns, had begun to more particularly inquire as to the new rites and doctrines then coming into vogue. He evidently now thought it judicious to sail with the ever-increasing current of intelligence, irrespective of his own views; so in 710, by the advice of the Abbot of Jarrow, he assembled all his nobles, priests and Culdees at Skone, and begged of them to give up their semi-Druidik or Columbian faith and practices, and "to observe the new rites and dogmas;" for up to this time as Eusebius says, the Christian faith was here only "a blasphemous Skythian heresy"—a Columba-ism, suited only to Druidik circles and such rural shrines. Now, a Zion of the faith, the Mote-hill or "Mount of Belief"¹ at Skone, was to be selected, reconsecrated and purified from all its dear old Pictish memories. The old faith was however too persistent, and the Skone rites soon again became all that even the most fastidious of Druidik Picts of these times could desire; indeed it could scarcely be otherwise at the seat of their old Zion, for it had been ever truly a *Zaon*, *Zon*, Sun or Son² Mount, where their god of fertility, circles and cycles, had hitherto reigned supreme, and here still his holy fires burned and sacrifices bled.

As St. Boniface is said to have converted the Pictish King, this could only have taken place in 730, and it would therefore require at least a hundred years more, or to the middle of the ninth century, before the masses could know much about their monarch's new faith. Sharp though the sword of the church then soon became, Nektan lost his throne and nearly his life by his Christian zeal, but he got back to

¹ *Proc. Soc. of Ants. Scot.*, viii. 90, and see our Indexes under *Mote*.

² Cf. Glossary, where *Zion* or *Zon* is shown to be a common name for solar shrines of mounts. [*Faiths of Man* has no entry for either word. — T.S.]

his throne and died or disappeared, says the *Chronicle of Picts and Scots*, two years or so after. The new faith was then causing great trouble in the land, and clearly Nektan like "Constantine the Great," wisely chose what seemed the winning side. The report that not only England, but Gauls and brother Britons, were going gradually but surely over to Romanism (as it was even then called) was known to all Picts. The priests of the church, also had felt their power, and now cared little for the conversion of the Pictish court. Revolution was rife, and they saw that they could sell their aid and leap to power. The Irish Skoti in Alba were mostly Christians, and determined to rule the Pictish kingdom, and finally accomplished this, when Kenneth MacAlphine succeeded his father Alpine, King of the Scots, in 833. He established himself over all "the kingdom of Skone" in 842, by treacherously inviting all the Pictish nobles to a banquet and murdering them.¹ In sixty-four years more or so in 906, the church saw a king and bishop of St. Andrews fulminating laws and orders from "the *Mount of Belief*, near the royal city of Skone;" and two hundred years after this, a monastery was here founded by Alexander I., though with many of the old Druidic rites as already related, but which were adapted to suit the altered tastes of Culdees as well as Romanized Christians.

Irishmen went forth as missionaries of learning and religion to Europe as early as the sixth century, whilst continental students went to "The Ile of Saints" as Carovingians called Ireland, to study its sacred literature, or mayhap those historik and traditionary compilations of their ancestors, which had, as already explained, found a last sheltering place in this far-off "Ile of the West." Throughout the Carovingian period, Irish literateurs overran the whole Frank Empire. The monasteries of Brabant, Verdun, Ratisbonne, Wurzburg, Erfurth, Cologne and away down into Italy, as at Bobio, were all called *Monasteria Scotorum*, and had libraries and schools attached to them, said to be founded by "Irish Saints."² Ireland itself soon stagnated. It had never been stirred into life by Romans, but inundated to its hurt by pious Kelts and devout, dogmatic, peace-loving people, who had fled from their duties, and the stern battle of life. Let us leave it for a time, to trace the busier life developing in the West of England, now that Christianity was firmly established.

The dark ages were stemly setting in on the Continent, and looming fitfully over our island homes. It was a priestly shroud which was enveloping the people, and chilling with the touch of death every effort to improve their social or intellectual condition. Culture was felt by the priests to be the sure path to political power and wealth, and should therefore they said, alone belong to God's vicegerents, and to the officers of His Church. And very soon it was so; whilst confronting these educated ecclesiastics, were only poor swinish serfs, steeped in superstitions—slaves, aye, willing slaves, glad to be owned by any great lord or master. This Religion was following the path of all Faiths. Priestcraft was too strong for simple Goodness.

¹ *Proc. Soc. of Ants. Scot.*, viii., p. 91.

² *Melanges sur le Moyan Age*, Pere Cahier.

The antagonism, however was strong as the antagonists were unequal, and irrespective of truth or goodness in life or doctrine, it was plain on which side the balance would now sway. The Christians had indeed nought to fear, save from that self-abasement which ever

. “paves the way
To villain bonds and despot’s sway.”

And this course they unwittingly, but in the long run fortunately, did adopt, by giving full rein to insatiable avarice, lust and greed for all life’s good things. Abbots, priests, monks and friars soon got the king and nobles, and with them the servile masses into their hands, as well as most of the lands and revenues of the kingdom. The people were sold with their fields from hand to hand like cattle, and indeed were often not held of so much account! When the first Abbey of Bath was built, King Osrik handed over the required lands and endowment, with one hundred tenant families, to the Abbess Bertona, who at once sold all the women, children and feeble ones, to purchase materials, wherewith she made the able-bodied ones construct the buildings, drain, plant and improve her abbey lands. The ruling of these “good old Christian times” was, that the people or Menente—the legal term fitly denoting the poor slaves—belongs absolutely to the king, abbots, priests and nobility; and this ruling was fiercely maintained down to even the days of William the Conqueror. Worse than the old Druidism was here, and legally established by the accredited followers of him who desired that we should “call no man master.” Manumission, or the permission to purchase freedom by payments in gold and cattle, continued down to a far later date, and even this was only granted by those slave dealers, in order that they might realise gold and cattle for such increase of their human herds as they could not conveniently retain and feed. Nay, good breeding families were carefully retained, so as to realise profit in cattle and gold. There was no pretence as to putting down slavery, for the faith sanctioned it, even Christ adopting the Old Testament teaching.¹

History records that in 1300, the abbeys, nunneries and monastik establishments, held all the best lands in the kingdom, and had mostly received these “for the Lord’s sake;” and the Lords of the Vineyard even cruelly farmed out the taxes, alike of towns, villages, fields and gardens, but retained in their own hands a monopoly of all profitable sales and produce. The servants of him, who would not touch Cesar’s money, had become not only publicans, but extensive traders and manufacturers; so much so that their princely transactions, threatened to swamp the civil power, and for a generation or so back, kings had begun to find that the kingdom was too small for the monks and them. In 1270 a “statute of Mortmain was framed to restrain the cupidity of the churches”—bold language to be openly expressed and too bold to be acted upon, for the statute lay dormant for nearly two generations. Not till 1330 did King Edward dare to put it in force, and then only very quietly. From this period new tyrants were to rule the land, but with this great difference, that the serfs had

¹ Gen. xviii. 23; xxii. 10; Ex. xxi. 2-21; Lev. xxv. 44-46; Num. xxxi. 40; Josh. ix.; 1 Kings ix. 15, 22.

now learned to speak, and had determined to make their voice heard; and in some two hundred years more, in combination with the monarchs of the sixteenth century, they helped to suppress not only abbeys, monasteries and convents, but to sell the very churches. Free thought of a mild kind now for once began to breathe, though within very limited bounds; but this is all modern history, which it is no part of our task to enter upon. We must now hie back to prehistoric times, and to the most debatable of these, and try to get as correct an idea of them as modern research enables us to do.

Prehistoric History.—Though we may not here positively fix either names or times, yet we can discriminate races, and if so, faiths. and this long prior to the advent of Keltæ or other Aryans. Now, although the reader may think he has had enough of these and all earlier races, yet as we proceed he will acknowledge the necessity of further prehistoric research. The best writers on these subjects declare, as we have shown in some little detail, that our islands were first overrun by darkish races, beginning with offshoots from Akads, Sumirs, Aithiops, Kuklops, Kuths or Skuths, Iberians and Silures, not generally classified as Aryans, but as Alofilians.¹ It was with or after these, that there came to Britain the brachy-kephalous Pictish people, who painted or tatoored their bodies with figures of animals and reptiles in a manner still very familiar to us in that eastern Auria Chersonese, Barma, Tenaserim and Siam. We now wish to consider the Alofilian, Aithiopian or Kuklopien peoples, who first swarmed all over Asia, Africa and Europe, and to do this we must go much further back than the times of Keltic Greeks of Achaians, Pelasgi, or even Phenicians, old though these be in the presence of the *Juventus Mundi* of Aryan Atiks. Even then we will not presume as these did, to speak of authochthons, or the true aborigines of any land. Long before Phenician days, probably before the first true Aryans left their high-Asian home, Europe had been peoples by races akin to *Finns*, *Esthonians*, etc., which for lack of a better name, may be termed *Turanians*.

We may begin at about 5000 B.C., by which time most of our best authorities admit that Egypt had much of her wondrous Rituals and Liturgies, and at which time our own studies make us agree with Baldwin where he says, that "Arabian Cushites had obtained their first settlements in Spain and Northern Africa."² From them, apparently by intermixture with the ancient Turanians, sprang the first Iberians of Spain (of which the ancient Basks may be a remnant), the Lignes, Ligustinoi, or Ligurians³ of Northern Italy, not yet called Turhenia or Turania, for we speak of times before Pelasgi and Keltæ had yet advanced from Asia.

We learn that Heraklios a solarist, contended with these Lignes (no doubt true Lingaites), from the valleys of the Po to the Rhone, and that the solarites were aided in resisting the western invaders, by the Heli-suki of Narbon and the Iberians.

¹ *Journ. Anthropol. Inst.*, August 1879, pp. 50-79.

² *Prehistoric Nations*, p. 355.

³ Tur-ans were clearly the early *Tur* or Tower builders.—Aischulos and Strabo, and Smith's *Geo. Dic.*

Italy was then inhabited by Sikeloi, Suculi or Sikanoi and Liburnians, probably Ligurians. No Keltik Umbrians, Sabines, Etrurians, Touskoi or Turrenoi then ruled, though the Italian world must, according to our research, have been very old even then. Plato says, with more discernment than his opponents, that Egyptian arts, including drawing and painting, flourished about 10,400 B.C.; that the first Zoroaster had lived, and a flood had buried the great island of Atlantis (probably meaning that sailors had then forgotten how to navigate the Atlantik), about 9300 B.C., which also is about the time to which Sargon's tablet of 700 B.C. takes back the beginning of the proto-Kaldian kingdom.¹ Bunsen traces back Egyptian kings to 9085 B.C., and Sais is held to give numerous symptoms of organised government through all the ninetieth century B.C. Some held that Memphis existed in the eightieth century, and that Egypt was a confederacy of States, with a Menes of Menetho I., then trying to form it into one kingdom; and that the seventieth century saw this effected, and a great advance made in art, science and astronomy, including the scientific construction of the Zodiaks.² About this age also, did our three great classes of language, the Aryan, Shemitik and Turanian, probably differentiate, or enter what Max Müller calls their "Rhetic period," for, according to Strabo, early in the sixtieth century, Iberians and other Aryans, with a considerable social organization, were then moving westwards. Indeed, this is a CYCLIK CENTURY, and the CREATION ERA of many nations, when great events occurred and each though his own little world was then created; probably because it then rose into political and religious life under one or more strong rulers; as when Seth-ites or Set-worshippers, a well-known Egyptian sect of Linga-ites, left their quiet paradise—the patriarchal cradle, which some Arabian writers with justice aver, was not in Mesopotamia but the Nile valley. Then, too, occurred that Cuthite or Aithiopian westward movement, which we are at present considering. Aithiopian Asia and Mizra-im or' Mith-ra-ites, had given birth to Solo-phalik worshippers called Ham-ites, Chamites or Am-Onites, who were searching out new lands in the west, but who lost their names and some distinctive features in doing so. Who, when, were these? The problem is one we can only aid in solving.

It is no part of the design of this work to discuss the vexed question of the ethnological history of ancient Egypt, or indeed of any nation, but rather to merely use all tolerably well-established ethnological stand-points, towards the elucidation of the roots and otherwise observed religious biases of peoples; yet, as the reader should know the doubts and difficulties of this subject, we will here very briefly state the views of those who have made the ethnography of Egyptians their special study. Of course, we must not too closely commit the writers named, to the sharp lines which brevity here compels us to adopt. The writers no doubt qualify and explain their views, but seem on the whole to favor the brief enunciations here given. I have gleaned my summaries from a multitude of works and magazine articles, by Birch,

¹ This accounts for the gigantik Amer. ruins and their Etruskan forms. Cf. Bradford's *American Antiqs.*

² [Such a chronology for dynastic Egypt has not been generally taken seriously for some time. — T.S.]

Sharp, Wilkinson, Bunsen, Brown, etc., as well as from such small handy repertoires as that which Mr Bonwick so conveniently gives us. Briefly then we may summarize the views of the following authorities thus:—

NAMES OF WRITERS	WHO WERE THE EGYPTIANS ?
HERODOTUS and most Greeks; JUSTIN MARTYR and Christian Fathers generally; and several modern writers, as Prof. PIAZZI SMITH, &c.	The ancient Egyptians were aborigines, and can be traced to no other country than Egypt. May be called Aithiopians, Cushites, or Cuths.
M. BAILLY, and several of the Voltaire school.	Possibly Atlantidæ (bringing in Solar worship); if not, Northern Asians.
Sir J. G. WILKINSON and several others; MAURICE and MAJOR WILFORD.	Egyptians came from Northern Asia and Indus Valleys, and are closely related to Hindoo Aryans. An influx of Shemites probably here met and conquered a powerful Cushite race.
DIODORUS SICULUS and others; HERDER, Sir W. JONES, M. LANGLES, ECKSTEIN.	A people of Southern Asia travelling by the Indus and Red Sea. An Aithiopian people led into Egypt by one Osiris. A people from the Indus.
PERIER.	Probably Arabs from Arabia and India. A yellow race with great mixture of Libyans, Nubians, and Abyssinians.
MASPERO.	A Proto-Shemitik people.
BRUGSCH.	Kaukasians from Asia.
KENRICK.	Syro-Arabians and Aithiopians from Asia.
M. DE GOBINEAU.	Kaukasian Aryans of a Sanskrit family; decidedly Asiaticks.
Many learned writers.	Tartar Turanians. A yellow people, and possibly allied to Chinese. Proto-Kaldians, not Shemites.
Fathers KIRCHER and HUNT.	Chinese, an offshoot from ancient Egyptians.
Professor LEPSISUS.	Agrees with Gobineau, but thinks the earliest were an African people, among whom came Kaukasians, and then Shemites. Yet "the African element was never obliterated."
Mr GLIDDON.	Asiatic Kaukasians.
M. PUGNET, and others.	Asians, who found Fellahs (now about three millions) as the aborigines, and who left Kopts (now about a quarter of a million) as their mixed descendants.
Some Arabian writers.	"Egypt was the paradise where God placed the first man." Therefore Egyptians were autochthons.
Dr. BEKE.	They were the Cushites or Aithiopians of Jeremiah, and the Mis-rā-im or Mitz-Ra-ites or Mith-Ra-ites of the Old Testament, mixed with Jewish and other Arabian stocks.
JACOB BRYANT, HIGGINS, KEANE, INMAN, and others.	Cuthites and Aithiopians from Asia, who, of course, mixed freely with the African aborigines.
PLINY.	The Egyptians of Upper Egypt were Aithiopians, but in the Delta lands Arabians.
LUDOLF and JOMARD.	Arabs from Himyar or Yemen. The Fellahs are from the original stock of Himyarites.
PRUNER BEY.	Berbers, now called the Fine type, plus a Lybian stock, and ancient Kopts. Some Aryan Hindoo and Hottentot admixture; therefore, and Aryo-Turanian people.
M. BEAUREGARD.	Absolute Autochthons.
MARIETTE BEY.	The builders of the pyramids were clearly Kaukasians, after whom came Aithiopians (3500 B.C.), ancestors of the Fellahs.

NAMES OF WRITERS	WHO WERE THE EGYPTIANS ?
Dr. MORTON, an American writer on Crania.	"Aborigines from no other people." One of the Kaukasian primordial centre. The <i>Arcto-Egyptian</i> , <i>Austro-Egyptian</i> , a Hindoo or Arab grafted on the aborigine of Aithiopia; the <i>Negro-loid</i> , and true Negro. Neither Asiatics nor Europeans, but indigenous to Nile Valley.
Professor OWEN.	Up to fourteenth Dynasty an aboriginal people and interfered with by immigration, latterly mixed up with Kaukasians. The ancestors of the Fellaheen, and six thousand years ago so like to Teutons, that in European dress they might pass for those people.
Professor HUXLEY.	Australians or Australoids.
Dr. BIRCH.	Perhaps a race between the Kaukasian and Nigritian, raised by Shemitik interbreeding.
BALDWIN, author of "Prehistoric Nations."	Colonies of Cushites or Aithiopians from Arabia, as is the pretty "uniform testimony of tradition."
Sir HENRY and CANON RAWLINSON.	From Africa and Meroe. Of the same stock as Kaldians.

The general result appears to be, that if these Egyptians were not an ancient trans-Atlantik people, then they were either autochthons or Hamites, that is Aithiops or Cushites from or beyond Kaukasia, or Australoids, or admixtures of these; and this is all that scientific research up to this nineteenth century A.C. can say regarding a people who were flourishing under a settled government with dogmatic Creeds, and a considerable literature, at least fifty centuries before Christ; and whose history, many assaert, extends several millenniums further back, even to perhaps the middle of the one hundred and tenth century. There is still therefore, a darkness here which can be felt, but it is a great gain to know our ignorance, and also, that we have here ample space to try and fill in the traditions handed down to us by mythologies and otherwise. We are also left in no doubt as to the faiths which would come from the Kaukases, and stone-loving Arabia; and, therefore, of the gods and symbols of Thinis, Sais, Memphis, or the first Misr or Mithr. The second Misr is our Cairo, a corruption of the Arabian Al-kahira, "The Conqueror." Kaldians knew Cairo as Maples, and Hosea called it *Moph* or *Noph*, and the whole land *Mitsr*.

4000 to 3000 B.C.—Let us see what can be made of the traditions sprang so evidently from the Cuthite movements, of the 40th or possibly 50th C.B.C. when a Menes was apparently establishing a firm Egyptian Monarchy, and the great Pyramid was rising from the sands on the margin of the Mediterranean, and not as now among those of the Lybian desert. The mythical Ouranos had probably before this been a real and powerful monarch with three sons, who claimed and obtained separate kingdoms. These were Bet-ulus, Atlas and Saturn, with an Eastem relative Amon who more especially clung to his Arabian father-land. These names though seemingly mythical, probably embody historical facts, and clearly point to faith-movements. According to the best authors. Hyperion died warring with the Titans, who were doubtless phalik or fetish worshippers of probably some Turanian race at enmity with the Solar chiefs. Atlas became the ruler of all Africa from the Nile to the Atlantic

and all its islands, though scarcely of that fabled one which Plato described as “a region of great wealth and civilisation, and larger than Libya and Asia put together.” He adds, that at a later date “Atlantis at last sank in to the ocean,” a statement which merely points to the new race having neither the nautical skill nor pluck of the Aithiopians or Kuthites, whom they had then mostly supplanted. There seems little doubt that one of the Americas had been long known to a previous adventurous race, fit fathers of the Phenicians, for Marcellus also in his *Aithiopian History*, describes this *Land of Atlantis* as “of prodigious magnitude and governing all the islands in the Atlantic Ocean”;¹ and holding as we do with Humbolt, that “myths when blended with history and geography cannot be regarded as pertaining wholly to the domain of the ideal world,” then we see here with regret that the Americas have been lost to the European world for some five thousand years after their first discovery. The story of the Atlantik island is held by Mr. Baldwin to strengthen his views as to the Kuthite invasion of Spain, being not later than 5000 B.C.; for Menes being 4000 B.C., his time cannot it is held, be as old as that indicated by the myths concerning the expeditions of Herakles in the West, and Spain and Africa must then have been independent countries before Menes’ time, if the myths have any significance whatever. Now Manetho’s chronology is becoming more and more accepted wherever the chains of orthodoxy are not too strong, and his great history of 300 B.C. was never questioned by the learned, centred around the literary treasures of Alexandria for above 20 generations after his day, nor indeed till about the 5th C., when Christian and Jewish Rabim saw this to be absolutely necessary in order to sustain their own so-called divine inspirations. We too often blame Archbishop Usher for our own pertinacious upholding of the dates on the margins of our English Bibles; but this is unjust, for these are as close to the so-called Biblical facts—that is, to the names and their stated Bible chronologies—as they well can be. Of course the record is very imperfect; and often contradictory to the extent even of making a son older than his father, and missing out and altering names, etc.; but nevertheless, *Usher’s chronology is the only possible one for the Bible-Christian*, as we shall elsewhere make very clear.

Egyptian history and chronology fail us beyond the times of Menes, when, however we are assured by many even orthodox Egyptologists, that the races on the Nile had made “great advancement in mathematical skill and all arts and sciences. They had indeed passed through many ages of civilization before the accession of their first monarch;”² and if we can imagine what the rude negro Felaheen of these pre-Egyptian days could then have been, some few thousand years will not appear too long for the necessary advancement in “arts and sciences.” But our own impression is, that the Arabian and Negroid element was more rapidly educated up to the Pyramid

¹ Cory’s *Anct. Frags.*, by Hodges, p. 171. See our Glossary, s.v. “Atlas,” and Bradford’s *Amer. Ants.*

² Sir Gardner Wilkinson and Baldwin’s *Prehistoric Nations*. Manetho asked for 55,355 years.

stage, by the great Aithiopian race which for some score of centuries before this time, had overflowed their cradle-lands on the delta of the rivers of Mesopotamia, and the coasts and wilds of the Kaukasian highlands. These had pushed westward in search of new homes, and naturally tarried on the *Aram* or Highlands of Arameans and the delta of the Nile, because these were climatically congenial to them. Now if this be any way near the truth, and if the old gods were men, as we believe with Euhemeros the wisely skeptical friend of King Cassander of 320 B.C. they were, then a Saturn or Kronos and his successors, were *bona fide* men of this Kuthite stock; and through Saturn, Italy and its surroundings were says universal legend, raised from fetish worship to that of a solar deity. After Saturn say numerous ancient writers, Italy and Southern Europe were ruled by his sons and daughters, all too loosely chronicled however as Kronos,¹ Pan, Rhea, Demeter, Poseidon Zeus, etc., to be of much use, save to searchers after faith-ideas. For us they are very valuable. But if Euhemeros' view be accepted that all gods were men, as Egyptians insisted with Herodotos, then we must admit all the "King-gods" of the Nile upon some chronological roll, and thus do away with the so-called "Astromomical period." Horos and all his predecessors must then be enrolled with Egyptian kings, nay, so must great Pan or *Pi-An* himself, the *Pa*, *Pha* or *Phader* of his people, whom the priests told Herodotus preceded "the mighty twelve."² If the Aithiopians did not spring from "the great Arabian *officinum gentes*" or human workshop, then they undoubtedly long paused upon that continent on their onward march, and Ouranos or Am-on, one or both, were evidently leaders, who long ruled there. From Am-on in due time sprang Dionusus (Moses' "God of Nise"), one who personally or as founder of a faith, gave new life to the pure phalik or solo phalik faith which then prevailed over Egypt, Phenicia and the lands of unborn Pelasgians, Hellenes or Solarists.

Diodorus Siculus quoted approvingly from the poem of Phrygia by Thymætes, that Amon was a great monarch of Aithiopian Arabia, who married Rhea; sister to Saturn or Kronos, the ruler of Italy and adjoining countries. She soon, however, returned to her brother, whom she married, but proved unfaithful to, loving instead one Amal-thea, an Amalathite or Amalakite patriarch (?),³ by whom she had the famous Dionusos of Arabia. Kronos warred with Amon, but was finally defeated by Dionusos, who pursued him westward and slew him, and enthroned Zeus his son in his stead.

Who can read this without seeing that the key to the story is the rise, fall and movements of faiths, a rise apparently from pure Amon, or a gross Lingam worship, to a Sivo-Solar faith, as led by Zeus in the West and the God of Nusa in the East; for this very ancient Kuthite Dionusos must not be confused with his later poor Greek imitation—"the dancing, drinking son of Semele." We are here considering times even prior to Menes, and long before the famous Aithiopian King Kepheus, Kep, or

¹ Cory's *Ancient Fragments*, ed. Hodges, p. 173.

³ The Bible Chron. on Gen. 36-12, gives 1800 B.C.

² Danet's *Dictionary of Ants.*, also our Glossary as the time Jews knew Amaleks.
[and Herodotos, *Hist.* II. 145.]

Kaph, ruled Keps, Kefata or Kephites, throughout the Eastern Mediterranean States from his royal city of Iops, or Aithiops, the later Joppa. A Sidon and Tyre of Moon and Sun faith, flourished long before the Tyre of Herodotus of 2760, was founded. Neither Egyptians nor "the father of history" knew aught of the name "Phenicians," nor indeed did Greeks, till near Christian days. Phenicia and Syria were spoken of as Aithiopia, Sidonia and Arabia, and on and near the Nile, as the "lands of the Caphtorim." Indeed, "the entire of Palestine anciently bore the name of Aithiopia, and it was the Aithiopia lying around Jaffa, the ancient Joppa, and no part of Egypt, which Menelaus visited;" but this will have to be fully treated of hereafter.¹ At present we are more concerned to lead up to the early Eastern movements, which led to the establishment of so-called Western Aborigines, and we must therefore say a little more as to early Egyptian history, which the reader should be well acquainted with if he would fully appreciate early histories elsewhere.

Though Menes was "the first king" known on the records from which Manetho drew his history, yet he was neither necessarily nor probably *the real first*, for, says M. Renan, "Egypt at the beginning appears mature, old and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization had no infancy, and its art no archaic epoch": that is, these periods are as yet hid from us, for they must have existed, and as a rule, have occupied a longer period than the age of wealth, power, and civilization, owing to the jealousy or avariciousness of neighbouring ruder, but often physically stronger peoples. Bunsen remarks that "the history of Egypt previous to Menes was probably longer than that after his time." Diodorus said that the people claimed eighteen thousand years for the rule of the gods and heroes, and fifteen thousand for men,² and Megasthenes wrote that "Osiris or Dionusos, who sprang from these, ruled Egypt six thousand and forty-two years before Alexander's day," that is, reigned about 6500 B.C.—an estimate, as Baldwin remarks, "more likely to be too small than too large." The Greek ambassador claimed a similar great age for a settled Indian monarchy, stating that their Dionusos gave them a detailed list of Indian kings. With reference to this, be it remembered that Sir Gardner Wilkinson thought the great Egyptian race were of Hindoo extraction, entering the Nile valley near to Thebes and gradually civilizing it northwards. "The civilization of Barbara and Meroe," he says, "long preceded that of Memphis. . . . In the time of Menes all Egypt except the district of Thebes was a morass. . . . No part of the land now existing below Lake Myris was then above water."³ He lauds Menes for draining a part of lower Egypt, and changing one of the mouths of the Nile. Diodorus more correctly called "the building race Aithiopians or Kuthites, led off by

¹ Egyptians called Phenicians *Caphtorim*. Cf. *Prehistoric Nations*, 133-4, and Hamilton and Falconer on Strabo. Many American ruins, idols, cases and writings, are like those of Babylon, Egypt, Etruria and India. See Bradford's *American Ants.*, pp. 86-114.

² Cory's *Anct. Frags.*, Hodge's Ed., p. 200. ³ *Prehistoric Nations*, p. 275, 297. See p. 396, ante.

one Osiris from their Eastern kingdoms to colonize Egypt," which points to Arabian Himyar or Nejd—the lands of Karn builders and Sabaites—as the home of ancient Aithops and Kuths. Geology also gives a reason for this move. The Nejd or Arabian Highlands had for ages been rising above the level of the ordinary water sources; and lands once rich and fertile, and able to support a large population, had then apparently begun to assume their present arid and barren condition—a geoclimatic change quite sufficient, as a rule, to force all the animal creation to move forward *en masse*. Like cattle, we do not willingly change ground, if the pasturage be good, though stronger races, whose lands are failing them, may drive a weaker and contented race onwards. Ancient Arabia was in fact like Central Asia, becoming "a dry and thirsty land," too high for its water springs. Long ages of thriftless occupiers had also denuded it of wood, and thus checked its rainfall, till its rivers like the Jordan of Syria, and the Oxus and Syrdaria of high Asia, had ceased to reach the sea, or even to run over the highlands, which they had once kept clothed with rich crops and pasturage. On this account the Arabian races kept spreading for ages north into Arabi-Irak or Babylonia where as tower and karn builders, their structures assumed new forms, for there they had to use sun-dried bricks, and preserve these from destruction with bitumen. Others of these tribes turned to the West, where the Nile was, said Diodorus, fast "creating a new world out of the ocean," whilst others again overspread the Highlands and furthest wastes and deserts of Suria, where, true to their character, they constructed, as at Balbek, Palmyra and Martu, those gigantic works, the ruins of which continue to astonish even the engineers and architects of these advanced times. Note also that in Martu, or Marthos, we have one of their great capitals named after their earliest *Yachaveh* or "God of Battles"—their *Ars*,¹ or *Mahā-Ars*, a "God of Summer Harvests," or "of the Ear of Corn," whose representative was also a spike, spear, hair, and the vernal Ram.

The Bible which Ezra brought out of Kaldia in the fifth century B.C., speaks of these great builders as "a mighty people," giants, *Rephaim*, etc., who occupied all the country from the salt Vale of Siddim to "Dobah on the left hand of Damascus"; and this when Abram was a migrating Arab Shaik twenty centuries B.C., or according to the LXX. and Samaritan chronology, about 2600 B.C. His faith and theirs was alike, for he served *Malek-e-Zedik*, or the "High El" and later Jove,² and was the ally of Am-or-ites, worshipping stones, phali, trees or Jovine symbols, and Ur or Fire. Not till the fifteenth century B.C. is it even pretended that the Is-ra-els or other Saturnites, made any impression on this great Aithiopian race, and our Bible maps show us, that even in the so-called distribution of the country among the "*Rephaim* or giants," the Aithiops held from "Holy Herman," the Phalik Olumpos near Damascus, down to distant Jabesh Gilead, a land still full of stone worshippers.

¹ J. Grimm's *Teut. Myths*, and our *Glos. Mars*
= *Mers* = *Meres*, etc.

² Cf. *Gloss. Tsedik* was a name of Jove and Bakchus, the Pillar God, and Malik = Lord or Master.

The Rev. J. L. Porter thus enthusiastically describes what he saw a few years ago of the works of these so justly-named "Giants," in contradistinction to the pigmy people who succeeded them: "From a high point I saw at least one thousand square miles of Og's ancient kingdom spread out before me. There was the country of those giant inhabitants the Eastern kings smote. . . . There were these 'three-score great cities' of Argob, whose walls and gates and brazen bars were noted with surprise by Moses and the Israelites (1300 B.C., or 1500 say some), and whose Kyklopiian architecture and massive stone gates even now fill the western traveller with amazement."¹

More than fifteen centuries ago, the historian Ammianus, who accompanied the Emperor Julian in his Eastern campaign, and who as a native of Syria, should have known something of the builders had they belonged to even the Grecian age, confesses with simplicity that the "*fortresses and strong castles, . . . numerous towns and some great cities, such as Bostra and Gerasa, encompassed by massive walls,*" . . . were erected by some "*ancient inhabitants,*" of which nothing is known by him. The Rev. Mr. Porter says that though "the monuments designed by the genius, and reared by the wealth of Imperial Rome are fast mouldering to ruins in this land, that the simple massive houses of the Rephaims are many cases as perfect as if only completed yesterday." "These were built," he adds, "by the gigantic Emim and Rephaim, long before the Kaldian shepherd migrated from Ur to Canaan;" that the cities are in fact properly designated "the giant cities of Bashan." Mr. Marcus Keane, in his *Towers and Temples of Ireland*, says these great builders are the same as those whom Greeks afterwards called Arkadians; and Baldwin says they "are far older than any other races of which there is the slightest trace in the mythologies, traditions, records or old ruins, of which we have any knowledge." These races were undoubtedly the real and highly-efficient pioneers and instructors of Aryans, then slumbering in their high Asian home. Harcourt writes that "Arkadians vaunted their antiquities above all other nations, . . . who assumed the name of Aborigines, . . . boasting that they were in possession of the land before the birth of Jupiter,"² which is probable, as Jupiter's birth was only on the full of Lyceus or Luk-eus, elsewhere fully treated of.³ They constructed arches as we see in the recess built for Ceres, in the Cavern Temple of Hippra, in Arkadia,⁴ but at what period is not clear. We know of semi-circular arches amidst the most ancient ruins of Carthage,⁵ of "innumerable vaults and arches" at Thebes, belonging to an early date,⁶ and of the abundant use of the arch in the most ancient specimens of the Etruscan schools;⁷ which E-tur-ans are held to be the builders of Round Towers or Turs like those in Ireland, and to be a swarm from the same hive which sent forth early Kuthites. Others call them a branch of the Pelasgi, but they

¹ *Giant Cities of Bashan*. Lon. 1866. Gen. xiv.

² Harcourt's *Doc. of Deluge*, Keane, p. 201.

³ The Lukean Zeus represented advanced Solarism. Cf. Luka, a grove or "circle of On."

⁴ *Myth. Nat. Comes*. Ed. 1637. Hippra = Ark.

⁵ *Carthage and its Remains*, Dr. Davis, p. 55.

⁶ *Sir Gard. Wilkinson*, quoted by Keane, p. 201.

⁷ *Lon. Encyclo. Archit.*, 59, 79.

markedly differered from Cuthites in the colour of their deities, whom they usually show as ruddy or ruddy-white, as do Sivaïtes, whilst the Kuths or Hamites worshipped Krishnaïk or black gods.¹ Yet both the devotees of the black and white Phali, we now call Hindoo Sivaïtes.

Now it is clear that the Turanian Aithiopik Cushites could not have sprung at once, nay, nor under a millennium, into such power and advanced civilization. They must have passed through all the usual stages of savagery ere they began to cleave their way among other aborigines: amidst the barren deserts, defiles and forests of the Hindoo Kush (is this old name derived from them?) or the Kaukasian and Taurus or Tur ranges. Long before legendary history makes us acquainted with them, they had founded great cities, excogitated a wondrous nature or elemental worship, and here and there they had passed beyond this to a higher solar faith. They had reared those towers and strange hypethral temples by which we trace their paths along the plains and swamps of the Euphrates, the deserts and highlands of Arabia, and all Western Asia; and, even in Osirian days, they were stretching forwards to greater deeds and a more extended civilization over Apennines and Aps, and all the western lands of later Pelasgian, Ligurian, Bask, and Iberian peoples. They left, as offshoots or remnants, Akadians, Skuths, Burburs or Berbers, to take up their role in Central Asia,² Himyarites in Arabia, and Barbas on the adjoining mainland of their Western *Erythæum Mare*; whilst Pelasgi and Phenecians of half Aithiopik blood ruled along all their old coasts, where their King Kepheus had long reigned. Their Kuthite blood had mingled freely, from their Asian cradle-land to even Pictish Alba, and Skotish Irene, with Turanian, Shemitik, and Aryan stocks; and in this, our islands have reason to rejoice, ere the great old race passed away to make room for still greater peoples.

It was undoubtedly Kuthites who rendered possible the Aryan advance, and who played the part of a civilizing Rome, thousands of years before Roma's birth. It was their vast mythology and strange legends which passed, as Lord Bacon wrote. "like light air into the flutes of Grecians, there to be modulated as best suited Grecian fancies."³ Indeed, it is manifest from many old writings, that it was *their* tales, myths, traditions and histories that lay at the base of the Western world's thought and legendary lore. These so impressed all subsequent races, and entered so deeply and minutely into all Aryan mythologies, that many writers now think Aryans can only claim to have added to the superstructure and complexion of Aithiopian myths and mythical history; and let us remember, that active Aryan life and mythologies began at least 3000 years B.C., when high Asia or Arya-Varta, becoming too cramped for this race, they were pressing southwards to India and Ariana, and to the West generally. Then and there must Aryans have met with Aithiopian civilization, as did

¹ Mrs. H. Gray's *Sculp. of Etruria*, pp. 16, 266, 238.

these, about 2500 B.C., "mixed Turano-Kuthite races."

² Rawlinson's *Anct. Mons.*, i., 55, where he calls

³ Quoted in *Pre-Historic Nations*, note, p. 283.

Shemites, when these began to group themselves into nations about a thousand years later, or say 2000 B.C. They were all builders on old Cushite foundations. The late Assyriologist, Mr. Talbot, and others, informed the Biblical Archeological Society, that "the Greek fable of Aktion and dogs. and numerous tales given by Ovid in his *Metamorphoses*, the beautiful Myths of Hekate the Queen of Witchcraft," and many others, "had been found stamped upon the tablets of Kaldia," when these were considered Shemitik records. "We are forced to confess," said Mr. Talbot, "that all the great deities of antiquity were originally one, viewed in different lights," because, among other reasons, they sprang from one very religious ancient race. It is a great mistake, he adds, to think that there was not, in the most ancient times, continued literary inter-communication between the most distant nations.¹ The roads and passes from the Indus to Bactria, Khiva, Persia and the West, were then precisely what they are still, and we know that before the telegraph wire existed, political and commercial knowledge flitted almost as quickly from town to town throughout these countries as it does in Russia. Neither do dogmas, doctrines and literature generally lag far behind, as Wahābism showed us to our coat some years ago, when Peshawar and Patna hung anxiously on voices issuing from the Arabian Nejd.

He whose historical vision is bounded by Greek and Roman literature cannot grasp our subject, but if with such knowledge he can throw himself into the times of the oldest writers, and add to this the archeological lore which the last century or so has given to us, he will both enter into their labours and reach to far beyond the world which bounded their less mature vision. This little ball in the universe of globes is very much older and grander in its geological, social and religio-historical developments, when these are fully understood, than most ancient and modern writers have believed. We have been far too credulous in regard to the writings favoured by our own priests and teachers, both as to their views and those of the tribes they look upon as sacred, and especially is this the case in our supposititious Genesis of creation. On the other hand, we have been too incredulous of all non-Christian or unsectarian histories, faiths, legends and traditions of foreign peoples, whose movements, if not indeed proven, are yet most apparent from many circumstantial and synchronous incidents in the general history of the world. We refuse to consider the edicts of governments, and the records of hostile faiths and dogmas, though day by day substantial proofs are given that these were recorded on stone some six thousand years ago. Yet we readily accept the floating and oral legends going back to about this period, of a little Syrian tribe, with all their impossible stories as to an ancestral Eden which we are unable even to locate in our maps, and complacently accept dates for the supposed events, which we decline even to consider elsewhere; nay, if geologists desire it, we make the Edenik days into Eons, or untold millenniums. As was said of "the Prophet in his own country," so is it still with the historian of these islands who dares to

¹ *Trans. Bib. Arch. Soc.*, vol. i., 98-103.



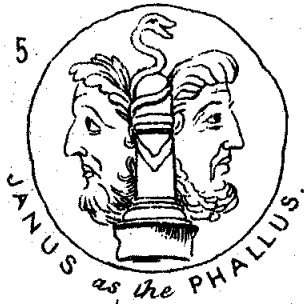
KRISHNA



Female as Hydra-headed Passion.



KRISHNA



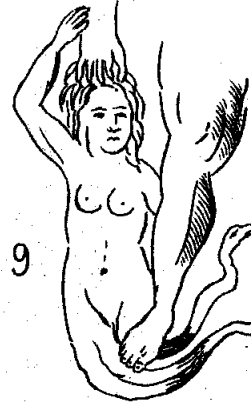
JANUS as the PHALLUS.



VISHNOO treading on the Serpent unites Man & Woman.



The Rising Sun-God.



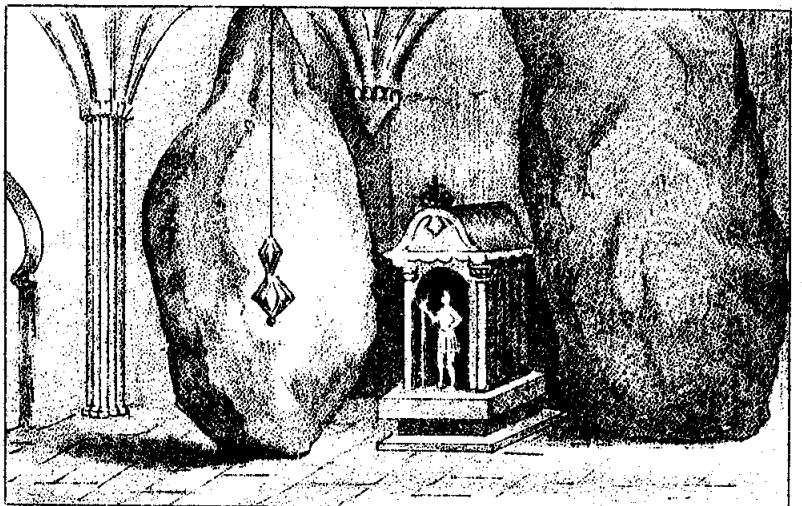
HERAKLES trampling out Passion.



HEVA tempts ADAM.



Serpent Worship, Heroulaneum.



Christian Church, Spain

suggest that when the tribes mentioned in the tenth chapter of Genesis, were, in the twenty-fifth century B.C., moving over Asia, Africa and South-western Europe, races as busy, if not so cultivated, also peopled our islands. Nevertheless let us here try without bias to consider a few of the many details which ancient Keltik bards and antiquaries have handed down to us regarding Ireland, for it was undoubtedly the home of many immigrations of Kuths, Syths or Scaoths, Skots or Colonizers.

IRELAND.—The zeal of early Christians has here done even more irreparable mischief than elsewhere. Patrik and his followers prided themselves on burning three hundred volumes of Irish histories and Druidical writings; “*stuft*,” said these ignorant Pagans—so-called Christians—“*with fables and superstitions of heathen idolatry unfit to be transmitted to posterity.*”¹ The learned old Toland, quoting this remark in 1718, asks, “But, pray how so; why are Gallik or Irish superstitions more unfit to be transmitted to posterity than those of Greeks and Romans? Why should Patrick be more squeamish in this respect, than Moses and succeeding Jewish prophets? . . . what an irreparable destruction of history, . . . what an unspeakable detriment to learning, what a dishonour upon the human understanding, has this cowardly proceeding of the ignorant, *or rather of the interested* . . . at all times occasioned! This book burning,” he continues, “has prevailed in Christianity from the beginning.” Even in the *Acts of the Apostles* we read that “many of them that believed and used curious arts, brought their books together and burnt them before all men; and they counted the price of them and found it 50,000 pieces of silvers,” which the sorrowing Toland estimated at £300 in his day, and adds truly, that this apostolik “example has been better followed than any precept of the Gospel.” We have however, many proofs of the existence of ancient Keltik learning and literature beyond the works destroyed by these superstitious vandals. Diogenes Laertius, writing probably in our second century, says that the Greeks owed much of their legendary lore, theology and philosophy to the Kelti or their Magi—great ones or Druids, as well as to Africans, Egyptians and Phrygians. The Keltik literati were known to Greeks as *Ouateis*, and to Romans as *Vates*, which our learned Keltik and classic scholar says is from the Irish word *Faidh*,² “a prophet, physician, diviner or wise man.” There were even learned Druidesses, for in the reign of King Laoghaire I whom Patrik is erroneously said to have converted, two young Druidesses distinguished themselves in writing about and arguing down the new religion.³

The absurdities regarding Egypt, the Kaldian, quasi Jewish tales of a Flood, of a Noah, Moses and such like, which are found in some old Irish writings, are justly held to be interpolations by Irish Christian writers, for no Druids could have been guilty of supporting these and what they held to be a false religion, even though they heard the legends, as some possibly had. The interpolations were probably the

¹ Dr. Kennedy and Toland's *History of Druids*, p. 105.

² *Ibid.*, p. 77, *dh* or *dg* = *u*, or a mere drawl.

³ *Ibid.*, pp. 60, 79.

irregular acts of bards or *Faidhs* of the sixth or later centuries, when these officials became “freed from all the restraints of their superiors, the Druids.”¹ We have parallel Christian doings in the interpolations in Josephus’ *Antiquities*, the *Sybiline Oracles* (where Christ is foretold and even described), in the writings of Tacitus, and, indeed, throughout the Old and New Testaments, canonical and apokryphal. The student and historian have thus to narrowly pick their way amid pitfalls and snares, which beset all research into early faiths and histories. Grote truly says, that our information regarding the ancient world is but part of the wreck of a huge stranded vessel. Yet Irish history is in no way pre-eminent in difficulties and exaggerations and has in many respects superior claims to a very prominent place; for we are overwhelmed with ancient stories, and everywhere see signs of early intellectual activity. Ireland, says Keating, “maintained when all Europe was utterly ignorant and brutal two hundred principal analists and historians from national grants of land;” and besides this, every nobleman of any quality retained one or more bards or learned writers. It is their writings that Patrik & Co. tried to destroy, and which the ignorant fanatiks of “the Dark Ages” still more stringently searched out and burned; yet there remained some learned and wise men, for Mosheim states that even the dark ninth century left to Ireland wany “men of acute parts and extensive knowledge, well entitled to be called philosophers.” Scotus was such a man, and Gildas then studied in Irish institutions “the highest form of philosophy and literature,” and “Saxons flocked to Ireland from all places, as the emporium of letters.” Irish native faith or theosophic thought appears indeed to have thriven as it willed, and pretty much undisturbed from many centuries B.C. till the Dark Ages; but in its old age it was perturbed by a sickly, and superstitious Christianity, which, for centuries adopted the ways of the old faith, though gradually stifling the literature and advancing thoughts of a race peculiarly bright and sparkling, when relieved from the incubus of dogmatic teaching. Not till the middle of the twelfth century, when the English king Henry II. invaded the iland, was there any decidedly forcible foreign suppression of Keltik faith and old rites attempted by a united Christian government. Up to this time the Christian priests had really only acted upon the fears and superstitions of the “kings” of counties and their officials. During all the occupation of Britain by Romans and the disturbances and wars which ever harassed the continent, “the Green Isle” was left to slumber peacefully, principally because of its situation. Roman genarals did not like distant oceans, and reported the Irish shores to be very dangerous, and the iland of little value. Tacitus relates that “Melius or Hibernia was, prior to the times of Agricola better known to commerce than the ports of Britain;”² but then the merchant sailors of those days were the talented Phenicians. In Roman times Ireland was the resting-place of all the pious and oppressed, especially from Britain,

¹ Dr. Kennedy and Toland’s *History of Druids*, Notes, p. 267. ² *Prehistoric Nations*, p. 381 *et seq.*

Iberia and Armorika—lands of Keltik brethren. No wonder it became a store-house of Keltic writings.

One of the best works which Ireland now possesses in print (it has apparently much hidden away in MSS.) is "The Annals of the Kingdom," compiled in English and Irish by "the four masters" or four learned monks, whom a nobleman employed for this purpose in the sixteenth century. From these seven quarto volumes, and other such writings, we gather that the first Irish immigrants were *Formorians*, or *Formoraghs*, perhaps from the Keltik *Form-ho-raice* or *Fom'oraig-Afraic*, who are said to have come from the West, and some of them by way of Arabia and Iberia. They therefore seem to have been a Hamitik or Kutho-Phenician people, and to have belonged to that great Cyclic wave which our chart shows as having carried, according to Jewish tradition, "the Father of the Faithful" from Ur to Hebron.

These Formoraghs long held their own against all comers, and hence are called Aborigines or *Fir-muighe*, "the men of the land." They were apparently serpent, tree and fetish worshippers, but were esteemed *Kuldees* by later rude and unsettled invaders, as we see the Chaldees became the wise men and astrologers of Babylonians in and before the days of the Beltshazar legend;¹ for as before shown it is a law or natural sequence, that the older settled peoples, became the Magi and priests to their ruder conquerors. The Formoraghs fought their first invaders, the Parthalons, both by sea and land for thirty years, and slew their leader of that name, after which occurred an invasion of *Neimhedhs*, probably solarists, who also were finally routed in a great naval battle, at which "the Formoraghs had sixty ships and a strong army." The *Neimhedhs* fled to Britain, after which Ireland is said to have had "perfect peace for four hundred years," when three powerful tribes of *Fir-Bolgs* successfully invaded, but only held it for a generation or so, and under nine kings, who divided it into five Principalities, which have remained very much the same down to these days, except that Munster embraces two of these. The *Tuatha-de-Danā-ans*, or "Tribe of Danāans," were the next invaders, and they appear to have had a considerable civilization, and

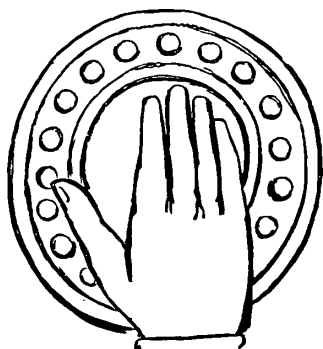


Fig. 283.—THE SILVER HAND ON SUN, CARVED ON CROSSES, CO. LOUTH.

to have easily subdued the *Fir-Bolgs*, whom some call "the men of Bol or Bel." The crowning battle of the Danān king Madha, "of the silver hand," had been much celebrated by Irish bards and "after it the land had again rest for two hundred years." Petrie and others say that both *Fir-Bolgs* and *Danāns* were good builders, constructing dome-roofed houses and sepulchres of stone without cement, and in the style usually called *Kuklopian* or *Pelagik*.² The royal symbol of the Danān dynasty was this sacred emblem of the silver hand, fig. 283, specimens of which are still to be found in

¹ Daniel v., 25.

² Cf. Petrie, i. 124; *Prehistoric Nations*, 385, 386; Gen. x. and xi.

Ireland, as on some crosses in county Louth. The Eastern signification of the ideograph is, the conjunction of sun and moon, or male and female nature. Sometimes the Siviak hand is golden as in the emblems of Zoroaster, see p. 488 of Vol. I. The ignorant, determined as usual to try and account for what had faded from the memories of the people, said that the silver hand-emblem had been adopted because the first king had lost his hand in battle, and an artificer, Creidne, had affixed a silver one in lieu, but we give elsewhere more important and significant reason.

During the reign of the ninth Danan king, the *Milidh* or Milesians Spanish Kelts, who had long traded with Ireland, invaded and finally conquered the whole island, having been induced thereto by the hatred with which they saw the native inhabitants then regarded the Danans. These Milidhs, who very possibly as some urge, came west via Miletus, appear to have been the first Aryan Kelts who reached this remote *Ultima Thule*, and were doubtless the van of the great Aryan horde which our chart shows was surging here and there from the seventeenth to eighteenth century b.c. "The Four Masters" give 1700 b.c. as the date of this Keltik invasion, so that we thus arrive at the following rough approximation of Irish Prehistorik Chronology:—

B.C.		
—?	For-maghs	} Cushites, Aithiopian, or Turanian peoples.
—?	Parthalons	
2300	Neimhidhs, Tree and phalik worshippers, see Glossary.	
1960	Fir-Bolgs, reigning 40 years.	
1900	Danā-ans, ,,	200 ,, under nine kings.
1700	Milesian Kelts, and then Kale-duns, Scaoths, etc., described as <i>per diversa vagantes</i> or vagabondizing peoples.	

There are "detailed lists of Irish dynasties" which profess to fill in these great blanks historically, and to bring down a list of rulers from about 2300 B.C. to Bishop Patricius of 432 A.C., or for over two thousand seven hundred years, and no doubt they are as truthful as most of those so-called histories, "sacred and profane" belonging to the same distant periods, whether of Jewish or Grecian peoples. On the whole we may agree with the learned author of *Prehistoric Nations*, who here fairly enough urges, that "without accepting either the dates, the glosses or ethnical speculations of the later Irish writers, we must admit that the general outline and main facts of Irish history furnished by the old records of the country, cannot be reasonably discredited or shown to be improbable; but on the contrary, that they are in harmony with what we know or may reasonably presume, concerning Western Europe in prehistoric times." We know that the armies of Egypt, under the great eighteenth or Thothmic Dynasty, had in the eighteenth and seventeenth centuries, swept over all Phenicia and Syria, and successfully met the trained phalanxes of Assyria, and penetrated to even ancient Yemen; bringing back from all these countries rich treasures of art and commerce, which proclaimed a past civilization in old Aithiopian

and Phenician kingdoms, there scarcely yet surpassed. These Egyptian armies had gradually overthrown and dispersed all the old Eastern Pelasgik, and Kefat or Phenician civilizations, which had therefore pressed westwards to Italy, Spain, Gaul, and no doubt Britain and Irene. Throughout these therefore, new cities now sprang up, yet were not the old centres quite forsaken. As warring hosts withdrew, a new Tyre, *Tur* or *Tsur*, arose upon the ruins of that of 2700 B.C., dedicated to Melkarth or Herakles; and by the Pillars of this, their solar god, the same races now laid or increased the foundations of Tartissus, and Gadir or Cadiz, as well as Massilia or Marseille. Indeed, no part of maritime Europe to as far north as the regions of the ancient *Cimmerii* or mythic *Hyperborei*—by their Ogygia or *Umbilicus Maris*, was neglected by the enterprising and disturbed hosts. Equally religious as intelligent, and actuated by the love of gain and new lands, these Phenician or mixed races pressed forward, often crossing all seas and settling on all coasts, but only making conquests here and there where the exigences of their trade and religion required this. They got inextricably mixed up with Kuths or Skuths, Turhenians, Pelasgi, Kelts and Kimmerii, and we need not therefore wonder at discovering in every quietish corner of Europe, especially in Skandinavia, Ireland and the recesses of Bask or Iberian Highlands, emblems of those Eastern faiths, which though very anciently born on the table-lands and steppes of Asiatic Obo-ists and Karnites, had been nursed in the lofty mountain shrines of Ariana, and in the wild recesses of Kaukasia, but which had attained to a rich or rather gross maturity amidst the effeminate influences of Phrygia, Ionia, Samothracia and other islands lying in the sweet, soft bosom of their *Pontus Pelagus*. Knowing all this, it seems wonderful that, as yet, we have only discovered a very few distinct or undisguised emblems of the once universal god, Mahā-Deva. One is known to us through that indefatigable and learned antiquary, General Vallancey, and appears as fig. 278 on p. 383 *ante*, and elsewhere. The General truly calls it “a *Bal-fargha* or great phallus,” the *Bal-Peor* of Shemites, the *Phala-argha* of Hindoos and the *Pelarga* of Pelasgians, to whom says Pausanias, “no victim was offered but a female recently covered and impregnated.”¹ Westerns have generally termed these emblems *Buds* or *Bods*, this being the vulgar Keltik for the *membrum genitale*—the *Arb* or *Arab* of Arabia,² and ignorantly connected this Bud worship with Budha and Buddhism, or cultivation of wisdom; and truly modern Buddhism has in certain places, given good cause for this unjust aspersion on the faith and pure life of the pious ascetik. But there is no real connection except through the original root, as “that which penetrates or pierces” subjectively, like keen intellect or argument, and objectively, as does the goad or pricker of the herdsman, and the Bod-kin. or little bod, of the housewife.

This Irish *Bal-fargha*, *Bud* or *Muidh*, was found by Vallency on the very sacred ile of *Muir* or *Inis muidri*, which Christians early seized and dedicated to

¹ Vallancey's *Pros. Dict. Anct. Irish*, Intro., p. 25-32.

² Probable synonym of *Arabs*.

Saints Molas and Columba. The present cells or chapels which adjoined the Lingam, belonged said Petrie, to the sixth century, though he admits that their masonry is precisely like that of the old Kuthic buildings. The *Bud* stood on a raised platform, precisely like those on which Lingams still stand throughout India, and was surrounded by a wall 10 feet high, and having sides 180 - 100 feet long, reminding us of many Indian Linga enclosures.

As these subjects, and Asiatic faiths generally, have become better and more widely understood, so archæologists of large sympathies have more intelligently and widely sought out and found, remnants of the old faiths, and these are now every where starting into notice. Thus Professor Holmboe, of the Royal University of Norway, gives abundant evidence of the worship throughout Odin's ancient kingdom of Lingaik, and Yonik stones, or as he calls them, Budhistik conical and ovicular lithoi.¹ He traces these to their old sites near to ancient Stupas,

blunted spires, and tumuli, and shows their exact correspondence with the phalik emblems of India and Tibet. He particularly dwells upon three marble Lingams now in the Bergen Museum which were considered holy up to the hour of their removal. One here given was dug out of a sacred *Haug* in the island of Donoe, and is three feet long and nineteen inches in diameter, and coarse and rude in the extreme, showing how far behind Indians these Northerners were alike in skill and modesty. One Lingam is said to be in *l'image d'un dieu*, and had, like the Venus of the Morbihan, been consigned "*dans le fleuve voisin*," by command of a bishop, because he found it an "*objet de veneration pour les Lapons*." Another used to crown the summit of a *Haug*, and was two feet in diameter and two feet high, "rounded off at the summit;" but the tutelary deity of these parts and of Upsal, was says Professor Holmboe, Frizzo or Fray, whose images in wrought-silver amulets, the inhabitants used here to wear upon their persons just as Hindoos wear symbols of Siva and Vishnoo, and as Italians wore Phali and Yoni. Up to 1857, only one Skandinavian image of Fray had been found, and it—mounted on a square plinth like that at Inis Muidhr, stood in the cell of one of the numerous haugs on the same island of Donoe, off the coast of Helgeland.² The neighbouring mariners said it was an emblem of Frey, and able to grant miraculous favors, especially to sailors, for it commanded the winds and the waves. These Lingams were "*covenant-gods*," like the *galeed* of Jacob, the temple pillar of Josiah, and the Jupiter Fœderis of Latins, before which solemn oaths were made or ratified. Numerous ovicular "hen-egg stones,"³ strange gems and charms having a play of colour such as Hindoos also use, have been found in and about the Haugs, and on the



Fig. 284.—THE SKANDINAVIAN LINGAM. MUSEUM OF BERGEN.

¹ *Traces de Bouddhisme, en Norvege*, par M. C. A. Holmboe, *Prof. Orient. Langs.* The root is the Sanskrit, *pri*, "to love," from which also comes *Pri-ape*.

² *Ibid.*, p. 39. "*Frechka* is fem.; *Fricko*, masc." ³ Cf. our fig. 169, pp. 157, 258, etc., of vol. I.

summits of some of these also, is a curious pit (the *os penis?*), usually built round, and having a protecting parapet; and at the foot of this cavity is “*un petit tas de terre au centre,*” or “*le tronc d’un arbre*”¹—a wooden Lingam, which is precisely what we find on some of the sacred hills and mounds of the aborigines about the Nilgeri mountains and other parts of Southern India, elsewhere described by us from personal observation. The Skandinavian still calls the “holy tree” near to Haugs the *Bu* or *Bou-træ-haug*, as the Boodhist calls his the *Bo-drum*. Thus the old faith of Odin’s land is the same as that of India—a truly Bod or Bud worship in the sense of the “thorn god, Piercer or Divider,” and closely connected with Bod-en or Wod-en, probably as father and child, but having no connection whatever with the original philosophic faith of Sakya Muni, “The Budha” or Searcher after Wisdom.

IRISH ROUND TOWERS.—It will now be useful to notice, for the benefit of those who have not had leisure to study the voluminous literature regarding “The Round Towers of Ireland,” some facts there elicited, and this we will do by taking Mr. George Petrie as the able expositor of the so-called orthodox side, which argues that these are ecclesiastical buildings of early Christian Irishmen and Albans. Mr. Petrie’s principal work is “*The Round Towers of Ireland, their Origin and Uses.*” Dublin, 1845.

In his preface he acknowledges he is not sanguine that what he submits in these large and important tomes, will do much to convince “the great majority of the middle classes of the Irish people into changing their opinions as to the indefinite antiquity and Pagan uses” of the round towers. He adds, that “the lower or agricultural classes have no ideas upon the subject but the true ones,” which is an admission that the cultivated opinion of Ireland is, that the towers belong to Pagan times and to its most ancient faith, and this is still true. Writers and archæologists of the most divergent views in other matters, seem here agreed, that the oldest of the structures and their adjoining cells, are in close accordance with what we find in many other old countries as the works of the great builders variously styled Kuklops, Aithiops or Cushites. Even Mr. Petrie acknowledges the structural similarities, but like other writers on his side, knowing nothing of the rites and other outward manifestations, far less of the esoterik ideas of Phalik, Fire and Sun worship, more especially of Sivaism, so rampant all over Asia about the period these towers were probably built, he and those following him cannot possibly comprehend, or at least see the force of such writings as those of Vallency, Higgins, Bryant, Inman, Marcus Keane, etc.

Mr. Petrie probably did not even know a single rite, nay perhaps not even the name of Sivaism, for he does not devote a page to the consideration of this vastly ramified faith, and its acknowledged Keltik connection. Out of the one thousand pages composing his work, we find only a few lines sneering at what is called the “absurd hypothesis of the towers having been Phalli or Priapeia Templa.” The author forgets,

¹ Holmboe, p. 49. The trunk was Brahma, Skambha and Jove. *Myth des Plantes*, I., 102.

or mayhap never knew, that Christians form but a very small proportion of the subjects of Her Majesty, who rules over about six worshippers in Phalik temples to one who worships in a Christian church, and therefore probably over quite as many well educated and enlightened Solo-phalacists, as *true* Christian believers; moreover, these Solo-phalik worshippers of Asia do not deny their faith-name any more than do Jews and Christians, when they become educated and enlightened as to the errors or follies of many of their own popular dogmas and rites. Mr Petrie says that the learned Sir William Betham was a zealous supporter of the Phalik hypothesis, although he had read all his (Mr. P.'s) writings, and Sir William is only one of a very numerous and learned company, well fitted to decide, and who have decided, that the Irish structures are of "Phenician, Indo-Skuthian, or Eastern origin."¹ To the honored names of such formidable antagonists as Jacob Bryant, Vallancy, George Higgins and others, Mr. Petrie adds as on the same side, such skilled and learned Irishmen as Drs. Lanigan and O'Connor, D'Alton, O'Brien, Moore, Beauford, Windele. etc., and to this list we might add many modern authors in Europe and America. The gross ignorance of Sivaik lore displayed in most of the arguments brought forward by Petrie and his supporters, is truly astonishing, and the errors made are too numerous to attempt detailed refutation. All that can be here urged is, that doubters must studiously read up Eastern faiths if they would understand this subject. The reader should refer to our Indexes for fuller information regarding these Irish towers, and to the Glossary under such heads as *Aph*, *Kal*, *Gall*, *Sith* or *Seth*, *Kill* or *Ceal*, etc.

Many are the names scholars give to the towers, but the consensus of opinion inclines to terms significant of fire, stones and bells, as *cuil-ceach*, *c-ceac*, *cul-kak*, *clog-theach*, *cluig-theach*, etc. Vallency's arguments are on the lines of *ceal* and *kill*, the Tamil, *Coil* or *Koil*, a fire-cell or shrine. As he says, a *ceil* or *cuil* is the place of burning or holy fire, and *ceile-di* or *Culdee* (a Chaldian) one who preserves or tends the fire in the *Cuil*, or as Dravidians still do, in their coils; see Glossary, *Kill*, etc.² *Kāl* is still in Tamil "a stone," a vulgar name for the Lingam and a Pillar, as the fiery god's symbol; and note that Cushites, Kuths or Aithiops lived in Tamil countries, and travelled even further east than west. Much evidence goes to show that they were those early pre-Aryan Caucaisnas or *Kā-kuis* who founded the Dravidian kingdom if not race of Southern India, and who passing onwards, probably built the very ancient city of Ongkor Thom, and great temple of Ongkor Vâht, or as others name it, *Nak-non-Vat*, "the Serpent Protector," on the borders of Kamboja and Siam, so fully noticed in our first vol., pp. 112-115. There they still are known as *Khmérs* or *Khmerdoms*, or "original Khmêrs" or *Kuys*, as the Kambojans call them according to Mr. Keane, an able writer on *Caucasian* or *Indo-Chinese Races*—a sufficiently startling cognomen.³ Mr. Keane lays down as a well-established truth that

¹ Vol. i., p. 106, and sec. ii., p. 11. We must know a person by sight, if we would find him, especially Siva and Irish Sivaism.

² The Aryans here borrowed both Faith and faith-names from Dravidians or proto-Dravidians.

³ *Jour. Anthropol. Inst.*, February 1880, p. 258.

these Caucasians "have from prehistoric times occupied the Indo-Chinese peninsula," and he is well supported by several French anthropologists, who see them in nearly all the non-Mongol races of Indo-China. They too doubtless, built the magnificent old temples of Java, which Aryan Hindoos and Boodhists repaired or again built over; as the great *Boro Bodor Pyramid*, now covered with "thousands of years of elaborate bas-reliefs," and the huge shrine which once stood on the ruins of *Ayuthia* in Siam, and possibly some of the oldest and un-Barmese-like ruins, still scattered over the plains of Pagān on the Irawady. Gradually these wondrous Caucasians dwindled away as they advanced north-east into Western China, where however they are still recognisable in Yunan. They also pushed their way eastward into Oceana, where Mr. Keane says "the large brown race of Eastern Polynesia (our Sawaiori) consists still exclusively of these Caucasian elements." The Caucasian Khmerdoms or Kuys are held to have been the first settlers in Kamboja, and the *Kams* or *Chams*, were another colony of the same, whose name is very suggestive of their early solo-phalik god Am, and their own western name Hamites or Chamites. M. Bouillevaux, in his *L'Annane et le Cambodge*, calls these Khmêrs "White Savages of Caucasian type."¹ But to continue the subject in hand, viz., the ancient towers which this race probably built in Ireland.

If it be argued that these were belfrys, and belong to the days of early hand-bells, this by no means vitiates the Phalik theory, for the bell has ever been considered by Easterns as the appropriate symbol of the noisy or passionate god of fire. We have already pointed out how holy bells used to be hung on Phali as at Nismes, and at page 300 how Phali were engraved upon them, as at St. Falans' shrine, near the source of the Tay in Perthshire; also that Kelts and Christians alike adored bells, and consecrated or baptized them as symbols of Māya or Mary, the consort of the fiery phalik god. Parvati signifies "the hill," Ark or Om-phi-an goddess, whom Persians and Irish Kelts had alike honored with fires on hills and "high places."²

As Zerdusht, the golden-handed solarist of Persia, is said to have perished by the spear of a Turanian Skuth, so the *Danā-an* King of Ireland, *Nuada Airgiod-lamh* "of the silver hand" (clearly a Lunarist, as so many Irish were), perished fighting the Irish Fir-bolgs "in the year 2787" A.M., or 1267 B.C., a date which though sometimes smiled at as given by one O'Flaherty, yet fits in remarkably well with Phenician history. The second Irish colony of *Nemedians*, says Petrie, who came from Greece "after the deluge," had "a certain *Draoi*, or Druid, named Midhgha, who lighted the first fire for them in Meath, which is said to have thence received its name from him. . . . All were obliged to pay him and his successors tribute for the liberty of lighting their fires annually from this original fire, . . . and this was perpetuated long after the introduction of Christianity," and is the real old Kabirian or Gueberi faith. It is also the pure Parsiism of to-day, and as no true Christianity existed among the masses till the eighth century, and the sacred fire continued to be lit and revered

¹ *Journ. Anthropol. Inst.* for February 1880, pp. 264-66.

² Petrie's *Round Towers*, ii., p. 25.

till a century or so ago,¹ the ancient phalo-Fire faith of Ireland and its Tower development, is clear enough. Pennant describes similar fire-worship and towers among the Poligars of India; Hanway among the Guebres of Persia; Vallency among the Bulgarians on the Volga, where the *Aire-Coti*, or Irish Kelts, appear to have once had a settlement under Casair, and in the country of "the *Kisti* and *Ingushti*," very ancient nations of the Kaukases, where most of the villages have "a Round Tower." Similar facts are known to most persons who have read or travelled much.

The English antiquary Beauford is very distinct in his description of the Irish fire rites and towers, and states that these are similar to those existing in Asia. He derives the Keltik name of these Irish towers (*Cloghadh*, or *Klogha*) "from *Tlachgo*, or *Tlacht*, the earth or universe," saying that they were "Druid temples of Vesta, or Cybele, in which were kept the sacred and eternal fire;" that they were "of the same construction as the *Pyrathea* of Persians and the *Chammia* (Ham-ia, or Am-onia) of the Phenicians and Carthagenians, . . . usually constructed of rock-stone, without cement"; that "after the establishment of Christianity in Ireland, among a number of Druidic superstitions the sacred fires were preserved for several centuries; . . . that the *Tlachos*, or Temples of Vesta, were gradually appropriated by the Christian clergy and surrounded with their ecclesiastical structures, so that they should appear as appurtenances to the churches and monasteries; (and that) on the abolition of these fires about the twelfth century, and the introduction of bells, the *Tlachos* were in general converted into belfries, whence their modern name *Clogh*." The author is inclined to grant that some of the Irish towers now standing, belong only to the period from 600 to 1200 A.C., and that the use of them as belfries died out about 1500. He says there was a great revival of fire-worship about the third and fourth centuries A.C., when *Magi*, or *Gäurs* (*Aur* = fire), spread widely over Europe, carrying censers of sacred fire in their hands, and vowing that their God would again destroy all other faiths. Though Europe as a whole rejected this fresh propagandism, yet wherever Druidik superstitions were then still strong, a revival of *Bel-teinism* took place.

The learned Dr. Lanigan also says that the clergy, always ready to press existing superstitions into their service, "erected a church wherever a round tower was, though not *vice versâ*." And on the same principle, we observe that they countenanced the offering of sacrifices and oblations beside the old stones and in the "Holy-woods." It is confessed by Dr. Petrie that no Irishmen could or did build stone structures with cement, till long after the first introduction of Christianity, and the natural conclusion is, that Asiaticks, Southernns or the Phenician colonists were here the tower builders and fire missionaries. Mr. Marcus Keane, writing his valuable volume, *The Towers and Temples of Ireland* in 1867, with all previous works before him, comes to the conclusion that the old buildings in question "were created for heathen worship several hundred years B.C.," . . . that the Christian Irish were guiltless of stone structures till

¹ Petrie's *Round Towers*, i. 27-28.

about the twelfth century A.C., though there are a good many specimens of fine Irish architecture which may date back to the fifth century A.C., or rather before the time of the first Patrik. Thus then, all the oldest stone works belong to Kelts and old Keltik faiths, and what Mr. Keane thus establishes for Ireland, Colonel Forbes Leslie proved is equally the case in regard to many of the old structures of Scotland. See his *Ancient Races* written in 1866. Moreover he informed the writer about ten years later, that he would then have written still more strongly, his studies having assured him of many more confirmatory facts. In Lough Neagh, which submerged much of its extensive area in the first century A.C., fishermen show to strangers, says Mr. D'Alton, some Round Towers ("*Religious Towers*" they call them) far beneath the waters. There is no explaining away such facts. See even *Petrie*, p. 42. And when we remember that Kelts and the old races of Europe came from Asia, and especially from the strongholds of the Persian Magi and the solo-fire-worshippers of Ariana and Media, where the races built towers as emblems of their faith, preserving in them the sacred fire of their God and worshipping around them, is it not natural to suppose that those who left these regions, and probably sprang from them and held the same faith, and who there learned the building arts of Asia, should have carried their faith and arts to their new homes, and continued to so exhibit their religion, until the masses adopted Christianity to the suppression of solo fire-worship?

It was Persian Kelts and Phenicians, who, says the Irish antiquary Moore quoted by *Petrie*, "introduced shaped idols, displacing in many parts of Ireland, as seen in the *Krom-Kruach*, the worship of rude stones," or Lingas. The towers represented, says *Windele* in his *History of Cork*, "the Hindoo Lingam-like form of the pillar of Simeon the Stylite." The round hollow tower, adds *O'Brien*, "was that of a cupboard to hold those figures sacred to that very indecent deity, the Indo-Irish Budha," and in this he is supported by *Dr. Lanigan*, *D'Alton*, *Beaufort*, and *Moore*.¹ The reader of these works will notice the error, so common with purely European writers, of identifying this Kelto-phalik Budha with "The Budha," of India, and even with previous Budhas. The advocates of the Christian origin of the towers have long sought in vain for any prototype of them. Even bell are too modern inventions for the objects they desire to make into belfries; and their erection for the ringers of the old hand-bells is too palpable a quibble for the most bigoted to openly announce. Another significant name of these, was *Tur-aghan Ancoire*, or "Anchorite Fire-Towers," for each had its Koil-de, or fire-priest, that is its *Kuldee*, or temple anchorite, who tended the fire and divine symbol or *Fidh*. So we still daily see the *Koil-dees* of Madras watching over their *Koils*, or Phalik fire-shrines,² in that old Dravidian land where Cuthites or Colchians lived, and doubtless taught the arts of building which Tamulians and the old Dāsya of India excelled in and taught their Aryan masters.³

¹ *Petrie*, ii., 69. ² See Glossary, *Fidh*, *Fiv*, *fiu*, a form of *Pi*, the male oracle. [*Faiths of Man* only has an entry for the first head which is there traced to the "Aryan" root *Bidh*, "to cleave" — T.S.]

³ Cf. Glossary, *Dāsya*s and *Vedantas*, etc. [*Faiths of Man*, s.v. "Dāsa, Dāsya" and "Vedas."]

The Tuatha de Danān, are acknowledged by Petrie to have been great builders, and Mr Windele seems to identify them with both the Pelasgi and Egyptians, holding that the arch was known to them, inasmuch as it is found “in the great pyramid and other tombs of a date reaching as high as 1540 B.C., and in Etruskan works, as the gates of Pestum, Volterra, the Cloaca Maxima, etc.” The sloping Egyptian doorways are also common in the very oldest of Irish ruins; so we conclude that Kuthites built the monuments of Brugh on numerous mounds, the Karn-Ail, *Oil*, *Al* or “Stone Carn” (of the Al-god), the prison or cell of *Liach-Macha* (stone of M.), the pillar stone of Buide (the Lingam or Bud, of Kelts), the stone of Benn, etc.¹ Petrie tells us, quoting Harris, a student of *The four Masters*, that not very long ago an anchorite inhabited a cell quite similar to the cells still seen near to the Round Towers, and this agrees with the practice of Indian Saniyāsis, who invariably live in a cell, hut or cave adjoining their shrines.² The Abbot of Clonmacnoise retired to and perished from penance in such a cell in 987, and from this and similar cases we see that the very name *Turris*, or tower, came to be used for a penance—a transition from object to subject, the ever fruitful cause of philological difficulty in following up the rites and myths of faiths. It matters not that the proper Irish word for a penance is “*aith-righe*—a Skytho-Keltic word signifying literally compunction or sorrow,” as Petrie points out. To “take up the staff” is to become a Hâdjee or Pilgrim, and also “to perform a penance,” just as one of our rites of worship is called a “churching.” So in Asyria the name for God, Il, Ilu, El or Al, came to stand for a town, because to go to a town was to go to the buildings which are clustered around the shrine or Ilu of the tribe. Indian languages give many similar instances, as in Oor, Ore, Ur, etc., a town.

It is not to be believed that one or several Patriks—and there were several and no one historical saint—converted all the Irish people. If it has taken the whole missionary efforts of Europe and America for one and a-quarter century, to convert 500,000 Indians out of 250,000,000 over whom England has held paramount sway, and has through her various missions spent from a half to a million sterling annually, we may safely conclude that four or five centuries *at least* would be required by the Patriks and their weakly following, for the conversion of Ireland; so that not till the tenth century can the iland be called Christian, and even then only in name. The natural increase of the population has with us as with India, had very much more to do with missionary success than dogma or conversions.

In India the annual number of so-called real or adult convrts may literally be counted on one’s fingers, whilst the births are in thousands, so that even granting there were several saints—Patrick, Columba, Kevan, etc.—their utmost efforts must have been about as infinitesimal as that of a few Christian missionaries dwelling at the outskirts of one of the cities of China, India, Java, etc. The bigotry would be about equal, for the Skoti of Ireland and Scotland were intensely wedded to their dear old

¹ Petrie, i. 101.

² *Ibid.*, 113.

nature worship, its rites and customs. Their country was very difficult to traverse and the people rude, fierce and blood-thirsty. The new faith had up to the eighth century also, only a few centres and these amidst jealous home and foreign enemies. The first "Saint Patrick" or "Holy Father" was evidently one Palladius, who began about 450 to preach Christianity. Various Patriks followed from Britain and Armorika, but even the Catholic priest, J. F. Shearman, writes that he is forced to give up the idea that there ever was a real St Patrick.¹ Thus the name must be accepted only in its Fatherly sense, and with the fall of "the man Patrick" all the miraculous and sudden conversions of the kings, lords and commons of Ireland, must vanish.

There is no historical account of any church having been fathered upon St. Patrik says even Petrie, nor does history or tradition mention that any such were erected.² Tillemont and Lanigan "give up the whole account recorded regarding the relation of St Patrik, as of no authority," and the same must he said of nearly every old Irish Saint.

Of the famous St Kevin, who is fabled to have died about 550. we have only a history of his life belonging to the twelfth century, full of utterly absurd miracles and legends. Even the ecclesiastical edifices fathered upon him are said to have been due to angels, with whom he was in the constant habit of communing. One *strong fact* comes out very clearly amidst these stories, viz., that all the old saints and their flocks had an intense fondness for "holy stones,"³ wells, trees and staffs, pointing more to the oldest than the latest of faiths. As church plundering and desecrating was very common in Ireland up to the end of the ninth century, it is clear that the faith could not then have had much hold on the superstitious fears of this strangely superstitious people.

True criticism is steadily reducing the ages of Irish ecclesiastical ruins. The famous ones at Rathyne, which priests said belonged to 550, we are now told only date from about 800. Dr. Petrie says "he cannot find an abbot, not to say a bishop, of the See of Rathyne till 763,"⁴ The celebrated Clon-macnoise churches were said to have been first heard of in 758, but the "Records" stating this are now found to be not very trustworthy, and to belong only to the twelfth century, though some priests argue for the year 1015. The famous "Registry Documet" only belongs to the fourteenth century, and gives no good evidence why we should believe that it says in regard to the eighth century. In 945 "the tower (*cloic-teach*), with croizer (cross staff) and *ston* (stone?) were all burned and destroyed," showing that this so sacred central Irish shrine, must even then have existed in a hostile or pagan land. Dr. Sedwich says the fine cross belongs only to the year 1280.⁶ Irish tower and fire worship, on the contrary, go further back the more the subject is probed. The acknowledged Kuklopian, Etruskan and Phenician structural details, the popular

¹ See London *Athen.*, November 1879, reviewing his work, *Loca Patriciana*.

² Petrie's *Round Towers*, p. 161.

³ *Ibid.*, pp. 188, 193.

⁴ *Ibid.*, p. 240.

⁵ *Ibid.*, pp. 245, 368.

traditions of their far-back Pictish origin (and Picts, Petrie here acknowledges, were great builders),¹ the finding of strange Eastern coins in some of them with “names foreign to the oldest Irish language,” but not uncommon in Keltic Gaulia,² the constant remains of burnt fuel within the towers, the highly phallic form and sacred character of the objects and their surroundings, the fact that the pious loved to dwell and be buried in their vicinity, the insignificance of the usually adjoining anchorite or *Cul-dee* cells, the prominent situations, mounds, and other characteristic topographical and highly Eastern features—all point to but one conclusion, viz., that these old structures belonged to Phalo-Solarists, worshipping Fertility, and therefore, all the agents of the *Heavenly Fertilizer*. Here, as in Asia, they simply imaged the forms in which He manifested His creative or fiery phallic energy in fertilising the universe. Now, of this faith, Mr. Petrie and most Europeans who have not seen and studied the old religions, could not get the key, or where hearing of it, could not understand its use; and hence this able author of so much otherwise good Irish archaeological matter, when his attention is drawn to the constant presence of trefoils, dogs, serpents, etc. (in an island devoid of serpents), confesses, with naïve simplicity, “I am unable to offer any elucidation of them”!³ But not to master the picture-language of an old faith, *is simply not to know it*, for old faiths were preached, nay taught by pictures even in Christian times, as witness the *Budhist Jatakas*, and similar picture literature long current among the churches of Europe, not to mention theatrical representations held with very similar objects. Even in the “Dark Ages,” when Christianity having risen to power, waged cruel war against all learning and science—those dark days when Rome confessed, in a council of 992, “none knew the first element of letters,” when no Spanish priests could read, and Alfred of England said, “no priest understood even his Latin prayers”—up to and during all this period, pictorial representation was the leading literature of the faith. Those therefore, who cannot read the symbolism and even see behind its veil where the masses are deceived or ignorant, should not attempt to write about the faith, and especially not of archæology. Had our good author only understood but a very little of the Sivaite worship and symbolism even of Greece and adjoining coasts, he would certainly not have penned the ten pages from 55 to 65 of this volume, as these establish indubitably what he labours to disprove, that the Round Towers—here *Fidh-neihedhs*, were sacred or “Heavenly Joves,” *Fidhs*, *Fi-s* or *Pi-s*, “Witnesses” or “Trees of the Sanctuary.” The Tree, the gnomon, the thing to witness on, be it wood or stone, a tower, pillar, or the euphemistic thigh, the *I-R-K* of Hebrews, on which Abram’s and Isaac’s servants swore, are all alike in this faith. Most appropriately indeed, though it upsets his argument, does Dr. Petrie call our attention here to Virgil’s *Fidh-nemhedh*, in his account of the destruction of Troy, as well as the prayerful waiting of the woman of Lemnos upon this there mountain oracle. But on all this we must dwell hereafter.

¹ *Ibid.*, p. 372.

² *Ibid.*, pp. 213-216.

³ *Ibid.*, p. 250.

It is only contended by Petrie that Irish Christians used cemented stone¹ at the earliest in 813, and that only during the tenth century, did they manage to construct certain towers like to those of the Pagans, and sundry small *Kuils, Koils, Kills*, or cells. These last are wretched little hovels about the size of a double horse-box, usually 16 × 9 feet, and only 9 feet high. During the seventh and eighth centuries a *Dam-liag* (now contracted to *Duleck*) was a "stone home," and a thing of considerable importance, which the Christians were proud of, and called, in the tongue of their Latin pastors and masters, an *Eclaise, Regles, Templum, Baslic* or *oratorium*. Such a cell is seen standing next to a tower, and marked ii. in our fig. 253, p. 268, vol. ii. Even Bangor was proud of then having such an oratorium lapidem. Saint Kevin's *cills* or "*kitchens*" of the sixth century or probably later, though with gable ends, were but cells near to the *Tor, Tur, Ail* or sacred stone. A compound of this last word *Ail* or *Oil*, the *Ar* or *Al* of Scotch Kelts, is another instance of how faith-words grow. To go at unusual times to the sacred *Oil* or *al*, was a "penance," and if distant, "a pilgrimage" or *Ail-ithré*, from *itri-allam*, "to go round *the Oil*;"² for all old races circumambulated their shrines in worship, chanting their circle of "cyclic hymns." The old round towers are mentioned in the sixth and seventh centuries, and the *Pharos, Pur-gos, Tur* or *Pur*, as Phenicians called the phalik sun or pura-midal fire-sign, were then not uncommon names for them.³

The greatest Christian architect of Ireland, say some ecclesiastics, was one *Goban-Saer*, but he confined his talents to wooden churches, and Petrie thinks, belonged to the seventh century, though popular tradition ascribes to him a tower which *Saint Mochaoi*, a contemporary of a St. Patrik of 496, seems to have known. This story breaks down however under another tradition, apparently the truest, viz., that Goban did not belong to Christian times at all but was a foreigner of that "goodly dark race, so superior to the Scoti or ancient Irish in their knowledge of the arts;" nay, that he was "a Danāan belonging to the retinue of their king, 'Leigh of the Long' of 2764 A.M.," or, say, middle of the thirteenth century B.C.⁴ A great deal of controversy has arisen regarding this Goban-Saer, and we must therefore look a little at his characteristics, for these mythical old Saints are usually found to be demi-gods of the Hercules or Siva-type. Some call Goban a Danāan monarch of the thirteenth century, others say that was "a rusty, large, black youth of that goodly dark race," and a poet as well as a sage—in fact, a seer, skilled in all artificer's work, scenic and pictorial. But there were about ten "Gobban Saints," for Gobban was revered by Christians as well as all Pagan Irishmen, and no old name is even now more universally known and esteemed.⁵ His father was called Traigh Tuiribi, or Traigh, "the living God" or sovereign. Gobban became a Saint Abban in Cork, and is said to have founded the Abbey of

¹ Petrie's *Round Towers*, p. 151.

² *Ibid.*, p. 115.

³ *Ibid.*, p. 373. The Persian Fire-temple was a

Puraitheion, and the Gods' symbol was a cone or *pura-mid*.

⁴ *Ibid.*, pp. 396, 411, 442.

⁵ *Ibid.*, pp. 379-399.

Brigoon, variously termed Bal-Gobban or Brigh-Gobban.¹ Goban's wife, like Ceres and many solar deities, lived on a mount or in a cave on the top of a mount and the present fort of Drogheda was known as the Moriah of this Mary. Of course, she, like her lord, would be dark—a black Venus, corresponding to the early mother of the Nile, and the black virgins of Rome and Paris.

Strange that though the architect and his science are acknowledged, yet Irish writers state that all their holy sculpturings, and even Goban's "round towers," were miraculously constructed in one night, for what the gods will, springs forth at once, and so it is even now in India, especially in the ease of great images and idols. The Etruskan workmanship on the rock of Cathair, Cashel, or Castle, "attributed to Conaing Bege-glach, the fifty-sixth monarch of Ireland, . . . who flourished, according to the corrected chronology of O'Flaherty, nearly 400 B.C.," the the extraordinary stone fortresses on the Western islands of Arran, etc., one of which Petrie found to be 13 feet thick at the summit and 20 feet high, must undoubtedly have been constructed by the great Eastern architects, for they are quite beyond the skill and energy of the builders of the little Christian *cills*.

The round tower "attached to the Teampull Finghin of Clonmacnoise" is acknowledged to be quite recent, and to have the bond known to engineers as herring-boned ashlar, whilst in England, bell-towers date from the early Norman period. "We have no instance," says Mr. Keane, "of an Irish bell-tower prior to 1331, when the first one actually known, was built for Christ Church, Dublin." "On the other hand," add this author, "Irish topography, legends, history, language and hagiology, all point back to a period when Ireland was ruled by . . . a people answering to the Cuthites."²—a Skuthite race that inhabited, he holds, the island up to about 1000 B.C., and who dedicated their structures to gods and saints, whom we can identify with those in Asia. He shows that Kooths were succeeded by Kelts who were no builders, and who held the Koothik structures to be of supernatural origin, and who therefore, like the Christians, did not pull down nor adapt them to a new faith.

Early Christians did not, says Marcus Keane, build in stone, nor did Englishmen here do so till about 1172 A.C. He also establishes that the "most celebrated of the Irish saints of antiquity,³ the reputed founders of these (old) buildings, were the heathen divinities of Canāan and India." Messrs Keane, Parker, and others, tell us that all the earlier churches of modern Europe were for the most part of wood up to the eleveneth century, when stone became common. Ashlar masonry belongs to the twelfth century. Up to this time it was held "that real grandeur received no diminution from the humility of its habitation," a fact constantly illustrated in some of the holiest shrines of the East,⁴ where a little cell marked only by a flag or rather a rag,

¹ Keane's *Towers and Temples of Ireland*, pp. 287-295. The reader must not mind double or single letters; we prefer single.

² *Towers and Temples*, pp. 22-23.

³ *Ibid.*, p. 6.

⁴ Dr. O'Connor, and Keane, p. 9.

floating from a piece of crooked bamboo, far surpasses the most gorgeous of India's fine temples, in the eyes of thousands of weary pilgrims, who for weeks toil along but to see that cell and die. The miserable little *Kibla*, or old cell of Meka, is a case in point, and so are the sacred caves and holes of Hebron, Jerusalem, etc., beshrined or built over though these are now, by their ignorant votaries.

Contradictions and anomalies, which it is impossible to reconcile, meet us wherever we attempt to trace the old Irish buildings to a Christian source, for not only the architecture, but the strange sculpturings and relics, are Eastern. At Kil-Melchedor in Kerry is a "*Teampull Melchedor . . . or temple of the golden Molach,*" on the inside soffit-stone of the doorway of which, is sculptured in relief the head of a cow or bull, a universal divine symbol. We are told that in Ireland, *Melech* is associated with the Jovine phalix idea of "The Sun of Dair," the oak. The old Finian hero, and later saint of the fifth century A.C., was called *Dair Maid*, and a celebrated female saint was named the *Dar-Arca*, or Ark of the Oak, just as Parvati is called the *Argha* or *Sakti* of Siva. On the doorway of the finest of Ireland's old temples—the chapel known as that of "the Cormacs of the Castle" or Cashell, the *Teampull do Ronad la Cormac*, there were figures of Cean-Tors, as the Irish call their bull-headed symbols; and over the south doorway as a calf, cow or ox which Keating calls "an ancient Irish divinity;"¹ and inside the font, or sarcophagus, was this beautiful reliquary of the old faith, the now celebrated serpent "Crozier of Cashell," the graphik details of which have been described by us at page 253,

volume I., and can only be appreciated by Sivaites. The old Asiatic ideas of the Archangel Michael, and our English St. George, are seen in the Divine Being here standing on the serpent, like Krishna, and piercing the dragon, as Horus did the great serpent Apophis, long centuries before these Hindoo or Chirstian legends arose.

But the faith of Cashell is also represented by the anything but "Divine Being"

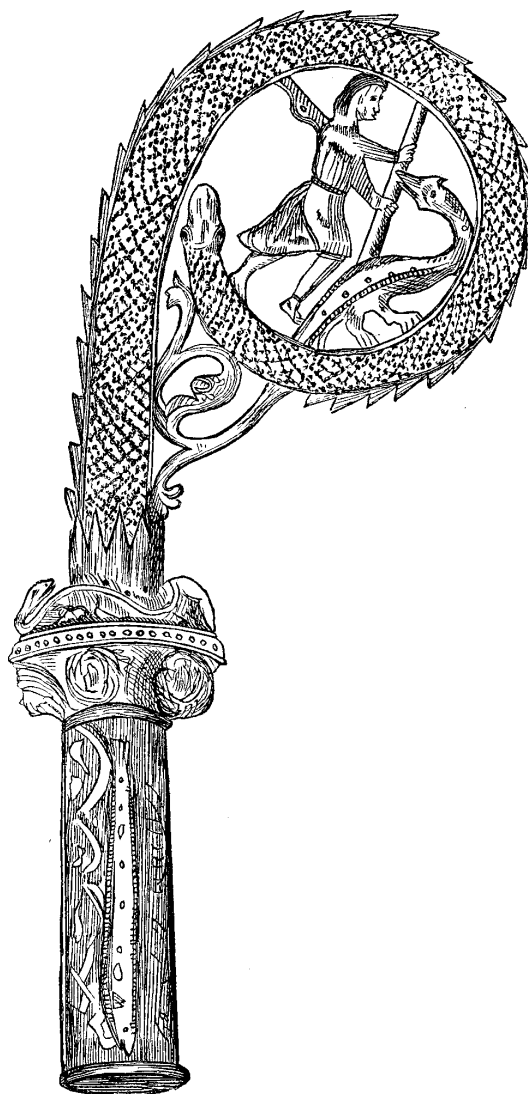


Fig. 285.—CROZIER OF CASHELL. SERPENT EMERGES FROM FISHY SHEATH OR YONI.

¹ *History of Ireland*, vol. I., p. 429; Keane, p. 148.

found near the base of the Roand Tower, and given by us at page 291 of this volume, and which Mr Keane thinks is probably the "Grove" of the ancient Israelites, and the *Lars, Men, Mo, Māya, or Luna* of other Luno-phalik worshippers. We have met with many such figures made of baked clay, near village shrines in India, and therefore agree with Mr. Kennet's definition of this very coarse "emblem. of female nature." The Yoni, serpent and fish ideas, are here doubly represented, and such an object is an infallible sign of the ore which once abounded in this mine. The people who made our figure No. 256, were doubtless of the same faith as those who worshipped wells, spirits of mountains, fields and streams, and to whom the Council of Ephesus offered the adoration of the Virgin and her image with such signal success. The designers would undoubtedly, as the Catholic write M. de Beugnot said, have

"received this new worship (that of the Virgin) with an enthusiasm sometimes too great. . . . It would become the whole of Christianity. . . . They would not defend their altars against the progress of this worship of the 'Mother of God.' They would open to this Mary the temples which they kept shut against Jesus Christ, . . . they would mix with this adoration those heathen ideas, those vain practices, those ridiculous superstitions, from which they were unable to separate themselves;" and this is precisely what happened. The Catholic adds in a note, that he selects this one act of the Church Council of Ephesus, "to show with what facility the worship of Mary (our 'Female Nature!') swept before it the remains of heathenism (clearly the Mā-ya-ism of India, and Venus or Mary worship, is not 'heathenism' with this author) which still covered Europe. . . . Notwithstanding the preaching of St. Hilarion, Sicily had remained faithful to the old worship (this 'heathenism'). After the Council of Ephesus (that with offered Mary to the people who had here previously another 'Female Nature') we see its eight finest Pagan temples become, in a very short space of time, churches under the invocation of the Virgin."¹

All this shows why Christianity so early succeeded in Ireland. The very full account of the faith of Cashel, as given in *Towers and Temples*, should be read by all who desire further proofs of the Irish developments of ancient religions, espwially in their Ionik, Lunar or feminine form. Here the Moon was the second, if not the first great god-idea. She is called "soft Luan," *Lu, Lugad, Euan* and *Molua*, and is described as a fickle serpentinish water goddess. Many "crosses" are dedicated to her and not to Sol. The remarkable two-handed cross of *Moone Abbey, co. Kildare*, dedicated by the new faith to *St. Moling*, and adjoining the church of *Ti-Molin*, or "the good Luan," is a highly pagan emblem, and much the same as the open-handed dark Diana of Ephesus, which is exhibited as our fig. 107, page 234, of volume I. Over the oval and open part of the cross which Christians may have cut (though Mr. Keane and others think the cross of Ireland is often a pagan symbol), there is a duck or goose, brooding over an ovate-formed vessel, like that we see conjoined with the early Astarte of the Isle of Naxos in Greece. See our Plate X. 2.

Readers will remember that the goose symbol is upon all the standards or sacred poles which surround the temples of Boodhists, and that Egypt likewise acknowledged the goose, as a form of Set,² "The Creator" and the "Earth Deity," calling him in

¹ M. de Beugnot, de la dist. du Pag. en occident; *Towers and Temples*, p. 30.

² [*sic.*, s.b. "Geb" (earlier read "Seb"), the ithyphallic Earth god of the Heliopolitan theogony. — T.S.]

the male form, “the great cackler,”¹ and saying that he hatched the “Mundane eggs,” so conspicuous in many old faiths, notably that of Japan. Below the hands in the Moone Abbey Cross, are two serpents (passion), devouring or playing with balls, and below this, a man and woman in indelicate attitude, adoring a male serpent, twisted round an umbrageous tree stem or a phalus, and addressing the man. Below this sits a king, with a budding fleur-de-lis branch or rod, receiving the homage of all creation represented by a bowing man and animal. I can only here allude to a very small portion of the pictorial evidence which Mr Keane gives us, of the pagan sculptures of Ireland. On all aides we see men and animals in strange attitudes, in which the hand, head and open mouth play a principal part, and these are highly phalik euphemism well known in Asiatic faiths. The evidence is not confined to one or two old shrines, as Mr Keane’s excellent drawings show. See especially the bovine and other animal sculpturings on the crosses of Kells in co. Meath, of Monasterboice in co. Louth, of Moone Abbey and Kilcullen in co. Kildare, of Arboe in co. Tyrone, of Glendalough in co. Wicklow, and of evidence tree worship combined, in the Kilclispeen Cross of co. Tipperary, and in the sculptures of Ardmore, in co. Waterford.² The grand old pagan serpent shalf of Killamery, co. Kilkenny, has already been given by us, through Mr. Keane’s kindness, at page 254 of our volume I., and is there described.

Attention has been previously called to the Egyptian form of sloping door jambs, so very common in many old Irish buildings; also to other distinctly Hamitik and Kuklopien features, as in the irregular but closely fitted joints of the masonry, which accurately resembles the old structures of Malta and Etruria. These features are quite foreign to all that we know of the ancient or mediæval work of Anglo-Saxons or Kelts, but have a very marked resemblance to the following Irish structures of these Cuthite peoples and certain very ancient Mediterranean buildings. Many others will occur to the observant, but

COMPARE	WITH
Cashel Round Tower	Roselle, now Grossetto.
Kilmacduagh Tower, county Galway.	Alatrium, and the Pier at Norba, Italy.
Doorways—Banagher, Londonderry.	Doorway of Atreus.
Do. Rattas in Kerry, and Tomgraney, co. Clare	Gate of Lions and Pillar at Mycene.

Now the Kelts or Skutho-Kelts who ousted these cultivated old builders, were utterly illiterate, though this does not imply that at the seat of their nation, the same ignorance reigned. “The Book of Ballymote states that Ogmus, the Tuath-de-Danāan, taught these Skyths the knowledge of letters”;³ and if Basks and other Iberii were Kelts, then to Kuths also do these probably owe their learning and arts. It has been and

¹ Renouf’s *Hibbert Lectures* of 1879, p. 111.

³ O’Brien’s *Round Towers*, p. 493; Keane, p. 36.

² *Towers and Temples*, pp. 125-157.

will yet be made clearer in our chapter on "Eastern Aborigines" and "Glossary," that the Turanian aborigines of India were the early instructors of their Aryan conquerors. These came and encamped in grass huts beside the great walled and fortified cities—"the towns of stone and of iron" "with pillars halls," in which these early Turans dwelt; and Indra, the Aryan god, confessed, like the Yahue of Jews, that the Turan chariots of iron were too much for him.¹ Bribery and cunning at last, however, enabled the *Devatas* to overcome the frank and honest *Dāsyas*; they won over a leader and instructor, generically called a *Deva Dāsa*, and the Aryan cause prospered.

But to resume. Some writers attribute many of the find metal trinkets which have been found in Ireland to the early Keltik period, as in the mythik times of King Tigernach, "the twenty-sixth king of Ireland of 784 B.C.," or to about the reign of "Mine-Mon, the first pure Irish king of 700 B.C." The art had no doubt descended from the famous Phenician artificers, and we can understand that though hard outdoor labour and the science of architecture were uncongenial to these Kelts, that they yet took readily to the manufacture of jewellery, and hence the many beautifully wrought gold torques, plates, rings, brooches, and such ornaments, which with clothespins, skewers, etc., have been abundantly found. The peat bogs have proved, in this and other respects, good preservatives of Ireland's prehistorik remains. Mr. E. H. Kinahan of the R.I.S., describes the preservation of a great road, *Cash*, or Path of Oak, of the usual American corderoy character, lying under the flooded sedge bog known as "Duncan's Flow," at Balyal-Banargh, Country Antrim.² The age of the original timber is estimated at five thousand one hundred years, which would antedate the forest growth to 3200 B.C. The road is considered to have been constructed when Tiglath Pelesar I. was conquering Egypt, and "Ayoodya the Blessed" was the great capital of the Gangetik kingdom. Another well-known sunken road, the Goig, lies twelve feet below the peat in County Limerick, and its estimated as two thousand five hundred years old, while in *Lough-na-hinch*, County Tipperary, we have another of probably the same period.

It is not alone to the Danāans proper, thinks Keane, O'Brien and others, that we owe the best old architectural works of Ireland, but to the three Kuthik peoples, Fomerians, Nemedians,³ and Danaans, who entered the island about the twentieth century B.C., and succeeded to Kelts under Olam Fodla, of say 700 B.C. He was the Irish Solomon, who established the Olympian games or Tal-tine, around the symbolic *Laic Feal*, or Lingam of the sacred "Green Mound of Tara." Those Danāans are shown. to be phalik worshippers, who eventually pandered to the vanity of their Keltik conquerors, by ascribing to them a history and lineage which was

¹ Wheeler's *Hist. of India*, and Judges i. 19. In both case the mechanists were Turanians.

² *Anthrop. Socy. Journal*, London, July 1875, p. 106 *et seq.*

³ *Nemeadh* = *Nemeav*, a holy, heavenly, on consecrated thing, hence a solar Lingam. *Nemed* is a kingly name, like *Nebo* and *Ashar*.

really that of the Kuthite race. The Kelts hence said that they had, as a great ancestor, the decidedly Kuthite-like demi-god, *Kath-ak*, or *Kat-hak*, a double-headed serpent, of whom we still hear a great deal in various country legends. He especially frequented the holy isle of Skatery near the mouth of the Shannon; and Christian Kelts, improving on the tales of their pagan ancestors, declare that he was here met and destroyed by their *Saint Shanaun*. The *Leac Feal*, or Pala-dium of Tara, which had descended to the Kelts through the Danaans, was declared to be a direct gift from the solo fire-god Bel to Olam Fodla's race of Iberian pagan Kelts, by the hand of Cathak, who thus became the Moses of the reace, with a history like that Moabitish Jew, much mixed up with serpents. But Cathak's honours descended upon Gad-El-glas, when Christianity permeated Ireland; so Moses is said to have received the *Leac Feal* from Jacob, who used it as his "pillow" at Bethel, and to have given it to Gadelglas after he was converted by looking on the Arabian serpent pole, which with "a serpent of brass," then became and long remained the national standard of these good Christians.¹ There was no desire to shake off the serpent stories. Gad-El-glas like Cathak, was an ophiolater of the Krishnaik, or dark-coloured type,² or the Mercurial Green of the West; for the name is usually translated, "the Green Snake God."

The learned Boece, who wrote a Latin *History of Scotland* about 1520, gravely informs us, that "Galethus was a Greek, and son of the Athenian Kekrops of the time of the Exodus," which shows how much he knew about Greeks, and how much we can rely on ancient Latin historians. Perhaps we may make something of the name by admitting what Müller calls "the disease of language," and that the *us* or *os* is an affix, and *g* and *d*, facile mutes. In thus way, we find *Gadelus* or *Gathelus* = *Ad-El*, *At-El* or *Ar-El*, all well known names for "the High God, *Ar*," *Ath* or *Ad*, which our Glossary and p. 211 *ante* makes very clear. The Scotch historian, Fordun, spells the patriarch's name "Gaythelus," which reduced as above becomes *Auth-El*, and some think the foundation for "*Gaedil*," the pet name of Erin, and for its language, "*Gaelic*;" but all this can be better treated in our Glossary.

The Keltik worship was more decidedly solar than that of the Danaan phalocists. Their Lingams, like the *Mudros* of Greko-Phenicians, were called after Sol, *Krom* or *Kroum-leachs*, and *Kroum* is no doubt *Graine* or *Groine*, from whence comes the Gaelik Grainan,. Sun. They spoke of Baal or Belus as green in colour, just as others spoke of the primeval Mercury and Keltik Teutates, being "the Green Budh." He was an ancestral *Gad-El-glas*, or *Baal-tin-glas*, or "Fire of the green Baal," all originally Lingam god-ideas. So Coleman assures us that even Minerva or Wisdom was originally phalik,³ as we know were all "high gods" or "upright gods." It takes time and education for a people to spiritualise their early phalik deities. A race of Irish

¹ Keating's *Hist.*, i. 208-213; Keane, p. 379.

² *Krishna* signifies bluish-black, and Yakob's Beth-El or "Pillow," was clearly a lingam.

³ *Hindoo Myth.*, p. 133, cf. Glossary *Bod*. [See *Faiths of Man*, s.v. "Bu" and "Bud, Budh." — T.S.]

Kelts were even called *Gadelians*, and we may helieve they were the chief ophiolaters, of this Lingam and serpentless but serpent-loving island.

The Fomoraghs seem to have been hated for a time, as we find them called *Budhs*, and likened to sharks and dog-fish, whilst the *Nemedians* became with Danaans a "holy" or priestly caste, just as Danaans in after times became the Kuldis or priests of Kelts, and with Christians, "saints" of diverse names, as Saint Danau, etc.¹ These Dannans seem strangely mixed up with the classic Danaidæ, and the myth of Ceres and the Ken-taurs. Ceres was the daughter of Danaus, and lived in various caves like the *Caph-tor-r-im* or bull and phalik worshippers; indeed, Ceres is but the developed Keltik mother *Caeser*. The word *Dhanaus* is even with Hindoos a Kentaur. In Greek literature we learn that the fifty daughters or *Danaidæ* or Argos, were Arkites who waited upon the ark of their race, carrying the vessels of holy wayer, and searching out wells, without which the colonists could not exist. These Danaï are said to have come from Egypt, and to have been compelled to accept as their first home, the arid Lybian desert from their father Baal or Belus. Now *D'naos*, or *Danaus*, is clearly a name pointing to a faith, the chief symbol of which was the holy boat, *naos*, or ark, and it was because this chief long ruled over the Arg-ives that these were called Danaï. He too had fifty daughters, and his twin brother Egyptus had fifty sons, who went to Argos and demanded the fifty daughters, who, though consenting to marriage, slew all their husbands on the wedding night, save Lynceus or Lugkeus, who remained to rule over all *Danaï*.² He compelled the women for ever to draw water in Ades with leaking buckets, which seems to mean that they for ever remained barren. Now old Irish records tell tales very similar to these Mediterranean *Kutho-Danaitiki* legends. Fintan, the antediluvian Finian and finny hero, who was changed into a fish to survive the deluge (a strange device for an almighty power to resort to), and who is now a canonized saint, came to Ireland "before the deluge, with Keasar, the daughter of Bith," mother of the Ark or Cell. They "were accompanied by fifty women . . . who set out to make discoveries, and travelled till they came to the fonntain-head of three rivers." But eventually all died of a certain distemper, and Kaesar of a broken heart;³ that is, the Danaidæ in both cases proved unfruitful. Various other traditions assure us that no Danaides long flourished. In Ireland they rapidly became Fomerians and Nemedians. Even Breas, the first King of Danaans, claimed a Fomorian father and Danaan mother.⁴

Irish scnlptures abound with Kentaurs or Ken-tors, which are symbolik of the Solar Quickener—the man in head or intelligence, and the bull in fertile force. Greeks said Kentaurs sprang from the male sun-mountain PeIion, Pi-Elion or Pi-Elios, or as Homer styles this, Pheres, the Phar, Phra, or Sun of Egypt, being

¹ *Towers and Temples*, p. 89.

³ Keating's *History*, and Keane, p. 155.

² There was an important tribe of *Lugii* in Germany, around Silesia and Posan.

⁴ O'Flaherty's *Ogygia*, and Keane, p. 41.

here, too, clearly the root idea. The learned writer in Smith's *Classical Dictionary* reminds us that Kentein signifies "to prick or quicken." Isis or Astarte were thought complete when with a bull's head,¹ as Siva is when carrying *chandri*, the moon or ark-boat. The divine cow or ark led Kadmus when he went forth to found Grecian Thebes, and cows similarly guided the Jewish ark. It was in an Api-on ark that Isis hid away her Osiris, and in the islet ark of Philo she secreted his genital parts after death, and before such arks and symbols of fertility have all old peoples worshipped. They are the early movable temples of races who have not entered on their building era. The Sun, in his greatest energy, was early called "*Kir-On*, son of Kronos," or Kr-on, and held to be the great Kentaur who instructed the first Greeks, and bestowed immortality on Prometheus, the "man-maker." These Kentauri were described as Arkites, sprung from a race of gods and giants such as the Jewish writer of Genesis had evidently heard of. Others said they were the sons of Ixion by the clouds, which Hebrews misunderstanding, called *Neph-elim*, *Rephim*, etc.²

Mr. Marcus Keaue thoroughly well establishes the fact that the old Christian saints of Ireland were but the original pagan patriarchs or demi-gods refurbished up, in slightly new forms to suit the Roman calendar. Thus phalik *Budh*, *Baoith*, *Boodin*, or *Boedain*, the old Kuthite Adam, became "Saint Buithe," so erroneously identified with the great ascetik of India, another instance of how the physical and spiritual intermingle. Nothing may seem more strange than that he who is now said to enlighten by quickening or vivifying slumbering spirituality and wisdom, should in ruder ages have been symbolized by the Goad, Bode or Thorn-god which stirs up dormant fertile matter; yet it is a *fact*, though partly due to "the disease of language." The coarsest as well as the most advancedly spiritual Religions, have given too much cause for the enemy to revile it in this respect.³ Alike to Bud, the Kelto-Kuthite phalik deity, and to the Christian Saint Beo or Buide, no less than to the pious and purely spiritually-minded asetik of Gyâ, did the old and new races erect mounds, towers and strangely phalik objects, so that no wonder European antiqnarians are confused, and ascribe the sacred objects of Skands and Kelts to Budhism, because connected by this word *Bud*—one which indeed must ever express the universal worship of Fertility.

Mr Keanes says that the name of the Irish Saint *Mochudee* or *Mai-hudee* also signifies "the good god Budh," symbolised in the Fidh, and connected with *Moloch* and *Da-beoc*, or "God Budh the Darter" or vivifier, and therefore, whether etymologically or not, with *Mohudy* a corrupt Western pronunciation of *Maha-Deva*. In both cases the meaning is "The fiery One," or Moloch. Christians canonized him as Saint Mullogh or Molagga, and his shrines were *Tallaghs*, *Tam-laghts*, or "high places," as the Tamlagh-tar, a Round Tower, claimed for St. Columba on a hill near Londonderry, and which gives name to a parish.

¹ Bryant's *Anct. Mythology*, iii. 313-314.

³ Keane, p. 58. It is after all a natural transi-

² Hislop's *Two Babylons*, pp. 59-60. Gen. vi. 34.

tion of ideas. *B* becomes *F* with Chinese.

Da-Beoc was called also the son of “*En-Dee*,” “the one God,” and O’Brien insists that his towers or shrines were always shaped in imitation of his organic temple, the phalik creating agent. They were true *Muidhrs* or *Midrs*,”sun rays,” and *Priapi*, such as Diodorus meant when he wrote: “*Priapus, se physice consideratur idem est ac Sol; ejusque lux promogenia, unde vis omnis seminatrix.*”¹ The reader should consult our Index and Glossary further as to this, under *Fidh, Pi, Peor*, etc. It seems probable that the *Simon Breac* whom Kelts claim as their king of the ninth century B.C., and who brought their most famous Sun-stone or *Muidhr*, and who was, like several solar heroes, crucified, was the far older solar Kuthite god, *Samen Breach*, of the *Neimhidh* family, whom Keane and O’Flaherty put down, rightly or wrongly, a matter to us here of no moment, in the mythic year 2130 B.C. Both *Neim* and *Samen* signify “the Heavens” or “Brightness,” and *Breach* means “the speckled one,” an idea commonly connected with solar gods. *Indra* had a garment speckled with *Yonis* or stars, and so had *Herakles* and *Osiris*, as “Judge of the Dead”—an office also appropriated to *Samen* in the Irish mythologies.² All Syrians knew *Samen* or *Baal-shamen*, as the greatest of solar gods, and a lord of the heavens who had died and descended into hell, and rose again to delight mankind.

PHIN.—The old Irish demi-god *Pin* or *Fin* seems to have been a form of *Pineus*, and like him was a son of *Hermes*, sharing, with *Budb* or *Da-Beoc*, the exalted title of *Bar-en-di*, Son of the One God. It was *Fin* who conquered the dragon or put down serpent worship, and established all the holy rites connected with *Croms* or *Lingams*, and strangely enough, *Phins* or *Feni*, as Dr P. W. Joyce³ calls them, showed like Eastern *Boddhists*, a great liking for tooth charms, which are but small *phali*, suitable for carrying or wearing on the person. They are exactly like the little *Lingas* worn on the arms or secreted on the head or chest of Indian *Sivaites*. Irish history relates that Christian *Feni* diligently searched out and revered the teeth of *St Patrik*.

In the *Brehon Laws* of the *Senchus Mor*, the *Féni* or *Fiannas*, or champions,



Fig. 286.—THE ASSYRIAN DAGON AND NOAH.

are described as a real historical people and the law-givers of *Irene*. What *Arthur* and his knights were to *Brythonik*, *British*, or “*Little Briton*” Kelts, *Fin* and his *Fénians* were in the two *Skotias* or among the *Skoti*.

Before the pagan *Phin* was converted, he is described as presiding over the *Tara* assembly “as a *Druid* in strangely flowered garments (note the likeness to

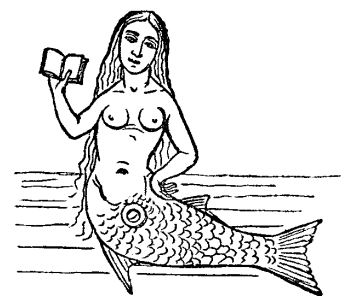


Fig. 287.—THE IRISH MERMAID, OR WATERY FERTILE IDEA.

Indra and *Herakles*), and with a double-pointed head, and bearing in his hand a

¹ Keane, p. 321; *Diod. Sic.*; *Num.* xxv. 4.

² Keane, p. 160; *Keating*, i. 57.

³ *Old Celtic Romances*. Kegan Paul & Co., 1872. Both *Christ* and *Budha* conquered the *Dragon*.

book," like Brahma, Matthew, Vishnoo, and the fishy deities of Asyria, and of the Clonfert Cathedral, county Galway, which are here given from Keane. The two-headed mitre of fishy form, the upright rod, spotted or chequered garment and basket in hand, distinctly mark the Eastern idea of a great Phalik chief whilst in the mermaid, fig. 287, with open book and jaunty arm akimbo, who allows not even the waters to obscure her sexual capacities, we see the Irish idea of *Atargatis* or *Der-Ketus*, or "Divine Ketis," that form of Venus which Juno assumed at Kupros, in the old Kelto-Pelasgian temple of Kuprensens. There, says Bryant she was worshipped by the *Pi-gal-ia*, *Pi-al-ia* or *Pi-als*, that is, the worshippers of the Oracle or *Pi*, who may be called the *Pi-i*, *Phi-ni*, *Pi-ni*, or *Pini*, a word which is possibly the base of the Latin and French terms for the Phalus, and which is otherwise of unknown but significant derivation. Macrobius calls *Der-Ketis* "the mother of the gods," and Syrians, "the receptacle of the gods," that is, an *Erk* or ark, which the fish represented. If we were fully cognisant of the origin of *Der-Ketis*, it might turn out to be, like Indian names, a dual or Linga-in Yoni. Thus Brahma, sitting on the lotus, is called *Brahma-Yoni*, and if *Der* be the Jovine tree of Oak, *Der-Ketis* would be simply the bi-sexual name of a supreme god. The mythikal Semiramis was a daughter of *Der-Ketis*, who was changed into a dove, and her mother into a fish, showing the close intertwining of all these figures, by phalists. Ireland said her Mermaid or *Muirgen* was a Danaan divinity, that is, from Asia, and termed her, the *Dar-Erka*, or "Oak of the Ark," and this is a name by which she was canonised in the new faith, viz., as "Saint Darerca, St. Liban," etc.

In the *Skiol Foenice*,¹ or Fenian legends of Ireland, we have heroes and semi-divine persons, who may be classed under the general grandiose term of "the gigantic *Fiun-Mac-Cuills*," or "Fini Sons of Cuill," a Danaan patriarch from whom sprang Ossians, Canāans or Kān-Ans, etc., famous in poetry and music. As this universal *Cuill*, signifies a "dark," person, we are reminded of the *Kala*-ites of the East, the darkish races of *Kale-dunian*, and of Turanians generally. Some, however, urge that the feminine form of *Cuill* is the Ark or Dove, Col or Colm; and the Dove is the *Dhune*, *Yuni*, or *D'Ione*, and Latin *Juno*. She was the Babylonian *Sacca* (Sanskrit *Sakti*), "the Ark or Tabernacle" in which was centred "every quality of gentleness and mercy," also the "Bearer of the Branch," *Z'emir-amut*, "of Peace and Plenty," which Aysrian sculptures thought they sufficiently represented by merely depicting a tail or wings. She was also "Holy Breath" or Air, and the Virgin, Venus, etc.,² and Ireland had at one time three hundred houses dedicated to her as *Cuile*, *Col* or *Colm*. Fin was considered "a Divine Emanation of Cuill," as well as of that goddess-queen so frequently shown as standing with rod in right

¹ Phenice = Irish *Foenice*, but with the hard etc. In Skt., *Kun* signifies to cherish as a mother, Gk. *k*. The Irish had no *P* till Christian days. and *Koonda*, *Kunti*, etc., were motherly terms; cf.

² Cf. Hislop, *Two Babylons*, p. 113. Keane, p. 78, Gk. *gune*. Chinese *Kwan*, and *Yin* or *Yoni*.

hand, and double and single crook in the left, with her foot on the prow of the Ark-boat, and a tower like that on Isis and Ishtar, as denoting universal dominion. There was clearly some ancient myth and connection of ideas in the minds of the old writers who spoke of "the Zémiramut," "the Branch of Jessie" and the "Branch of I-uno"—a stick with two reverse bends, and "the budding Branch," which Bakchus, as "the cup and fruit-bearer," wields.¹ He, like Siva, was an Esh-war of holder of the *cross* or inciter, for Siva's name, *Kal*, signifies "to incite," and St. Michael is his later representative, and probable namesake in *Mahā-chael* or M'Kal, so that here again divers gods are welded in to one, and are male or female only according to their contexts, and in this group we must include Fin, Phin or Pheneus, the ancestor of many Phalists.

HOLY STONES.—Ireland abounds with "holy stones." Those upright and horizontal ones called elsewhere *Dol-mens* and *Tol* or *Hole-maens*, are in the north of Ireland, often named "Beds of Dermot and Greine," of which there are said to be three hundred and sixty-six, which looks like the ancient guess at the number of days in the year, each day being a bed or resting-place of Graine. The enclosures, says M'Queen,² are called Grianan or Grienham, or "Sun-houses." Thus the Kistvaen at Cloyne is a true *Cloich greine*, or being large and rock-like, is called a *Carig-Croith*, another of the many ways of spelling and pronouncing that inscription which the Roman begins on the Inveresk stone with "*Apollini Grannio*."

Around such objects did the youths and maids of Armorika and all Keltik lands, meet at the solar fêtes. In June, the men decorated with fully-seeded young corn in their hats, and the girls with flowers, especially the homely flax, in their bosoms, came and deposited there on some ancient Dol-maen, and dancing around it, prayed the deity to favour their matrimonial prospects. The Council of Nantes in 658, like various church synods in these islands, reaching down to quite modern times, made continual efforts to put a stop to the old rites and worship, but only education, travel and trade have at last done so. Colonel Forbes Leslie's valuable volumes abound with descriptions of Irish and British rites, thought to belong only to Asiatic Pagans. He, a far travelled old Scotchman owning large estates in Aberdeenshire, confesses to have acquiesced in altar dedications, not to any unknown God as that of the Areopagus, but to the ever-present and familiar "field-deities of Britain," so well known to his Keltik retainers, and yet as old as Rome; for to these did a Gaulish Prefect set up an altar on the castle hill of the wall of Antoninus. Sir James Simpson told the *Society of Antiquaries of Scotland*, in 1861, that he had personal knowledge of a cow being burned alive within twenty miles of Edinburgh, as a sacrifice to these spirits, and that "a friend of his, on buying a farm, first of all enclosed a small triangular corner of one field (mark the sacred Yoni-form) as the gude man's croft (they feared to call him bad), that he might spare the rest of the farm." Even this cow-

¹ See our Plate V. 5 and 9, p. 104, vol. i. This Asyrian Bakchos had his diadem of crosses long ages before Christianity.

² *Scot. Races.*, ii. 277.

sacrifice is not so had as a decree we heard of not so long ago, that the younger son of a noble family should die to save the life of the elder baron.

It was not within the power of Governments or Ecclesiastical Councils to put down so universal a faith, though from the fifth to the seventeenth centuries they ever and again tried, by sending forth penal decrees. The religion was one enlisting every human emotion, and entering into the constant family and social life of all ages and classes. The people themselves were at once the ministers and recipients of the rites, which they not only thoroughly understood, but fancied they saw immediate benefit from, whilst the new faith spoke to them only of a long future and dread uncertainty. Throughout Europe also, Christianity was local and centralized, whilst the old faith was centred in not only every town and hamlet, but every family and heart. It extended with equal warmth and as a mighty whole—grand in its diffusiveness, from every small capital to even civilized and imperial Rome; from the far North-Western “Isle of Saints” off the Sligo coast, where till quite lately stood the *Mui(dh)r* or *Cloich grainne* of an infatuated peasantry, to the far south-east *Mudros* of a Roman emperor at Emisa, of which it was written,¹ *Apud Emisensos solis simulacrum erat grande Saxum conicum nigrum, quod jactabant a cælo fuisse delapsum*. Both were Palladiums, though of very different peoples—heaven-born Phali, like those of Troy, Arkadia, Italy, and the Americas; even Yorkshire folk say their Rud-stone fell from heaven.² Such a faith is all but immortal, and hence still dominates the world; it is enshrined in the natural heart, and appeals to every natural instinct of untutored man, and therefore comes home to and is at once accepted by every race however otherwise diverse; it is daily fed also by the ever-recurring phases of all the phenomenal world.

It was the glory of the ancient Kelts and Skands, of the people of Emisa as well as of the Jews, that their sacred stones were not fashioned by men’s hands. Herodian, too, tells us this, and his description of the Emisa. stone—an ovatish Lingam—reminds us of many in Eastern lands. The reader will find the latter portrayed as it rested in its shrine at fig. 8 of plate X., where too, is seen the Pillar-stone, the “Bel-Pe-Or,” which stands on the hill of Tara; but this is not the square-cut lingam of the Tara Cemetery, with its well-known figure of the Irish *Sheela-na-gig* in relievo. Mr. Keane calls this last the *Clu-ain*, or “stone of Ana,”³ of which we have many, as the *Klu-an-more*, *Kl-on An*, the Ana-mora, or “great earth mother”—a *mater deorum* in King’s County, not far from the Golden Molach or *Saint Molna’s* stone. Near to this *magna mater*, and in honour of her and St. Molna, the youths of both sexes used to assemble—perhaps they do so still—for song and dance, and to arrange their love affairs, when Ceres or Lakshmi pours forth their harvest blessings; for in Ireland, as in India, August has a fête or *gule*, which no solo-phalik worshipper neglects. Some of Ana’s stones have such names as “The Great Meadow,” or “Stone of the Great

¹ Keane, p. 334; and Vallencey’s *Collect.*, iv. 212. Plate IX. 13, p. 73. Cf. Stephen’s *Yucatan*, i. 181.

² We were told this on lately visiting it. See ³ Keane, p. 335.

Mother," which is not confusing when we remember that a *field* or *meadow* is a euphemism for woman and Isis as that on which Osiris "brooding over," produced all fertile matter. The meadow is the *Beth* or "abode of Anu," and the Klu-ain is therefore the *Kloich*-grain, and probably so etymologically, for *g* is a facile sound in old drawling tongues. The *Sheela-nagig* is called by the Irish *Awn-nagh* or *Awn-agh*, and its symbol was the serpent or nagh; yet *Agh*, which is a field, may convey here too, the Isisian meadow-idea. Ilands were favourite abodes of the Irish Arkite Ana, and were much connected with serpents, as the *Ile* or *Inis-cathi-ana*, the southern promontory of which was called Rin-ana. Attention has been already called to *An*, *Ain* or *Aine*, being in several tongues, names for the moon, founts and wells, as in *Bel-ain*. *Bli-ain* signified "the completed circle of the sun," that is, "the year."

Our readers should carefully compare the various forms of sacred stones, whether in or out of arks, and with or without bosses or bosoms, see Plates VI., IX., and X. In Plate VI. we see both forms, and in cups upon coins. They must have been much revered objects, when the coinage of the realm is thus made to show both the ark and "its two stones" of testimony, and we may be certain many oaths have been sworn there, and much adoration offered. But endless are the types of that worship which placed such sacred emblems in holes, and caves, and then temples, as did Shemites, Mekan or Judean, Aryan and Turanian. See further at pages 165-167 of our first volume. The Sardinian stone, fig. 6, Plate X., differs only from Dr. Hyde's Phenician *Mudros* in representing this androgynous deity as being more oval in section, and with mammæ like the Tartar emblems, Plate IX., type 4. Fig. 5, Plate IX. from Bretony, is exactly like the *Murdros*, and fig. 3, a sculptured variant of the same, such as we may believe the tumulus of Tamis, Plate VIII., fig. 7, was raised in imitation of. The Maltese seem to prefer the Apian or pointed Egyptian form of lingam, as in figs. 3 and 5 of Plate VI., and like the Egyptian worshippers of that strange involuntary or spontaneous procreator, they rarely shrink from unblushing symbolism. A Linga stone is here shown standing before a Yoni one, as the Linga stood before the Pythian orifice at Delphi, and as we see Serpents and a dog do in Plate XIII. 1 and 3. It is perhaps necessary, in explanation of the words "involuntary procreator," to state that most probably the Bull was chosen as the special symbol of the Creator, "*because in that animal alone, procreation is the result of an instantaneous act, instinctive and without effort,*"¹ and therefore one thought to be inspired by the Creator.

The Maltese Yoni altar, Plate VI. 6, is precisely the Asyrian "Tree of Life," given in our fig. 25. p. 73, and the Jewish "Grove," p. 72 of vol. I. Captain Oliver writes regarding the *Torre Dei Giganti* of that island, that "there were in the niches for idols, small pyramidal cones of stone, not dissimilar to those represented in the hands of Egyptian priests kneeling before the sacred serpents;" (see our fig. 65, p. 184); also "drilled

¹ *Egypt and the Pentateuch*, p. 91. Mr. W. R. Cooper, see. *Bib. Arch. Soc.*, here states that this unusual physiological fact was urged by Dr. Birch of the British Museum.

slabs, like the Cornish *Men-an-tol*, through which children are passed.”¹ We lately heard of the whole family of an Anglican Archbishop thrusting themselves through the old Keltic holed stone lying deep in the foundations of the Ripon Cathedral, and multitudes said our guides still continue to do this, though sceptical of the blessings their ancestors here firmly believed in. This sacred stone or hole probably led to the founding of this fine English shrine. Captian Oliver found in the *Sepulture Deis Gigantes*, near the Nuraghi of Sardinia, “curiously recessed slabs, . . . lines of six conical stone pillars . . . with elliptical bases and sharpened summits, the three to the south having prominent projections, evidently intended for mammæ.” The cones were “like those found in the Maltese remains, or the pyramidal honey-cakes marked with the sacred Omphalos . . . or had spiral bosses in connection with the Ophiolatrea of the ancients.” All this would have been made much more clear to us if the writer had known of the Sivaism and Vishnuism of India. The study of the following figures will perhaps help the reader. Our Plate VII., fig. 8; Plate IX., 1; Plate X., 11 and 12; and Plate XII., 7.

HOLED-STONES AND BALLS.—Holed stones, as in Plate XI., are thought by many, and not without good reason to be connected with Ball-playing, a religious game or even rite once common in several countries and in some way connected with the sun, of which the ball was a recognised emblem. Bishops and Priests used at certain solar fêtes to assemble for “balling” in the oratories of cathedrals; and in “the diversions of Montezuma by Herrera,” we are told that ball courts were attached to the temples and superintended by high officers called “Lords,” who never played without making offerings to the solar *Kurios*, and performing certain religious ceremonies. The holed or Yoni stones of Kelts—specially common in Yucatan, Armorika, Malta, and India—may have been connected with ball-playing, but personally we have only known of them as trysting or swearing places; the hand being thrust into the charmed orifice, as it was laid upon the “thigh” or testes of the male, when making a solemn affirmation. Josephus says, it was even the custom in his day to swear solemn oaths, as related of Abraham and Isaac. We have already dwelt upon hollows in rocks, as *Beth-lechems* or natural mills, where the bread of the family is prepared, and these as well as their reverse—a convex, pap-like or protruding form of rock of mount—were breasts of great Ana. Bryant says, these were called *Tit-aia*, analogous to *Tit-thos Aias*, also styled *Lophos Mastoeides*. The altars were styled *Tit-an* and *Titanis*, from that great “Light” or godly fount of An or Anis.² All this applies as much to the Shemitic shrines—the rocky cave, hollows, and ovate protuberances so revered both in ancient and modern times throughout Syria and Judea, as to those in the sacred places of Aryans, be they Irana, Skyths or Kelts.

¹ *Jour. Anthropol. Inst.*, April to July, 1874, with which cf. p. 184, fig. 65, pl. XI. 9, and pl. XIII. 2 of our Vol. I. ² Bryant’s *Analysis of Ancient Mythology*, iv. 64, 65; Keane, pp. 340, 341.

HANDS AND FINGERS.—The “Red hand of Ireland,”¹ is known alike to Turaians, Shemites, and Aryans, and from the Americas to furthest Asia. We have before made clear that the hand, being an organ peculiar to man, is in the East a sign of Siva, and seems to have been identified with his emblem even by the Medes, see our fig. 222, page 139. All men have usually worshipped, and plighted their troth, or sworn by manual signs, so the hand naturally stands as the sign of man himself; but more than this, Easterns attach a significance to it as an organ without which the procreating one is useless. In Germany, says J. Grimm, the hand was *Tyr*, the son of Odin “the one-handed,” for he lost one limb by the biting wintry wolf; that is, he became powerless to produce. Horace speaks of the *rubente dexterâ manu*, and red was fertility in woman and fierceness in Sol. He was then the “Golden handed” Fertilizer, whom ancient Irans denoted by their name *Zer-dosht*, and Irish Kelts placed as a talisman on their Ulster shield. These last related all the legends we have recounted as to the great Danaan king who lost his hand in battle, and had therefore to lay aside his crown for seven years, until a Vulcan gave him a metal one. The Irish solo-phalik idea is seen in the “crosses” of Clou-Mac-Noise and Monasterboise, where, as in fig. 288, all the fingers are carefully placed in the centre of the circle



Fig. 288.—SCULPTURE, CROSS OF MONASTER-BOISE, CO. LOUTH.

of fertility; there the Asiatic place the seeds of the deity, compare fig. 188, page 509, and also that on page 487 of Vol. I. The Vedas constantly speak of *Savatâr* as “the Golden-handed Sun,” who lost this limb owing to his efforts when at sacrifices,² and who remained impotent until the deity restored to him a hand of gold—the organ by which is effected “*the great sacrifice of nature*,” procreation, and after which comes temporary impotence.

Hindus, like the high Asian tribes and the old Mexicans, usually impress a hand covered with blood or vermilion on the doorposts of their temples, that is, on the Delpheus or “Door of Life;” and the great Islamite, Mahmood, when he captured Constantinople, rode up to the holy feminine shrine of St Sophia, and reaching up as high as he could, there unwittingly imprinted this bloody sign of Great Siva. Leslie argues that the Kabiri introduced hands, as a reasonable emblem of worship,³ because these are man’s providers and defenders, but this, though a natural enough explanation as regards the great metal workers and builders—the fathers of the ten Daktyloi or Fingers, through Vulcan the godly artificer, yet lacks the religious, and therefore common and true lines which religious derivatives must take; only so, however, because not pursued deep enough. Thus the finger is a common phalik sign, and strangers examining to-day the rural shrines of some of our Indian tribes, would be very apt to say they

¹ Keane, p. 136. *Lamh Dearg Erin*.

² Müller’s *Science of Lang.*, p. 379.

³ *Origin of Man*, pp. 187, 188, 381. The Kabiri are the Guebres or phalik fire sects.

belonged to *Daktyloi* or Finger worshippers, for we have seen a Hindoo close his hands in reverence when another raised his forefinger, and *per contra*, a woman complain that she had been insulted when this was irreverently done towards her. We must remember how often the hand appears with other significant objects on the

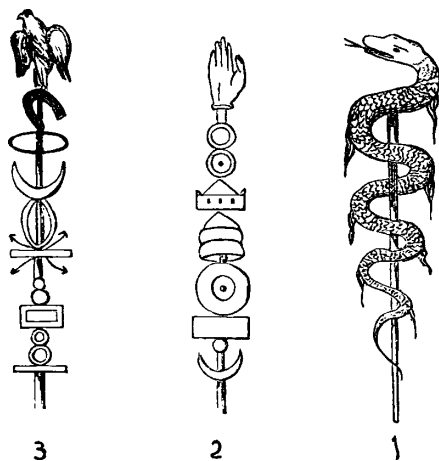


Fig. 289.—ROMAN STANDARDS, WITH THE PRINCIPAL RELIGIOUS TALISMANS OF LATIN TRIBES.

Arms of men and Nations, and notably so on Roman standards, and try to follow up the ideas which Montfauçon, whether he wills or no, makes pretty clear in his Plate XLIV. iv. i., where a whole Latin army is seen in solemn prayer, before what the Sivaite would also bow down to. The head of a standard had often a hand inside a wreath of flowers, or a spear—the *Quiris* god—passing through a dark oval aperture, and two suns below having testes-like drops on each side.¹ The solar orb, with side drops or two wings, is identical, for the wings are a euphemism for phali, and are so shown in the sculptures of Nismes, Roman though they may be. In the old shrines of America, Leslie says, the

“Sacred Hand was a favourite object of art,” and Stevens in his *Yucatan* says, “the red hand stared us in the face over all the ruined buildings of the country not drawn or painted, but stamped by the living hand, the pressure of the palm upon the stone”² being quite distinct, the thumb and fingers being extended as we see in Irish and Hindoo hands. That Jews also knew the veiled meaning of the hand as well as the *feet*, we see by their using the hand as well as the phalus in swearing. Their Jehovah also says to their “second Moses,” as they style Ezra, “The Hand of man is betwixt the *Heel* and the *Hand*, . . . for Esau (the hirsute lascivious one) is the end of the World, and Jacob (or “the swelling female”) is the beginning of it that followeth.”³

The TARA STONE.—We must, at the risk of some repetition, here look specially into the Irish history of the Tara Soone. Pennant says, “the Skone coronation chair had for its base the Fatal Stone or Palladium of Scotland,” and he and many others, including Irish antiquaries, seem to have accepted the tradition that the Tara Stone was lent or forcibly taken from Tara, about the fifth century A.C., for the coronation of Fergus MacEre, and that it was retained by the Dalriad Skoti in Argyleshire until 842, when Keneth II., son of Alpine, succeeded to the Pictish or Kale-dunian kingdom. He is said to have removed it to Skone, because of the peculiar belief that it was “the stone of good fortune,” and that without it neither the throne nor succession could be established and retained. In accordance with this theory, the old Irish names of the Tara Stone, the *Leac Fail* and *Cloch na Cincourhna*, were duly trans-

¹ Cf. our Figs. 188, p. 509, Vol. i.; Fig. 202, p. 64, &c. ² Vol. i., p. 177.

³ Cf. *Glossary*, Esau and Jacob, 2 Esdras vi. 9; 2 Kings xviii. 28, marginal reading; Ezekiel xvi. 25; Proverbs v. 5, vi. 13, xix. 2; Isaiah vii. 20, &c.

For Hand, cf. Gen. xiv. 22, xxiv. 2, xlvii. 29; Lev. ix. 22; 2 Kings x. 15; Deut. xxxvii. 35, 36, marginal reading. See the *Hand* crowning the signs of Belus and Siva, p. 71, 74 *ante*.

lated into respectively the "Fatal Stone" and "Stone of Fortune," and applied to this Skone stone; and following up this idea, Edward I. of England carried it off from Skone in 1296, and deposited it in his holiest shrine in Westminster Abbey, where it now forms the seat of the chair of "Edward the Confessor," on which every monarch must sit when crowned. Thus it is still a *Jupiter Fœderis*, or "Stone of Covenants," or for swearing on, as all lingams are, and ever have been. The Scots, following up their belief that

"Where'er this monument is found,
The Scottish race shall reign,"¹

hailed the accomplishment of this prophecy at the accession of James VI. to the Crown of England. Some Irish writers affirm that this Palla-dium had then been two thousand years in their country; and it is very probable that the Tara stone, around which the *Tal-tine* or *Bel-tine* fetes were celebrated, had existed before that period. The learned Keltik historian, Dr. Skene, tells us that the Irish *Book of Conquests* of 1100 A.C., states that the first "monarchy" which established *Teamer* or Tara, was that of the *Firbolgs*, after whom came the famous builders the Danaans, then the Milesians or present Irish.² Now the Danaans, we have shown, were evidently driven there by that great wave which was disturbing the whole Aithoipian or Turanian world between the twentieth and seventeenth centuries B.C.; but monarchies take usually a long time to form, so that we may believe that Tara, which was the capital of five principalities, must have been an old and sacred site, at least some

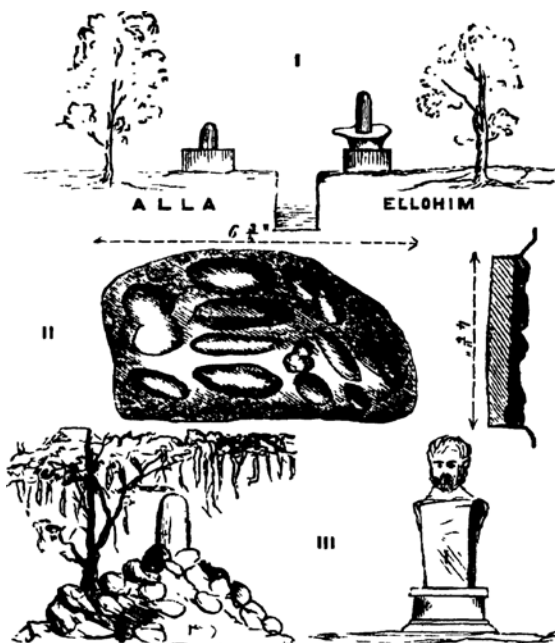


Fig. 290.—THE "BLACK STONE" AND SYMBOLIC GODS OF ANCIENT ARABIA, WHOLE AND FRAGMENTARY.

hundreds of years before the Danaan invasion. Some Irish writers call the stone "*The Lia Fo-ail*," and say that this signifies the *Lia* on which kings sat, but stone or phallic worshippers do not adopt shapeless bits of stone like the Skone fragment, though they religiously cling to pieces of once venerated Yonis and Lingams however small and formless these become. This is the case with many highly venerated Grecian, Syrian and Arabian ones, and notably so with the two relics of the Mekan Ark, viz., the flat "Black stone"—the great attraction of the inner cell, of which No. II. in this Fig. is a plan and section, and with another fairly formed Lingam, which is build into an angle of the outer wall of the Kibla, where "the Faithful" kiss it during their circumambulatory prayers. This whole group fairly

¹ Lardner, i., p. 67.

² *Procs. Soc. of Ants. of Scot.*, vol. viii., p. 268.

illustrates the early symbolic worship of pre-Koranik Arabia, and will be treated of more fully under Islamism. Here it will suffice to explain that the face of the “Black Stone” which presents a surface of $6\frac{3}{4} \times 4\frac{1}{2}$ inches (as recessed into the inner vertical wall), is worn, as the plan denotes, into smooth wavy forms, by the kissings and rubbings of the devotees. Both it and the outer fragments were parts of regular Lingams, either single, like the Alāt or Alla, No. I, on the plain pedestal, or the dual El or Al, which we denote by the Syrian plural term *Al-e-im* or *Elohim*, translated “God” or “Gods” in the old Testament, but originally meaning the *El-Ram-Gods*—a dual-uno or completed deity, like Siva, the *Argha Nât*, or the “El in the Argha.” The well and trees are constant accompaniments, and below is given the Grecianized Linga (III) or Hermaik idea of say three or four centuries B.C., together with the rude Karn, Bethel or Galeed of Jacob and all primeval peoples, and which still pervades all lands, Christian and “Heathen.”

At Tara, now or up to a short time ago, was exactly such a stone as is here seen topping the Karn. Mr R. Robert Brash describes it in his *Ancient Monuments* as a “cylindrical obelisk standing in the Rath-na-Riogh . . . six feet above, and as much below the ground,” and like that given in our fig. 9, Plate X. p. 168. of vol. i. As it is also exactly in the spot indicated by the native writers of the tenth to the twelfth centuries, we have here no doubt, the original Tara Lingam, for, unlike the soft sandstone one of Skone, this Tara stone would be as enduring as those of Karnak and Stonehenge. Some legends say it came from the bottom of the sea, as did that old one, the churning Lingam of the god Vishnu in the *Kurma* or Tortoise Avatâr, fully treated of elsewhere; others say a colony of Kelts, led by the too-Christianly-named chief Simon Breac, brought it from Spain. This leader was of course a Solo-fire worshipper, and therefore probaby called *Shem-On-Pur-Ak*—words merely emphasizing the Kaldian, Phenician, Egyptian, Iranian and Arabic worship of sun and fire, see our Glossary.

Ireland was perhaps “*Inis Fe-al*,” or *Pi-Al*, from the wide celebrity of its divine Oracle or *Pi*. Olan Fodla, “the Keltik Solomon,” acting like the Judean one, resuscitated, we are told, the solo-fire worship of his people about 700 B.C., when he forcibly seized the *Leac Feal* from the Danaans, who when driven away from Tara, carried it off with them to Connaught or *Ald-an-mact*. We have already mentioned various traditions as to the origin and travels of this venerated *Pala-Dium*, as that from Egypt and Jacob, it somehow descended to Moses, then to Cathak, and finally to Gathelglas, and that everywhere it was persistently mixed up with legends concerning serpents, poles or pillars. We are no more called upon to believe all these strange Keltic-Mosaik legends than the Egypto-Turanian ones of Genesis and later, with which Jews mix up their race prior to say one thousand years or so B.C., but if we would unravel ancient history, we must watchfully note the names and ideas of the myths, and especially the appearance and disappearance of all

emblems living, dead or phenomenal, as of serpents, holy stones, hills, solar signs and names, for they are Faith-ideas and denote lines of thought.

The name Fiall or Feale (fem.) occurs as a river in Kerry, and we are told Feale was a lovely woman who died from fright, killed by her lord, Feal, whom not knowing, she observed when he was naked.¹ Now the Tara stone, we may be certain, was called after the deity it symbolized, or the land or city in which it was primarily revered, which again would assuredly be called after it, if the greatest divinity of the place; and Dr. Skene, an author not disposed probably to our views, tells us that the Danaáns came from four cities, *Falias*, *Gorias*, *Finias*, and *Murias*, which would of course, mean tribes or faiths, or both. From the last three cities these Danaáns brought “a sword,” “a spear” (the *Quiris* god of ancient Rome), and a “cauldron”—the sacred Grail or Eucharistic cup. *Falias* had of course, his own special representative in the *Leac Fal* on Mount Teamar, and from this F'al would readily spring the nineteen Saints Fillan or Fallan, whom Bishop Forbes told us the Irish hagiological writers enumerated, as well as the numerous Scottish and Irish names of Fil, Fal, Faelan, Filan, etc. It is of no moment as regards our researches into the origin of faiths, nor do we see, were it otherwise, any sufficient reason for holding that the Tara *Leac Feal* was either the Argyleshire or Perthshire Lingam, and though differing from Saint Columba and many ancient writers, we are here glad to find ourselves in unison with such learned and orthodox authors as Drs. Petrie, Skene, Stuart, etc., nor without good and sufficient reasons. Thus the Tara stone was “a sounding one,” like to the sounding and rocking stones of Egypt and Asia, and if, from a primary rock (as is probable from what we know of other Irish stones and Keane's drawing given as fig. 9 of our Plate X., p. 168), it possibly gave a ringing sound when peculiarly struck. This the Skone stone never could have done, for it is a small block of red sandstone, *of the same character*, says Dr Skene, *as that found in the neighbourhood*, and measuring $26 \times 16\frac{3}{4} \times 10\frac{1}{2}$ inches.² We quite believe that in its prehistoric era, it too had been a Lingam or Yoni emblem, and that Columba and his Skoti, and other Argyleshire men, had others, and that the “holy stones” still met with throughout these isles were similar, and that all these are only the remains of a great and innumerable company; this may be all freely granted and is indeed, a conclusion which every person who knows anything of the stone worship of Syria, Arabia and India, must arrive at.

The Skone stone has a history of its own, and a very interesting one, which, though only going back about nine hundred years, can be readily imagined in its prehistoric times, when the Kale-dun Solo-phalists ruled Alba. At the coronation upon it of Alexander III., in July 1249, its resting-place was “in the Cimiterium of Skone Abbey,” under the sacred oval-shaped hillock called the Moot Hill—the *Mons Placiti* of the *Regiam Majestatem*, and the *Collis Credulitatis* or “Mount of Belief”

¹ Joyce's *Irish Names*, p. 159.

² Cf. *ante*, and *Procs. Soc. Ants. Scot.*

of *The Chronicles*.¹ Many Kelts called it the *Kaislen Kredi*, and ecclesiastics named it the "Mount of Belief," so far back says Dr Skene as 906, and described it as situated in the Friar's Den, a raving running close by the old as well as new palace of Skone, which is about a mile from Perth.

The Mount, which had a top area of 100 × 60 yards, overlooked the ancient cemetery, thus presiding as an hypethral temple over the dead, precisely as do our present churches. Between 1600 and 1624, all stones, and fragments of stones, belonging to the old abbey and cemetery, were made use of for the new palace and a church, which was then erected on the old "Mount of the Faith." Strange, yet not sudden vicissitude! for ten centuries had elapsed since the spiritual had here striven against the concrete God-idea; and still in this nineteenth century does the old God peep out in such phrascologr as "the Stone of the Corner," "the Pillar of Truth," and similar venerated language of many Bibles.² The Skone stone was exactly such as Jacob, Absalom, Solomon and other Syrians set up, and before which all good men "adored," that is "worshipped" or "ratified vows." In later times it lay between the mount and a cell or chapel, and this is as we might expect after it ceased to be "the Pillar of Toth" or Truth, whilst it still remained the venerated relic of a nation's worship. Its proper place was then amidst the dead, where also was found the Bell and Yoni stone of St. Filian's, when that faith died. The Christian placed the Skone stone near their holiest spot, "the great altar in the Skone Monastery," but before that it is said to have been carried to Dunstaffnage for safety.³

The Moot Hill of Skone satisfies every topographical want of the Sivaite, being not only in a sequestered dell, but one traversed by a rivulet, which near the holy mount opens out and discharges its waters into the Tay. This too must have been a sacred stream, or one much revered by the old races, for, from its high mountain source to its debouchure, its path is dotted with objects fraught with pious memories. It draws its waters also from the back bone of the Iand—the sternest and loftiest mountains of the Skoti, as well as from some of the sweetest and most fertile straths of the Kale-duns, and though small and turbulent by St. Faelans's charmed pool, yet, fed by several large affluents, it sweeps, a calm and majestic stream, through many richly pastured meads, long before it passes the Keltik capital, after which it opens out into one of the grandest estuaries in these islands.

The "Moot Hill" remained the coronation spot down to quite modern times. Robert III. "sat upon it" in 1390, issuing his decrees, as from "the seat of an Oracle,"⁴ for it was named the ancient *sedes principales*—the seat which "symbolized the

¹ *Procs. Soc. of Ants. Scot.*, vol. viii., March '69, Art. Coronation Stone, by Dr. W. F. Skene.

² Genesis xxii., Leviticus xxvi., Deuteronomy xvi., Judges ix., 2 Samuel xviii., 1 Kings vii., 2 Kings xi., etc., and cf. Timothy.

³ *Procs. Soc. Ants.*, see p. 75, and see our Plate VII., 5, 8, vol. i., p. 290.

⁴ That is an *Om-Phi* or *Omphallos* (which Orpheus called the *Phallos*) or a central *Olympus*.

monarch" and was the "source of destiny and fortune." The *Chronicon Rythmicum* calls it the *Anchora Vite* and the *Lapis Pharaonis*, which is correct in so far, that this word is derived from the Sun, but the idea is a feeble Christian guess, like those of the fourteenth and fifteenth centuries, which bring it from Spain; for according to the oldest legend which Dr Skene call find—that of Baldred Bisset of 1301—Scota, a daughter of a Pharaoh of Egypt, brought it with her, and by its aid conquered the Picts.¹ In the *Scala Cronica* of Tara, which was completed in 1355, "Blind Harry," a famous minstrel, says that the stone had lain for eight hundred years at Skone before Edward of England seized it in 1296, but this is going back to the fifth century and the Fergus Mac Ere traditions, and some Irish legends as to the Tara stone coming from Scotland. A word now as to the Ile of Man ere we close.

ILE OF MAN, MAUN, or MON, or MANX LAND.—The Druid or Pagan remains of this small island (some 24 × 11 miles) have been almost effaced by time and Christian fanaticism, of a very devout but ignorant and superstitious type. There are still the remains of many stone circles, but in a very dilapidated condition, and without, so far as we could ascertain, many of the characteristic Lingam-like stones described elsewhere.² It is evident, however, that every village once had its little stone circle or holy mound, well, and tree. One of the old shrines we examined, called the *Cloven Stones* (because the two largest are split), is very characteristically situated at the high apex of a deep gorge, east of the village of Baldrine, half-way between Douglas and Laxley, where the high lands begin to break and fall away abruptly eastward to the sea, and widening out, display a bright expanse of ocean precisely where the solo-phalists could see their God of Fertility daily rise, in his mid-summer strength, when their Bel-tein fires were lighted in his honour all over the land. This is topographically exactly such a spot as they would choose on which to sacrifice the lamb without blemish, and here their chanticler would each morn welcome their rising deity. Here too would earnest prayers be daily put up for increase to flocks and herds, and blessings on the family and tribe, just as is still done in the adjoining rude *Cill*, or very "Primitive Methodist Chapel."

Both the ancient and present Kelts, firmly maintained that their god required blood for blood as well as their urgent prayers, to remind him of them and their wants; and these, both peoples offered, believing that he would alter the laws of nature on their behalf. This continuation of faiths is seldom however recognized, and here the devout Methodist population now look down with all the contempt and arrogance usually begotten by ignorance, upon the shrine of their ancestors.

A little further north, overlooking the pretty vale in which lies the thriving mining town of Laxley, there is another circle, which owing, to the popular canonization of one known now as "King Orry," "Great Orr," or "Saint Orr," has been better

¹ *Ibid.*, p. 81.

² See especially, *Stonehenge*, vol. ii. p. 232, 233, and elsewhere.

preserved. Here stands an undoubted and remarkable Lingam stone, situated on an eminence and over a very suggestive cavity, formerly it is said, a regular Kill or Cell,



Fig. 291.—SACRED STONE AND CELL OF "KING ORRY," ILE OF MAN.

in which was an ark or rude *Kistvaen*, vide this fig. 291 copied accurately by our engraver from photos we bought on the spot. The guide-books truly state that, "this is the most remarkable monument of antiquity on the island, which, both from its strange appearance and traditions, draws thousands of tourists annually." Of course around it are grouped quite a cemetery of ancient graves, and Christians have on this account—forgetful how they too have ever sought to be buried around their God's dwelling, fancied that this Lingam and its ark, merely marked one particularly sacred grave of a mythical king and his family. And this is indeed true, according

to the Euhemerian doctrine, that "all the gods were men;" for the more we have studied Manx lore, the more does it appear that the so-called Or or Orry, was merely the Zeus or Herakles of the early settlers. All towers, columns or mounds, were his, or sacred to Or; and he was the Moses who gave the first laws and established the Tyn-wald Mounts—Sinais, Tāras or Skones—around which at stated solar fêtes or phazes, the tribes assembled to hear the laws of their oracle; for still do all Manx-men congregate at early mid-summer before the Tyn-wald Mount of St Ion or John—suitable name—to read and authorize the legislation of the year. This is still a solemn political, social and even religious rite, without which no laws are legal, though passed by England's Queen and Parliament. Here also, King Or required his nomads to present annually to him a bundle of grass, once their only crop, and the universal early offering of nomadik tribes as our Glossary and Indexes will show. The sacred *Kusa* grass of Asia, still enters into nearly every social and religious rite of the non Aryans as well as Hindu Aryans of India, and not on this Ion-ian Tyn-wald only, was this Manx Tor to be so worshipped. Every hill was his, and his children, say Manx legends, were commanded to offer grass to him at certain solar phazes on all the high mountains of their land, as well as to strew this around his fane by Ion's Church—his Dove or Ark—as well as along that strangely hidden *Via Sacra* which leads to his phalik-crowned Zion. Along this it is that an English bishop, governor, and all the high officials, move in solemn state and to measured cadence, every mid-summer month. No stone or obelisk now indeed crowns the sacred mount, but at this time there is erected an equally suggestive pyramidal tent, the pole of which carries the

red Cross banner of St. George. In this fig. 292, we give a sketch copied accurately by our engraver from *Brown's Popular Guide*, which taken in connection with our own

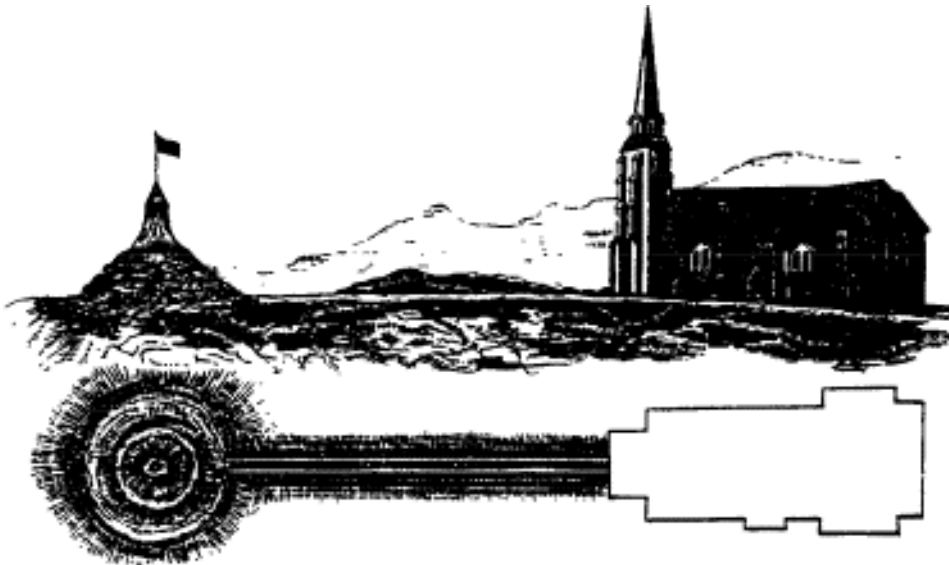


Fig 292.—PLAN AND SKETCH OF THE SACRED TYNWALD HILL OF ST. JOH'S OR ION'S, ILE OF MAN.

plan, shows the covered way *Via Sacra*, or vagina, curiously hid from public gaze by two artificial embankments. The natural topography is also Sivakaly correct, for this mount and ark are considered by Manxmen to be situated in the centre of their island or little world, and it is therefore like Delphi the *Om-phallos*, in the Yoni;¹ and, geologically we should say, this was once true before the northern low-lying portion of the island north of Ramsay and Ballaugh rose from the sea. But this Tyn-wald Mount has another characteristic, reminding us of the Mons Palantine—tyn or tien—where great *Jupiter Stator* stood, overlooking the re-entering angle of the Tiber; for this T'Or's Mount also so stands with reference to the winding stream which here washes the low southern base of the great range of mountains on which is located this so-called umbilicus, equally dividing the land north and south.

Tradition, alike Christian and Pagan, informs us, say the Guide-books, that the modern Church or Ark, and its covered way connecting it with the phalically crowned mound, stands upon "the site of one built in 1699, which tradition asserts had been preceded by a temple dedicated to Thor."² And what more fitting name could be chosen for the shrine of this Apolo or "Fiery One," than *Tein* or *Tyn*? His is the *Ting-valla* of Iceland, as well as the Ding-wall and Tin-wald hills of Scotland, and though Christian Manxmen now call their shrine Kronky-Keillown, or "John's Church Hill," we do not require to go to any such secondary derivative. Popularly, Tyn-wald is held to mean a *Forum Judicialis* and "Hill of Assembly," and this the *Thing* or *Ting*, or Thor's Court of Sacred Fire, ever was. Kelts, Greeks and Latins, alike dispensed

¹ Del-phi = *Tel-pi* or "Sun Oracle."

² *Brown's Guide*, p. 118.

law and justice, adjoining the *Pur-ataneum* of their Zeus or Apolo; and *Vollr, Vold* or *Wald*, was a field upon which the god acted, as Osiris upon Isis the Nile field, or Rāma “the ploughshare” upon Sita “the field furrow.” The politico-military and ecclesiastical rites of this Or or T’Or’s Mount, are all accurately prescribed in a *Lex scripta* of 1417, which is still in full force, although Tors representative “the doughtiful and gracious Lord”—is no longer required “to sitt on a chaire upon the Tyn-wald with ye *vissage unto ye East . . .* and the *three Reliques of Man* before you, in yor presence.” These “Reliques,” which we can easily guess at, have disappeared, most probably, because they became distasteful to the priests of the new faith, and were truly “Pagan,” that is, were such as the Eduth and two stones of Moses, or the sacred Rod and Urim and Thumim, or the caskets and baskets of serpents or phali of other peoples. Or, Hor or Orry, is in many respects a suggestive name, as our Glossary will show under these, and *Ar, Al, As, Alt, &c.* With Kelts, *r’s, l’s*, the *s, h, c*, and *z*, are very loose sounds, both as to change and omission, and so also *Ol, Aul, Al*, and *Att* or *Ath*, the usual name of the old Keltik stone or Altar-god—the T’Or, Th’Or, Tot or Tor. We must also remember that *Urcia* or *Orsia*, was the old Keltik Bask for *Jupiter Tonans*, or the Thunder God, and that *Or* or *Ur*, is believed by specialists to have come from Asia with Iranians, and to belong possibly to the Zend language.¹ This root, *Or, Ur*, or *Aur*, is the Light god, and the *Ci* or *Sia*, a prefix like the Indian *Jee* or *Dee*, as in Mahā-Jee, Siva-Jee, &c., or else “land” or “country” as in *As-ia*, “the land of As-ites,” Ar-ites or Orites.

It is still from “Orry’s Tower” at Kirk-Michael, or St Michael’s, the phalik *Mah* or *Mih-Kal*, that all ecclesiastical and much political power emanates, for here resides the Bishop of Sodor and Man, once a real ruler, but now only the second most important functionary of the iland; for secularizing England and the Methodistical Manxmen, now principally look to the English Governor and the “House of Keys,” over which he, and not now the bishop, presides.² “Orry’s Tower” is a most interesting name-relic, for the present “Tower” is of comparatively modern date though Christians have claimed it since 1230 as the residence of the head of the iland church. In fact the Christian high priest took the place of the Arch-Druid, for here too was “an original Tyn-wald” on the hill of Reneurling, appropriately called “the hill of the Eagle,” or of Jove, and from hence issued all laws, as from the Golden or Solar Eagle of our churches still issues “The Law of the Lord.”

In the neighbourhood of the present and fonner Tyn-walds, are circles, Kistvaens and Runik stones, most probably the phali of Kelts first, then of Danes and so-called Christians, but as time went on these became Christianized and adorned with crosses, &c. Near to Douglas and Marown, is a Kist-vaen or Dolmen, now claimed by Christians as the “Chair of St Patrik,” and held sacred to the memory of three Saints, no doubt

¹ London: *Acad.*, 4 Sept. 1800, p. 193. *Ash* is usually *Ait*, Heat, or the Sun.

² Some say *Sodor* signifies “Savior and South.” It was the name of a shrine at Iona.

pagan chiefs who followed some old Druid patriarch or Patrik, for it is situated in a *Megher-y-Chiarn* or "Fields of the Lord," and beside a *Glen Darragh* or "Vale of Oaks."

It was Or or King Tor, who also gave to Manxmen their strange mystic seal or sacred hieroglyph of the man with three legs, or rather the three rayed or legged solar sign shown by us on p. 152, at foot of Col V., Fig. 226. There, and on p. 166, we see many similar emblems common to Kelts, Hindoos, and all solo-phalists, and a three-legged man needs no interpretation to them. Man's third and central limb is his "weapon," and this the islanders delight to depict him in the valiant exercise of, though they little understand the true origin or signification of this favourite seal. It did, however, call forth great mirth and some indelicate joking, when we asked why in the numerous grotesque pictures, the three-legged one never appears as a female, but always as a courageous male with his third leg erect, and usually kicking or exciting others to merriment. When the figure appears as only three lines radiating from a centre with upturned ends—the feet, we see that it is simply the solo-phalisk Swastika of Asia and America, and like to this Buddhist one if we run the lines closer.¹ Here the male and female organs are in conjunction, with Fire, Sun, and Moon, and the feet or phali, are segments of cones resting on Yonis between which spring forth volutes or scrolls, such as conventionally represent Fire just as *feet* do so, regarding which full details appear in our Glossary and elsewhere.

Much has been written regarding the Asiatic cross or Fylfot, but here we will state our own views, and such as we formed very many years ago, when the symbol used to come daily before us in our peregrinations throughout India. The Sanskrit word *Svasti*, or words *Su-asti*, signify "well it is," or "so be it," *i.e.* *Amen*, or "our blessing or approbation go with you," or "may it be well with us;" but any cruciform object may be termed a *svasti*, as cross roads, a cruciformed temple, the crossed arms, or a man standing with stridled legs and arms; indeed this is called both a *wan* (*Svasti*) and a *zan* or "man" in China, and is a symbol of the oldest creating god-idea, the *Shang* or *Shang-Tê*, the pillared or ithyphalic Shang—our **F** without a top. Both with Hindus and Chinese the *svasti* or *wan* denotes "health and happiness," and can scare away evil; and it is therefore commonly branded or marked on cattle, especially the village bull, from whence, perhaps, it has the meaning of "a libertine" or general

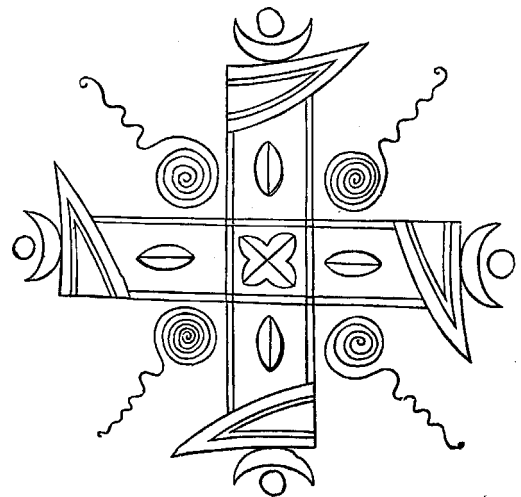


Fig. 293.—A BUDDHIST SWASTI EMBRACING FIRE AND ALL ORGANS.

¹ For Asia cf. *R. As. Soc. Jour.* xviii. 391; and for America, xi., iii., LIV., and Inman's *Ancient Faiths*, i. 151. [Also Inman, *Symbolism*, fig. 37 (pp. 43-4, edn. 1874).]

fertilizer. The geographical limits of the emblem or its variants seem unbounded. In both the Americas it is well represented, especially amid the ancient ruin of Palenque in Yukatan and in Mexico and Peru, where it is commonest in what we call the "Greek pattern." Professor Holmboe describes it as a divine emblem in the old faith of the phalik Wod, *Budh* or *Bod* of Skandinavia,¹ and it is acknowledged by

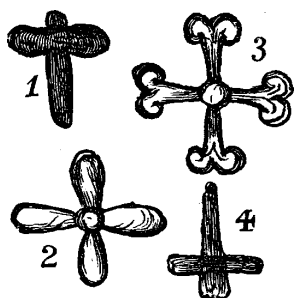


Fig. 294.—TOR'S HAMMER AND
CROSSES.

archeologists to be represented in these three and four armed hammers and crosses of Tor. These radiate suggestively from a central sun (yoni?), which is seen still more clearly developed in the Syracusan coins of the 3d and 4th centuries B.C., which Mr. E. Thomas gives us in Plate III., attached to his valuable article in the *Lon. Numis. Chron.*, I. of 1880. If in any place, we should expect to find the *Svasti* in Sicily, the early home of the Sikuli and other Pelasgik Kelts, and the ile specially dedicated to their *Ab-Elío* or Apolo. These Sikuli, like the Manx Kelts,

perferred the three-legged and spurred or feathered forms; for out of eleven coins in Mr. Thomas' plates, seven are three-rayed, *Svasti*, springing from unmistakable yonis, whilst one has, instead of spurred "feet," three cocks' heads, stamping them at once as Solo-phalik emblems; whilst on the observe is the Lukean Boar of Jove, but also of Vishnu as the personified impregnator. Mr. Thomas gives us another plate to establish what his article is written to prove, viz., the golar signification of the *Svasti* as developed from raised circles, crosses, &c., which none who have studied Solo-phalik lore can for a moment doubt. These volumes, and Inman's, Higgins', Bryant's, &c., have usually taken such for granted, whilst our own observation in India and converse with Hindus, has assured us that wherever the rays are elaborated, the phalus—as *Surya's* emblem or mode of carrying out all animal fertilization—is usually meant. Mr. Thomas' Plate II. goes further, confirming what we have always maintained, viz., the original Solo-phalik nature of all crosses, triquetra and otherwise rayed and revolving-looking figures. The rays are Apolo's arrows or obeliekal symbols, similar to the pointed or phalik-handed rays of Ra, Aten or Adon-Ra, given in our figs, 78, 79, pages 199 and 200, Vol. I., where some of these symbols of life are seen dropping from the fertilizer's hands upon the Isian ark of his servants. In India we commonly see *Svastis* sketched in white or red colours over the door-ways or on the door-step or jambs of city houses, parts sacred to the deities of the "Door of Life;" and in country cottages as soon as the morning cleansing with earth, and the sacred cow dung is smeared over all, the mistress of the house prominently sketches the sacred emblem in front of her house, garden gate, &c. Usually it is the four-legged white one in Bengal and the north-west. but many Madrases and the Mahâjans or bankers, and various Punjab sects prefer the three-rayed symbol of Manxmen. Almost all Hindus use or should use crude cinnabar or vermilion, and three-legged swastis during

¹ *Traces de Budh.* Norway and Paris, 1857, p. 35.

the licentious harvest fetes of Doorga—Siva's fierce and bloody consort. In China, says a writer on its folk lore, "the mystic Svastika or Thor's hammer (the *Wan*, and archaic form of the phallic creator *Shang-Tê*) is all-pervading, meeting the eye in all sorts of places, on the wrappers of medicines and sweetmeats, the stomachs or chests of idols, and the flanks of animals, upon dead walls, coins, &c."¹ It is, says Dr. Eitel, "ordinarily accepted as the accumulation of lucky signs, possessing ten thousand virtues, being one of the sixty-five mystic figures which are believed to be traceable in every one of the famous footprints of Budha." This writer calls the various forms of Tor's Hammer, its ordinary European development, and points out its prevalence amongst Kelts, Saxons, Skands, Danes, Germans, &c., who marked their sacred bells with it during the middle ages. He adds that this proves a common mythology "in ages long gone by, before the Aryan races had commenced their western wanderings, or the Shang dynasty had ceased to reign in China (say 12th century B.C.)—coeval, in fact, with Kadmos, the reputed father of Western letters."

In Japan. we see the *Svsati* in the: ever present three rayed mystic *Tomyê* which is exhibited on all drums and lanterns especially at Matsuri or festal illuminations. It is, says Miss Bird, "the most common ornament in the empire of Japan," appearing on "all terminal tiles of roofs or walls, . . . among the wood-carving and arabesques of temples," besides being one of the badges of noble families. She was told it was a sign of all good influences, long life, &c.² It is usually in red or white, and is simply a highly solar looking revolving figure such as the Manx Svasti would be if circles were drawn between the legs, and the whole enclosed in a circle.

Such authors as Kerchers, Montfauçon, the Rev. T. Maurice and others have called attention to the Svastik or cruciform character of many Egyptian and Indian temples. We see the Hermetik cross prominent on the obelisks of Barberin, Pamphylia and throughout Egyptian sculpturings; and the ruins of Axium display it as the symbol of life and Toth,⁴ Teut or Theus—our modern Teutahs and Theos. Mr. Thomas lays stress upon the discovery of crosses on Babylonian seals of 1500 B.C., but we believe that this will prove a comparatively modern date for crosses, Svastik and other; here however we must not pause to discuss such special points.

Greeks, Babylonians and earlier peoples adorned their solo phallic Dio-nusos or Bakchos at a very early period with a wreath of perfectly plain crosses as we showed the god with his cup and budding branch in hand in our plate 5, page 104, vol. i. Here we give an enlarged sketch of the head as this appears in Hislop's *Two Babylons*, where the reverend



Fig. 295.—THE BABYLONIAN BAKCHOS.

¹ *China Rev.*, Sept. and Oct. 1876, p. 72.

³ *Japan II.*, 288.

² Quoted from *Notes and Queries on China and Japan*, III., p. 98.

⁴ *Bruce's Travels in Abyssinia* and see Keane's *Towers and Temples of Ireland*, p. 114-119.

author calls it “the symbol of the Babylonian god, revered at this day in all the wide wastes of Tartary.”¹ The reader is of course aware, that “the lord of the budding branch” signifies “the Creator,” or He who alone gives “branches”—the Eastern term for sons. The cross has been used from very ancient times in connection and rather phalically so, with the planets. In our fig. 233, page 166, it appears in conjunction with the sun and moon to denote Jupiter, Saturn, Mars, Venus and Mercury, and as forming the tail and a pendant to a common circular form of the solar serpent. So Druids formed a Tau or cross out of their *Jovine drui* or sacred oak as sketched by us in fig. 19, p. 64, vol. i.; and Ezekiel told his tribe that all who put the mystic *Tau* upon their foreheads, (which many Hindus still do), would escape the murderous wrath of “the Yahuê”—their sun-god. The Ser-apeum or more modern Egyptian *Tau*, gives a man’s head instead of the Isian loop or handle of the old mythology, see p. 225 of our vol. i., where we quote King describing it as “the symbol of the generative power, found in Pompeii in juxtaposition with the phallus,” proving as he urges “the embodi-

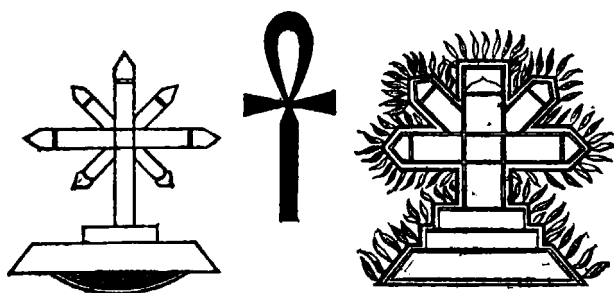


Fig. 296.—THE EGYPTIAN AND BUDHIST CROSSES.

ment of the same idea.”² The ancient *Tau* is this dark central well-known looped cross, the base of which is probably the origin of the three-legged idea in connection with Isis or the female unity. The elaborate side crosses of this fig. 296 show how Buddhism has degenerated into the old *Budh* or *Bod* faith, for that on the left is composed of

scarcely disguised phalli whilst the right one is a veritable “Tree of Life” bursting into seed like the Assyrian sacred tree seen standing before the Isian or castelated ark of Ishtar in our fig. 25, p. 75, vol. i. These Budhist crosses are kindly lent to me by Mr. Marcus Keane, who takes them from vol. x., p. 241 of *Asiatic Researches*. None who have read works upon the degenerate Buddhism or rather Budho-Shintoism of Japan, will be surprised at these its phallic vagaries, nor wonder at the frailties of other and younger faiths, when so high and pure a religion has fallen so low.

Here we must now close this chapter, which though long and called “Western Aborigines,” has, the reader may think, not gone far enough west, and yet too far and too much into our next chapter, “Eastern Aborigines.” We have however, been compelled to show the places and the conditions under which all early Western European tribes arose. The Atlantic is the only good and sufficient boundary of the old world; we have no records of any races crossing it, and only a few Eskimos gained the lost continent of the ancients, by the icy North. In our researches, we shall reach the new world through the old, and as our last stage, after sketching the religions of the more prominent Asiatic and Polyneesian peoples.

Having so vast a field, we must necessarily tread lightly, and specialists may say

¹ *Two Babylons*, p. 325.

² King’s *Gnostics*, p. 214, pl. vi.

too superficially in regard to their own particular studies; yet we trust we have so far left no doubt as to the faiths of the early races of the West. To our mind their religions were simply those of Aryan, Dravidian, and Turanian India, nay of all Asia—the land of their birth, childhood and manhood. From this in their old age they gradually fell away, not only from inherent weakness, but owing to the advance of knowledge and a wider acquaintance with more progressive elements and races; and finally succumbed in the presence of a highly and solidly-organised, dogmatic and written faith, infinitely superior to anything the western world had hitherto conceived, but which is nevertheless only another step in the never-ending process of human development.

CHAPTER IX.

FAITHS EXHIBITED BY EASTERN ABORIGINES, THEIR PRE-HISTORIC RISE, AND WESTWARD MOVEMENTS.

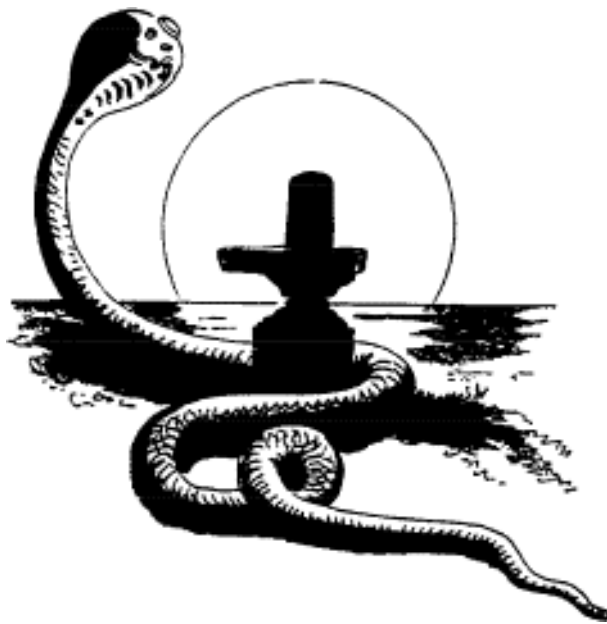


Fig 297.—THE UNIVERSAL SOLO-PHALLIC IDEA.

THE last chapter has considerably cleared our way for this one, Western Asia having been long the home of Asiatic peoples who spread westward into Europe and Africa, and eastward to India and even beyond. This is more especially true of the ancient Aithiopian, Akadian, and Kuthite races, whom we may designate Turanians, but who became more or less Shemitized by the conquering Shemites of Arabia, and then Aryanized by various waves of Aryans. These latter races by forcing the Turans from early ancestral seats of empire, advanced their civilization by widening their views and sympathies, and destroying their pristine, social and religious exclusiveness, but it finally led to the Turans being all but absorbed into the nations they sojourned with.

The Shemitic ascendancy threw upon all the coasts and islands of the Mediterranean a strange medley of races, of whom the principal, and for long a great and compact people, were the Phenicians, whilst the Aryan wave from its Asiatic centre threw forward, but more northerly, strong hordes of Scuths or Scythians, a name which we had better here consider in the Celtic significations of Scouths—wanderers

or filibusters. The results are somewhat confusing, and particularly when we have to remember, that though here probing deeply we find there is a depth quite beyond us; for it is not given to man to know his own genesis, nor indeed that of any original creation. Thus we have constant intimations even at the very remote, and all but pre-historic periods, of the earliest known Turanian, Shemitik and Aryan waves, of strong, resistant, and unknown populations of Autochthons (if we may presume to even here use this word), occupying all the continents and islands of Europe, and fighting bravely for their hearths and homes.

We have already pretty fully considered the early faiths of the Turanians and Shemites occupying the plains and water sheds of the Tigris and Euphrates, and will not here take up the special early faiths of the Nile valley and Iranian highlands, for the Egyptian and Zoroastrian faiths require each a separate chapter, and so also do ancient and modern Hinduism and Budhism, even to their Chinese and Japanese developments. In this chapter we will treat only of the obscure and unwritten faiths of little known, but by no means unimportant races, who if they did not form, at least materially modified, the religions of their conquerors. Before however starting on such Asiatic researches, let us say a few words in regard to "the great dark continent," which though now but little known, holds out a promise of great discoveries.

AFRICA. Our indexes will show that Africa has not been neglected in these volumes, though owing to its worships being like its peoples in an almost primeval



Fig. 298 and 299.—TALISMANS AND AMULETS FOR TEMPLE AND DOMESTIC WORSHIP.

state, and to our concern being to trace the tree to its roots, we have little to do with this great continent beyond notifying the existence of the roots. We know enough of African religions to assert that here Fetish, Tree, Phalus, and Yoni worship exist in

their grossest forms. Not only is there a symbolism, bestial in the extreme, but the veritable organs are often displayed for worship, with snakes and all manner of fetishes. Speke found the organs of mares, asses and other very gross yoni forms, common as African house ornaments. And Burton complained that in Dahomey, the clay figure of a naked man of bestial and horrible proportions met him at every turn, and that all worshipped it as the God *Legba* or *Egba*.

Africa like other lands has a "Tree of Life," and from it "palm oil ever drips," which can cure every ill of man or woman. Our wildest races in India exhibit more decency in their faith, yet these Africans know the usual veiled and conventional forms of Nature Worship, for we find with them the female principle or Woman herself frequently represented as a fish, cat, dove, &c.

Bishop Calloway tells us of tribes bordering on our South African colonies "whose Creator *U-tixo* or *U-kgá-Mata* is symbolized by a rayed sun and crescent,"—separate or conjoined, and by a cup in a circle or an eight rayed star—all common

ancient Solo-phalik euphemisms.¹ And Dr. Hahn, the Government Philologist at the Cape of Good Hope, in his late book upon *Tsuni-||Goam, the Supreme Being of the Khoi-khoi*² or Hottentots, tells us that this "Father of Fathers"—the above *U-Tizo*, is "the stream of the thunder-cloud," who "giveth or withholdeth flocks and fruits," and that like all solar gods "he died, several times, and several times rose again." As with us so with the Africans; when the solar god "comes back there are great feasting and rejoicings: milk is brought from every kraal, and fat cows and ewes are slaughtered." for "Tsui-goab is very rich; he gives rain, he makes the clouds, he lives in the clouds, and it is he who makes cows and sheep fruitful;" and hence it is that females are thought to be preferred by him. Dr Hahn usually calls him *Tsui-goab*, but there is a click in this hyphen which is denoted in the title of his book by two vertical lines. The name has been very variously written and pronounced, as *Tsoi-koap*, *Tshu-goam*, *Tui-qua*, *Ti-qua*, *Uti-kuah*, *U-Tixo*, &c. This Supreme God has also an enemy or Satan, *Gaunab*, whom he is said to have vanquished but by no means obliterated, and from whose wound he still suffers; for *Tsui-goab* may be translated, "Sore Knee," reminding us of the maimed Gods of all peoples, as of Solar Savitri, Hephaistos or Vulcan, Pan, and others. Yet though *Tsui-goab*'s name now signifies indeed "Lame Knee" this is held to have been an after accidental coincidence, for *Goa-b* means essentially "the Goer," or "Approacher," and *Goara*, "the day dawns;" whilst *Tsu*, though now meaning "Sore," is also "the red coloured or bloody one," terms applied to Siva and Durga. With *Tsui-goab*, however, it is only held to mean that he lives in a bright red heaven, and the *Khoi Khoi* when praying to him, turn towards the East and call him a "Heavenly Father," and "Father of Fathers," and they worship him on mounds, *omphi* or *karns*, to which stones are continually thrown, and offerings made of green boughs, honey and all produce. Whether therefore he is "the sore knee-ed," and ancestor of "a great Healer" or not,³ *Tsui-goab* is clearly the Hermes or Mercury of Southern Africa, and a Siva, whom his children say understands all their wants, feelings and affections, for he assumed the role of a Son of Man, and once lived and died on earth, and had a wife and only son, and performed many wonderful works. His enemy *Gau-nab* is of course the opposite of all this. The one being "brightness," and the other "Darkness, Night, Destruction," which last, *Gau* it appears means. He is therefore "an evil spirit," a ghost, ever going about to harm people and to take them to the long dark night of "Death."

The Hottentot religion is not without its excellencies. Though "less dogmatic than ours," says Prof. M. Müller, "it often seems marvellously practical," whilst there are "traditions, legends, and poetry," and the people "have refined feelings and a warm heart," We know not, he adds, whether their "myths, legends and customs may not go back to a far more distant period than the literary records of any of the Aryan nations."

¹ Lon. Acad., 17th Nov. 1877. ² Trubner, 1881, and cf. Max Müller's Rev. in *XIX. Cent.*, Jan 1882.

³ See on these points London Acad., 7th Jan. 1882. Letter by A. Lang.

In a Legba shrine of three sacred courts, Captain Burton found depicted on the door, a leopard, fish, serpent and turtle, and a male and female figure of *Obatala*, the dual "God of Life;" and opposite to them was "a phalus conjoined (*in coitu*) with the female emblem." He speaks also of the charms over doors and tents, being in Northern Africa often the actual organs, of a mare, cow or camel, "to avert," so the people said, "the evil eye or to bestow upon them health and prosperity;" so that here, as elsewhere, the Phalik God is a *Jupiter Salutaris*, as was the *Ier-u-Salem* of Syria and the *Suleman* of all Asia, for he was no Solomon as the ignorant often imagine. Our horse shoes hung upon doors continue unwittingly the same ideas. *Egba* makes us think of *Egle*, the daughter of the ophite demi-god of health—Eskulapios or Salus;



Fig. 300.—HYGEIA'S CUP AND THE SERPENT GOD.

whilst the African women attending the numerous serpent shrines remind us of Virgil's description of Hygeia feeding the symbolic deities before the altar of her affections out of her *patera*, as here seen in the Egyptian ideograph given by Cooper,¹ and in our fig. 33, p. 97, Vol. I. Virgil says she sometimes appears with solar cock on her right hand, and the rod of the Asklepiian serpent deity in her left.²

The sacred serpents of Africa have still their temples, rites and sacrifices, human and other, just as they once had in Egypt, and still have in many parts of Asia. Bryant shows that Aithi-op-ia, a land of Solo-ophites, had for its first king, one *Arwe* "the Serpent," one of whose titles was Nagash, corresponding to the Aryan and non-Aryan terms for the sacred Serpent of India, the Naga and Negus, and to the Heb.

HEBREW

N-ch-sh—A serpent.

N-g-sh } Sexual intercourse.
N-ko }

N-g-i-d—One of power, a Ruler.

N-p-sh—Breath, Spirit.

N-g-e—The Venus of the Kabalists.

Nachash. The idea which runs through the whole subject of Ophiolatry is apparent from the annexed Hebrew words and the same may be gathered from Akadian and Egyptian; where *Naka* or *Neka* is "the Great Serpent," and *Neph*, the breath, soul, spirit, and a god. The ancient Arabs called their Kings *Nagashi*, and the Greek *Bas-ileus*, which has been

elsewhere enlarged on.³ This was equivalent to our kingly title "Defender of the Faith"—their old serpent faith, which was enshrined in every district of their kingdom, as well as on the summit and along the precipices of their akropolis.

But an older faith than the Greek is here, for the base of *Bas-il-eus* is in *Bhas*, according to the Sanskrit serpent worshipper, "the Light and Splendor, a Ray, Obelisk, and Cock"—the Apolo-Python of those old races who anticipated Greeks in the adoption of shrines and deities, the meaning of which they as little understood as they did of Apolo the Skuthik Ab-Eloh and the Ap-Ilu of Turano Akads.⁴ Egypt knew him

¹ *Serpent Myths of Egypt*, Victoria Inst., from which we purchased these and many other genuine monumental figures. ² Virgil's *Æniad*, vii. 1057.

³ *Basileus* is treated of in our Vol. I. as at pages 295, 359, 376, &c.

⁴ We therefore spell Apollo, Ap-olo.

well, and has everywhere shown him as the Crowned Basilisk or *Uræus*, the *Ouro* or



Fig. 301 and 302.—THE SACRED BASILISK OR URÆUS, CARRYING THE ROYAL CROWN AND SOLAR DISK.

Arau of the hieroglyphiks, and determinative of Royalty. We here show him from the gates of Luxor carrying the sun or universe in his mighty folds, and symbolising it in his inflated breast. He is here termed “the soul or life of Ra,” “produced spontaneously by his rays;” and it is said of *Ouro*, as of all phalik gods, that his sting

insures immortal life, for though “he kills he makes alive again.”

Still does the Hindu worship *Bhāsant*, “the Sun or Male Moon God,” and calls his Solo-phalik Siva, *Bhāsava* and *Bhās-kāra* or holder of the Bhas—the Arabian *Phala*, Greek *Phallos*, Egyptian *Basah*, *mené* or man; and the Hebrew *Basar*, which they circumcised as a sacred object alike with the Yahu, יהוה, and his Yahué.¹ *Bhāsava* though the Linga, is Mahā-Deva, now spiritualized and purified by the literary Hindu, as the Hebrew *Basar* becomes in “the Word made Flesh”—or the *Logos* and *Sarx* of later Biblical writers. Greeks also gradually dropped their *Bas-il* god or Solo-phalik and serpent idea, and called their “God” *Theos*, who however was for long only a slightly metaphorized *Theut* or *Teut*; indeed Plato explained that Theus was derived from Toth the *Menê* or Obelisk, or serpent-god-man, whom Abyssinians idolized as a nude man, with the head of a dog or serpent. Central Europe called him *Tiu*, *Téu*, *Théut-ait* or *Teutatis*, the *Ait* or phalik-Heart-idea of the Egyptians, from which Christians have inherited their traditions of “the Sacred Heart” of their Apolo.

Suidas calls Theuth or Theus “a form of Ares, the Sun-lion,” which is known to literary Arabs as *Teus-Arez*, and to Skuths as the early phalik *Ars* or *M’Ars*—their great *Quiris* or javeline “God of Battles,” and Fertilizer of men, their flocks and herds. Arabs worshipped him at Petra as a *Lithos melas*, *Atupotos*, *Tetra-gonos*, which popularly meant “The dark stout formless one,” the God of Nature, who as “the square black pillar” requires no image, and looks like Janus on all sides. We show him in our figs. 175 and 281² as depicted in Central and Northern Europe.

Ophiolatry does not seem to have been disturbed in Abyssinia (Ops-inia ?) until some Christians converted “the Great Dragon of *Axum*,” that is its Chief; and this did not much affect Northern Abyssinians, who retain “to this day the worship of Serpents, Trees, and the Heavenly Hosts;” whilst the shepherds, or mass of the people, still cling to *’Ad-’Ad* or *Hâbâb*,³ an ophite “Father of Fathers,” the *Aba-Ab* or *Ops-ab*, whose image—a red Lingam—Mahamad broke down in the Al-kaba of Mäka.

The gods of Whydah in Western Africa form a Trinity, symbolised by trees, serpents, and water; the first tall and Jovine and the last as the salacious element,

¹ Cf. Gen. xvii. 11, &c.; and our Vol. I. p. 173, 196, 236-9, 335, &c. We as much as possible avoid double letters and the insertion of vowels for which there exist characters, putting only the breathing *ă*, and no *e*, *i*, *o*, or *u*.

² See our Vols. I. and II., pages 448 and 384; and cf. Bryant’s *Mythology*, I. 12.

³ Deane’s *Serpent Worship*, p. 162; and true to present time.

on which the energy of the *Nachash* broods, and stirs into life, as is related of Elohim and his *Ruach*, and of Vishnu with his phalik pole. The Whyda sacred snake is, as the Rev. Mr. Deane wrote, “perfectly harmless and to be seen in all houses . . . It leaves its young ones in the very beds of the people, from which it is the height of impiety to dislodge them.” The snake’s house is the finest in the land and it has most of the furnishings of the later Faiths; and within it are held most of the religious rites, fetes, and sacrifices, human and other. To it pilgrimages are made, and here attend Priests and Priestesses called “children of god,” who bear the deity’s mark or symbol indelibly on their bodies, reminding us that Yahuê also required this of his people, for the basar had to be circumcised to him, and sometimes the *Tau* cross also affixed to those whom he was asked to spare. There was a day when the *Jah of Sabaoth* and the **IAO** of early Christians was exhibited as an ithyphallic deity,¹ like the African Legbe and Egyptian Khem,² with serpents for his feet and with all the veiled emblems of



Figs 303 and 304.—FULL SIZED VIEW OF A TEMPLE IMAGE OF SIVA, IN BRASS, AS AGNI, THE CREATOR AND DESTROYER.

birds, rods, and looped crosses around him. It is a very old African idea to exhibit their phallic gods as riding on the waters or on a crocodile, as the watery or feminine

¹ Cooper’s *Essay on Horos*, p. 42. *Victoria Soc. Trans.*

² [The name of the ithyphallic god of Thebes and Panopolis is now usually read *Min* and the nineteenth-century readings *Khem* or *Amsu* rejected. — T.S.]

principle. Horus as well as Khem frequently so appears, and we see the India Siva as Agni doing the same in these speaking figures of the god under the form of Fire or overpowering Passion, a figure we promised in a former chapter to try and exhibit to the reader. This Eastern Legbe, Siva or Jah, is here seen creating and destroying in exuberance of joy and clothed and armed with all the insignia of Life and Death. He has passed through one creation of life that is one female whose body clings to his neck and droops flaccidly around him. and is impressing with his pad or foot (the *Pràbat* or phalus) his image on another woman. His countenance is contorted with passion and his flaming head, ever a phalik emblem, is bright with Agni's rays and sacred gems. In one hand he holds the casket of life or womb, and in the other his own symbol the crown capped mace buried in the *Concha-Veneris*, whilst his seat is like that of most African gods on a strange aquatic animal representing the waters of fertility "over" which, like the Al-e-im of Genesis he may be said "to brood." Every rude African race could understand and worship such an image as this, if coarsely enlarged, although Whydas, Eboes, and Dan-hsinuos are scarcely yet educated enough to understand the fulness of thought here so skilfully shown by the Indo-Aryan. The figure is in fact brimful of similitudes, from its Lotus bed and creative *Padma* and "Foot" (that veiled form which has permeated so many faiths), to its serpent garland and hair of fire interspersed with skulls.

The serpent deity retains in Whyda his almost universal name and character. He promotes all strange and nefarious love intrigues, especially at the joyous harvest season, when, personifying evil thoughts or passions, he prowls about the fields (or his priests do), seizing females whom "he deprives of reason." These are then said to be incapacitated for return to their parents, so "they are sent to the King's hospital"—no doubt a den of debauchery, and "there they remain under the care of the priests till cured." They are then cautioned that "if they mention a single circumstance of what happened in these dens of villany, they will be secretly poisoned. . . . In most cases the possession of the devil or evil one is a concerted plan between the women and the priests."¹ This is confirmed by modern travellers, but when Whyda was conquered by Dahomey some slight changes in the rites of the faith took place, though matters could scarcely be improved by such conquerors.

The EBOES worship a sacred lizard, and in 1831 they called their king OBI, reminding us of the Royal Asp of Egypt, the *Oubos*, *Oupis*, or *Ophis*,² and Obion, the solar serpent god, and Ob-Adur the solar serpent, who was once good and a Horos, but fell from heaven like this solar serpent god of the Nile and our Satan.

Along the Gold Coast and lower Congo, superstitious and weakly Portuguese Christians have long forbidden serpent worship; and misrepresented what they did not understand, but beyond their limits it continues to flourish. The Koromantynes, who principally

¹ Rev. Mr. Deane's *Serp. Worship*, p. 167.

² The apparent mixing of Aryán and Shemitik roots will be made clear hereafter.

supply the West Indies and Americas with slaves, worship “a serpent Spirit of Evil,”



Fig. 305.—THE DIVINE FOUR-WINGED SOLAR-GOD
K'N-OU PIN OR BAIT.

OB-ONI, to whom they offer crocodiles, teeth, rags, feathers, &c. The crocodile and other half aqueous guanas and serpents were representatives of wintry Typhon, and Greeks said that from crocodile's teeth sown by Kadmus sprang up great chiefs, no doubt meaning great Ophiolaters.

AGOYE, the “god of the councils” of Whyda, is symbolized by a semi-human serpent, out of the top of whose head comes a javelin crossed by a lunette and a crocodile. The base springs from three crocodiles on each side, with a serpent and flaming fire, whilst on the shaft a crocodile is climbing up like the serpent on the Eskulapian rod.

On the coast of Guinea the serpent temples are in sacred groves, where are offered to them specifically stated sacrifices, such as hogs, sheep, fowls, goats, &c., according to the season.

From Libtria to Benzuela, if not further,” says Sir John Lubbock,¹ the serpent is the chief deity of Africa, and to it the people resort in times of drought, sickness, and other calamities,” just as Rome once did. “No negro,” continues this author, “would intentionally injure a serpent, and any one doing so by accident would assuredly be put to death. Some English Sailors once having killed one which they found in their house, were furiously attacked by the natives, who massacred them and burned the house. All over the country are small huts built on purpose for the snakes, which are attended and fed by old women; but there also are temples . . . of considerable magnificence . . . and with numerous attendants . . . each with a special snake.” It is rather suspicious, continues Skertchly, confirming much that Deane and others said a hundred years before his day, “that any young females who may be ill, are taken off to the snake's house to be cured.” In the *Dan-hgbweho* or snake temples of Dahomey, there are, says this later writer, various other emblematic deities, and full ecclesiastical establishments with regular rites and rituals. He found the Priests, and Priestesses or *Dan-hsinos*, living on the fat of the land, having flesh, grain, oil, and wine in abundance.

The shrines were usually circular thatched structures with conical roofs, where amidst the bambus and grass the holy reptiles delight to dwell. There are some suggestively strange vessels in these sanctuaries, viz. “twin porringers and holy cups and ladles,” like those of the Levitical or Judeo-ophite dispensation:² also “painted tree stumps, stones and cones.” But no traveller with a sufficiently intimate knowledge of eastern faiths has yet investigated the true meaning of these symbols, and until this is done it is impossible to get at the esoterik significance, nature, and mysteries of the Faith. From the roof of one of the largest temples—some thirty-five feet in

¹ *Origin of Civilisation*, p. 177.

² See Goldziber's *Hebrew Mythology*.

diameter, which stands in the centre of the market place and adjoining the King's Palace at Whyda—there hung, says Skertchly, “by a thick cord, a peculiar affair made of wood, covered with blue and white cotton yarn, shaped like two cones, connected at their bases, and purposely covered with blood-stained cowries.” This looks like the orthodox phalik and Bakchik appurtenances of some Eastern shrines, where the *Concha Veneris* is also stained with blood. The cones remind us of the double phalus of Nismes and the winged sun of Egypt and Asyria, but in Africa it probably stands for “the god *Ajarama* of the whitewashed stump,” On the walls of this temple were drawings of men, birds, snakes and divers animals, reminding us of the worship of the Jews as denounced by Ezekiel in the 6th century B.C.¹ The attendants on the sacred serpents were here dressed like most priests in long tunics, which, when Skertchly saw them, were white bedaubed with blood, marking the service of the sexual god, but perhaps so only at one of his particular fetes, like that of the Indian *Hulè* when the white garments of all good Hindus are besmeared with red, his special color. The priests wore their hair in long dishevelled snaky tresses, tied up at the ends with tags of a whitish sort of fez, and these when blown about by the wind made them look like veritable snaky Medusas and Bakchantes.

The poor human victims of the deities are often offered up with much cruelty, though excuses are usually given that they are criminals, or have injured or crossed the path of a straying deity. In this last case the victim is first half roasted and then beaten to death with clubs.

In Old Kalabar, some 500 miles W.S.W. of Whyda, in the northern recess of the Guinea Coast, Egbo is the universal “Bush God,” and esteemed “a supernatural and supreme power, who can be summoned to the aid of his people on any emergency, and especially must he be so in the making and proclaiming of all laws, when his priests or *Idems* are called upon to intercede for, or punish the people.” It is a duty of the *Idems* “to punish all who disobey the Egbo law,” which, as in the case of our churches, means the priest's laws, or their own ideas of their God's laws. However the tribes may quarrel amongst themselves, it appears that they are unanimous in supporting their “Egbo Institution.”² It will be remembered that the fiery **JAH** or *Al-Shādāe* of the Old Testament was similarly summoned, argued with and moved by the Mosaik *Idems*, whether in Egypt or the desert. He lectured or killed the tribes just as the Kalabar Egbo does, and thus some conclude that Jews were then in the Kalabar stage of barbarism. Egbo is indeed still called by several of the titles of Yahué. He is the “maker and preserver of all things,” “the Almighty,” and philosophically “the Incomprehensible One.” The Kalabar also acknowledge the existence of other and very nearly as great gods; just as Jews said “Yahué was their Eloh-im,” or *one* of the *Al-e-im*, so Egbo is “the One God,” or “the One *Abasi*, and also the *Abasi-Ibum*,” or “Ever great *Abasi*.” It is he who supervises the universe,

¹ Ezekiel viii. and p. 106 of our vol. I.

² *Jour. Anthro. Inst.*, Oct. 1876, p. 120.

though he has lieutenants or local and subordinate gods in charge of "all the little affairs of men," and he permits images of these in every town or even part of a town. Mr Walker found six of these Eloh-im in the city of Kalabar; and besides these, each house has its own *Lares* and *Penates*, or *Ek-pen-yona*, on a sacred mount or *omphe*, with a skull—a suitable yoni or womb-idea—on its summit, and rising from the *omphe*, a pillar pole or banner-stand, carrying another skull or some similar strange device. These veritable "Calvaries" are to be seen in the entrance-yard of every good house, just as we find similar objects near the dwellings and fields of Indian aboriginal tribes; indeed, the term *Ek-pen-yona* might read in India, "The One Lord of the Yoni," which it appears to signify.

We have elsewhere drawn attention, as did the learned Major Moore some half century ago in his *Hindu Pantheon*, to the great number of African words and names, especially of deities, towns, rivers, mountains and natural phenomena, which would pass current in India even to-day, and far more so a thousand years ago; and this supports some arguments which follow, as to a *Meru-opes* or *Aithi-op-ian* race of sun and serpent worshippers overrunning both continents, not only in the earliest pre-historic period, but before languages had reached their classified stage, and also as to Aithiopes being the instructors alike of Shemitik and Aryan races.

The Kalahar word *A-Bāsi* is one which Indian aborigines would readily accept for their *Bhāsava Deva*, and as applicable to their "Father *Asi*, *As*, *Es*, or *Esh*," the Lord of Agni or Passion, to whom they still offer goats, fowls, &c. On such occasions the Kalabars call him *Isu-Ekpo*, which is translated to us as "Spirit of Procreation," but of which we would very much like to have the detailed etymology and characteristics. This Hermes is generally symbolized by the suggestive Banāna, but if the deity is worshipped in a female form, her emblems are large, roundish yams, eggs, and such like forms set up in a sacred enclosure.

We have closely inspected many a fenced-off quarter or "Croft" in the farm-yards, fields and new forest clearings of Indian aborigines, dedicated to the "Gude Man," as the Scotch call his degenerate type; and have also seen numerous modified forms of this African deity in the Christian erections, bearing rude images of Christs, virgins, angels and saints, in the hills of Spain, and Italy, and the Tyrolese Alps. But all such are rather the fetishes than the idols of the rude peasantry. There is no *Totemism* here, nor in any objects, however formless or rude, which are intended to represent deity or deified personages, or ideas of these. It is only through ignorance of this whole subject that Bruce called such true Sivaism by the names of Tree, Block or Stone worship. He was led to think that "from north to south. and east to west, Africa is full of Tree worship,"¹ because he found trees adorned with streamers, flags or tags, and with altars at their base, where meats, grain, wine and oil were offered. If we knew the exact peculiarities, species, and history of such trees,

¹ Bruce's *Travels, Abyssinia*, iv. 35; vi. 344. Lubbock's *Origin of Civilisation*, 193.

we should no doubt find that they were the representatives of an Elohe or Yahuê, for there is great similarity between this African worship and the Arabian rites under Sinai, on the “unhewn altars” of the Judean wanderers, or beside their Ark box, which represented the Supreme, only under a different name.¹ Similar ceremonies with fire and sacrifice were common to both sides of the Eruthrean Sea, and we should certainly expect the religious rites of the settled state of Abyssinia to be superior to those which were practised 3300 years ago by “a mixed multitude” of Egyptian and Arabian wanderers, in Arabia Petrea. With neither people were the gods supernatural—out of, or beyond the universe. They were true parts of the Mighty Whole, souls of the world or nature. In both cases they were “the spirits or life of all creation,” dwelling alike in mountains, deserts, rivers or forests, but especially in umbrageous groves, or by venerable trees. Though he could not so express himself, it is clear the African often felt with Seneca, “that when he walked in thick groves planted with wondrous trees, excluding the very light by their interwoven boughs; the vast height, retired secrecy, and unbroken gloom solemnly impressed his mind with the conviction of a present deity.” But the African God was everywhere a terrible and awe-inspiring one, like the Yahuê of Sinai, and very far removed from the loving and merciful Father of more philosophic peoples. Our gods are but our best conceptions of goodness, greatness and power, and as far as our ability goes, we construct shrines for them characteristic of their virtues or it may be vices. So the silent gloom of the dreaded and pathless forest solemnized the mind of the rude African, and was to him what the lofty and dimly-lighted cathedral or temple was to more civilized men. He heard as it were a solemn chant and requiem in the sighing of the wind through the high leafy vaults, and was soothed; the low murmur of the brook, and the splash of waters, mingling with the song of birds, were to him a heavenly choir; whilst the terrors of nature, only too familiar and incomprehensible, made him bow awe-stricken before “the Great Spirit,” making him cry, like the Jews of old, that “the *fear* of the Lord is the beginning of wisdom,” as it certainly is of much thoughtfulness.

We speak not here from personal knowledge of Africans, but from a long and intimate acquaintance with rude peoples, far less emotional, passionate, poetic and song-loving than they; and we feel convinced that the African too has often experienced these almost common feelings of humanity, though he has not apparently, except in America, been able to pen a thought in prayer or song. But his history has yet to be written. Let us now pass on eastwardly in our researches regarding Asiatic aborigines.

AITH-I-OPS or ÆTHIOPIANS.—To avoid repetition we beg a careful perusal of previous pages noted below, concerning the Aithiops, and remnants of this wondrous old race.²

¹ Cf. Lubbock, pp. 214, 238, on these subjects.

² Vol. I. 100, 311-314, 352, 473; II. 3, 27, 76, 155-156, 161-163, 171, 191-196, 199-200.

We can even yet see traces of them extending from Western Ireland to more Eastern Asia, where they may be clearly identified with those whom anthropologists describe as "Indo-Caucasians," "strange aborigines," &c. When isolated and conquered, or swamped amidst unknown multitudes, they became de-Turanized, that is Aryanized or Shemitized, as did Pelasgi and Phenicians in the West and some Drāvidians and



Fig. 306.—THE GERMINATING MAN-SERPENT.

others in India. As Aithiopes or Kushites however, they long remained like our "Indian aborigines," more worthy of the name of "Non-Aryans" or "Turanians," or perhaps we should say Alarodians. When known to us in the West they probably spoke like Egyptians, a Shemitized tongue, and just as their worships formed the base of the religions which were to dominate the world, so their influence did much to frame that class of languages of which the Shems, Shams or Sabeans of Arabia were the chief developers, and which first attained to national importance on the rise of the Mesopotamian kingdoms in the 17th century B.C.—one of the cyclic periods marked in our chart. This and the two previous centuries had been with Aithiopes periods of great perturbation, disturbing their rule even in Northern India and Baktria. For the Aryan hordes of Central Asia were at that time working south, and seriously invading all Turanian and Shemitik nationalities, and this with the Arabian movement in Arabi Irak, broke up the continuity of Aithiopian Empire and forced them onwards. Our cyclic clock had announced another cycle, during which the descendants of Eruthrus and Kush were no longer to rule all the Indian and Arabian seas. Their dominant classes were now pressed westward, and those who had until then controlled the world from India to Iberian Spain, now collected into small kingdoms, like those the Hamathites of Karchemosh, the Kheti, Pharaohs of the lower Nile, the Tyr-rhenians, &c. The race were still however, for a thousand years to hold Western Asia, Northern Africa, and much of Europe, and to teach the coming races of these countries, arts, religion and civilization. It took 1500 years to do this, and even then we do not find that the taught were equal to their old instructors.

These travelled and busy Aithiopes seem to have known the world from the far Eastern *Aurea Chersonesus* and *Sinus Kalchidicus* to the great Atlantik ile, and very much better than any old Greeks or even later Romans. Indeed our studies of these subjects lead us, like Professor Baldwin, to believe, that Aithiopes were the rulers and instructors of the world from before 6000 b.c. to the disturbed era we have spoken of, or say for 4000 years before Aryan or Shemitik ascendancy. Owing to the all-per-vading dominance of classical literature and predilections—to fables fancy and false etymologies, ever looking through Greek or Sanskrit spectacles—Europe has been much misled as to the true significance of history in regard to the earliest Aryan and Aryanized peoples. It has even become a thankless task to try and dissipate the historical darkness of the Turanian ages prior to the 8th century B.C.

We are here also somewhat hampered at the outset by the too strained orthodox etymology of the Aithiopian name; for although prepared to concede that Aith-ops

Aith { An ancient Turan word for fire and
God, seen in the Skt. *Indhra* and
Indh. "To set on fire." Cf. Lid.
and Scott.

Eit.—Old H. Goth. Fire of *Ath.*

Aitho.—Light up, kindle, burn.

Aithos.—Fire, heat, energy.

Aithon.—Energetic, fiery.

Aithe.—The fiery one, as a horse.

Aithalos.—Reddish, smoky, flame.

Ops, Opsis.—Aspect, eye, face.

Opis, Ophis.—A serpent, fish.

were red, ruddy, and fiery in hue and nature, yet we also see in the name, a faith eponym, and do not think that it was only due to a burnt face or peculiar eye, but also to fire and serpent worship, and to the ardent, fiery and energetic nature of this early race, that they were called Aithiops. They were "Lords of Men," and from their skill, "Magi," Magicians or "Great Ones," and "Controllers of the Elements." But the *Aith* of the

West, had long before Greek days been, as *Liddell* and *Scott* state, the *Indh* or *Indra* of the Eastern world, whose followers, as developed in the Aryan nomadik singers of Vedic hymns, of say 2500 B.C., had then tried to replace grosser faiths by sun and fire worship. We find these Aith-ops or Aitho-ops described as fiery, furious, sparkling and ardent, like the lion, bull, horse and eagle; and seeing that their name came down from ages before Greek was Greek, or even Sanskrit was Sanskrit, we would rather here trust to faith designations than to names derived from the hue of the skin. Undoubtedly Red or Phoinik was a royal colour, and red blood was equivalent to our present idea of blue blood; but the early Typhon and all his race (once great and good) were red, and Osiris and Vishnu were blue-black or Krishnaik, and Siva and Horos white gods; yet none of these or their followers were so called from their colour. Their names were faith-names, like those of Christians, Teutons, Hindus, &c., and seeing the prominence of the faith and leadership of Aithi-ops, we hold that they were similarly named. Their *Ait*, *Aith*, *Ath* or *Athé* worship is fitly symbolized in our fig. 297 prefacing this chapter, and in this the commonest of Egyptian figures, when the *Uræ* was the *Aur*, *Ur*, or Light God, and the burning, red and fiery one;¹ or in "The Germinator," fig. 306.

The most ancient as well as modern divisions of the human race, describe man as Red, White and Black; or Turanian (and Mongolian), Iranian (or Caucasian or Arian) and Negritik, and we shall find the use of this in tracing these early Indh or Aith worshippers. They were the true Merus, Mer-opes, and first of Tartars and Mongols; and in their land were developed Arians and Skyths, of whom said Greeks, there were at least thirty tribes. Humboldt saw the so-called red race in the red picture writings of Mexiko, and the Etruskan reliefs of Tarquini; and Niebuhr saw Aithiopsians in the red Egyptian paintings of Theban kings, and in the copper-coloured figures without beards, of the caves of Bang near Malwa in Central India, which, be it



Fig. 307.—SUN AND DOUBLE URÆI.

¹ Cooper's *Serpent Myths*, p. 18.

noted, were “decorated with a beautiful Etruskan border.”¹ Tudor, in his *Travels in Mexico*, remarks upon a granite head “buried under gods and goddesses, serpents and other brute creatures (worshipped by the old nations), the very facsimile of those in Egypt. . . . I should have supposed it had been dug,” he adds, from the ruins of Thebes.” In early Greek times, “the Red Thracian” was passing West through lands which he had long ruled, to settle in further Etruria, so this may account for Etrusko-Aithiop affinities, and why Jove was painted vermilion on high festival days, and why noble Romans also so adorned themselves on great occasions. Adam and Adāmahites were thought by Josephus and others to be “the red earth ones,” but our better knowledge of Eastern faiths, tongues and modes of thought, tells us that there was an esoterik meaning behind this, which makes Adam like many other old words, a mere term of gender, as elsewhere explained.

Herodotos said that the Aithiops who colonized Egypt were Kolki, but the colonization of Egypt takes us back to the unknown dawn of history, and to such gropings as are detailed in our tabular statement, p. 396. Other writers call Aithiops “dark Kaukasians who had become reddy-brown by intermarriage with Arabs.” But who were they? This is to argue in a circle, the centre and circumference of which always turns out Aithiopik. They were, said Diodoros, the colonizers and humanizers of the whole ancient world. It was they who formulated language, government and religion, with its sacrifices, deities, holy rites and rituals, and established the altar, public and private. They instituted the sacred ties of family, and started those higher intellectual pursuits, which aimed at the knowledge of the heavens above and the earth beneath.

It was their royal blue-black blood or dusky forefathers who originated the dark



Fig. 308.—KHEM OR PRIAPUS, WITH QUICKENER.

Isis and “Ever-Virgins” of all peoples—even now so revered; the black Di-Ana *Multimammæ* of Western Asia (our fig. 107, p. 234), the negritik Budha (fig. 85, p. 206, Vol. I.), the blue-black Krishna, and other like divine symbolisms of the East and West. Their ithyphalik Cham or Kem, of the land of Khem, is the ever indecent Priapus of the Nile—a “god of increase,” whom we here show as decently figured by Samuel Sharpe, and to that extent imperfect.² He is the swathed or pillar-like god, whose hieroglyphik emblem is “the bolt” of the lock or yoni—the *Min*, Man-gul or *Mauoul* of the Hebrews, as the lascivious Jewish maiden represents him in Cants. v. 5. As the obeliskal *man*, *mane*, or *min*, he here holds the whip, which with phalik gods signifies the Quickener or exciter, and his fit consort was the Phoinician *Ken*, given in our fig. 214, p. 84. It was their wise Sibylla of Ionik Eruthri that gave to

Latins their Sibylline idea and oracles.³

¹ Bradford’s *Amer. Ants.*, pp. 291-298.

² [As indicated, the figure of Min in the print edition was contemptibly mis-drawn; it is here replaced with a photograph of a relief carving. — T.S.]

³ Smith’s *Dictionary of Greek and Roman Geography*.

We are far from yet knowing the extent Aryans and Shemites are indebted to these old Turanians.¹ The Old Testament fully recognises them as Cusho-Aithiopes and prominent at the very dawn of Sethite life, indeed as surrounding the whole Sethite world of O-d-n, *Eden* or *Eren*, of which the latter seems the more probable and Aithiopik name.² Neither this Eden nor Ararat is to be sought, says M. Lenormant. in and about Armenian Aria, but far away N.E on the *Pamir* or “Roof of the world,” where, too, he justly locates the Meru of Sanskritists and the Hyperborean Mer-opes, whose ruler was “Mer-opis king of the Ethiopians, the moat pious and virtuous of men, the husband of Kly-menê and mother of Phæthon.” This concession is a considerable Biblical surrender on the part of a Roman Catholic; but, like the clerical explanation of the six days of creation, it is said to be clear from the Bible itself. Anyhow the scholar here speaks and we therefore honor him and quite agree with a long quotation which he makes from the learned work of Professor A. de Quatrefages.³ It is so much to the point that we must here give it:—

“We know,” says this eminent professor, “that there exists in Asia a vast region, enclosed to the S. and S-W. by the Himâlayas, on the W. by the Bolor, on the N-W. by the Alla-Tau, and on the N. by the Altai Mountains and its offshoots, on the E. by the Kingkhan, and on the S. and S-E. by the Felina and Kuen-Loun. Judging of it by what exists at the present day, this great central region may be regarded as having contained the cradle of the human race. In fact the three fundamental types of all the human race are represented in the populations around this region. The negro races are the furthest removed from it, but have nevertheless marine stations, in which they are found either as pure or mixed races, from the Kiousaiou to the Andeman islands. On the continent they have mingled their blood with nearly all the inferior castes and classes of the two gigantic peninsulas; they are still found pure in each of them. They ascend as far as Nepal, and spread to the West as far as the Persian Gulf and Lake of Zareh, according to Elphinstone.

“The yellow race, pure, or mixed here and there with white elements, seems alone to occupy the area in question. The circumference of this region is peopled by it to the N., the E., the S-E., and the W. In the S. it is more mixed, but it none the less forms an important element of the population. The white race, by its Allophyle representatives, seems to have disputed the possession of even the central area itself with the yellow race. . . . At the present day in Little Tibet, small islands with white populations have been pointed out. . . .

“No other region on the face of the globe presents a similar union of the extreme types of the human race distributed around a common centre. . . . One of the weightiest (considerations) is drawn from philology. The three fundamental forms of language are found in the same region and in analogous connections. In the centre and S-E. of our area, the *monosyllabic* languages are represented by the Chinese, the Anamite, the Siamese and the Tibetan. As *agglutinative* languages, we find in the N-E. and N-W. the group of the Ougro-Japanese; in the S. that of the Drávidians and Malays, and in the W. the Turkish languages. Lastly the Sanskrit, with its derivatives, and the Iranian language, represent in the S. and S-W. the *flexible* languages.

“With the *linguistic types accumulated around this central part of Asia, all languages are connected, either by their vocabulary or their grammar. . . . We know that several philologists, M. Maury among others, established an intimate connection between the Drávidian languages and Australian idioms. . . . It is from Asia also that our earliest domesticated animals have come*

¹ Read *Ants.*, pp. 394-403. From their Allophylian tongues sprang all languages.

² Gen. ii. 13, ix. 22. The Hebrew ד, *d*, is often confused with ר, *r*, in writing, and so is the Oriental cerebral *d* with *r* in pronunciation, as in *Boro* for *Bodo*; *Ander* for *Antu* or *Gentu*, see. p. 476.

³ *L'Espèce humaine*, 2d Ed. p. 130, et seq. See *Eng. International Sci. Series*, p. 175. Lond. 1879.

Everything leads us back to this central plateau or rather vast enclosure. Here, we think, the first human beings appeared and multiplied, and overflowing as from a cup, poured themselves out in human waves in all directions.”

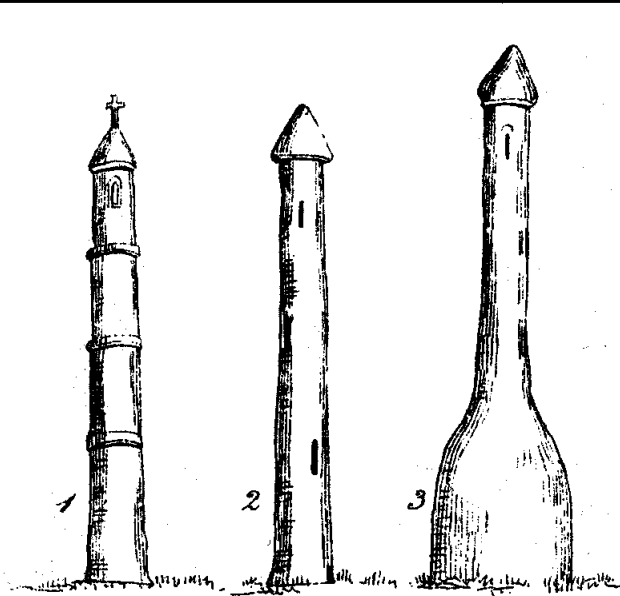
And this, we would add, was evidently due to a gradual geogonic movement, such as the up-rising of the central continent above its old water springs. The surface waters tended westward, and men necessarily followed them; lakes dried up and others formed, filled and overflowed, devastating vast tracts and giving rise to all those legends of “Floods,” more or less extensive. The inundations would be most severe South and West of the Kaspian, until the pent up waters burst through the great gorge of the Dardanel and Bosphorus into the Mediteranean—a sea largely formed probably by this uprising—combined with a similar move upwards of the African and Arabian Continents. See page 401 of this volume.

The earliest legends of the worshippers of Seth or Set, call these Aithi-opes or Meru-opes, Kuths or Cushites, the “Sons of Ham,” of whom we have an indecent Noachian legend, like to the phalacisms of his early prototype the ithyphalik Kem of the Nile. “Ham was the father of all Canaans,” which is possibly a Shemitik corruption of Chams or Chens, for *m* and *n*, like *H*, *ch*, *K*, *Kh*, or *gh*, are often interchangeable.¹ These Aithi-opo-Kuths ruled, according to “sacred and profane history,” through their fabled Eruthrus—their Abram and Noah—all Egypt, Arabia and the East, but resided mostly by their two Eruthrean Seas. All races have largely built their faiths and civilizations on Aithiopik foundations, and so too have largely benefited by intermixture with their royal red and “blue-black” blood; and not least, that “great mixed multitude,” which² left these Mitz-Ra-im or Mithras worshippers, after living with them we are told some 400 years, to wander for another long period amidst their desert brethren, and finally to settle on their Aithiopian Highlands of Syria. The El-Is-Râ-ites boasted of marrying their connections the Moabites and Midians or Madins—at one time seizing 32,000 of their maidens, 32 of which they gave to their God. From the history of the marriage of their leader also, we see that they as Saturnites, worshipped the same deities, and became intimately mixed up with the Syro-Aithiopik tribes; ten at least of the so-called twelve tribes of Yachus being entirely absorbed into a debris of Aithiopes, who, in time became Shemitized and Aryanized, just as the Yachus would become Aryanized during their long periods of enslavement to Aryan peoples. Our cultured English Jew, is a veritable Aryan.

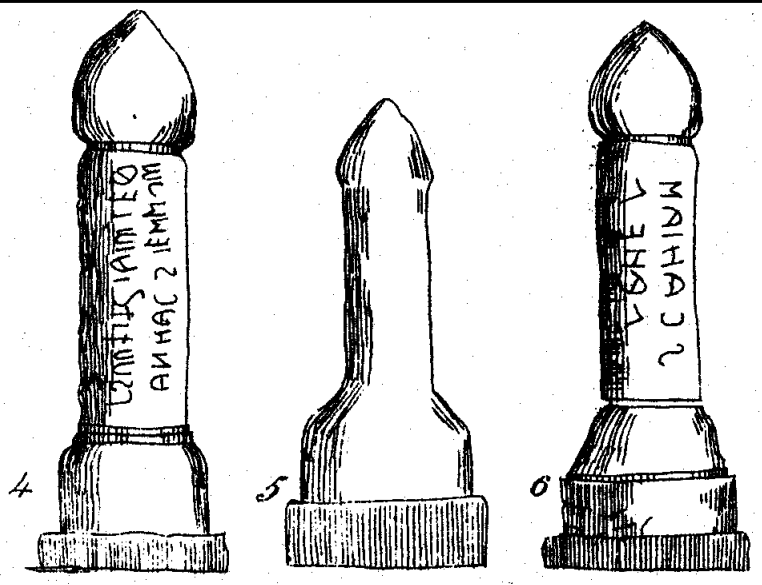
In Ezekiel’s time the Mitz-Raim or Mith-Ra-ites, had apparently ceased to be considered Aithiops, for that seer wrote that the former were to be laid waste from the bordern of Syene (2nd Cataract), to the frontier or Kush, or to those Syro-Phenician countries which the Greeks of that period likewise called Aithiopia. About the 12th century B.C., according to writings on the palace of Ramses, a *Kouschite* race

¹ Thus *ambassador* has been and still is, in European tongues, *enbassatour*, *inbassetour*, or *enbassotour*, and thus *on* may become *aum*, *om*, and *am*, &c.

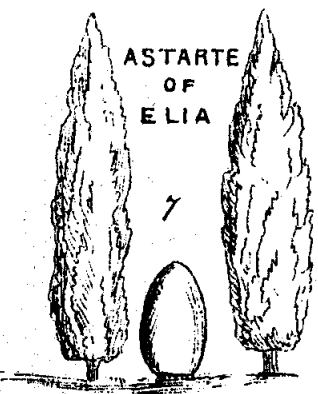
² Exod. xviii. Num. xxv. to xxxi.



EARLY IRISH TOWERS

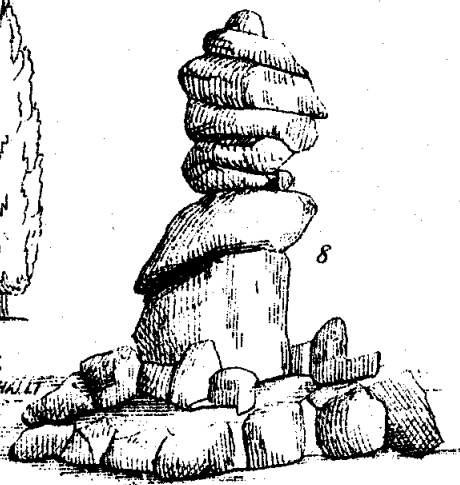


POMPEIAN POSTS WITH OSKAN CHARACTERS

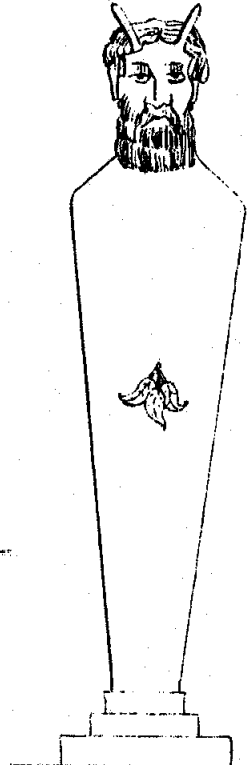


ASTARTE OF ELIA

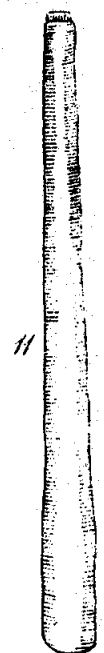
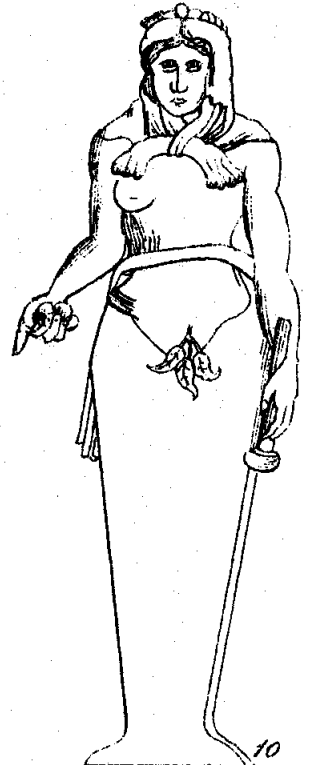
AN OVICULAR STONE BETWEEN TWO EVERGREEN PHALLOS



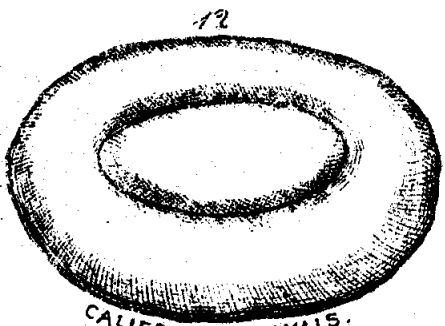
RUSTIC PHALLOS WESTERN INDIA



PRIAPIAN OR HERMAIK PILLARS, POMPEII AND HERKULANEUM,



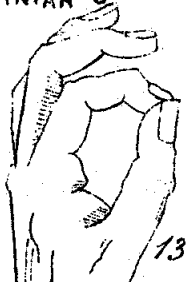
THE PESTLE & MORTAR IDEA



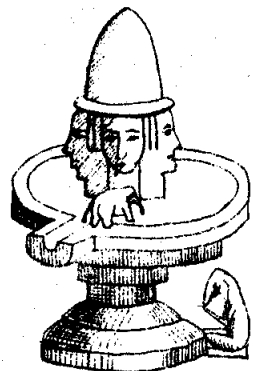
CALIFORNIAIAN OVALS.



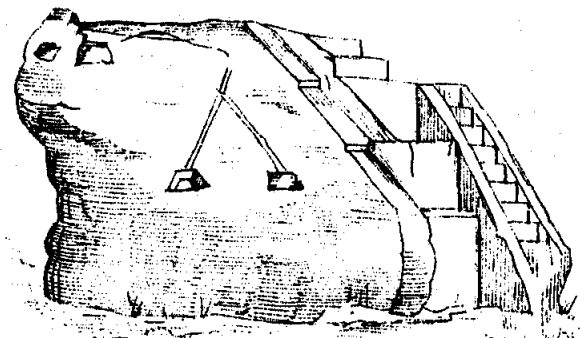
CALIFORNIA



THE YONI CHARM OR PHALLIC HAND.



AN ORDINARY SRI-LINGA. INDIA.



THE ROCK OF KOUKACHA PERU.

from Lybia is identified with the Toursas (Tuskans) "in the sea;"¹ and the chief *Kousch* is depicted with pointed beard and lock of hair hanging over the ear, which is a fashion still common to many Asiatic peoples, as the Poligars of Southern India, Panjabis, and many Mongols. No doubt the enterprising Aithiopes of Yemen constantly traded to, and probably held lands on the Nubian coasts and from thence entered upper Egypt. and fought with their brethren of lower Egypt; which might lead to the idea that Nubians were Aithiops and to Chamites standing for black peoples, instead of Fire worshipping *Aiths* or Solar *Ams*, Am-alks, Am-ons, &c. In Koptik, we here of *Kshi*, or *K-ou-s-ch* peoples, down to the 4th century, but as the very necessary prominent vowel *u* or *oo* is here absent, these may not be Kushis. In the records of the XVIIIth Dynasty, say 1600 B.C., we know of Aithiopes who appear to have been dark, or like to swarthy Non-Aryan Asiatics, or Phoinikes or Beni-Anaks, and other Syro-Arabian tribes, but never do we hear of them as curly headed Africans. The Greeks claimed Aithiopik descent for their Prometheus and Zeus, saying that they were "Lords of a mighty race who once ruled over both Eruthrean seas and the Armenian Highlands." From their languages and mythologies came all such names and ideas as below,² varied and contorted as we find them among Shemitik Babylonians, Assyrians, Phoinikes, Arabians, &c., and among ancient Indo-Kuths and Mexikans.

Rawlinson agrees with Bryant that "the uniform voice of primitive antiquity described the Aithi-ops as a single race, dwelling on the shores of the Southern ocean from India to the pillars of Hercules," which phali we may be certain were their divine emblems.³ All the early public works of Egypt were, adds Bryant, constructed by Aithiopes, including the Maturea Canal, and it was their kindred peoples who founded all the ancient cities in the land of Khemi, for they were Khemites. In Arabia. they were Saba-ites, Ads or Adites, names so well known in ancient India and mid Asia. Their deities were the fiery solar *Aith*, *Indh*, or *Ath* gods, whom Pur-gi or Phrygians adopted in their *Atis* and *Até* and Greeks in their *Athene*. The base of the worship lay in the fiery *Ak* or *Akhu* of Akads, developed at Erech or M'Er-ek by Urs and Aurites, whose Supreme God was El, Elu, or Ilu. They were devoted *Argha-ites* or Arkites, whose shrines their Egyptian brethren elaborated in such forms as we give over leaf, and have further illustrated and explained at pages 191 to 201 of Vol. I. These Aiks are perfect arcana of their whole mythologies, containing within all the insignia of the worship of nature's creative energies, and outwardly exhibiting as much of them as was good for the race to dwell upon.

The reader will see in the *Linga-in-Yoni* of the exposed ark, and that given on

¹ M. Mariette's *Monuments of U. Egypt*, p. 207.

Zi, Ze, Zeu, Zeus, Theus, Dheus, Deus, The, Tze,

² As, Asi, Isis, Uasis, Ishis, Ieso, Ishis, Iaheu,

Theu, Teo, Theut, Tut, Toth, The-thet, Teutate, &c.

Iah-hu, Ihusho, Ieusha, Iesous, Jeus, Jesus, &c.,

³ Bryant's *Mythology*, II. 243, &c.

page 587 following, and fig. 39, p. 120, vol. I., the very same object the Hindu worships to-day; for Siva is still commonly termed the *Arga-Nât*, Ark God, or God in the

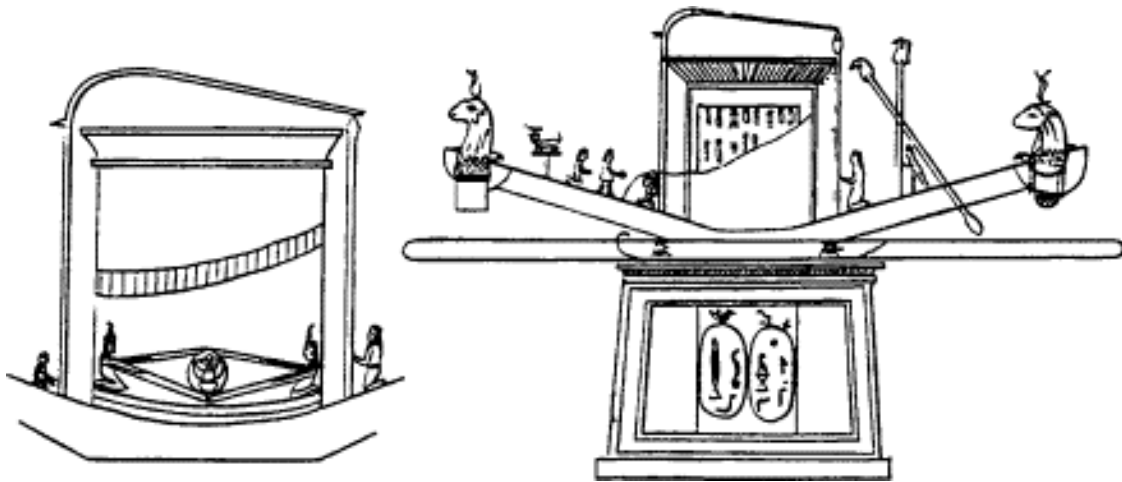


Fig. 309.—EGYPTIAN ARK USUALLY CARRIED BY NUDES, AND CONTAINING ALL PHALLIC AND OTHER PRIESTLY TREASURES.

Argha—that sacred lamp of which he is the wick, or “the mast in the boat.” Arkite shrines were not confined to Egypt or Western Asia, but like the Aithi-opes themselves were found in southern Italy, which some urge was their *Ait-el-ia*.

Strabo says that “up to the 5th century B.C. Aithi-opes ruled all the world south of the Grecian kingdoms, whilst Skuths dominated all to their north;” and we thus see that Aithiops or de-aithioped peoples—still attached to and proud of their old lineage—had at this period met Aryans and Shemites at all points in a more or less deadly struggle. Ephoros, the Greek historian of the following century, wrote that, “If the whole world were divided into four parts, the Indians would be found in possession of that towards the East, the Aithiops that towards the South, the Kelts that towards the West, and the Skuths that towards the North.” “The Aithiops,” he continued, “have extended themselves from the wintry tropic in the East (China, where we still find ancient races called Kutus or Kuis), to the extremity of the West,”¹ that is to Spain, Armorika and Ireland. Now Ephoros lived in the times of Alexander the Great, and knew much of India; and he and others give us facts, though less than the whole facts, which enable us however to see, that long prior to Aryan ascendancy either in India, Baktria or Europe, there was an old Aithiopik civilization and religion, superior to anything that Aryans developed, even in Vedic hymns, till about the age of Gotama “The Budha,” or of the philosophies which date from times immediately preceding him. It is universally acknowledged in the case of Egypt, that nothing which the Aryan Vedantists of India could show, can compare with the arts, architectures, rituals, and theophilosophik literature of the Nile; or even with the rich mythologies, hymns, and prayers of the tablet literature of the proto-Kaldean and Babylonian

¹ *Prehistoric Nations*, p. 60. Ugro Finnish is an Aithiopik or Allophyllian language.

racés of Akads, Kuths or Aithiops, as these have come down to us engraved on stone and clay, at least 3000 years before we can find a single trace of Indo-Aryan writing, or even of the mention of any writing materials, as ink, pens, or engraving tools, bark paper or books. The Aryan darkness is also as complete in regard to the arts, architecture, and general civilization of early Aryan India. Mr Fergusson tells us in his *Hist. of Architecture*,¹ that all “the most remarkable series of monuments the world possesses, were built by people of Turanian race,” who were “the first to people the whole world.” Writing as it were geologically, he adds: “they were the sub-structure of the whole world, and occupied the vast portion of its surface:—*everywhere underlying all the others*, and affording their disintegrating materials, to form the more recent strata that now overlie and frequently obliterate them—*in appearance at least*.” Speaking as an historian of architecture, he says that “in the age of the Pyramid builders, all the arts (developed by these Aithiopik races) were as perfect and as complete, as they were when the country fell under the domination of the Romans.” And this is not so in the West only; for in China, he thinks “the earliest works are as perfect—in some respects more so—as those of to-day;” whilst in Tartary, Northern and Southern India, Barma, Siam, Java, &c., he finds “Turanian monuments of dimensions unsurpassed and displaying a degree of taste and skill the most remarkable.” Whilst, in regard to the Aryans, who gradually supplanted these great artizans and architects, he finds, as in the West so in the East, they took thousands of years to equal the Turanians, even though they had their works before them, and the builers to instruct and aid them. He states that, “no Shemite and no Aryan. built even a tomb that could last a century, or was worthy to remain so long,” Even the arts developed by Pelasgi, Etruskans and Kelts, he attributes to their admixture of Turanian blood; indeed he thinks the former were “the last men of the Turanians and displacers of more purely Turanian tribes,” from whom they also borrowed their religions and mythologies.² “Their quasi-Turanian theology (or rather theosophy and theogony) required temples almost as grand as those of the Copts and Tamuls;” yet not till the very close of the 7th century B.C. were any worthy Aryan shrines reared within Grecian limits or Western Asia; nor in India till about the 6th century B.C., or the rise of Budhism. There were indeed prosperous cities and necessarily shrines in the days of Aryan Ráma and other stirring periods of the epic poems; and the early Budhists mention shrines and palaces, but they must have been rude and, except as caves, ephemeral; for not until about the Christian era were there any really enduring shrines—as stupas with temples, and this must have been some 3000 years after the Aryan began to displace the old Turano-Kusian rulers. That the invaders were then rude nomads, we shall show more fully hereafter, from such passages as those wherein they describe the “cities and towers” of the Turanians as “built of stone firm as iron, lofty and impregnable.”

¹ Introdúc., I. 57-62.

² *Hist. of Architecture*, I. 70-74.

Even in America, says Mr. Fergusson, Turanian art “sprang up with as much perfection we may assume, as it would have attained, had they (the Turanians) been practised for thousands of years.” Nay, he is “startled to find” that the arts of those “who inhabited *the South of France, on the skirts of the Glacial period*, are identical with those of the Eskimo of the present day, and even at that early period, they had attained a degree of perfection which could hardly be surpassed by any people in the same condition of life at the present day.”

This learned author even enunciates broadly, and as a general rule, which all his studies in art and architecture have confirmed as correct, that “as Aryan influence prevailed, art first languished and then died” (p. 73); but not in these matters only has the so bepraised “noble Aryan” been far behind his great predecessors.

If our pages 150 onwards have been carefully studied, it will be seen that many authors to whom we are deeply indebted for our advance in a knowledge of the mythologies, religions and languages of pre-historic times, have—as is natural to all bold pioneers—here somewhat misled us; yet it is due to their aid that we can pick our way pretty securely through fields we dared not have adventured without this. Everywhere we have chafed under the hard and fast tutelage of those philologists, who have urged us to seek only for the roots of all mythologies and faiths, and for the radices of all sacred names of gods, heroes and rites, in the comparatively modern period of *nationalized* languages, instead of in the *Rhematik* and *Nomadik* grammar stages, before even the very first rude *Dialect Era* had begun to develop into what was in the far future to be Aryan, Shemitik, and typical Turanian *Nationalized* tongues.

The MYTHOPŒIK or myth-making stage, say some philologists, belongs to the *end of the dialect-forming period*; when dialects had differentiated so thoroughly as to begin to form national tongues, like the Aryan Sanskrit, Zend, Greek and Latin; the Shemitik, Arabik, Assyrian and Hebrew, and the Turanian, Turkish, Chinese and Drâvidian groups. Were this indeed the first mythopœik period, our task in unravelling all myths by philology would be comparatively simple, but it is not so; and instead, we have to search far back in the dark “*Rhematik* and *Nomadik* stage of grammar,” when the first Aithiops flourished, and when wild, rude peoples in the state of certain of our present African, Australian and Polynesian savages, started the myths which the great but unacknowledged Turanian peoples we have been considering matured and handed down. This they did to races of then inferior civilization, but who eventually sprang into great Aryan or Shemitik nationalities, and surpassed their masters. This difficulty of the so-called “mythopœik age,” has presented itself to many philologists who have tried to unravel myths through nationalized tongues; for Professor Max Müller explains that he does not mean that myths did not exist before, mythology, (*Chips* II. 147). No, they did exist, and it is in “their original and unsystematic prevalence, that we may hope to discover the genuine and primitive

meaning of every myth." But where there are myths there is mythology, and that which we designate as "unsystematic," is no doubt due to our present ignorance.

So then, the popularly thought-to-be Aryan myths were common everywhere before Aryan tongues, and therefore before Aryans existed, or Sanskrit was Sanskrit;¹ and this being so, we have to try and thread our way back for the roots of ideas and all existing etymons of words or names and symbols of to-day, to the time when man was not only nomadik, but the very elements of his speech were. To do this by analyzing ancient and modern words of the National period of language, is no doubt one of the most important modes of guessing at the real old significations, which if found true to ancient man's untaught and rudest stages of thought we may for the present so far accept; but it has been our prescribed task throughout these volumes to go beyond this, and by probing deeply into the esoterik ideas and veiled symbols of all existing old faiths of a like nature with the most ancient, to explain and harmonize the past by the present, aided by all those neverchanging feelings and desires inherent in our uncultivated animal nature. We thus tread upon ground if more treacherous, yet as imperishable as language, because constantly fed and renewed by the very constitution of our nature, and by symbolisms which the historic and pre-historic eras alike show to be universal and undying—conventional and forgotten, though they be amongst the illiterate. To refer the explanation of mythologies and old sacred names to the comparatively cultured days when Vedas were chanted and Vedantism founded, or to Assyrians, Hebrews, Budhists and their Játaka writers, is doubtless to speak of carts, and to infer that therefore there were horses, and this is something, but not enough. The Vedas and other early Aryan writings, are the lucubrations of a literary class at a comparatively modern post-mythopœik age, when men had concentrated themselves into great nationalities with established laws, politics, religions, rites and customs, and had cultivated poetry and the arts, and developed social and family life. But between this period and the real first mythopœik stage there is, it is confessed by the philologist, "a great gulf fixed," which neither he nor any philosophers have yet bridged.²

Myth-making is the ordinary condition of thought in the wild or childish states, and only fails to commend itself to our minds and memories as we become civilized and intellectual; and hence the unravelling of myths by the learned, and partial reforming by the illiterate, which we see in the history of national languages like Sanskrit and Greek. The savage or rude man, naturally personated all the unknown phenomena with which he found himself surrounded; and made the greatest and most marvellous of these his gods, and of course "male and female like unto himself," as did the early Sethites. He saw all animal nature absorbed like himself in production and reproduction, and so he imagined were the planets above, and the mountains,

¹ Cf. Mr. A. Lang's article in *Frazer's Mag.* for Aug. 1881, reviewing Prof. Max Müller's *Selected Essays*, I.

² Cf. Max Müller's *Selected Essays*, I. 308, 311, 609, &c.

rivers, trees and herbs, beneath; so to these, and even to all words used in ordinary conversation, he gave terms or affixes denoting sex; and to his myths, a sexual etiology, explanatory as he thought, of the phenomena.

But we must not detain our readers longer here on these philological matters, though we would ask them to carefully bear the following in mind in regard to all our etymological and mythological researches.

1st comes THE RHEMATIK PERIOD OF LANGUAGES.

when words and expressions were first coined for the most necessary ideas—when the mere germs of all languages existed, but uncombined, and when myths were formed.

2nd comes THE NOMADIK STAGE OF GRAMMAR,

the great mythopœik or myth-framing period, when mankind segregated into wandering tribes and families, and when myths diverged and increased.

3rd comes THE DIALECTIC PERIOD

when tribes were forming into communities, and their languages were differentiating into dialects and then into typical Turanian, Shemitik, and Aryan groups, but before sharply defined tongues had formed. Hence the terms used in the mythologies or faiths of the next or NATIONAL *Period of Language*, had not yet become fixed or formulated, as we can observe this in the 4th stage.

4th STAGE—THE NATIONAL PERIOD OF LANGUAGE.

Tongues now become grouped into well-defined Shemitik and Aryan classes, and distinct Turanian types. Mythologies become more or less fixed and formulated according to national circumstances—climatik and geological, and National ideosyncrasies developed. A literature now arose, but only after learning had for a long period been carried down from parent to child in the minds and memories of the races. Much crystallization of the old ideas and names thus arose, together with more or less unconscious punning upon these, which misled investigators and confused faiths and mythologies.

We rejoice to see that the too straitened rules of orthodox philology are now felt to be intolerable even by their framers, when they are engaged in original investigations regarding very ancient histories and faiths. Ever and again the bands are unloosed or explained away, as by the priest when anxious to rid himself of the untenable dogma of a universal flood or the creation of all things in six days.

We have noticed that *Eden* has been lately swept away by a learned Roman Catholic, and relegated to the limbo of Hindu and other mythical Merus on to, or beyond the Pamir or World's roof.¹ But this theory of M. Lenormant dissolves all our orthodox geography into the thinnest, and by the bye, coldest of air; and gives a most unlikely habitat for such warm sun-gods as Adonai, Jahveh or Jah, El-Shadai or any El-ohim, and all our semi-tropical patriarchs. It sadly confuses our perception as to Ararat, and the "righteous Lot's cities of the plain," &c., but we must leave these points to the churches; we are here concerned only with the difficulties which the philologist experiences in such researches, turning as these must do, on the investigation of the fundamental bases and meanings of very ancient pre-historik names. "It is characteristic," says our Egyptologist and Asyriologue, "of these few

¹ See *Contemp. Rev.*, ending Sept. 1881.

names belonging to the quite primitive geography of the traditions common to Aryans, Shemites, and even other races—names, the origin of which go back to a *date far earlier than that at which the two families of Indo-European and Syro-Arabic languages became such as we now study them, and the real etymology of which it would be impossible at the present day to restore*—it is the characteristic of these names to reappear both among Aryans and Shemites, under forms *sufficiently similar for comparison to be made with every appearance of probability*, although these forms have been combined in such a manner as to have a meaning in the languages of both.” This is said with reference to the difficulties experienced in tracing the Meru-opes, or Aithi-opes, and various Merus, as the Paradisiacal garden of Udyana in Kashmér and its four rivers—a parallel to the *Gan-Eren* of Sethites—and according to M. Renan such old names as Meriah, Moriyâh &c.

M. Lenormant, seeing the connection here between the Shemitik and Aryan myths, is compelled “to recognise such as belonging to the *legendary nomenclature of primitive ages*,” the special nature of which he has defined by saying, that “they may be found among people belonging to widely different races, with a significant form in the language of each of these peoples; because all the forms in question, which from *a strictly philological point of view are radically irreconcilable*, in reality constitute only more or less ingenious combinations intended to give a meaning to traditional appellations, the real origin and significance of which had long been forgotten.” He adds that “a systematic labour of false etymology has given to those names of pre-historic geography, preserved by a stupendously ancient tradition, the appearance of names of Aryan formation among the Aryans, Shemitik among the Shemites, and so on.” The italics are ours, and the argument is one we have frequently urged and will more fully develop hereafter. We only object to “the systematic false etymology” in regard to nouns and very old names of gods, heroes sacred places or deified phenomena, and in some cases, of rites and customs which go back “to stupendously ancient traditions,” not of course attempting to apply such ruling to ordinary words such as verbs and their formations. The coincidences of these, running in the same grooves as to sound, meaning, and in application more or less to the same rites, observances, and phenomena, we of course point out, but will leave specialists to account for. Bearing all this in mind let us now resume our researches as to these old Mer-opes, Aithiopes, Kuths or Kushites, Akads and Kheti.

In the Homerik recitations of some 900 years B.C., we are told that “these were found at once towards the rising and setting sun;” whilst Canon assured us that to King Keph-eus (the lord of Kefts or *Caphtorim*, whose seaport was Iop, our Jopa) most of Westem Asia belonged, and that “he ruled far away over the Arabians dwelling on the Eruthrean seas.” On the coasts, his subjects were Phoiniks but inland they were *Kuthim*, a name by which Judeans still, or till very lately, called their Samaritan brethren. We do not require to be reminded by Arrian that Kutha or Kolchi, evidently lived in Southern

India, as he remarks on finding traces of a Kolchian name and strange people on an island called *Argolus* near Kumari's Cape, for we recognize their race by their faith and characteristic buildings, megalithic and other, from Cape Kumāri to the water sheds of the Ganges. We will presently speak of their wondrous buildings, and architectural and engineering capacities, such as no other Indo race, least of all early Aryans, evinced. We have ourselves gazed with astonishment in days when the subject was strange to us, at the "Druid circles," Dolmens, Kromlechs and Kistvaens, &c., which some thirty-five years ago we noticed all over southern, and central India; and used to wonder what had brought our Druid countrymen into those far away lands of a torrid zone. The remains have grievously suffered since those days, but still we find observers writing as follows.¹ "Circles of stones of all sizes . . . surrounding buried or half buried Kistvaens are met with in great abundance around Sâvâdurga, 22 miles west of Bangalore. . . . The cap stones of some are 13 feet long by 10 broad, and one with projecting flanges represents almost accurately the form of the well-known *Svastika*," see our figures and pages 444-447. The same writer says of the old megalithic monuments of North Arcot, that in size, shape and arrangement they are extraordinary. The central cell or Kistvaen is usually enclosed by three concentric circles of upright stones, each having its top rudely worked into a semi-circular or rectangular shape, or a conical or obeliskal form, which in a land abounding with Lingams, shows that the idea was clearly an ark and its phali. "A score or more of these are still standing," writes Col. Branfill in 1880; whilst amidst the antiquities of Mamandur in South Arcot, are rock-cut chambers and inscriptions with Dolmen of gigantic peculiar construction, regarding the origin of which nothing whatever is known. We have seen many similar remains, and for these and other reasons elsewhere given, we conclude that the offspring of Khete or Kuis were the establishers of Drâvido-Indian civilization, who initiated that love of art and commerce, which has always characterized these rock sculpturers and temple builders. Mr. Cust, a distinguished Indian statesman,² says "these pre-Aryan races have left in India (not only) the ruins of remarkable buildings but attached undying names to rivers and mountains, . . . that Dravidians were one of these races whom Aryans could neither exterminate nor absorb." Indeed Indo-Aryans dare not have attempted this, and we have no record that they ever did so until a few centuries B.C., and then only to the extent of driving back the far northern bounds of Telugu Drâvida, bordering on Orissa and Bundelkhand. Even Aryan Râma only entered into compacts with some of the lower dark wild tribes, when making a hasty raid on Ceylon some 1200 B.C. About that time the Aryan was no longer a "low born" or nomad, but "a nobleman" and a conqueror, and he had in turn learned to call the darker races of the north his inferiors,

¹ Lt. Col. Branfill in *R. As. Soc. An. Rep.*, May 1881, p. 43, and see *Ben. As. Soc.*, vol. 49. There is a Karnak on watersheds of the Godavery.

² *Pictures Indian Life*, p. 291, by R. N. Cust, B.C.S., Secy. R. As. Soc., author of *Oriental and Linguistic Essays, &c.*

Dasyus and *Mlechas*, and when they submitted and tilled his Aryan fields, then *Sudras*, &c.¹ But the early Drâvidian was to him a superior race, a mighty and most ancient nation, with its own lands, laws and institutions, and no force which Indo-Aryans could then or now bring to bear upon it, could hope successfully to subdue or hold it. Drâvidians ruled India from the confines of Orissa to Northern Ceylon and Cape Kumâri, or over 10° of latitude, and says Mr Cust, “the province of Goa in the West . . . with large tracts in the Vindhya range and beyond, and even parts of the banks of the Ganges at Rajmahâl. . . . There are traces of their language found in the *Brahui*, spoken by a tribe in Baluchistan, and there are affinities between this family and that form of speech which has survived to our times in the second or proto-median tablet of Behistun.”² The Khonds of the Eastern Vindhya, Gonds of the Central Indian plateau, and the Oraons of Rajmuhâli are still Drâvidian fragments which intrude upon otherwise Aryan India; but without taking these into account, the South Drâvidian nations number some 45 millions of people, viz:—

Tamils, 16 millions	Kanarese, 10 millions
Tri-lingas or Telugus, . 15 „	Malayâlams, 3 „

and about one millioms of other tribes. Of this great mass of peoples, the Professor of Sanskrit at Oxford, Monier Willams, seems scarcely able to pen a sufficient panegyric.³ They are termed races of great ability, whose history goes far back into pre-historic times. He finds they exhibit an extraordinary aptitude, patience, endurance, and skill in any work however irksome and severe; and are worthy to be called “the Europeans of the East,” or as we would say, the Aithiopes or Phenicians of the East. Like Europeans, says the Professor, they are also liable to yield with like energy to vices, though never equal in this respect to the Christian, when he is low and unprincipled. They are described as faithful, honest, and devoted workmen and servants, and with great filial dutifulness and affection. They are never ashamed of their relations, however poor these may be, nor of their religion, which is interwoven with every affair of their daily life; and are temperate in eating and drinking, and altogether more trustworthy than Christians.

From these rasses also have sprung many and good religious revivalists, of whom in historic times are *Sankarâ-âchârya*, the Sivaite of the 7th century, and *Râmânuja* and *Madhava*, the Vishnavas of respectively the 12th and 14th centuries of our era. “In many respects,” continues the Professor, “Drâvidians are the counterparts of the Zoroastrian Iranians who descended upon Persia and India in the 8th century B.C. as Magians and Fire worshippers; and precisely as the Iranians adjusted their differences, and settled down together with Magians, so did Aryans with these rulers of Southern India.” In both cases there was an intimate social and religious blending; and in the greater *Puranik*

¹ See our origin of Aryan names under Indexes, and especially Vol. II., p. 150 and onwards. ³ *Modern India*, p. 128 and elsewhere, and *XIX. Cent. Rev.*, Jan 1881.

² Cust, p. 296.

development of the southern faith over the Vedantism of the north, we see how the strong and conservative character of the sturdy Drâvid resisted the Aryan, and reconstructed the Vedic faith on Drâvidian lines. Mr. Nelson, an able writer on Indian law, shows that not only did no considerable body of Aryans ever pierce Drâvidian India, but that no Aryan laws or institutions were ever powerful there; and certainly not those of the *Manavas* or laws of the *Manu Sâstra* until forced upon the South through the mistaken zeal of Sir William Jones, a student of Northern Aryan law.¹

Drâvidians had their own distinct Turano-Drâvidian tongue until about our 6th century, as well as a very extensive literature, into which there began to flow an admixture of Aryan and Shemitic words, which was very much due to their extensive foreign and coasting trade. Of course they had also added or incorporated into their language, the names and terms for mountains, rivers, seasons, rites, &c. &c., which came to them from the dark races they had displaced ages before Aryans were heard of: and we may concede that Pali, proto-Pali and cognate tongues, were introduced by them or their northern kinsmen of Kusi or Kushite races; the more so as philologists are now contending, that the languages of the Pali groups resemble in many respects the tongues of ancient Phoinikes, Syrians, Yemens, &c.

Tamil and Telugu are copious and difficult languages, as we well know after studying and talking them for many years. The former is highly accentuated and very complex in its affixes and combinations, and if archaic in tone, certainly not pleasant as talked by the illiterate. Telugu is a much easier and simpler tongue, and far more liquid and melodious than Italian, though called "the Italian of the East." It is also a very fully developed language, and obtains from Madras to the Bengal frontier and over a large part of Central India; defining, and here is its interest to us, a very ancient and persistent race of Linga worshippers. But we must first ask our readers' attention to the energy and skill in design and execution, of Drâvidians as builders. Many books describe and pourtray their works.

Professor Monier Williams, who only saw a few of their principal buildings in his rapid tours through India, was so struck with their temples, that he writes: "these are as superior to those of Benares, as Westminster Abbey and St. Pauls are to those of London."² We who have however, minutely examined most of the famous shrines of India can add, that there is nothing to equal those of Drâvidis, save some small ones in Western India, which in their completeness, form and conception, denote the same master-builders who, as Jainas, &c., learned in Mysore and the South, under those great architects. The very name of *Drâvidas*, has come to signify "strength and wealth," though Aryans now claim them as descendants of their Kshatriyas or warrior-class, admitting they are "Brahmanical *Drâvivas*," as distinguished from *Gaur* and other northern Brahmans.

¹ Art. by J.H. Nelson, M.A., Madras C.S., Royal As. Soc. Jour., April 1881, and other writings. ² *Modern India*, p. 131.

TELUGUS, TRI-LINGAS OR GENTUS.—The great northern Drâvida branch of *Tri-Lingaists*, Kal-lingaists or Antus, have rejoiced in those names from most ancient pre-historic periods; and have flung off colonists from time to time over all the coasts and islands of the Bay of Bangal, the Malay Archipelago and Oceans, some of whom we have already pointed out in the case of Barma and Pegu—the country of the *Talingas* or *Talains*, as these are there still called. The Telugus worship three special Lingas, but often five and even seven, where incarnations or apparitions of their Siva have appeared, nor altogether disappeared. Siva is indeed “The Tri-Linga God,” possibly because the Trinity or idea of “three” denotes “perfection” or because he signifies the three male organs, but he is also the “*Pancha Linga*,” or God of the “Five Lingas,” Essences or Powers—thereby denoting that the Creator is greater than the created. His five special Lingas are—¹

1. The *Prithivi Linga*, or that of “Earth,” (reminding us of the red earthy *Adâma*), at *Conjeveram*, near Madras, once the capital of Drâvida.

2. The *Ab-Linga*, or that from which water exudes, at *Jambuk-Esvâram*, in Sri-rangam, Trichinopoli.

3. The *Tejo-Linga*, or that which sparkles with light, fire or energy, at *Tiruna Mâlê*.

4. The *Vayu-Linga*, or that which vibrates or pulsates as wind, and whose fire or lamp is ever vibrating, at *Kala-stri* or *Sri-Kalahasti* in the N. Arcot District.

5. The *Akasa Linga* or aerial and invisible one, which must be worshipped without the devotee seeing any material form, at Chidambaram in S. Arcot District.

The Mahâ Deva is also worshipped in a dual or quintuple form, as the *Sri-Pancha-Linga*, or “Self-Existent One,” and “Lord of the Daughter of the Mountains,” or of Pârvati, “Child of Himâlaya,” his divine Sakti; indeed we suspect the term *Akasa Linga*, is a veiled reduplication of Linga, as the “Ling of Lingas.” The word *Achâra*, though now in Sanskrit “a rule of conduct,” was not so in the very old Purânas which went back to Vedic times. There we are told that in this Andhra land (the name Sanskritists gave to Tel-lingâna), the people were given up to “forbidden practice,” or *Akara*, and that *Achâryas* were leaders of impure and mysterious rites.² *Aka* was the eponym name of the early Akadian and Egyptian solar deity, and the *Akras* a tribe of African Sun worshippers, and *Achâra* is an actual name for Siva, whose Ark or Akra was the centre of all Akro-poli

Vedic Sutras mention Purânas of some 1500 B.C. which were known to Apastamba and his confreres. These seem to have been unacquainted with Pânini, yet knew all about Vedas, Vedantists and Andhrajâtias, who, says Buhler, flourished “a considerable time before the Vedic period came to an end.” Aryans obtained a footing in northern Andhra, he thinks, “long before the end of the 4th century B.C.,” but “a dynasty of Andhras,” says Wilson, “reigned in Magadha down to about 18 B.C.,” and the

¹ *Burgess' Arch. Sur. Report*, V. 7, 8, 33.

² *Sacred Books of the East*, by George Buhler, Intro. p. 35. [Vol. # not stated: Bulher translated vols. XIV, “The Sacred Laws of the Aryas” and XXV, “Manu.”]

“Peutingertian Tables, presumed to be earlier than Ptolemy (150 A.C.), speak of *Andræ Indi*.” Pliny and the Purānas mention both these and Kalinga, as does the Mahābhārata. three times.¹ Megasthenes was well acquainted with Indian Sivaism in the 4th century B.C., or long before Buddhism prevailed, and he as a Greek could be no stranger to phallic faiths. When the Ghazni Mahamadans first appeared on the Western Indian frontiers, they found a profusion of Linga temples, and enriched themselves by despoiling these, as that of Soma-Nāth, where Siva stands like the Egyptian Apis, the bearer of the crescent, see fig. 10 of our Plate X. p. 168.

Sanskritists called Telugus *Andhra-jātias*, after one of their celebrated kings. As *Andrus*, they ruled in Magadha and over all the valleys of Kal-linga—the early name the *Andræ* gave to the Jamuna or Jamna, and their name Gentu is a corruption running through *Andu*, *Entu* and *Antu*.² As the Aryans increased in Upper India, the Tri-lingas seem gradually to have worked south and coastways; but they long held their celebrated hill fortress of *Kal-linga* or Kalinjar, to watch over all movements adverse to Drāvidas in the valley of the Kal-linga, and its southern water-sheds. On going south they seem to have then established two capitals, a coast one which they also called *Kal-linga*, near Andhra (our Chikakol), which ruled over all their Khond tribes and Orissa, and “possibly extended to the Ganges Valley;”³ and the other towards Central India at Warangul, on the south bank of the Godavery, from which to govern all their Gond and Central Indian hill tribes. They had finally to yield up Kal-linger, for no Gangetic Aryan kingdom could feel safe so long as that large and strong fortress belonged to Andhras. Indeed, we remember the day when our Supreme Government long and anxiously weighed the question, if it were prudent to withdraw its soldiers from that high sacred hill, owing to the strong native feeling, that “he only who held Kalinjar, ruled Central and Dravidian India.”

The Northern Tri-lingas usually name as their three favourite Lingas, and they are probably their oldest, that at Andhra, Kal-linga and *Amra-Ishwāra*, which afterwards became the thrice-holy Buddhist shrine of Amrāvati, long known to Arabs as Rahmi. But enough here of this branch of Indo Kuths or Kusis. They probably never knew anything of their equally far travelled western kin, some of whom we think, passed west by the Indus and Eruthrean seas, whilst others from high Asia went direct through Bactria and the Kaukuses—so long their Colchian home.

The Southern Tamils and Ceylonese Drāvids also persistently threw off colonies, as the Ka-Kuses of Siam, Indo-Sumatrians, Javanese, and Little Javanese or Bāllys, like to the Indo-Bālis of Ceylon, whom we know so well to this day as Serpent and Spirit worshippers, only to be in this equalled by the old Akads and Kuths of

¹ *Imp. Gaz. of India*, I. 198, and V. p. 165.

² Another instance of the interchange of *t* and *d*; see p. 463, and *Shadê* and *Shatî*.

³ *Ibid.*, V. 163. The site of this coast capital is doubtful, claims existing from *Raja-Mah-Endri*, to near *Jagan-Nāth*.

Kaldia. Their religion could not be more accurately described than in M. Lenormant's *Chaldean Magic* read in connection with Upham's *Budhism*. It is to these great temple builders that Siam, Kambodia, Java, &c., owe such wondrous phalo-ophite shrines as Nakom, Bodo Bodur, and others evidently still lying hid in pathless forests and prairies. Let us look at the India *Bâlis*, for here is the origin of Baal worship.

Bal, Bel, Baal, Balhi, Bali. and Val, Vel, Fal, Fala, &c., are all most important Kushian, Akadian Phoinikian, *but in the first place*, Eastern terms, which their Asiatic ancestors carried to their western homes. As divine names they are resolvable into *B'*, *Ba*, and *Al*, *El*, or *Ilu*, as in *Bab-Il* of Babylon, &c.; and in Egypt they gradually took, as Upham shows, such forms as the phalik *Set*, *Seth* or *Sutekh*, the God of those given to Onolatry. Akads called *Bab-Ilu*, *Ka-Ding-Ira*, the God *Ira*—the *Iru* of the *Bâlis* of Ceylon, and their Sun-God, to whom Sun-day was sacred; and *Ira*, is *Ila* or *Elo*, the Creator of Genesis, on whom Christ is said to have called at death. It is probable that the Akadian words are here *Ka*, *Dio-Ila*, in which *Ka* is the strong male affix, and *Ding* = *De* or *Deus*, for Assyrians considered he was *Deus exsuperantissimus*. With Egyptians *Ba* was the soul and *Ba-ah* the phalus and testes—the hieroglyph for Osiris. Throughout India *Ba* is an affix of strength, and *Bhâ* is Light or the Sun, and *Bhaga* is Siva, and if feminine, Venus. Thus *Ba-al Pe-Or* or *B'al P'UR*, בעל פעור is "the strong or fruitful *Pi Or*," or Sun Oracle, a form of "the burning or eager one" in Ham-On. So *Bâal-Tzedik* is Jove, the High or phalik *Al* or *El*, and this also agrees with Indian terms like *Bâla-Rama* or Herakles, and *Mahâ-Bhal-esvar* the Siva of ancient Bhilas, which Mr Hall tells us used to be transcribed *Bhail-esan*, from its celebrated temple sacred to Bhaila the Sun.¹ He notices that in Central India *Bhaila* (or *Bâli*) worship "existed in the middle ages," and it is more than probable that the intense Serpent, Tree and Sun worship which the Bhilsa ruins exhibit, and which are ascribed to the first three centuries B.C., were the work of *Bâlis*, then becoming somewhat Aryanized. The earliest Budhists would certainly be free from a faith and objects so repugnant to their pious Master. There is, as Mr. Thomas here notices, a striking likeness between the Sun symbolism. of all the early so-called Buddhist Topes and those of Kaldia. He quotes approvingly Mr Hislop's observation upon the Skuthik origin of *Gonds* and *Kurs*, and their solar horse-idea, from which probably came the Aryan *Asvins*—"the Horses or Pervaders," and the *Asva-meda* or Horse sacrifice, which is thought to have been the first attempted substitution for the *Purusha meda* or Man sacrifice.

Bâla-Râma (Herakles) was the Akadian *Mulge* or *Mahâ-El-ge* or Great *El*, whom Assyrians called *B'El*—the *Bha-il* of *Bhiles*, and the deity of all that immense intervening country, *Bâlu-istan* or *Baluchistan*, or land of *Bâlus* or *Bâlis*. Thus all India, *Baktria*, *Karmania* and *Gedrosia* was devoted to *Bal* worship. According to the *Mahâbhârata*, *Balk* was called *Balhi*, and early *Baktrians*, *Balis*, and according to

¹ Hall's *Vishnu Purana*, II. 150, as quoted by Mr. E. Thomas in *Indian Anty.*, May 1880.

the Vedantists, their Supreme elemental God-idea, Indra, did not rule in India until the Vedic Gods had by a base stratagem conquered the great monarch of all Dânavas or Daityas and Asuras, as the rising Aryans afterwards contemptuously styled their lords and instructors. Bâli, they acknowledged, was not only the Emperor of all India, but "by his religious devotions and austerities had acquired the dominion of the three worlds," meaning all the known world. He is called the Son of *Drisana* or *Virochana*, the Son of *Prahlâda*, or one of the *Prahlâdas* of the *Satya Yuga* or first Age of Righteousness," in which was no labour or sorrow, priests or sacrifices, "but one God and one Veda"—the dream of many pietists.

Bâli was the first monarch of the next or *Tretâ Yuga*, when honest labour began, and men still adhered to truth and loved righteousness and fair dealing, but sought a reward for their labor, and learned to sacrifice to the gods.¹ It was therefore such an age as merchant princes of Aithiopic stock would be likely to inaugurate, but



Fig. 310.—THE 5TH OR VÂMANA AVATÂR OF VISHNU WHO HERE SUPPLICATES BÂLI FOR FAVORS.

with riches came sacrifices, rituals, priest-craft, and their attendant evils. Aryans represented by Vishnu had long been striving for the mastery, and the Vedic gods, then weakly and overruled by their strong and skilful rulers—the trading and building Baal or Bel worshipping Kushis—now urged Vishnu to make another effort. Force and fair fighting could not prevail, so the Aryan divine chief, knowing Bâli's piety and generosity, determined to impose upon these, and to exact a promise from the Ruler, which he knew if given would be fulfilled at all hazards. He accordingly assumed the habit of a poor travelling mendicant, *Vâmana* or dwarf, and presenting himself before the great Emperor, besought his charity and as much land as he could cover in three strides. His petition was granted, and this scene forms the 5th Avatâr of Hinduism here given in fig. 310, where the King sits on his *phalange* or Ark, with the sacred *Poita* or "Zenar thread" reaching

orthodoxly, for reasons already given, to the genitals.² The dress and details of the

¹ Prof. Dowson and Garrett's *Clas. Dics.*

² Cf. Vol. I., p. 240.

great Turanian, compared with all later Aryan figures and Vedik rites, confirm what has been already said, as to the best parts of early Aryan faiths and customs coming from the Turanians. The Aryan beggar has a Tartar-like fur cloak hanging from his neck, exposing a well-dressed person, with the sacred \dagger on his breast—another Turanian emblem nearly as common in ancient Kaldia as in Egypt.

As soon as the deceitful Aryan had got his lord's promise, he assumed his giant form, and strode over all the earth and heavens, and finally placed his foot on the good king's head. Nevertheless the monarch—fit representative of an age of truth, and of the great traders of antiquity—adhered to his word, and, says Aryan story, he who had in fair fight vanquished all Aryan gods and peoples, now acknowledged Vishnu and was translated to heaven as Lord of Hades, or *Patāla*, and has ever since been worshipped by the old races and Balis as a constellation. Owing to his great power and the universality of Bâl worship, he and his immediate descendants are said to have a thousand arms.

Now this is an important glimpse into the meaning of the Avatāras of Hinduism, and doubly so as obtained through an investigation of reliable religious history. It opens up the whole *raison d'être* of these, and we will here therefore glance back for a moment on the previous Incarnations. This last Bali king was, though the first of the second or Tretā age, the last of the great dynasty of Asuras, Dānavas, Daityas or Titans (as these Non-Aryans were variously called), who had ruled the Eastern world from its creation, or all through the first Satya or Kretā—"Age of Righteousness, Peace and Plenty," or for 4000 Divine years, each of which, said the Aryan book of Genesis, was equal to 360 of the years of man.¹

Even according to the records of their Aryan traducers, this was the world's "Golden Age," and these its best or "Golden Monarchs," which is signified in their dynastik appellation of *Hiranya* "the Golden." The greatest of these was Balis' ancestor *Hiranya Kasipu*, which last, though now translated variously, did we opine, either denote his race through *Kasi* or *Kusia*, or else his faith in the previous or first Avatāra; the *Kurma* or *Kasyapa* or Turtle, by which the world was created, and on which it was then said to rest. The faith of the great Daityas, was the same as that of the Titani and Typhoni of the West. All were solo-phalik of only a lower or more gross form than the Baali Elohi, or early Baeli of East and West. *Hiranya Kasipu* was "the Son of the Sun," or of *Kasyapa* and *Diti*, and even according to early Aryan scriptures, higher than *Indra*, having "power over the sun and moon, the earth and the waters and fire and air." "Nought could withstand him," said Vedik and sub-Vedik writers, "for all power was given to him by *Rudra*" (*Siva*), showing that his Baal-ism was Linga-ism and pre-existed all Aryan faiths, nay, was the foundations on which they built *Indra-ism* and *Vishnuism*. *Hiranya-Kasipu* "held the sovereignty" of not only "all the three worlds, but of all the immortals, for a hundred million

¹ Prof. Dowson and Garrett's *Clas. Dics.*

years;”¹ meaning, we condude, that these Kusian monarchs of the golden era, ruled for an unconscionably long period in the eyes of the anxiously waiting Aryans.

In vain did Vishnu try to convert or move this great king. Failing him, he attacked an outpost as it were of the faith, in his twin brother *Hiranya-Aksha*, “the Golden-eyed One,” who in Aryan opinion “had dragged the earth (or their country) down to the bottom of the sea,” just as our legislators sometimes exclaim when on the “opposition benches.” Under these circumstances, Vishnu, for certain mythological reasons, went down to the lowest depths in the form of a boar—his 3rd, or *Varāha Avatāra*—and raised up his country, and then “fought the Daitya for above 1000 years;” all of which is delineated and explained on p. 221 of our first volume, and elsewhere, though the *de-crystalation* of the *Avatāras* has not been attempted.

The war was of course one of faiths, rituals and practices more or less militant,



Fig. 311.—VISHNU'S 4TH OR NĀRA-SINHA INCARNATION.

as these usually are, and the great Titan was eventually slain; but with only the poor satisfaction of making a slight impression upon a feeble-minded nephew, *Prahlāda*, who then took to worshipping Vishnu as a god, and thus called down upon him-self the wrath and ridicule of his father, King *Hiranya Kasipu*. The old *Bāali* monarch tried to reason with his son as to the absurdity of attributing to his deity omniscience and omnipotence; and “smiting violently” one of the stone pillars of his palace, probably too violently, asked if Vishnu was there; when it broke asunder and the king was killed, but the Aryan chronicler says, “out started the god as a half man half lion and tore the aged monarch to pieces.” This is usually depicted thus as the *Nāra-sinha* or 4th *Avatār* of Vishnu. It too was in no sense satisfactory, for *Prahlāda* returned to his father's faith, and produced similar *Prahlāda* kings, down to the close of the Golden Age, when arose the great and good *Bāly* of the 5th *Avatār*,

whose end though favourable at last to Aryan rule is another moral blot on the Aryan escutcheon. Let us now look into the Baalism of these later but still very early times.

¹ Dr. Muir's *Sanskrit Texts*, IV. 159.

In Upham's *Budhism* we see that Balism is intensely astrological, but combines every and idea of phalik Serpent and Sun worship under the forms of planets, days of the month, week, the seasons, &c. Here are a few of the ordinary ideographs which educated Balis call planetary, but which all ordinary Ceylonese *worship* when these are set up before them at fêtes, and for the mitigation of evils. These emblems originally simply meant the energies of fertilization, as they indeed rather too coarsely pourtray, but we must give them as Mr. Upham found them.¹



Fig. 312—BRAS-PATI OR SOLAR JAH

Fig 313—DEVI RUPI, A CONSORT.

Fig. 314—KHETU, THE SERPENT AND YONI.

Fig. 315—KANDU, THE MOON.

Fig. 316—SARASVATI, FERTILITY OR WATERS.

Fig. 317—RAHU, FERTILITY, THE FISHY SERPENT

In Sanskrit a *Balin* or *Bala-in* signifies a bull or boar as a typical Fertilizer, showing where Aryans got that idea. In Aryan Rāma's day the Royal Bali had descended from being emperor of Upper India to be only the chief of the monkeys or dark aborigines. The solarist fought with the Bâli and, say the Aryan writers, conquered him, but mercifully reinstated him as King of Kish-kindya—a mode probably of explaining that Bâlis and Bâlism, could not be conquered or eradicated, and that the latter had become the faith of the non-Aryan hill and island tribes. But if Balis found enemies in Vedantism or early Brahmanism, much more did they in Budha and his immediate followers. Upham shows in his tenth chapter that these made the most determined effort to drive out such rude nature worshippers, and did so to a great extent; for after the rise of Budhism we find Bâlis flying seawards to Java, "Little Java" or Bâly, and all the Sunda group; and there they are still, with their marked Dravidian characteristics. In the new *Encyclo. Brit.* we find the 800,000 inhabitants of the ilet of Baly thus described. They are energetic traders, skilled, busy and enterprising. whether as masters, workmen or servants. "They are recognisable by a higher cast of spirit, independence and manliness, than belong to any of their neighbours are good agriculturalists and skilful artizans, especially in textile fabrics and the manufacture of arms. . . . They exceed in stature and

¹ [E. Upham, *History and Doctrine of Buddhism* (1829). If you could print these "as found" in 1883 without fear of prosecution in a work meant for general circulation, they *can't* have been "too coarse." — T.S.]

muscular power, as well as in activity and enterprising habits," and have abolished slavery which so long obtained all around them. But though in Java, Hinduism may have been extinct for some four centuries, not so in Baly and the adjacent island of Lombok. There the system of caste and rite of widow-burning still obtains, intermingled with a corrupt Buddhism overgrown with a belief and worship of *Kala-s*, that is Bâlis or Spirits, to whom offerings are made conjointly with sacrifices to Hindu Devas, to induce these to mediate between men and the Bali divinities.

Here, then we have a Western artizan race who still manufacture weapons for gods and men, and who may well be the children of Hephaistos, the Kuklopien master-builders, the clever old *Daktuloi* and the mystik-loving, fire and serpent worshipping Kabiri, equally devoted to magic and spirits, and all things planetary. And says Lassen, "these islands were peopled by Indians before the middle of our 1st century" (*Ency. Brit.*); aye and probably 1000 years before that, and they have had from the earliest times a Balinese sacred literature written in the *Kawi* or ancient Javanese language. Budha became with such races only a good and learned Saviour, sorcerer or Bali, who cast out devils, and was the instructor of their Mars, the Sword or Javelin God *Kandi-kundra*,¹ and the teacher and in some respects the servant of *Samana*, the Siva of the phallic cone of sacred Länka. So Gnostiks said² Christ was "a good Saviour" and the caster forth of demons, and they too allied him with planets, fish, serpents and all things solo-phallic; and in like manner it was said of him that he acted through Bâ-alzebub or *Bale-zebab*, a fallen God, but who like Baal or Balleros was no demon when Ahaziah King of Israel sought his aid in preference to Yahuê.³

In like manner Balis said that Budha acted "by virtue of a sacred stone," chest,

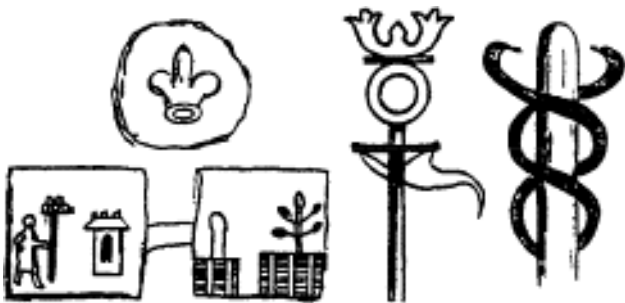
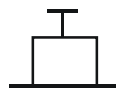


Fig. 318.—EARLY BUDHIST COINS AND STANDARDS, SHOWING ALL ORGANS.

box, cippus or ark, "his *Minni Phalange* or power," which was also equivalent to their local Meru or *Mienmo*, the cone of Saman and an "emblem of Almighty energy." Thus the Eduth or Testimony, its Ark and the Sina, Sun or Sām-God, were all identical; and so too "the Tree of Life," the Phalus and the Serpent, for these too were set up on the cippus for worship, and the whole was then one god, as we see in these Buddhist coins and various sculptures as given in General Cunningham's *Bhilsa Topes*. Here is the early Bodhistic idea of Bodhas and Budhas.

This learned archeologist in his observations on "the teaching class of Indian *Behat* coins" which exhibit a **T** on a cippus or square box, calls this "an emblem of the Sun," which Mr. E. Thomas thinks is confirmed from other circumstances, but he prefers to see in the **T**, "an early conventional type of



¹ Corresponds to the *Curê* or *Quries* of ancient Skyths, the sacred swords of Japan and Arabia, and the early *Bod* or *Bud* of India and Ireland.

² Cf. King's *Gnostics* and Upham's *Buddhism*, pp. 113, 122. Ed. 1829.

³ 2 Kings i. *Z-b-b*, is unconnected with "Flies."

the Sacred Tree,"¹ which here as elsewhere is alike "The Tree" and the phalus or serpent. Indeed the Ceylon Palol tree is called, says Upham, "the *Kiri-Nâga* or serpent," and stands as he shows in his 6th Plate, precisely as the old solo-phalik God Sakria, Sekre or Chakra did, sometimes on and at other times in the *Phalange* or *Cippus*, and as Budha did in later days; for even this modest ascetik was constantly shown as here superseding the phalik Sakria! and also Visva-karma, the honored Vulcan of this great artificer race. Their *Chakra* was "the fiery wheel of the heavens," sometimes a simple circle—the *Surya-Mandala*, his earliest Akado-Kushite type—at other times a spoked wheel with centre boss or seeds, and a perimeter of fiery radii or Apolonik darts, or as in Egypt with open fiery hands, vide our fig. 79, p. 200, Vol. I., where he is seen dropping them down upon his worshippers and on his holy ark of fire—"the square box" of Isis.

Christians exhibit the same Isinian idea in this coarse Venetian picture, where the solar god is seen impregnating the typical virgin of the faith with his rays, and here too is the ark-like cippus as an altar, before which the woman prays for offspring.² For the altar is the Ark of Life or "of the Testimony," or as the Bâlis called it, the sacred *Minny Phalange*, in which were all "the mysteries" of the faith and the promise of the life to come.

In fig. 320 is another set of Budhist emblems from Cunningham's *Topes of Bhâlesvâr*, to show that Bodhism or Budism was Bâlism and not peculiar to Ceylonese Budhism, but was the *ground* upon which the literary faiths of India, nay of man, had to work, and which in consequence got welded into the new developments and even into the pure and imageless religion of the sage of Gayâ. It is still fresh in the Sunda group.³



Fig. 319.—THE CONCEPTION OF THE EVER-VIRGIN BY APOLLO'S DART.

In this fig. 320 of next page we also see another form of the "Tree of Life" which developed with Eastern Bâalis and the Bel worshippers of Kaldia and Asyria, into a more ornate ideograph, as in our fig. 321 which has been explained at page 72 of our first volume. The Isinian or castelated "Ark of Fire," is there approached by the *Sacerdos* or sacrificer of the Cult with his culter or knife and phalik cone, backed by the emblem of virility in the bull with serpent necklet; and so too in the Bhilsa tope coin, fig. 318, does a man advance to a castelated ark, carrying a fruit-bearing pole, thus assuring us that the Eastern and Western faiths were one. Note also that in fig. 320 the sun god, symbolized by the Sakria, Chakra or wheel, carries the Tri-sul or "three thorned" trident of Siva with Fleur de lis prongs (the male symbols), and that these are everywhere repeated

¹ *Indian Anty.*, May 1880.

² See our Vol. I., p. 304.

³ Crawford's *His. Indian Archipelago*, Vol. II.

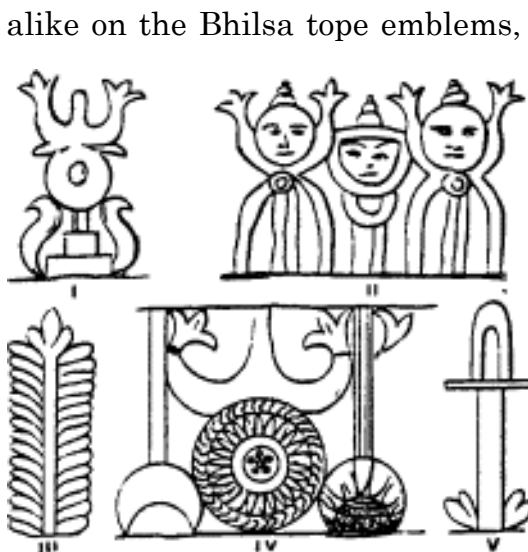


Fig. 320.—BUDDHIST SOLO-PHALIK EMBLEMS.

alike on the Bhilsa tope emblems, fig. 318, and around the Tri-Murti god of fig. 320, ii.—an exact rendering of the image in the ark cell of the Orissa Jaga-nâth, where early Bodhas and Budhists so long worshipped. On the heads of the divinities are spiral crowns, which may symbolize the yoni shell or *Concha-Veneris*, fig. 323, and represent woman. Siva similarly carries Soma or the moon on his head at Soma-Nâth, and a phalus carries Luna on the Asyrian Ark, see our fig. 219, ii. p. 87; and in Egypt, Osiris as Apis is seen doing the same in fig. 10 of our Plate X. p. 168. We see also the glans carried upon a pole in this Bhilsa fig. 320, v., just as it used to be in Asyrian altar subjects, *vide* figures given on pages 1 and 77 of this volume, and in this fig. 322, which has been explained at p. 206 of Vol. I. In many of these the sacred Tree is found, and seeing it interchanges with the cone and the gods Samana and Sakria, we are left in no doubt as to its being a mere phalik euphemism—a fact Prof. De Gubernatis' *Myth. des Plantes*, makes abundantly clear.

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Fig. 321.—ASYRIAN CULT OF TREE AND ARK OF LIFE OR FIRE.



Fig. 322—ASYRIAN WORSHIP OF TREE AND ALL ORGANS.

Samana is of course the Siva of the Hindu and Adâm of the Moslem, represented by his throne, the great conical peak of central Lanka; but we see him also in the Sama or Shamah, or upright Linga god of ancient Himyar, though as Sama-El, he fell like Mithras and Satan from heaven to Hades. The world is full of him under solar and honorable as well as very coarse ideas. Samana was Shams, Samas, Sama, Sana, San, Sen, Shem and Shemesh, from which came Semites or Shemites as we always spell this word. It is so pronounced in the East, and reminds us better of the root and the patriarch Shem or Sham. All these

words when affixed to names, as in their roots or derivatives *Sar, Sur, Sir, Sire, Sor, Sal, &c.*, signified divine and kingly power, high birth, light and knowledge. M. Lenormant names them as the oldest Akadian and Altaik affixes, carrying also the old phalik explanations, as "he who increases, enlarges, expands, pushes,"¹ in fact "Shams the server, fertilizer or quickener." We have before dwelt long upon this "serving" feature of the Hebrew "Shiner or *Shama*" and the Asyrian Shami or "hot one"—the ithyphalik Ham, Cham, Kam or Khem of

¹ *Chaldean Magic*, pp. 303-308.

Egypt, who was the father of those Aithiopes, Akads and Kushes or Kāses, Shemitik and pre-Shemitik. Sama also means “the server” with Hindus, as in *Sama-pati*, “the Lord of copulation,” that is of *Sama-pata*. Siva as “the producer, pestle, iron pin of the yoke or the Linga,” is called *Sam-bhu*, *Sam-ba*, *Sam-bhara*, &c., and his sacred emblematic yoni shell as here given, is the *Sam-bhuka* or *Concha Veneris* of the West, which is seen poised on the head of Sakria the Sun God, in Upham’s beautiful plates.

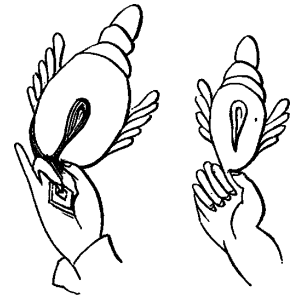


Fig. 323.—THE SHANK OR SACRED SHELL OF INDIA.

The solar Herakles of Hebrews, *S m-S u n*, was the reiterated *Shemsh-On* of great and divine power, but the *S-m-s* of Kaldis or Chusdians, became *Nin-gal* or *Nir-gal*, the Eagle headed Jove, who was “Judge of heaven and earth,” and whose wife-sister was *Ish-tar* or *Sin* the favorite of all *Ion-im*. M. Lenormant identifies the *Sar*, *Sur* or *Ser* gods with the *Ashur* אַשּׁוּר, or אֲשֶׁר, or *Siva* of *Asyria*, whose shrine and capital was on the upper *Tigris*, the present *Kālah Sher-gāt*. He says that this was the North-West colony which the *Akads* early threw off, and that the phalik god’s name was made *Ashur*, *Asur* or *Ua-sar* by the addition of the *Shemitik* arrow—*A* or *Au*—to the *Akadian* root *Sar*.¹ The same word represents a prominent early deity and sect in the *Æsers* of northern *Finns* and in the far east whence they and *Akads* came; and there too the god fell from heaven like *Satan*, the *Devas* or “*Light Gods*,” *Aryaman*, *Ahura*, *Zeus*, &c. Indeed the *Asur* or *Asuras* were gods or angels in high *Asian* or pre-Vedik and early Vedik days, but in all sub-Vedik literature, they are *A-suras* or “*giant-demons*,” the negative *A* being applied to the solar god *Sura*. Originally the word signified “the light beings,” from *As* “to be” and “the be-er,” he who exists and makes to exist—the phalik creator, and *Ur* or *Ura* light and fire; hence *Ahura* and *Asura*, with even a spiritual signification. Some early portions of the *Vedas* call *Asura* the “*Living, breathing or Palpitating One*,” and the Vedik supreme god is termed *Asura Varuna*, “*The living God*,” and even in the *Ramāyana* epos, the distinction between *Asura* and *Sura* is not very clear.

Thus then, in point of fact, the name *Aser*, *Eser*, *Ashar* or *Asur* can be fairly derived from many sources according to the faith-meanings which various races at different periods attached to it. One affixed *A* as the male sign or plowshare, so that *A-Sur* was the ferertilizing sun, another said he was *As* the holy or virile fire, and *Ur* or *Ar* (hence *Al*) the *Light god*, &c., &c. But the result was generally a phalik God of *Fire*, celestial and human; and it is no sufficient etymology which tells us that this most ancient word of *Mongolian*, *Indian* and *Ugro-Finnik* bases, signified in modern *Asyrian* something connected with water! All sky, solar and bull gods are only too clearly described as *Vána* or *Vánas*, the water and waterers.

In *Syria*, *Sham* was interchangeable with *Para*, the *Akad* “*God of Day*,” or *par*;

¹ *Chaldean Magic*, p. 334. The effect is, to give the Sun, activity, as *Pi*, added to *On*.

so that *Beth-shan* and *Bet-para* of the Old Testament were equally translatable as "Sun Temples." *Pur* was the old Aithiopik "Fire God," from which is *Phra*, *Phre*, *Pharaoh*¹ and such names as signify the guardian of the fire or faith of the race. The ancient *Sabas* or *Samas* of Yemen called their king also after their god-ideas, as *Sham-Ir*, *Sam-Er*, or *Sam-El*. But let us now look at the other, and the oldest god of the Ceylonese *Bâlis*—*Sekre*, *Sakri* or *Sakkraia*, as Upham and others usually call him.

It is clear *Sekre* was a supreme god long prior to Buddhism, for he received the Sage at his birth in a golden bowl, which said the imitative Aryan, their *Brahma* also did; showing that the first or Hermetik *Brahma*, was a form of the Turamian *Saka* who had long been the high Asian god of all the *Sakæ* or *Xacas*, as *Herodotos* called the ancient *Skuths*. *Saka* was the "Sword God," that is the primeval phalik *Mars*, the



Fig. 324.—THE TIBETO-BUDDHIST HERMES, AN ILU-SALEM.

Curé or *Quiris*, and was worshipped as a javeline or scimitar stuck on the apex of a karn or heap of faggots. In fact we see him in our fig. 274. p. 357, and all the ordinary karns of old races; and we here give another emblem of him also from *Huc*,² fig. 324, called "The Pyramid of Peace" or *Karn-u-Salem* or *-Shalm*, as usually erected by Tibeto-Buddhist priests, when in fear of brigands, war, or famine, &c. It is a true *Hermes* formed of earth (*Adame*), plastered like the Jewish monoliths with lime, and has on the apex, where the Egyptian *Hamite* placed fire, a flag written over with prayers to the | or *Pillar-god*. Around it all kneel in silent or ejaculatory adoration, just as the Ceylonese

Bâlis and others still kneel before *Sakria's* cone, the *Budh* or *Bod*, or *Adāme's* peak, whenever they see it.

The *Peak* was their "Buda" ages before *Sakya Muni* was born, and a *Karn-god* or *Bod* continued to be the *Siva* of "*Les Indes*," down to our 9th century, as we see from the *Anciennes Relations*³ of the two Arabian travellers who found girls being "devoted to *Bod*," throughout Southern India, as they still are to *Siva*. So *Tartary* knew a *Budha*, *Budh*, *Bout*, or *Bod*, called *Sakia Sinha* or "the lion *Sakia*," a thousand years before "Gotama the *Budha*" was born, and there were still three more *Budhas*, all of course more *Hermaik* in character as they went back to the dark animal ages of the past. So the early *Sakara* was, said ancient Hindu scriptures, "a Bull," "the disk of the sun," and then the terrific *diskus* of the *Sun-god*—a "flaming sword which turned every way" against unbelievers, and now commonly known as

¹ [This etymology of *Pharaoh* is spurious; see my note, p. 65. — T.S.]

² *Huc's Travels*, II. 92.

³ Translated from the Arabik by E. Renaudot, p. 85, ed. 1733, and see *As. Res.*, I. 166.

Vishnu's *Chakra*. Latterly Hinduism called Sagara "a Saviour of Indh," "a good god and the son of King Baku," a name familiar to Phoinikes and Greeks.

Sagara was miraculously produced after a gestation of seven years in his mother's womb, and on reaching manhood, he expelled all foreign and barbarous peoples from India. He established solo-fire worship, and various tribal distinctions, possibly the beginning of castes, and tried to reinstitute the horse sacrifice, but was in this stopped by Kapila or his philosophik schools, which brings this Sagara or Sakara down to near Godama Budha's time.

In Kaldia the great annual fete to Anu and Bel was called *Saki*; and *Sakh*, *Sekhet*, *Sakti*, &c., form an important group of words bearing on arks and their solo-phalik gods, thus:—

With Egyptians.

SAKH, SEKGT, SEKT, SEKHET, SKHEM, SKHEN, SEKH, SEKAR, SHEKA, SAKARA, SOCHARIS,	}	Sakh was a deity called "The Illuminator" and when fem., the "home, ark or boat of life," the Sekht, Sekhet, or Sekt or gate, sacred to the "Lord of the Gate," <i>Lock</i> or <i>Yoni</i> —the <i>Dwārka Nāt</i> or Siva of Hindus. Skhem has the same meaning, but also to "embrace" or "place of embrace." The Sekh or Sakh was the Ruler or Protector; and Shekha a high title, from which has probably come the Arabic <i>Sheik</i> or tribal leader. <i>Sakara</i> or <i>Socharis</i> was the Lingam god of the Amonium in the Lybian desert, and of the district of Memphis. In South African <i>Suko</i> , <i>Dsuko</i> , <i>Soko</i> , &c. are names for "God."
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With Akads and Assyrians.

SUKTI, ASY., SEKARU, ,, SIGARA, AK. SIKAR, ,, SAKBRA, ,,	}	The Shemitik Assyrian said Sukti was "a secret place," the Sakuth of Hebrews. Its male form was Sekaru, a hill top, fort or prominence, equivalent to the <i>Sigara</i> or "Tower" of Akads, within which was their <i>Sakba</i> or <i>Mamit</i> , the Babylonian <i>Memra</i> already dwelt upon. ¹ The gate to the tower was the Sikat, the Dwāra of the <i>Dwarka-Nat</i> , and the <i>Yoni</i> or <i>Sakti</i> —"ark or resting place" of all Indo-Aryan gods.
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With Hindus.

SAKTI, SAKTA, SEK, SAKRANĪ SINCHA, SUKRA, SAKRA, SUGARA, SAKRIA	}	Indra was Sakra, the moon impregnator or Soma-seka; and the liquid or fertilizing agency of the gods, was Sek, Sincha or Sukra. Thus in the early Bâli God, Sekria, we see alike in the East and West a solo-phalik idea of Turanian origin, a deity presiding over arks like to the Hebrew <i>Sakeh</i> , or <i>Sakuth-benoth</i> —the women's arks or booths.
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The trans-oceanic Bâlis describe their Meru as the original phalik cone—"the source of all fertility and navel of the earth," the region of the Jugandere, Maruts or Air gods, and of the planetary deities. But "heavens" are generally transported from time to time to the neighbourhood of the worshippers. Hindus placed theirs beyond the high

¹ Cf. pages 21, 86-87, 97, 176-179.

sources of their *Kasi Nādi*—the Ganges of Benares, so the Balis of pre-Budhistik Siam, say *Miemmo* is on the high water-shed of their sacred Meinām, and is the home of Viswa Karma, their Hephaistos.¹ Their sacred *Palol* tree and *Phalange* stone, they have now spiritualized. The tree is that which flourishes on the stone as “the seat of knowledge” and “leading symbol of doctrine,” and Budha is now the wise one who gave these emblems to their Samana Deba—“the Archangel of all Bali-ah” or planetary existences.

Upham though strictly orthodox, suggests that the images burned by David, the dancing Arkite (2 Sam. v. 21), were figures made like the Ceylonese Balis in “relievo on frames, to propitiate the planetary powers of the Baalim, and which they set up preparatory to making their offerings and dancings.” And this seems most likely, seeing that Jews had Kuthim (from which race the Drâvidas sprang) as instructors, and that they, the Jews, worshipped and served Báalim and all the host of heaven, and that the names Baal and Jehovah (Y a h u-ê) often interchange even in our faulty Old Testament translation. Up to Hosea’s time, the Jewish God was called Bâali or Bâli, and after that time—said to be the 8th century—was directed to be called Ishe, or as we would say, Ish-vâra the Fire or *Ash*-god.

The best spiritual faith has gross and material parts, for like a pure stream it has often to pour its crystal waters through fetid channels. Thus the doctrine of a Hell of eternal and unspeakable torment, meted out to every irresponsible descendant of rude parents who only tasted a forbidden apple, and the slaying of a good god to appease the wrath of an angry one, is paralleled in the growths which have followed upon the all but immaculate teaching of the pious Godama, as manifested in that awful chapter and its fiendish pictures, which Upham gives us on the Hells of the Budhistik Balis of Ceylon. “It is not uncommon,” says Dr. Davy, “to see a *Devale*, or demon shrine, and a Vehâri or Budhist temple, contiguous, or even under the same roof Nay this is not only tolerated, but quite orthodox” among the Ceylonese, “although nothing can be more heterodox” to the true faith.

As Satan dwelt with Jehovah in heaven, and Christ listened to him on the mountain-top and gave devils a place when casting them out of men, so Budha, say Balis, “countenanced their phalik god Samana by the delivery to him of his ‘seat of power and sacred tree,’ ”² or the *Minny Phalange* and *Palol*, true phalik emblems, and as foreign to the ideas of the good ascetik as the Christitan hell must have been to the proclaimer of a gospel of love, forgiveness of sins and mercy.

Both faiths owe these hells and all the consequent gloom and misery of their most sincere believers to priests, who ever distrusting (even while they preached “good tidings of great joy”) the belief that love is stronger for good than servile fear, and dreading also the loss of their own influence and livelihood, gradually went back to the old refrain that the “fear of Yahuê is the beginning of wisdom.” From such doctrines have millions of hearts, often the most loving,

¹ Upham, p. 48.

² *Ibid.*, p. 130.

gentle and sincere, suffered for some two thousand years the most poignant anguish, only betraying their misery by the gloomy brow and anxious and "fearful" heart.

The Great Master" commanded, nay besought all to seek for happiness in doing good without hope of reward or fear of punishment; for knowing of no hereafter, Budha refused to found his gospel of love and duty on the unprovable. He urged his disciples only to teach this doctrine, neither deviating therefrom to the right hand nor to the left; but the priests had no abiding faith in man's love of goodness, and though they turned not eye or body to the right or left as they went forth amidst the dwellings of their fellow-men seeking their daily alms; yet otherwise they early began to subvert their Master's teaching. They announced that there were eight great hells of unspeakable torment for all the crimes and omissions of men, and that those who did not believe what they taught, and did not give them alms, would not only go to the worst of all the hells, but remain in it through all their unbelieving eternity.¹ From all other sins, said these false teachers, the torments of one or other of the hells would in a short season purge the sinner, but not so could the sin of unbelief in what they would call their "gospel evidences" be forgiven; nor could he escape the 8th Hell, who taught that "there was no merit in bestowing alms," though the holy Budha actually insisted upon this last, in these very words!

Mr. Upham, like a great number of other writers from Humboldt downwards,² is strongly impressed with the idea that the early South Indians, Javanese, Balis, &c., have come from the same stock as the ancient Mongols, Akads, Kaldus and Egyptians; and though "now separated by a vast extent of country," that even Tolteks, Azteks, and the old Mexican builders "must have originated in one and the same point of the ancient continent." Our studies have also for some years past led gradually up to a somewhat similar but more defined conclusion; viz., that the *Centre* was an Aithi-opik or Meru-opik stock, which spread from High-Asia as Eruthreans, Akads, Kaldus, Kuths or Kuis, Kemis or Ai-gupts, Keti, Hami or Hamaths, Kanāns, &c.; and while these sheets were passing through the press, we have seen Asyriologues coming to the same conclusion. The last dozen chapters of M. Lenormant's excellent little volume on *Chaldean Magic* is full of such matter, and goes far to upset a great number of too straight laced dogmas as to the classification of early languages. Fornander's *Polynesia* has also valuable matter to the same effect.

From Turanians (Merus, Akads and Egypttians) did the magic and mythologies of Arabians, Zoroastrians, Greeks and Latins spring; whilst Egypt, "however far we go back," says M. Lenormant, gave to Western Aryans and Shemites "the grand idea of a divine unity."³ We have since found a copy among the records of the XIX. Dynasty, (the original of which may be any age subsequent to the 1st Dynasty)

¹ Upham's *Buddhism*, pp. 100-110.

² *Ibid.* See also Dulaure, *His. des Cultes.*, I. 258, &c.

³ *Chaldean Magic*, pp. 78-80.

of what Herodotus said in regard to Thebes acknowledging but one God who had no beginning and no end of days.¹ The Theban Supreme God, he said, is:

The Ancient of Heaven, and Oldest of Earth,
The One without a second, Lord of all Existences,
A God of Truth, and Support of all things,
The only begotten One, and begetter of Himself.²

It was Turano Akads who originated the idea of a Savior to mediate between man and the Supreme; and this the Shemitik Babylonian developed in his Apolonik *Marduk*, the Aryan in his *Mithras*, and the Zend in *Sraosha*, whom M. Lenormant calls the analogue of *Silik-Mulu-Khi*. This was the name of man's first Savior whom the early Akadian deity Aku termed "My Son," when he sent him with a message of peace and good will to man.³ To the same Turanian source is also traced Fire worship, and that Ophiolatry which identified the serpent with the bad principle, and personified this in Angra-mainyus,⁴ who finally came to be worshipped with Ahura Mazda. This serpent as Ahi-Dahaka conquered Thraetona, the analogue of the Vedic Trita; but the first Serpent was no Satan.

Serpent worship was and is prominent in all Turanian religions, and all the efforts of the good Aryan Budha could not dislodge the sacred reptile from Asia, nor could Christianity from Europe. St Patrick is fabled to have turned him bodily out of Ireland, but not out of his Bible and liturgies, where he is still the subtle one by whose aid alone mankind have tasted of the "Tree of Knowledge," and but for the Elohim or Yahuê-Ale-im, he would also have made men immortal, like unto them!

Hea, the great Vāna or Water God, the Oanes of Turano-Akads, was the first



Fig. 325.—THE SERPENT WARDER OF THE SUN.

western Serpent-God-idea. His seven solar attributes were depicted by his seven heads and a weapon of seven parts. The Egyptian seems to depict a similar god in this fig. 325, where as the great land serpent he is shown carrying along with him religion and national power—Rano and Horos—with the insignia of Empire. Hea, said Akads, points to the solar pathway and controls the creative energies of

nature as the Argha Nāth or God of the sacred boat of the Sun. He is shown by



Fig. 326.—NUM, THE RAM-HEADED CREATOR GUARDED BY A CROWNED SERPENT.



Fig. 327.—THE SACRED SERPENT GUARDING OSIRIANS IN ARK OF THE SUN.

the picture writers of the Nile (near connections of Akads), as a canopying serpent leading (fig. 326) the Ram-headed Creating God Num or K'neph-Ra, and in fig. 327 as bearing along intelligence in his *Baris*, symbolized in the god-

¹ Euterpe [*i.e.* lib. II.].

² [*Chald. Mag.*, p. 80; cf. "Hymn to Amen-Ra," *Records* vol. II. p. 127]

³ *Chald. Mag.*, pp. 195-208, &c.

⁴ *Ibid.*, p. 232 et seq.

like head of the race again canopied, and, thinks Cooper, by "Rano's divine hypostasis." Everywhere Hea was worshipped and feared, just as we see in this fig. 328, where the upright hands denote prayer, and also its frequent origin fear. As time passed on, the good Hea was only known as the hell and water god, and much lost in his holy son, the second Savior-idea, Marduk. Gradually Ophis fell into disrepute, and Apophis became a Satan, but of this more hereafter.



Fig. 328.—SERPENT WORSHIP GENERALLY, THROUGH AFRICA AND THE EAST.

M. Lenormant shows that the Turano Akadian, Kushian or "Kassian" languages and religions, have been the foundations on which the Shemites of Babylonia, Arabia, Asuria and Suria built, and therefore also those on which the Aryan constructed his mythologies, and from which he drew the terms used in these, though they belonged more to Aithiopo-Phen-akes and Egyptians. Thus Asyrian gleaned only in Kusho-Shemitik pastures, as did the Shemitik Terahites when they emigrated into the country of Malek-i-Zedek, that servant of "the High God," whose Lingam so long stood on the mount of his tribe, the coveted I-u-salem of later Terahites. Old as was Babylon, it was a modern and heretical city to the *Tin-tir* of the ancient Eastern Turano-Kushes or *Kassi u Ak-kadi*, as M. Lenormant translates the still earlier rendering of *Sumeri-u Akkadi*, a name marking the oldest solo-phalik ideas. *Bab-el* or "Gate of Il," was the third, and a Shemitik city, which rose on or near to the ruins of *Kâ Dingira*, the "Gate of God," as the Akads called the second city which they built near to old Tin-tir, "the Sacred Tree" or Linga.

The civilization of the Turans, about 3000 B.C., was wider and in some respects superior to that of the Shemite Monarchies of Babylon or Asyria down to their historik period; and it was markedly scientific, mechanical and constructive, as we find it thus characteristic of the race, on the Nile, the Ganges and in Drāvīda. They were, says M. Lenormant, "in possession of a remarkable civilization, a sedentary and agricultural life, a steady industry, and above all an organized government;" and this is shown by the governments which followed them borrowing far down into Aryan days their scientific, literary, military, judicial and religious or ecclesiastical terms. They were designated the clever and god-like Aithiopian Kephts, Caphtorim and Kephenes of an eponymous Kepheus, and the learned Kaldis of the furthest East, were but their Kaldus or priestly tribe of their Kusds, Kuths or Kuses or Chusdim, as Hebrews named these.¹ According to their own traditions and the writers of Genesis they were the great tower builders who came "from the East to the land of Shinar," from "the cradle of the human race and the Place² of the Assembly of the God;" and they brought with them to the Euphrates a written language, for they were those

¹ Cf. *C. Mag.*, c. xxiv, xxvi. ² Cf. Absalom's "Place," Linga or "Hand," II. Sam. xviii. 18, II Kings xvii. 18.

"Hundred Families who invented Chinese writing,"¹ which they had developed "beyond the Kuen-lun."

The Akadian "system of computations and mathematics, is exactly like that existing amongst the Vigurs, Mongols and Mantchoos, and the Hoang-ti of China, and proceeds on the same base as that of the far back Yugas or ages of India; there is nothing analogous among Shemitik races."² But before these vastly ancient Kuis, there were in Babylonia as in Drāvidia, a dark aboriginol population called by M. Lenormant a "*Melanian race*,³ *black with smooth hair like the Ghonds of India . . . with whom the people of Ham coalesced.*" Among these Kuso-Melans sprang up an intense system of magic, gradually working up to Bel or Baal worship, just as took place in the growth of Ceylonese Bali-ism; but in in the Ceylon forests, so too "in the great marshes round the Persian Gulf the culture of the great cities has never had much influence;" nor have the cities of India, Dravidian or Aryan, much affected the Balis of Ceylon and the Sunda ilands.

Even down to the time when the Aithi-opes seemed lost in the Shemito-Babylonian Asyrians of say the 8th century b.c., the eminent anthropologist Dr. Hanny sees in them a people "*resembling the Ugro Finnic and Siberian races or Mongoloides:*" and, adds M. Lenormant, "the monarchs of the last Babylonian empire" claimed to belong to the old lineage which was considered "even more noble than that of the Kushites or Cephenes" or Kephts, and these last Babylonian Kings "*belonged to a type acknowledged as Mongolic*, as may be seen by an image on one of the black stones in the British Museum."⁴ "We can fix even the date," says Lenormant, "of 2000 B.C.," when the old Akadian dynasty of Babylonia was overthrown by a politico-religious revolution, and can see that they then sang dolorous hymns about their ancient high Asiatik "Mountain of the World," the Mero of their race as Meru-opes. This was the Olumpos in which their gods resided, and within it waa their "Hades," the land of "no return," surrounded by seven walls supplied with only one door; and from it issued the first River of the Waters of Life or Immortality⁵—figures and ideas which Eastern and Western Aryans and Shemites have alike adopted.

Bryant seems right in his conclusion that "this highly religious people" were called after their Sun-God Achad,⁶ and Egyptians who only knew them as "the Akti of Babylon," said their solar deity was Aka or Aku, a Kuthite name for God. Still with old Kelts, Auggh, Agh or Achad is the sacred field and a Divine name, and Aka, Acha, Ak or Akra was an Egyptian term for a solar deity. Ak long continued as the Supreme God of *Ur-ek*, which this word would indeed signify when read backwards, and Shemites often so reversed words and languages, reading from right to left. Their most ancient Babylon was *Ek* or *Eki*, and all old places containing *Ek* in their designa-

¹ *Chald. Magic*, p. 363, quoting A. Remusat, &c.

⁴ *Ibid.*, pp. 348, 368.

⁵ *Ibid.*, p. 126.

² *Ibid.*, p. 366. [Paraphrased somewhat.]

⁶ *Mythology*, I. 104, II. 451. See p. 490 *ante*, as

³ *Ibid.*, p. 345, 351, now represented by the *Lemluns*.

to Aku the Supreme God with his only begotten Savior-Son.

tion were considered Akadian. Ach-aians or Akais were their brethren, as will be seen further on; of course, the readers should bear in mind our Tables, p. 12, which can now be added to with effect from the researches of the last half dozen years.

Ako-man, though latterly the "first of the Evil Darvands," who aided Ahriman in his Titanik war against the new sun-god Ahur-Mazda, was clearly a fallen god, and perhaps once connected with the Egyptain "Son of the Sun" Aktis, "the Sunbeam," who has probably left his name on the African tribe of Solarists called the Akras. Being a Mountain or Olumpian deity, the name would naturally descend to us as "The High One," meaning "the erect God," for *Aka*, says Lenormant, is a Heap, *Acervus* or Hermes. And so Akads have been called "Mountaineers," and Sum-irs, "dwellers on the plains," but without sufficient reason. We are now, however, told that in the cuniform, Sumir is the same thing as Shinar," and that Akads and Sin-ars "were of the same race;"¹ so that it is clear that they were simply called so after their two favourite gods, Aku and Sin, for Ar is here as usual "Lord" or "God;" and Sin or Shin is still a God amidst their original high Asian brethren the Sinas or Chinese. There too we see their *Zi-Ana* in the *Thian* or "Heaven God" of China, and in Shin or Ching, "a God or Spirit." Zi has become Ti, but still the Pillar God, **I**, and if accompanied by **O**, then *Shang* or *Sin Ti*, "the perfect" or "Supreme." With their travelled brethren in the two Americas, the same divine name is continued in *Téa*, *Téo*, &c., and Aryans kept up the refrain in their Ze-us, The-os, De-us, Teut, &c. Indeed this Teo is often still a karn god and represented by a peaked mountain, pyramid, tower, obelisk, high or prominent headland, &c., such as Greeks called *Ak-ron*, without knowing the old root *Ak*; for these Aryans only came on Akadian lands, 800 years after the Akadian language had fallen into disuse. Of course they did not know what Akadian scholars have only now found out, that this language had had a literary development among a civilized and settled people long "before any Kushite, Semitic, or Aryan influence had made itself felt"² between the Persian Gulf and Aithiopian Syria; for there the Greeks found it a decaying and de-Turanized tongue.

M. Lenormant demonstrates³ that the Akado-Aithiopes were philologically and religiously connected with the Ugro Finik Tartars; and thus we find amongst these races the origin of many of our Christmas solo-fire rites. The Solo-Fire Gods Paiwa and Utu of Fins, are shown to be the same as the Akad "God *Dhubar* or *Isdhubar*; whilst the Fin male-Moon God, *Kuu*, corresponds exactly with the *Aku*, *Eni-zun* or *Ita* of the Akadians." The Akadian magic formula banishes evil demons to the sandy desert, as the Jew condemned Azazel with his load of wintry sorrows; and so "the Finnish *runa* sends the plague away to Lapland" (p. 321). Alike with Akads and Fins, is that typical word *Son*, called *Tur*, *Tar* or *Tār*, the sprout, fiery one or fire-protector, because fire-continuer of the tribe; whilst the phalus, a germ, semen,

¹ Lenormant, *Chaldean Magic*, pp. 388, 397, 399.

² *Ibid.*, pp. 374-5.

³ *Ibid.*, chap. xvi.

and testicles, are called *Kull* or *Kulli*; urine is *Kas* and *Kusi*; the ox, *Char* and *Har-Ka*; the mountain, *Kur* and *Kor-ko*; light is *Sir*, *Sar-a-stan*, or *Sir Khu*; and in both tongues, “to push, enlarge, elongate or expand,” is *Sar*, *Sor*, *Sur*,¹ and other such words expressive of the Sun as “the Quickener.” Hebrews thought their language divine and that which is used by the universal God and his angels in heaven, and so too the Sanskrit Aryans called theirs *Deva-Nāgiri*; but Akadian scholars find that “Hebrew was originally none other than the dialect of the Canaanites, a nation profoundly Hamitic,”² which Greeks called *Aithiopic*, and some scores of centuries younger than *Turano-Akad*. Western Aryans gleaned much in language as well as learning from the founders of *Erech*, *Ur-uk*, or *Ur-aku*, “the Eternal City;” they too called their cities or little clusterings around their *Ur*, or “God of Fire and Light,” their *Urs* or *Oors*, as *Indo-Aryans*—taught by *Meruopes* and *Drāvidas*—still do.

It is historically clear from the cuniform tablets that the *Aithiopes* possessed “the five things essential,” according to M. Renan, “to constitute the individuality of a race, viz., a *Language* of its own, a *Literature* imprinted with a peculiar physiognomy, a *Religion*, a *History*, and a *Legislation*,” although we might take exception to some of these conditions. Their *Literature* was not only “very original,” say *Asyriologes*, but was “inspired by a breath of true poetry, and introduced poetry amongst some of the *Semitic* tribes.” It was the foundation of *Hebrew* poetry as pointed out in our seventh chapter on *Kaldia*. Their *legislation* was recorded on tablets some thirty centuries before the *quasi* *Mosaik*, and is in some respects, not only more humane and enlightened but even superior to that of *Europe* of to-day. Their law required that the son who denies his father should seek forgiveness, and that he who denied his mother should have his hair cut off and be banished the town. But the parents who drove their children from their door were themselves to be banished from the state. The wife who forsook her husband might be killed, but the husband who divorced his wife must support her, and what she brought to him at marriage she had always a right to. “She shall remain the owner of her own,” said the ancient *Turano-Akad*, and is “not the mere creature of her spouse.” Nay, “in her relations with her children she was even the superior of the father,” all of which laws are now considered wiser and more just than many of the present day. In regard to slaves also, this early people were more humane than either the *Jewish* or *Christian* slave holders of the beginning of this century; for the *Akadian* required that the slave should be supported and compensated if injured or ill, from no fault of his own. See further *Lenormant’s* tablet translations, and others given in *Records of the Past*.³

With reference to the sharp separation which some philologists insist on between the *Shemitik*, *Aryan* and all *Turanian* tongues, M. *Lenormant* states as an historical fact that “the population who spoke the *Semitic* language in *Babylonia* and

¹ *Chaldean Magic*, chap. xxii.

² *Ibid.*, p. 342.

³ *Ibid.*, cap. xxxi. [cf. *Records*, iii. 21 sqq.]

Chaldia, (and he might have added Arabia), was not composed of the *Semitic race* properly so called, but of Kushites belonging to a neighbouring ethnic family . . . *somewhat resembling* . . . Egyptians,” so that in dealing with the Aithi-opo Turanian tongues, of the Nile, India, high Asia, China and her isles, Oceania and the Americas, we must walk very cautiously, and expect to find in Aryan and Shemitik languages, words of true Turanian import and base, more especially in religions and mythologies. This will be more fully developed as we proceed, but let us here point to the traces of this family of peoples beyond the Indian Seas.

POLYNESIAN KUTHS.—We are constantly reminded of Indo-Kuths in Milanesia and of the Tri-Lingaites of the Indian coast, in the so fondly dwelt on “Paradise” of the Polynesians, called by them *K’Ling*. This they say is a mythik land, far away west in our Indian Archipelago, from which they were long ages ago driven into Ocean, and latterly forced still further off by a great Malay wave of well-known modern times. Putting aside this we see here a far older people by the unmistakable signposts of languages, gods, rites and customs. They went southwards even to Australia, thinks the learned Professor of Anthropology of Paris,¹ as he notices “Drâvidian idioms” on the great continent; but the warmer climate of the two Javas and Siam would be more to their taste, and there are strong advocates of the doctrine, that Siam has decided Egyptian characteristics. According to Fornander² (than whom few have here a better right to instruct us), the Drâvidas, or Indo-Kuths, have continued their name *Yava* throughout Polynesia “in numerous dialectic forms,” as in *Hawa-ii*, or “fiery Java.” This Circuit Judge, who speaks many of the languages of Oceania, says they “partake of Aryan forms . . . but more primitive than the oldest Aryan . . . which everywhere abundantly crops out;” showing, he thinks, “a Cushite Arabian type, marking the Polynesian family as the recipient of a Cushite civilization, and to such an extent as to almost entirely obscure its own consciousness of parentage and kindred to the Aryan stock.” He holds that the Western Cushite, Sabean or Aithiopik civilization, long preceded Aryan, and appeals to the proofs which Babylonian tablet literature is yearly furnishing as to Cushite Akads, and to traces which Huxley and others point out, of Eastern aborigines like native Australians having passed through India, especially by the Narbada valley; also to Polynesian terms for north and south, for the times and quarters, for rains or monsoons, which have no meaning amidst the islands of either the Central or Northern Pacific; as well as names for hedlands, deities, heroes, legends and mythologies, all traceable he says, only to “the continental homes of far back Indo-Cuthic forefathers.”

We may credit our author so far without committing ourselves to his more minute Biblical and such like speculations, as that the Polynesian *Iwi* is “Mother Eve,” and *Nuu* Noah, that the *Kuas* stand for Kushites, and *Sabas* for the Sabeans or Sabines. We have called attention to the forms and modes of Polynesian *Lingam*

¹ Quatrefage’s *Human Species*, p. 177.

² *Polynesian Races*, 2 vols., Trübner, 1881.

worship in our figs. 181-2-3, p. 485, Vol. I., and figs. 222-3, p. 140 of this volume, and elsewhere; and our author presses these phallic matters, stating that he finds "the double or *tri-sul* of Siva on the rocks of Hawa-ii;" that Rua-Haka is a prominent Polynesian god, and that Hiwa, "the Divine and Dark One," is really Siva, or the Rudra of Vedantists, whose vehicle—and that on which Gan-eshha ever rests his "foot"—was the mouse or "little stealthy thing of the night," a euphemism, as Prof. De Gubernatis shows, for the phalus.¹ We find that the seven to ten hells of Budhistik-like Balism in Polynesia are legendary ilands rising upon great fish or serpents, as Ugro-



Fig. 329.—THE POLYNESIAN
CREATION IDEA. VATEA,
"FATHER OF GODS
AND MEN."

Finns taught in the myth of the serpent Midgard, and as Hindus and others still affirm in the case of the various fish legends with which Polynesian creation stories abound. The missionary, Rev. W. Gill, in his *South Pacific Myths*, calls our attention to the Polynesian Genesis, or Creation by Vatea, "Father of gods and men;" and gives us this highly phallic ideograph, in which he justly sees a parallel to the Fish-Gods of Kaldea, as do we to the Fish Avatâr of Hinduism and other faiths already so fully illustrated;² but we also see in this half-man and half-fish, the horrible fact—only too common in the infancy of faiths—that man was bestial in thought, and especially so in his creation legends. It is usual now to explain these legends as solar myths, and Mr. Gill was told various such tales in answer to his enquiries as to Vatea and his "better half."

In these old and new world parallelisms we must guard against arguing that they show only a continuation of the same faith, bearing in mind the all but universal law, that man in like stages of his growth and in like circumstances will excogitate like mythologies, rites and aymbolisms. Nevertheless these parallelisms as well as archeology and philology are undoubtedly pointing to the exploitation eastwards through Siberia, China and the Pacific Ocean of this old civilizing race. When lost amongst Papuans, Samaons, Maoris, &c., they seem to have reappeared in strength on the Pacific coast of the two Americas. Who but these wondrous old builders—possibly called Kheti by Egyptians, from their word *Ket* or *Khet*, to build—could have reared the grand massive structures, so like to the "giant cities of Bashan," and the gigantic cut stones of Bâlbek, which we find in the Americas amidst pathless forests and prairies? and who but these engineers could have opened up otherwise impassable mountains, and planted among them so many symbolisms of the solo-phallic faiths of far distant Asiatik and Egyptian homes? No one can study the mass of facts collected in books on American antiquities without coming to the conclusion which Mr Bradford ably sums up towards the close of his volume; viz.,

¹ *Zool. Myth.*, Chap. *Mouse*. We only saw Fornander's volumes when this was in press. Had he more usually written *Aithops* for "Arians," throughout his work, we would endorse it, but he missed this, the key to his subject.

² Vol. I., figs. 100, 103, 110-116, pages 230, 231, 244-257, with which cf. "Tartar idol," Pl. XI. of this volume.

that it has been proved,¹ that from S.E. Asia there issued a long continued pulsating stream of population upon all the islands of the Pacific; and that this passed through Polynesia towards Easter and other islets, not far from the Chilean and Peruvian coasts, and northwards by Faning's island (on which though now deserted we still find many of their well-known remains), to the Sandwich group, and hence towards Mexico. It is established by numerous well-ascertained facts as to the moves of drifting boats—not to speak of properly navigated ones,—that both ancient and modern men have passed over much greater distances than those islet spaces, which form the links in that continuous belt connecting Eastern Asia with the American mainland. Easter isle, off the Chilean coast, seems to have been not only a *tête d'appui*, but a fixed depot for successive invasions of colonizers. Mr. Bradford quoting various writers, says that “here are pyramidal edifices and colossal obelisks and statues, closely analogous to the American monuments.” There are pyramids formed by “layers of stone cut with great precision, and upon their summits are enormous colossal statues of the same material, some of them 27 feet high, and representing human figures. . . . The stone work and sculpture . . . are superior to any found among the more numerous and civilized tribes inhabiting the South Sea islands. . . . The exactness and skill of the workmanship, though destitute of cement, forms a strong and durable pile.” One single stone, “forming a human figure to the waist,” measured 25 by 5 feet wide, and another (one of seven statues or busts), was 27 feet long by 7 feet in diameter, says Mr. Ellis; so that a greater than the Bâlbek builders was here; in fact, none other than the architects of Philê and Karnak themselves. These passed by the Sunda group into Melanesia and thence to N. Zealand, where their shrines degenerated into Māoris or Druid-like circles.² In the *Peruvian Antiquities* of Reiss and Stübel and in Squier's *Land of the Inkas*, we learn also that along the South American coasts, Māoris or circles of stones, semi-circles and squares, and cromlechs of massive unhewn stones, and other remains common to the Phenicians and Arabians of Asia and the old races of India, still abound.

Some of these stone circles says Bradford, enclose considerable mounds and often large pyramids formed of coral, basalt or lavas, as the graduated pyramid of *Atehuru*, which rises to 50 feet high from a base of 270 by 94; that at *Maeva*, which has a square base of 120 foot wide, and one at *Ruapua*, which is 150 by 70 feet at base.³ It was doubtless ruder northern tribes of the same great Turan race who passed through Northern Asia by the easy route of the Aleutian island belt, and raised the strange tumuli, pyramidal mounds, and animal figures which are to be found over so many states of the Union, from Lake Erie and New York to Florida, and from the western banks of the Mississippi to the Atlantik. We show several of these in our Plates VI.

¹ *American Antiquities, History of Red Race*, New York, 1841. ² Throughout Polynesia, a *Māori* is a temple or encircled mound.

³ *Ibid.*, chaps. xi. and xii.

⁴ Indians call them *Nane-Yah*, or “Monuments of God,” “Houses of the Great Spirit,” p. 167.

and VII., and pages 278 and 290, Vol. I., where and elsewhere they will be found described. As a rule these northern works are of mud, because earth was abundant and water near, just as we find similar structures in Mesopotamia and Northern Europe; but where required, as at Newark, Ohio. the pious builders did not shirk stone work, and some mounds in Arkansas and Florida are composed entirely of shells,¹ reminding us of the Druid circle near Penrith, which is formed of pebbles gathered from an adjoining sacred stream. In Nuttal's *Arkansas* he says that upwards of 5000 of the old earthworks may be seen in the western country, some of which enclose more than one hundred acres; and mounds and tumuli are there most numerous and extensive. The earthworks look like fortresses; with flank defences and city ramparts; others seem to have formed roads and embankments to keep off inundation, whilst some were evidently circuses for games, having like the Roman *Cursus* a mound at the end of an oval enclosure. The remains also show skill and taste in stone sculpture, pottery and bricks, with, says Humbolt (p. 161), Greek arabesks, crosses and Etruskan-like work in vases and urns with the free use of copper, lead, gold and silver. Palenque yields medallions, busts and ornamented figures sitting like the Hindu deities on thrones cross-legged, and with attendants, some dancing and waving palms, others engaged in prayer or with human sacrifices before an altar, on which stands a cross surmounted by a bird.²

Aqueducts and tunnels (p. 137) remind us of the works elsewhere noted as constructed in Spain and the Mediteranean ilands by some ancient races akin to Kuths, whilst phalick objects, more or less gross, and "sacred footprints" take us back to the universal *Paduka Puja* of Asia and other veiled forms of organ worship. Of course we only speak of ruins, the origin of which, as "M. Burkart says, date long before the conquest of Mexiko by the Spaniards," or as the natives of *Tia-huanako* or Guanico, the oldest Peruvian city, told Vega, "long before the time of the Incas, who built Cuzco in imitation of them" (pp. 143-5 and 161). This writer describes "*great doorways or gates cut out of an entire and single stone, and placed upon stones of an incredible size, some of which were 30 by 15 by 6 feet.*" Huge statues of men or idols are found, and in a Kuzko quarry, some two thousand gigantic blocks of half-cut stone. The masonry of the temple and fortress of the Sun at Kuzko is polygonal and fitted so closely, that like the uncemented stones of the Egyptian pyramids, "a sheet of paper cannot be slipped into the joints;" but Kusko belongs probably only to our 9th century, showing that Peruvians had not degenerated, as Mr. Ferguson would say, till the Aryans dominated the land. Similarwork is however, found elsewhere and northwards to *Kaxa Marka*, where, in a quarry, is an unfinished Lingam-like block, 39 feet by 3 feet; and lying down on a commanding site in the centre of a circle 24 feet in diameter, is another, 11 feet by 2 feet 8 inches by 1 foot 3 inches, now called the *Inga-Rirpo*, or "Inka's Resting Stone." From such a Linga came our Westminster "Resting Stone."

In Guiana we find (p. 159) sculptured tigers, snakes and crocodiles; and, as in

¹ *American Antiquities*, chap. iv.

² *Ibid.*, chap. v.

Asia, on the perpendicular faces of lofty precipices strange hieroglyphics with suns and moons, reminding us of the Syrian homes of the old Kheti and Hamathites. Chili too and the banks of the Orinoko yield pillars and other stones having cyphers and strange characters with figures of animals and sacred footprints. Nor is the Indian phalix tortoise wanting. This worship was evidently strong at the great shrine of Uxmal in Yukatan. One of its sacred courts is paved with 43,669 stones, upon each of which are four turtles facing inwards, thus forming the conventional phalix radii of the sun wheel already explained by us at pages 444-445 and elsewhere. Here too, on a lofty and remarkable pyramid, were "caryatides of cut stone, with arms crossed on their heart, and ear appendages and head dresses, and instruments in their hands," exactly like Egyptians. In a Mexican temple was a porphyritic stone 27 foot in circumference, having "in the centre a head in relief, representing the sun with a yawning mouth and protruding tongue, similar to the image of Kâla." (Bradford). Procreating gods are usually so depicted. Here too was the goddess Teo-Yamiqui, a serpentine, colossal and at one time painted figure, hewn out of a solid block of basalt 9 feet high. Her drapery and arms were formed of snakes, her feet were tiger's claws, and on her sides were the wings of a vulture, whilst she wore as a necklace, human hearts, hands and skulls, and was therefore a perfect personification of the Indo-Drâvidian Kali.

The bronze Osiris in the Museum of Velletri, and the Egyptian veil or Kalantika on the figures of the pillars of Dendara, have their counterparts, says Humbolt, in the sculptures of old Mexico, whilst the inclined door posts of Egypt are common in old Peruvian structures,¹ and obeliskal towers occur all about lake Titikaka, reminding us of those of Phenicia and Ireland (p. 154). Water and especially sacred lakes, from those near Mexico to all over Peru and China were worshipped, and most of the shrines of these builders, were, when possible, reared on the margins of lakes and rivers (p. 169), just as in Asia. We seem to even see the Solo-phalix patriarch Shem or Cham in the old Chilian *Them* or *Chem*, whom they called their "great ancestor," and they were Solarists who worshipped him on the Theghin or "Fiery Mountain" (p. 192) and in caves, as became children of "Mithras of the cave." In his last chapter Mr. Bradford sums up to the following effect, as results fully supported throughout his work—

I. That the three American groups of monumental antiquities, viz., those in the United States, New Spain and South America, show in their style and character that they proceeded from branches of the same human family.

II. That these nations were a rich, populous, civilized and agricultural people, who constructed extensive cities, roads, aqueducts, fortifications and temples; that they were skilled in the arts of pottery, metallurgy and sculpture; had attained an accurate knowledge of the science of astronomy; were possessed of a national religion; were subjected to the salutary control of a definite system of laws and usually associated under regular forms of government.

¹ Bradford's *American Antiquities*, pp. 111, 148.

III. . . . That the chief early seats of this civilization were in Central America, whence population was diffused through both continents from Cape Horn to the Arctic Ocean.

He sees in them the Turano Red or Aithiopik races, and traces them physiologically, but under various modifications, into Etruria, Egypt, Skythia, Mongolia, China, India, the Malay Archipelago, and all over Polynesia an. America; and considers them, as we do, the earliest and, until mid-Grecian days, the most cultivated branch of the human family. He urges that the American aborigines were connected "with these several countries by striking analogies in their arts, their customs and traditions; their hieroglyphical painting, their architecture and temple building, their astronomical systems, and their superstitions, religions and theocratical government;" but they were so far ahead of Tartars, Mongols and Siberians, that one cannot attribute the old civilizations of the Central Americas to such wild hordes, though we can see some of their blood in the copper-coloured Siberian and even in the Eskimo of that same hue, now as widely apart from the Turano-Aithiop as is the Anglo-Saxon from the Indo-Aryan.

Mr Bradford and other American antiquaries allow that some of the wild tribes of North America, as the Chipewyans, Sioux, Pawnis, &c., may have crossed from Siberia, but certainly not Mexikans, Tolteks, Chiapanese, Mayas and Peruvians. He finds that all "the ancient monuments in Siberia are situated to the west and south," and that those of America are limited in their extent on the North-West, and that there is an astonishing resemblance in American native history "to many of the features of the most ancient types of civilization in the Eastern hemisphere." The sculpturings of the pyramidal temples and palaces, bespeak traditions interwoven "with cosmogonical fables which still retained relics of primitive history. The old religion must have been sublime and just, in many of its original doctrines, though debased by superstitious abuse and corruption. In all, there is nothing modern, nothing recent; these features are not strictly Hindu, Egyptian or Chinese, though they approximate this aboriginal civilization to that of each of these nations. . . . The origin of the resemblance is to be traced back to the earliest ages when these great nations first seperated and carried into Egypt, India, China and America, the same religion, arts, customs and institutions, to be variously modified under the influence of diverse causes." (p. 433)

In regard to present Polynesia, the later Malay wave though mixed from its base with Turans, Aryans, Indo-Kaukasians and Mongols, has all but effaced the older races, and left as the best class throughout the Pacific, a people in hue, light tawny to deep bronze; with hair usually lank and black, beard weak, eyes black and oblique, nose full and broad towards apex; mouth large and sensual, face bones prominent, head rather compressed, and body robust but not tall. In the Sandwich ilands we see the best specimens and lightest hues and more likeness to the South Americans, and in Easter iland there was a still superior people. Many Amerikan Indians have been mistaken

for Java-ites and other Eastern Malays (p. 289-91). The old languages of Amerika and other details bear out our researches as to race, but on these points we must refer the reader to the works of Humbolt, Dr. Lang Marsden and others, quoted by Mr. Bradford in his 7th and 10th chapters. He shows from *Heeren's* and other *Researches*, the usual picture writing of the Mexikans resembles that seen on the clothing of Egyptian mummies; . . . that there are real phonetik hieroglyphics in those signs which appear upon the heads of the gods; and which, like the Egyptian, are enclosed in an oblong rectangle" (p. 377), or else in an Egyptian-like anaglyph. The priests of both peoples were recluses, and both had sacred mirrors like ancient and modern Chinese and Japanese. Their very temples are often called "The House of Mirrors," and Tez-Katli-poka is even translated "The Shining Mirror God," as well as "The black shining stone" (pp. 338, 379); and we shall see when treating of Japanese faith how accurately this agrees with the Budhistik developments of solo-phalik Shintoism.

The Mexikan and other ancient Amerikan sculptures are held "to be fully equal to the Egyptian in elegance, execution and precision of outline. In both we see figures seated cross-legged on couches; the priests of both have occasionally masks and a shaved or tonsured head, and the women hold sacred offices; both races tatoed and wore conical caps and feathers, beads and bracelets, and used a flute of four holes in sacred services. The dramatic entertainments and religious dances and processions were identical, and both manufactured paper, one from the papyrus, and the other from the Agane or aloe (p. 381). Many also of the old world stories have these ancient builders carried to their far western homes. Thus as in Babylon they had "giant builders, floods and great towers," by which they tried to reach unto heaven. Here too they so frightened the immortal gods, that in Mexiko as at Babel these cried out, "Go to, let us go down and there confound their language." The orthodox Delitzsch wrote: "The Mexikans have a legend of a tower-building as well as a flood. Xelhua, one of the seven giants (cf. Noah's eight) rescued in the flood, built the great pyramid of Cholula in order to reach heaven, until the gods, angry at his audacity, threw fire upon the building (it was probably struck by lightning), and broke it down, whereupon every separate family received a language of it's own." This western shrine of Bel-us was also a terraced pyramid like those in Kaldia and Egypt, correctly oriented and dedicated to the Sun God. But enough, for we could add infinitely to the proofs that the old Kuthite builders were here. We shall now advance further evidence of their presence amongst the proto-Aryans and Aryans of India, for we can there see them alike in historik times as in more or less legendary ages. They exercised an unmistakable influence upon the rude aborigines and the early non-building Aryan tribes.

INDO-KUSHITES.—The great Visma-Mitra or solar Visvas were a strongly marked artizan class, who are still called Kusikas or Kousikas, and came to India, wrote Mr Farrier,¹ from Kush, to this day the name of a river near the As-ia Palus,

¹ *Calcutta Review*, and *Garret's Clas. Dic. of India*. Art. *Visva Kus* or *Kaus*.

where are ruins of a large place called Kussan. These Kuis were, he justly thinks, of the famous Skuthik race, who held Balk or Bâl-ak in remote antiquity, and whose bricks Sir H. Rawlinson found at Susa, and on the Persian Gulf, engraved with cuniform Skuthik legends. We are assured that "Babylon had numerous names of places denoting their long dominion there. Even in the tablets of the 7th century the river Kutha appears as Nahr Kutî,"¹ or the Kutha Nalah, as we still use this word in India. Assyrians up to the very last speak of all Aithiops as *Kusus*, and we have found the teak of India or Barma amid the ruins of Mugheir or Ur, and mention of Indian muslin, *Sindhu*, the Hebrew *Sadin*, and Greek *Sindôn* on the tablets of Babylon.² The Calcutta Reviewer thinks that the Skyths did not come to the Cushites, but that these colonized Mongolia as they did Arabia, Ethiopia, and the north coast of the Indian Ocean." Indra we know was a son of Kusika, and Fire and Indra worship (that is Indth or Aith, as already shown) seem to have been introduced by the Visva-Mitras, and to have supplanted a previous Sun worship of earlier immigrants, or more likely a lower fetish faith. Kush, continues Farrier, "is largely used in the local nomenclature of Central Asia, as in *Kaspian*, *Kash-gar*, *Kashmir*, *Khas-saks* (Sacæ or Cossaks), *Caucas-es*, or *Khâs* mountains, *Cossæ* or *Cisii* in Persia, the *Bal-kash* lake and the *Kush*," and doubtless in the Hindu *Kush* mountains, north of which lay the Meru of Meru-opes or Aithi-opes.

Now Visva or Visvesa is a very important mother. The earliest solar mythology describes her as the daughter of the oldest great patriarch, the Prajâpati Dāksha, who sprang from *the thumb* of Brahma, and who is identified with the *Aditi*, a race known to us in Arabia as *Ad-ites* or early Sabean Aithiops. Daksha was a ram or bull-headed deity, like the bovine Juno, whose many symbols have been discovered in the western cities of Aithiops, as at Troy, Mukenê, &c. He was the early *Brahma-Yoni*, a supreme God sitting on the lotus, as we still find him in India. The Rig Veda sings Daksha's praises as the father of even the supreme gods Varuna and Mitra, the Eastern Mithras, and Egyptian Mitz-Râ. The ancient mother Visva was sister to a host of great gods, goddesses, and patriarchs. Several Purânas connect her with the ancient Daksha sacrifice, from which Sivaism arose a triumphant faith.

Siva then decapitated and afterwards restored Daksha to life, though under the form of a Ram, which means that there then arose a kind of Amonian Jovism. Indra was trampled on, Yama's staff broken, Mitra, Sarasvati, Chandra, and in fact all the representatives of the great old faiths, fell before a Sivo-Hinduism, which still dominates India.³ Visma married Dharma—Grace and Justice, and became the mother of the Visva-devas, the still favourite household *Lares* and *Penates* of most of the homes of India. It was Visma-Mitra, the *Kusaka*, who was the Guru of the solar

¹ *Trans. Bib. Arch.*, VI. i. p. 74, and *Proceedings* of 2nd Dec. 1879.

² Prof. Sayce, *Lon. Acad.*, 5th Nov. 1881.

³ See Douson's and Garret's *Clas. Dics.* under the several names. This was a marked change over the older coarse Lingaism of the aborigines.

hero Rāma, whose mother was Kusalya, and favourite son Kusa, and in memory of these, Kusa named his whole kingdom *Kusa-sthali*, and his capital Kosalā. His eldest son Kusamba founded Kanoj under its first name of Kausambi. One of the incarnations of Indra as Gādhi, was called a son of Kusāmba; and Kisika or “The Kusa” was the name of Krishna’s celebrated brother, and of a sacred river into which, says another tradition, Satya-vatī was turned. Now she was the great mother of Vyāsa and all Kauravas and Pāndavas—the Fish goddess Kālāngani; and her offspring by the Rishi Parâ-sara were produced on the Yamunā, pointing to the time when the Aryan kingdom here rose over the old Kuths or Kuisis, and also to the first Aryan Avatāra, which begins with the Matsyodari or Fish-born one—a name of this mother Satya-vati or Kausalyā.

Far away south on that coast where the early Eruthrean mariners used to sail with their Indian produce to Western peoples, on or near to the still known site of ancient Dvāraka, “the gate of the gods” and of India, stood a city called *Kusa-sthali*, or the station of Kuisis or Kuthites. We might fill pages with similar referenoes to these old races. Thus Vishnu was the Visva-Rupa, and Bhutesa one of the Rudras or early forms of Siva; and it was a Vessa Raja of Magadha, claiming descent from the Kusa-loving Rama, who first suppressed the Kshatrya military sway, and “elevated fishermen (note, childern of Kausalyâ), barbarians, Brahmans, and other castes to power”—a “levelling up,” which was one of the best characteristics of the great commerce-loving Aithiops and Phoiniks of the West; and which is the natural healthy result of a world-wide and energetic commercial spirit, requiring civil and religious liberty and a popular administration. Sir William Jones long ago came to the conclusion that it was a Kusean, Kusdean or Skuthian empire reigning in and about Irania (before an Asyrian kingdom was known of) that produced Hinduism and its principal languages and their offshoots. He thinks these Kushites or Skuths “spoke a primary Tartarian language, from which came Sanskrit, Zend, Chaldaic and Pahlavi, as well as Greek and Latin,”¹ and that from such a race on the borders of the Kaspian (Kushbi ?) went forth most of the races of the world, very much on the lines delineated in our Pl. II, prefacing this volume. Thus, then, Kuths and Skyths, though differentiating sharply, but long afterwards, into language groups, seem in the far back ages we allude to—the Rhematic period—to have sprung from one great stock, and this is the argument of Quatrefages and many philologists. Professor Sayce writes that the Chusdim or

“primeval Babylonians were the inventors of the cuneiform system of writing, the builders of the great cities of the country, the first students of mathematics and astronomy; in short, the originators of the culture and civilization which was handed on to the Shemites, by whom they were afterwards conquered and dispossessed. Contemporaneous records prove that Western Asia possessed its China in Turanian *Akâd* at least 5000 years ago, and that ‘the Wisdom of the Chaldeans’ stored up in their imperishable libraries of clay, was no imaginary dream of a later age, but a startling and solid fact.”² Even before

¹ See authorities quoted in Higgins’ *Celtic Druids*, p. 252.

² *Introductory Science of Language*, by Rev. A. H. Sayce, 1880, II., p. 190.

they developed the civilization of Elam and Chaldea," continues this philologist, "we have yet to learn what was the civilization of their primitive forefathers, that people of the remote past who spoke the parent language of the Ural-Altai speech." Again, "From the earliest times, the religious and political tendencies of this race had begun to display themselves. . . . Every object and force of nature was believed to be inhabited by a spirit" of good or evil, who could alone be acted upon by or through a duly constituted priest. And in company with such beliefs, we see that "there existed a rich mythology, mostly solar and the creator of numberless lays and epics."¹ But this belongs to the dialectik and national style of language, from which have sprung all the mythologies of the western world, and probably the cosmogonies also, including the Jewish legendary Genesis.

The sacred mountain of these Kushites, High *El-vend* or *Bāgha-vend*, the *Bhaga-vati* or High Sivaik god, was their second mythical *Ala-lut* or *Ararat*. It was the Western *Kailāsa* which rose above the waters, the mountain of *Bhaga*² or god, the *Tukt-u-Saleem*, Throne or "Peak of Salvation," and cradle of their Mesopotamian ancestors. Near to it lay their early Eden, and on its ethereal summit did their Noah land and offer the first sacrifices of earth. The Jew also claimed his *Ala-lut* or "Mountain Alê," as the Afghan did his *Sufed Koh*, and the Japanese his *Fuja-yama* with *Izana-gi* and *Izana-mi*. The original home of the whole family, of which "the Chaldeo-Elamites are only a branch," lies, thinks Professor Sayce on philological grounds, "far to the North-West, among the slopes of the Altai range," which strengthen our arguments as to their being the early instructors of high Asiatics and Chinese, as well as of Hindus and Greeks. "The coincidences of early mythologies, fables and legends" are otherwise, says Sayce, very surprising.³

The Chinese *Khitai* or *Khitans*, says another able writer,⁴ "fill a notable place in Asiatic history. . . . They conquered Northern China, and it was from them that medieval geographers and travellers derived the famous name of Cathay. . . . The Russians to this day call *the Chinese, Khitai, a name perhaps introduced by Arabs*, whose adventurous merchants began to frequent the porta of China during the supremacy of the *Khitai*." The Turkish tribes of Central Asia all called the *Khitai*, *Khatai*, saying they dominated "over the various nomad tribes who occupied the country from the river *Hurka* to *Turkestan*, and from the Chinese wall to the country of the *Tunguses*. The *Mongols* and the tribes of *Manchuria* were either immediately subject to them or were tributaries." This writer is more particularly speaking of mediæval times, but in the light of modern researches as to the *Aithiopik Khetê* of the Egyptian monuments—the *Hiti*, *Chiti*, or *Hamaths* of *Arabia*, *Syria* and *Mesopotamia*—Mr. Howorth's words are pregnant of truths, and are statements of facts reaching back we believe to *Aithiopik* days. He thinks *Arabs*, and not *Chinese* or *Russians*, named these old civilizers of high Asia and China. The present *Khitans* say that they "sprang from the country which separates *Manchuria* from the deserts of *Gobi*," which being called "*Barin territory*," reminds us of that earliest *Aithio-*

¹ *Introductory Science of Language*, II. p. 197.

³ *Introductory Science of Languages*, pp. 260-292.

² *Bhaga*, *Bagh*, *Bog*, &c., are terms for God and western forms of *Bhāga-vata* or *Siva*.

⁴ *Jour. R. As. Soc.*, Ap. 181, Art IV. by Mr. H. H. Howorth.

pian settlement, the considerable and important island of Bahrein, on their Eastern Eruthrean Sea. We saw in the case of Tyre how that name seems to have been carried westward also from Bahrein. These high Asian Khitans had, as was a necessity with all Aithiops, a sacred mountain in *Barin* called *Bardan*, where the patriarch of those Manchurian tribes, *Pu tu*, was born and buried; and hereabouts are still seen inscriptions "hewn on enormous rocks and erected stones," such as are found all over Aithipian Arabia. Mr. Howorth speaks of the ruins of some twenty-five vast cities, apparently situated about "their Olympus, *Mu ye*;" and calls these Khitans "fundamentally a Tungistic race, but at present ruled by a caste of Mongol origin." Now the Chinese say they are descended "immediately from the *Tong hu*, a race of strangers who settled in the *Sian-pi* mountains," and hence got the name of *Siampi-s*. It is significant that the word Khitai, "as written by the Chinese, is made up of two ideographs, one meaning a red colour. . . . and the other to scratch or tear supposed to have been given them from their tatoeing." "The fabulous hero" of the great body of Khitans called "the eight tribes," was born on a high mountain, "rode a white horse," like Budha, and meeting "a woman in a little cart drawn by grey oxen—a darker race they married without any formality," statements which point to an early national era and a solar mythology.

The name of "the real creator of the Khitan empire" was sexual like that of Adám. It was Yelu or I-er-u, "the strong one," from *Ere*, Mongolian, which in Turkish is *Er*, "a man," equivalent to Herr and Hur of Teutons and to Er-mes or Hermes, having as the radical meaning, the male sign. In the female line we are told a very Budhistik story, viz., that a great mother "conceived by a ray of the Sun [Faith] entering her womb," and that the house in which she lay was "surrounded with a divine light or halo, and scented with all exquisite perfume;" that the infant hero appeared as a child of three years old, and was able to walk at three months; that "when one year old he talked and prophesied, and said he was surrounded by divine guardians who protected him from harm; that from seven he spoke only of serious matters;"¹ that in fact, his conception, birth and boyhood were like those of most demi-gods. Thus then these northern Khiti had all the mythologies and characteristics of the Aithiopik Eruthri; and we begin to see that pre-historik history does and will yet more unfold itself to diligent research, and teach us many lessons concerning the roots of fables, religions and languages.

Japan as we will hereafter show was overrun by similar Manchurian races, who have left there the indelible impresses of their old faiths and polity. There still flourishes a fervid nature worship, especially of the femnle type, with all the Western Mirror symbolism, the Quiris spear or sword, and numerous stone emblems dear also to Arabian Kibla Arkites.² The composers of the Rigveda had learned better, and sought after the Akadian sentiments as to the unity of the Godhead, at which we

¹ *Jour. Roy. As. Soc.*, April 1881, p. 145.

² The sacred sword still hangs over the Kibla door.

wonder not, after their long acquaintance with the Northern Indian Kusyans, for those old Turans had preceded by thousands of years all early Aryans, and colonized India down even to Kumāri's Cape, where as Mid Asian or Kolchian Akads they had long settled, and have not yet been effaced.

Though positive history be for ever silent, yet we seem to see that not for 6000 years only, but more certainly for 100,000, have our race wandered over all the earth, hunting, fishing and feeding flocks, then cultivating the ground, and finally bartering and trading. It was because they feared Nature and sought for increase to themselves, their flocks and herds, that they took to worshipping fetishes, like to the fertilizing emblems which they saw in earth and heavens, and sang and prayed to these, trying to coax them into good humour or deter them from evil.

Moreover, if within early historik times, when great nations had settled down under organized governments, wild hordes found no difficulty in moving from far Eastern Mongolia to Spain, and back again through Africa, sacking Imperial Rome and effacing great governments on their path, in spite of organized armies; how much easier must these skilful Aithiopik tribes, organized and civilized beyond all others of their day, have found it 5000 to 6,000 years B.C. to move over all Asia, and to settle amidst the nomads of India—poor wild woodsmen, like the Ceylonese Vedas or Western Indian bushmen? Hence we readily accept the Akadian development of earlier Eastern mythologies, and especially those referring to the demi-gods concerned in the artizan pursuits of a Tubal Cain, Hephaistos or Vulcan, and all the fire worship, which we hear of in the legends of a Tvashtri, Visva-Karma, Takshāks,¹ &c.

These Magi or “great ones” it was felt, wielded the powers of the gods, for they alone could forge the bolts and weapons without which even gods were helpless; and it says something for the intelligence of early races that, in all lands and from the earliest ages, the artificer was so honored, though like all Saviors he was rejected for a time, and like poor lame Vulcan, cast out of heaven. Alike in India, Syria and Egypt, artificers—carpenters and sons of carpenters, have been the not unnatural instruments for the redemption of man, or rather for the elevation of the race. It was Visva Karma's children, the Takshāks of Ophite faith and artificer fame, who first in Northern India started the arts and civilization on which Aryans built, and which made “the sunny Continent” “the Jewel of the Earth,” as shown in its usual Yoni-form on our map of India, at end of this volume. They too despised their Saviors, and Egypt almost forgets her “Son of God”—Amset, the son of Osiris, who offered himself up as a sacrifice for his people. More probably he was a good prince who, like Budha, spared not his own life in trying to better his race.²

When during these researches we found both ancient and modern authors thus writing regarding these archaic races, when they so unanimously asserted that Aithiops were not only the first to establish settled governments, fixed laws and

¹ *Takshaks*, mean “Carpenters” in Sanskrit. ² See parallel columns *Helios*, our Appendix iv. [row 9.]

polity but, as Stephanus of Byzantium says, "were the first to excogitate a religion and the worship of the Gods," then it becomes an imperative part of our self-imposed task to investigate closely and at length, everything concerning them and their times, and so pourtray as far as possible their ancient faith, its gods and symbols. It has been our misfortune to find here, as at the roots of all faiths, subjects and objects which most writers would conceal; but it is impossible for a thorough and truthful investigator to do this. Many have purposely or in ignorance too long misled the multitude, including both historians and theologians, and the result is grievous; for there have in consequence thus arisen thousands of learned writings, extending back to the Gnostik era, full of fake theories, abstruse and worthless conclusions. Pious men have laboriously examined the old faiths and rites, determined to find for everything, high and spiritual reasons where none such existed, and when probing deep, they have occasionally been arrested by matter either too gross to comprehend or to discuss. The temples were there, they exclaimed, but "where are the Gods?" for they could not recognize them; and the ordinary mass of writern, not being original investigators, naturally passed over with little attention what former ones had deigned only to notice in footnotes or in quotations, variously veiled in a foreign tongue. Thus have most writers, and consequently readers, usually missed the most important and real facts of the case—the very god of the faith they were investigating, so that their whole themes, the pictures and their settings, are warped and worthless. Darkness has too often been described as light, and evil things allegorised or spiritualised into the semblance of good; and simple and uninquiring masses asked to drink water flowing from the most polluted sources, as if it came from crystal founts, and to accept a religion based, both historically and ethically, on a false foundation, nay to worship gods connected in their origin with all that we ought to avoid. Thus ancient history has to be rewritten, and religious history must be entirely so, down to Reformation times; yet we blame only those few teachers who knew or suspected the truth, and who from interested motives, or to uphold their own faiths rather than truth, hid or veiled their knowledea in spiritual verbiage or a foreign tongue, so that readers though seeing and hearing might not understand. We are all creatures of our circumstances, and the ancients saw no coarseness in those things which which offend our sense of propriety. Only gradually did men rise from objective to subjective worship; from the organ or its coarse symbols to the spiritual idea. So did Israel of old, so too have the educated Aryan and Drâvidian of Bănāres and Madras risen above the coarse object worship of their uneducated ancestors, and their own surroundings.

As geographical circumstances materially affect a race, so do they also its religion, and this both in fervor and form. The highlanders of Armenia and the Girghis of the Asiatic steppes, the wanderers in the arid deserts of Africa and Arabia, and the dwellers on the shores and ilets of these continents were all developed religiously and otherwise by their surroundings. These differentiated their wishes,

hopes and fears, and modes of exhibiting these, from other races not so situated. The dwellers on the dry deserts had to content themselves by throwing up a karn of mere loose stones, or by erecting an ovicular or obeliskal one as symbol of their god-idea; but the civilised Aithiop of the Nile had no stone to waste, so he carefully planned his karns or pyramids and obelisks, and shaped these out in the quarry to erect beside his centers of civilization. On the other hand the agriculturist of the delta of the Euphrates collected, formed and baked his muddy soil, and reared it into huge mounds, cementing it with bitumen that it might withstand his humid clime. With other races the tree where obtainable, sufficed for karn and obelisk, temple or hallowed circle; and natural forms approaching in appearance to the organik were esteemed more sacred than any which man could form. So again the rude nomad who subsisted on his flocks and herds, fearing the fierce heat of Surya, loved best soft Luna and all her starry host; and though acknowledging the sacred fires of passion which gave increase to him and his, yet Agni was no god to him such as he was to the dweller on the cold wet heights of Kaukasian Irans amidst Kabiri or G'ebrs. Our god or gods change with our wants and aspirations, and become material to the materialist, be he nomad or philosopher, but always the most wished for or highest object or idea we can excogitate. Yet as we develope, we pass by or cast away our ideals, though never without a struggle more or less severe. Let us now consider some of the offshoots of the great early colonizers.

PHENICIANS or PHOINIKES.—Phenicians and their congeners the Kanā-ans, Ch'nans, &c., as these were called by their neighbors and possibly among themselves, were undoubtedly one of the mixed Aithiop peoples, or remnants of early Turano races, who so long dominated Western Asia. and held all Syria, well down into Greek days. There are many explanations given of their names to which we must give attention as these generally point to Gods or Faiths, and it will assist the ordinary reader very much in clearing up what appears to him complex, and simplify our enquiry, by avoiding for the present such affixes as various languages add to form plurals, as *oi*, *i*, *ites*, and *ia* or *ian*, "land of;" *stine*, "place," &c.; and instead of Phenicians or rather Phoinikians write simply Phoiniks; instead of Hiv-ites, Hivs; and for Hittites, Hits or Chits, the *h* being guttural.

It has been urged that Kanaan was the name of the great ancestor of the Phoiniks; that *Chna* is but a contraction of the oriental form of *Phoinik*, and Sanchoniathon (the Phoinik) says that it was so changed in his day. Kanān was a common name for the Phoiniks in Syria when Greeks ruled there, and according to Herodotos was with Greeks merely a contracted form of Asyria. Some Hebrews said that *k-n-a*, or *o-n*, came from an obsolete root *k-n-o*, signifying "depressed," because Hebrews principally knew Kanāns as living in the the low coast lands. Greek similarly guessed at the origin of Phoiniks, believing it came from Phoinix a palm, because these trees were there plentiful, especially in the country of

the Anaks or Southem Phoiniks and Amal-eks; that is, in the southem lauds of the *Paleshts*, or what we call Southern Palesh-tine or Philistinia, for both these words come from the ancient *Palasht*. Now one of the most important "Nations" which the Jews came across, about 1500 B.C., were the "Giant Enims"¹ or *Beni Anaks*—"Sons of Anak," who lived like "the great builders" (which they too were) in walled cities and around Hebron, but their strongholds lay along the coasts and far away and beyond Kanáan. It was to these Beni-Anaks that Greeks gave the name of Pheni-Anaks, and in time Pheniks or Phienix. Pausanias speaks of them at Corinth and Miletus as "the important *Anak-torii*;" Manetho as the *Ph'Anakes*, and throughout the Mediteranean States they were Φοινικες, *Ph'Anax* or *P'Anaks*, &c., and famed for valor and skill in arts and architecture. They stood in such high repute, says Faber, that an Anak came to mean with Gentiles "a king,"² and Bakchus was called pre-eminently the Ph-anak, or the god or oracle of Anaks. Their lineage was traced back to the Dios-kuri, Sun-gods, or children of an ancient Zeus, and the worship of their ancestors spread, says Pausanias, over Greece, Sicily and Italy as *Theoi Soteres* or "Divine Saviors." It was a title of honour to be called an Anak. To Anakes belonged the sacred city of Hebron, and Jehovah called them "a people, great, many and tall—giant Zuzim or Zamzummim, Mans or Amons."³ These were all of the Phoinik or Kuklopo-Titan race, once "Libyan shepherds" according to the Odyssey; "miners and great builders" said Herodotos "and "forgers of the bolts of Zeus" wrote Hesiod. From their lineage did "the chosen people" gladly take "their daughters to be their wives, and gave their daughters to their sons, and served their gods,"⁴ and, "forgetting their own Ale-im," or Al-gods, worshipped the similar but more ancient Baal and Asherah or sylvan Pārvati of the Aithiopian races.

Throughout Greece the Anaktes were identified with Zeus, and presided over the national games, arts, poetry, music and all matters of culture as well as war. The very festivals came to be enlled Anakeia, and the Phoiniks themselves to be identified with the gods in all points mental and bodily. The Is-Ra-Els metaphorically and not without reason called themselves "pigmyes" beside them; for these poor "Arabian Saturnites" had not even in the early days of David a village smithy or artizan, or a weapon of war or defence. They even had to beseech the Beni-Anakes to sharpen their agricultural implements.⁵ No wonder they spoke of the Phoiniks with respect and some terror, calling them Rephas, Nephils, &c., and saying that they sprang from the soms of their Gods or the *Ale-im*, who had visited their daughters. They were thought to be the *Rā-ama*—"Sons of Cush," that is the *Bar-chus* of Genesis x. 7, and the Bakchus of Aryans whom Ptolemy called *Rephmas*. So Indian Rāma-ites claimed, as we have said, to be Kisis, because Rāma, as an Avatār, was the child of Kus-alya, was born in the land of Kus-ala, lived by the river Kusi, and after ascendning bodily

¹ Josh. xi. 22, xv. 14; Num. xiii. 28; Deut. ii. 10.

² *Cabiri*, II. 212.

³ Deut. ii. 19-21.

⁴ Judg. iii. Hence "Sons of God," Gen. vi. 2.

⁵ I Sam. xiii. 20.

“up on high,” his son Kusi became monarch of the old kingdom of Kusa and of all Kausikas.

According to the writer of *Genesis*, the Ph’Anakes were Canāans, descendants of Kush, and as old as the Egyptian or Mitz-Ras, and came like Abraham from the East, but long after the Palasht tribes. There also was their first Tyr or Tyre, and from it and Gerha (on the coast adjoining their western cradle or the island of Bahrein) they had regularly formed caravan routes to Syria and Egypt by Petra, &c. Even in our 5th century the Himyars of S. W. Arabia, as well as the Babylonians, were called Aithiops, Kutha and Phoiniks, claiming in some instances “Nimrod, son of Cush,” as their great patriarch. Susa was “the seat of the Aithiopian Memnon,” and Susa and Elam were peopled both from central Asia and Arabia. The Old Testament does not help us here, for as the Rev. Mr Kenrick points out,¹ according to one part of *Genesis* the Noachian race are left on high Armenia, but in another they travel *from the East* to the Babylonian plains, which agrees with most Eastern history, but distinctly contradicts the idea of the first race spreading from a *western* Eden, a matter we have already touched on in connection with *Meru*.

Gradually the great Turan peoples had to yield to the pressure of Shemites on their south and east, and to Aryans or races akin to themselves intermixed with Aryans on their north; until finally the pure breeds disappeared under a multitude of names, or were absorbed, forming more or less divarient Aryanized or Shemitized peoples. In the north they closely intermingled with Pelasgi, and in Syro-Phoinikia with all those tribes the Old Testament writers speak of as Hivites, Perizites, Hits, Cheths or Kheti; and whom the Ramsides of the 13th century B.C. called “a Tartar-like race with shaven heads and one lock of hair.” These were clearly from an early stock which had left Chinese Tartary, and worked their way as later Aryans did, through Bactria or Kaukasia, here to foregather with others of their race who had passed by more southerly routes. All had planted strong kingdoms as they went forth from Eastern Manchura, as in India and its coasts, and onwards into Kaldia, Arabia and Egypt.

Thus then light is thrown upon many historical statements and legends, and especially the Ezra-itic genealogies of *Genesis*. According to Ezra and his compilers of probably the 5th century B.C., there were eleven Kanāan tribes, of whom the great body must have come upon the field of history through the Eruthri of the two Eruthrean Seas; by which is meant the ocean even to far east Chersonese, and certainly those around Taprobane (Ceylon) and the Indian Colca or Colchis. It is stated that the children of Kanāan are, 1st Sidon; 2nd Heth, or Cheth, the Khitæ of Syria, and no doubt the earlier Khita of Mongolia, China and Manchuria; 3rd, Jehush; 4th, Amori or Hamri—“Hill men”?; 5th, Girgashi; 6th, Hiv, Hivi or Chui—“villagers” and worshippers of phalik Baal Berith; 7th, Ar-ki, or Horki, or Ornki; 8th, Sin, the Chini, Tsini or Zins, names familiar to Ptolemy as the

¹ *Phenicia*, chap. iii., and xi. 2.

Chinese, and reminding us of their worship of Sin, "*The Chin*," or universal Spirit; 9th, Arud, by whom were meant the Aradi or Arvads, or Aithiops of Tyre and its coasts; 10th, Zemars and Tsamri; and 11th, Hamath or Chamaths, who according to the Asyrian inscriptions allied themselves about 900 B.C. with the Syrians of Damascus (the Hits and Phoiniks), but whom the Asyrians then finally wiped out. Their capital, the present Hamah on the Orontes, was said to be situated in "the garden of Syria," and we still look to it for important archeological remains, for the *H m t s* were evidently as civilised a people as the Asyrians and vastly older. We shall by and bye give them special attention.

India seems to have been the cradle in which grew to civilization those large portions of the race, who as Eruthri came by sea to Kaldia, Arabia, and probably Egypt; though Egyptians, we think, were an earlier stream, which pierced south through Kaukasia to the Nile when the Indian Eruthri were passing south through Tibet or the Hindu Kush to the valleys of the Ganges. These last seem only to have got their name, Eruthri, upon reaching the western shores of India, when we find them calling all the seas they then saw, after their God, leader or "great ancestor" Eruthrus; "whose tomb," said old historians, "you will meet on the isle of Oguris, as you sail onwards towards Karmania's Cape."¹ Of course in all lands they had special or local names among which from its signification, Ebræi or Hebros was naturally a common one. This name they carried on into Spain as Ebri, or Iberi, or Iberians. Many of the cities of the ancient world seem called after them, as the capital of Lusitania—our Portugal, Eborā of Gades or Iberian Turdetania, and many towns and districts in Gaul. The very ancient city of York was Ebor-acum, and Ebro is everywhere a common river term.² The name of their Moabite capital, Bosra, they continued in their African capital. In the furthest West, as in the East, they are described as a people, "ruddy, dusky, tall, noble, valiant, learned ingenious, and divine or devilish," according to the way they treated the inferior peoples they came across. Egyptians and Mediteraneans looked upon Phoinik, Phoinix, Poinicus or Punicus as honourable names, but the Phenician peoples simply accepted the names of the localities they dwelt in, as Sidonians, Tyrians. &c.

The Greeks of Homer's time and earlier, called their phalik Dio-nusos, Ph'Anak; and their Mysian brethren gave this name to their Bakchos, which poets made Ph'Anes, Ph'aion, Fanum, &c.; understanding by Ph' or Pi, something "divine or holy," from its Egyptian meaning as the mouth of a god, the oracle, essence or power of whatever it is affixed to; indeed Di is but the later for, of Pi, as in Di-An, Pi-Ades, Dio-nus, &c. The Hyksos and Am-Elki were by some called Phoiniki, and all such peoples invariably worshipped, when possible, on high hills, ilands or *Nusæ*, and name very commonly used by these old races, and probably corresponding to the *Yahuê Nesi*—נְסִי, the Yad, יָד, or "Hand"-god of Jews,³ to whom Moses raised his hand to

¹ *Strabo*, under these names; and Bryant's *Myth.*, III. 185-191. ² See Holwell's *Myth Dict.*, p. 170.

³ The "Hand" is Siva, see fig. 222, p. 139, and Saul and Absalom's "Hands," I Sa. xv. 12, II. Sa. 18, 18.

invoke a victory, and then built an altar to, on overcoming the Amaleks; he swore by "the hand on the standard" as Exod. xvii. 16 ought to be translated.¹ Sinai, Seir, *Sur* or Sun-mounts, and the sacred cliffs and caves of Petra, were the shrines of Eruthrian Ham-El-ki or the Old Testament Amaleks,² but all these peoples freely intermarried with each other as did Jews with Moabites. For this and other reasons we see that Yahuê, Bâal and Dio-nusos were clearly the same solo-phalik god under different tribal names. Even our present translation of the Old Testament shows that the names Jahveh and Bâal are thorough interchangeables, but this will be fully dwelt on elsewhere.

Belus whether seen in the Sun or in his earthly emblem the Lingam, Palm tree, Stelê or Pillar, was called a Phoinix, and everything pertaining to him was noble, and hence also, owing to this name signifying red or scarlet, these colors came to be worn as a mark of royalty or nobility. The Palm was the Sun-god's tree, and an elegant and suggestive natural symbol, which is a better reason for its being a Phoinix than because it largely grew in Syro-Phenicia. The Jews clearly appreciated its phalik symbolism, for they used it in all sexual and solar rites as at nuptial fetes; and Christians not only in this followed them and other phalik worshippers, but intensified the idea by occasionally hanging their phalik Alpha and Omega on this sacred tree, which they then formed into a cross as here seen.

Lingam-loving Ceylon is said to be termed *Langa* or *Lanka*, as "Queen of Palm

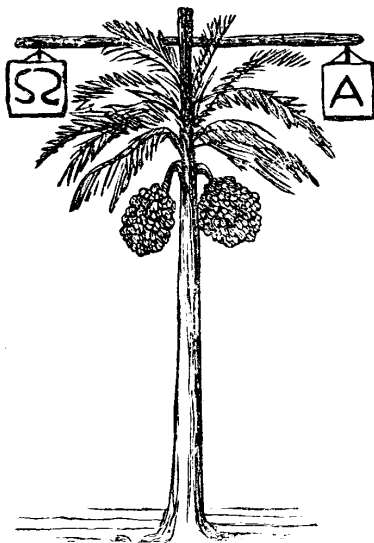


Fig. 330.—THE SACRED PALM TREE—IDEA OF CHRISTIANS.

Tree Iles," after the *Langala*, or *Langalala*, which signifies a "Palm tree, Phalus or Tail." In fact we probably here see a mere form of the word Lingam as "the tail, root, essence," &c.—all terms applicable to Siva, Immortality, and to the immortal Phœnix bird, one of his emblems. Like him it often slumbers, said legend, and revives on the altar of the Sun (high *Kailâsa*), springing into fresh life and vigor, again to quicken nature.

The term *Anak* came to signify nobility among Hebrews, who called the Anaks, *Sarim*. The *Plshths* descended, according to Gen. x., through the *Mitz-Ra-im* of some 3000 B.C., by *Ptrs* or Pathrusim and Kushlu-im, to the *Kptrs* or Kaphtor-im of Zoan or Tanes; where on an inscription they are called "Kefts." They freely sacrificed human beings, and made exquisite pottery (Keft-ware) on their sacred ile of Kaftor.³ Their descendants are the present Kofts—the Greek *Gupts* in our name "Egypt" or Ai-gupts—the "land of Kupts." The Vulture or *Ai-gupios*-idea is as absurd as the palm tree one, though we can imagine how it arose.

¹ The "Hand" as Man's peculiar "Weapon," is still raised in invocation or blessing; and a "Hand" crowned the phalik tower of Babel; see our fig. 205 on p. 71. The Eruthrian *Red Hand* is a world-wide temple symbol.

² Bryant's *Anct. Mythology*, I. 134, 310, 313.

³ Cory's *Anct. Fragments, Contemporary Review*, Dec. 1878. Prof. Sayce's Article.

Old Testament writers identify the Philistines, or Palashts, with *Kaptrs*,—the Egyptian *Kbts*, and describe them as great and world-wide rulers.¹ Egypt drove out numbers in 1200 B.C., and so laid the foundation of Karian, Kreté, and probably Grecian prosperity. But 1200 was a Cyclic period when the hand of Creation's clock was commanding the nations to move onwards and to the west as usual; and Phenicians obeyed, but still, as ever and everywhere, carried on their busy trading in gems, ivory, gold, dyes, pottery, and every manufacture which required ingenuity, skill and talent. They continued to impress the world with their energy and talents no less than with their learning, religion and arts. The hero of the Kaldian epic was no other, says Prof. Sayce, than their Tyrian Melkarth, from whom Greeks got their Herakles, and Jews and others their Samsons or strong solar heroes. These Aithiopes were the life-blood of the ancient world, and their withdrawal from a land was a sure mark of its decay. When by 1400 B.C. they had forsaken Kaldia, its descent commenced, and with their westward move to Asyria, that nation arose; and after it the western kingdoms, which Aithiopes too stirred into life. It was they who taught the early Aryan Pelasgi, Ionians, Doreans, Thebans, Boiōtians and Achaians, who taught Orpheans; and but for Kuthite arts and literature, Thessalians and other Greeks, would have remained the robbers and pirates which Phenicians found them, down to the rise of the Latin races—their pupils also.

Recent linguistic studies, says Prof. Rawlinson, tend to show that a Cushite or Aithiopian race did, in the earliest times, extend itself along the shores of the southern ocean from Abysinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans. They extended along the sea-coast through modern Beluchistān, and Kerman; and cities on the northern shores of the Persian Gulf are shown to have belonged to this race by the brick inscriptions found in their rivers. Prof. Benfey and others write to the same effect,² and we will give more evidence further on, for they were the later Saba-s, Sama-s or Sham-ites.

Western historians continually speak of a far off Aithiopian land and a sacred island on the distant *Mare Eruthreum*, also of the first Tur, Tsur, Tyre, Tylon or Tiloun of Ernthri; and the Babylonian tablets identify these with Bahrein, the holy ilet of Aradus, and its adjacent colony on the mainland. From this locality, says Dr. Oppert, came the principal deities of the Asyrian Pantheon, as well as those monsters who, Kaldians said taught men the arts and sciences.³ Important results may yet be looked for by judicious excavations on the numerous tumuli of Bahrein, or Tyrine, and the adjacent coast sites of the cities of Milukh, Magan and, Agir, or of Gerha, Ophir and Ojeir, as these are now called. Here as in the West, these Turano-Phoiniki are found to have constructed fine Kuklopean masonry now buried in mounds, con-

¹ Smith's *Bib. Dict.*; Jer. xlvii. 4; Amos ix.; Deut. ii. 3, onwards.

² Rawlinson's *Herodotus.*, I., Essay II.; *Prehistoric Nations*, pp. 220, 227.

³ *Proc. Soc. Bib. Archæol.*, 4th Nov. 1877.

firming the testimony of Androstheneſes that the temples on the iſland of Niduk-Kiſ or Bahrein were Phenician; and who ſo competent a judge, ſays Sir H. Rawlinſon,¹ as he, an inhabitant of Thaſos, a Greko-Phenician colony? It was here that Quintius Curtius and others placed the tomb of Eruthras, their patriarchal demi-god after whom not only the two great inland ſeas but all Indian oceans were named. Greeks called Herakles, Eruthras, apparently owing to his having a temple at Eruthra in Achaia, where he is ſhown as god of ſhips or ſailors, ſitting on a raft, and ſuggeſtively drawn on ſhore by a cable made from the hair of Eruthrean women. The wife of Herakles is here called Erutha, and a legend ſays that Erutheus obliged the Grecian Herakles to bring back the cows of Geryon from the Iberian coaſt;² ſo that Eruthrus evidently became a term for a ſolar god, although probably at firſt only the honored patriarch of Aithiops, who roſe, they ſaid, in the ſunny Eaſt, and who was the Noah of the earlieſt ſea-borne civiliziers of the dark Weſt. Babylonians “admitted having received all their knowledge from the myſterious iſlanders of the Perſian Gulf.” Oanes they called their “Saviour, Fiſh-god or the Ichthus who came from the miſt of the Eruthræan Sea,” and taught all the inhabitants of the Tigris and Euphrates, “letters, ſciences and arts of every kind.” He is termed “the creator of mankind,” “the God of Knowledge,” and “Lord of Erid, Suripak and Khalka, Karak and Arakia, that iſlet which lies off the mouth of the Euphrates.” He was “the Lord of the houſe of water”—the Abſu, or Abyſs; meaning the deep ſeas ſaid to be under the earth (in Hebrew phraſeology), but here merely ſignifying the baſe of the Babylonian land ſyſtem, as Sir H. Rawlinſon juſtly explains. Sir Henry ſhows that Hea was Niduk-ki, a form of the Sun-god, and of “Izdubar,” or “An-dubar, the Indian,” who developed into a Hermetik Nebo; and Nebo was the inventor of letters correſponding to Toth and Hermes, whom Babylonians called Irmis, and ſaid was the “deity of their Temple Towers.” Juſt as in Egypt all learning was written on the obeliſks and temples, ſo in the days of writing, all Kaldian records were deposited in theſe Hermetik towers.

The Aſyrians called the Akadian Niduk-ki, Til-mun, which is held to be “the high Mun,” or probably “High Amun God,” for it ſeemethat the earlieſt colonizers firſt ſeized the Nile valley, and, then developed into civilized Amuns, Sethi, Oſiri, &c., and that only after they had become ſtrong and learned did they ſend forth, as Diodorus relates, “a colony to Babylon under Beluſ ſon of Neptune,” whom Babylonians would call Merodach, ſon of Hea. It was theſe Bels or Bâliſ who firſt “eſtabliſhed and conſecrated the learned prieſts called *Kaldus* (a name their Armenian brethren alſo uſed), teaching them to obſerve the ſtars, as did the prieſts and aſtrologers of Egypt.” Oanes the Eruthrean or Aithiop had a very Egyptian-like name in *Mus-ar*, or *Mus-ra*, probably Mitz-ra and the later ſolar Mith-Ra.

¹ *R. As. Soc. Journal*, April 1880. Capt. Durant’s Report.

² Vallencey’s *Coll. Hibern.*, IV. 68, where all authorities are given.

The *Paschal Chronicle* relates that the first teacher of Babylonian astrology was An-du-barius, an Indian, the Iz-du-bar of Assyrians, and his name, according to Sir H. Rawlinson, may mean Thubar, “the Palm Tree Wood-God,” and “the personation of the Sun as Lord of Fertility”—nevertheless here evidently only a wooden Lingam. Niduk-ki is mythically called “The great Mountain of Bel or Bôl,” with a mysterious bull or fertilizing agency, precisely similar to the Indian idea of Siva; for he too was a Bull and Mountain God who sat on high Kailāsa, “with his mountain goddess, Pār-vati, pouring forth sperm upon earth.” Vishnu throned on his high Lotus, churning earth and ocean into fertility with his so-called *Mandar* or mountain pestle, is such another idea (cf. Glossary, *Vishnu*). On the Persian Gulf, these early Turani or pristine Aithiops called their Mercury, Inzak, and his wife was the Babylonian Venus, Tasmit, and according to the inscriptions Lakh-amun or Lakhmu, who became identified with Ziru-panit, the wife of the Apolo, Merodach, and of Nebo as Pap-nun or “Mother Fish.” This is most important, as it points to an Eruthrean origin of the Western Hermes and our Eastern Lakshmi—the wife of solar Vishnu, who received her from the ocean.

Thus these early Turans not only gave religions and arts to all Aryan peoples but to Egyptians, and through the ancestors of *Chits*, or “Tartar-like Khetæ,” to all western Chinese. The Aithiopo-Phoiniks or Phoiniki appear to Sir H. Rawlinson to have been an Indian people. They are described as a dusky race, worshipping the sea god Neptune, for Nearchus says he found an island of Neptune or of Hea or Oanes worshippers, in the Indian Ocean. They also appear to have developed the Krishnaik or “dusky-hued gods” and “the ruddy-white deities” of the Sivaite or Etruskan sects; for Eruthras, their demi-god of Bahrein, is called the red or ruddy god, and Inzak or Mercury; and the later Nebo, “a dusky-brown deity.” It is clear that the early settlers at Tylus and Aradus, pushed westwards after colonizing various portions of Arabia and outlying Egypt, and then N.-W. through Babylonia, and finally built Tsur and Arvad or Arud in Western Phenicia. Sir Henry Rawlinson justly holds “that the entire line of immigration may be traced, by following the records of local worship;” a very important conclusion, long ago insisted on by us throughout this work. Indeed this rule is true inversely, viz., that by tracing worships, rites, and gods, we can also detect races, for the ancient world knew only of the gods and faiths of their ancestors and deviated not from any old customs or rites. Reason could only be exercised within caste limits, as the Fathers of our churches even in these days (but in vain) try to impress on their converts and all teachers of their faith.

The poet Dionysius knew much of these early Phoinikes or Indo-Kuths which have been ignorantly put aside, though Bryant, Vallancey and others have long and persistently directed the attention of historians thereto.¹ A poet wrote many ages ago, that

“ Upon the banks of the great river Ind
The Southern *Skuthæ* dwell; which river pays

¹ *Dion. Perig.*, V. 1088; Gen. Vallency's *Collect. Hibern.*, V. 17.

Its wat'ry tribute to that mighty sea
 Stiled Eruthrean

 Let it suffice, if I their worth declare
These were the first great Founders in the World—
 Founders of cities and of mighty states,
Who shewed a faith through seas, before unknown:
 And when doubt reigned, and dark uncertainty,
 Who rendered life more certain. They first viewed
 The starry lights and *formed them into schemes.*
 In the first ages when the sons of men
 Knew not which way to turn them, they assign'd
 To each his just department; they bestow'd
 Of land a portion, and of sea a lot;
 And sent each wand'ring tride far off to share
 A different soil and climate”

The learned poet had no doubt as to the race and their localities. He sees these Eruthreans on the Nile as well as the Indus; and on the Syrian coasts when expelled from the former, under such names as Kadmians, Belidæ or Bâl-ites and Phenicians—

“ Upon the Syrian sea the people live
 Who stile themselves Phoinikes. These are sprung
 From the true ancient Eruthrean stock.
 From that sage race, who first assay'd the deep,
 And wafted merchandise to coasts unknown.”

These then were the old Turano-Kusdim or Cusites, Elamites, Auritæ or Ellenens, &c., of Babylon; whose learning and letters, as Josephus told the Greeks¹, they ignorantly imagined had pertained to their ancestors as Hellenes, a name they merely inherited with their solo-phalik faith in Helios or Eilias.

“To the West,” as by Egypt, wrote Dionysius,

“ The *Oritæ* live and *Aribes*; and then
 The *Ara-cotii* fam'd for linen gear.”

And some of these were no doubt the Egyptians who described their Δ delta-like land as a “heart or pear,” the *Ath* or *Ait-rib* which others made *Errif* and *Al-ribh*. With Egyptians, the Heart, Phalus and euphemistic “Foot,”² were identical emblems, for *Mest* in Egyptian signifies both the “Foot” and phalus, and *Mata*, Egyptian, is alike “Phalus and Heart,” and so is *Mata* or *Mantha* in Sanskrit. See these words in our Indexes. The early deified man, “Toth, the son or follower of *Mitz-Ra* or *Mis-Or*, was a Phenician,” of the Turano-Aithiops.³ We must beware of a confusion here between later High Asian-Aryan Skyths, and Turan, and Shemitik Cuths or Aithiopians, who long, and everywhere preceded Aryans, making us indeed hesitate as to the wisdom of a too early philological division of tongues. Many Tartar-like races came and went, like the Syrian Chithi or Hita, in those far back days. Kaldian Kuths threw off North and East many colonies of Saki or Skuthi, who settled on the Indus

¹ Josephus, *Contra Apion*, I. 448.

² *Anglice*, “Yard.”

³ *Jackson's Chron.*, V. 2, p. 278.

and Upper Jaxartes, and pushed on as we have shown, probably about 3600 B.C., into Chinese Khitan or *Cathaia*, where they appear to have been known as Sines and Seres, and manufacturers of silk—a trade which no early Aryan could have started. Pausanias, who describes the silk-worm and manufacture of silk, says that *Seria* was an island (perhaps a port) on a river in a recess of the Eruthrean Sea, most likely at the mouth of the Indus¹ or Narbada, for there is he saying how these great carriers of the ancient world then moved, depending as they did on the peacefulness of the peoples among whom they traded or on their power of controlling them.

It was clearly owing to Aithiopian skill, energy and trade-routes, that ancient Arabia developed in the wonderful manner it did from its Southern Indian angle. Here Eruthrean wealth and commerce first touched it, and here in consequence, it bounded into “Arabia, the Happy,” the prosperous and populous mother of nations ; and precisely as that trade pulsed and changed its course, so Arabia rose and fell in wealth, power and importance, as well as in spawning force. At first the trade appears to have coasted along the northerly boundary of the Eruthrean sea until it reached the Arabian headlands, but from thence the uncertain and frail ocean craft was exchanged for “the Ship of the Desert.” Heeren says this primitive people monopolized the whole carrying trade of the Indian Ocean, from the earliest times up to the days of the Ptolemies, or say 270 B.C., when Egypt determined to share in “this lucrative Sabean traffic, and to be no longer entirely dependent upon Himyars for all the oriental luxuries which had become the necessaries of the people. It was Sabeans who developed alike the coast trade of India, Arabia and Egypt. Wherever they made their depots, they quickened as if by magic, those parts of the dead or inert continents. At first their Eastern merchandize was transported by land up through the whole length or breadth of Arabia, from which it passed by other or their own half-bred races into Western Asia, and the Mediteranean states. Thus towns and even cities grew up at the depots and halting places, or at every 15 to 30 miles, where their immense herds of pack animals had to rest. Some twenty thouaand camels are mentioned as often passing through and halting for a day or two at the different *Makāms*; and these of course necessitated quite an army of lords and menials with ample markets, granaries and caravansaries, middlemen and traders, and supplies of all descriptions; not to speak of wells, gardens and the cultivation necessary for the sustenance of both men and animals.

The effect on Arabia of this continual passing to and fro of huge droves of pack animals, browsing everywhere far and wide over the plains and sparsely wooded hillsides in search of forage, as is the habit of these destroyed of woodlands, was most disastrous to the growth of all trees, and in time even limited the rainfall, and thus dried up the rivers and water sources of the country. It is this system, continued during many centuries without any attempt at forest preservation, which has left “Arabia

¹ Cf. *Collect. Hibern.*, V. 34.

the Happy and mother of nations" a dry and thirsty land, and no longer "the spawning ground of Western Asia." In each of the depots or towns there of course sprang up a world-wide and very active commerce, where wealthy and energetic merchants having a legion of camels to feed had little time to haggle over trifles. The freights had to be sold at once, or handed over to resident traders or middlemen, or stored away securely—we may be sure under armed retainers—to await more favourable northern tariffs. Thus would all the energy and resource of a clever people become fully developed and act and react on the great continent and all its surroundings and inter-dependent races. In time, however, the growth of marine enterprise, which had found itself only equal to the coasting trade as far as the Oman seaboard, gradually extended up the Perasian Gulf till it centred in the capacious bay and fine harbour of Bahrein. And here the mariners found protection for their goods; such as they could not obtain amid the marauders of the deserts, who not only by extortion would eat up their profits but no doubt would often plunder and murder their people. In this way would the numerous and important ancient towns we have mentioned, spring up on the coasts around the great gulf, and from hence therefore, did new caravan routes diverge to the West and North, causing a fresh growth of depots, towns and even cities, and giving occupation to many of the busy purveyors of the southern emporiums, who could no there longer gain a livelihood, or at least the luxuries to which they had been accustomed. Thus were the old seats of trade in Oman and Al-Yemen abandoned to the desert sands, which very soon efface the ephemeral dwellings of an Eastern city. This we conceive to be the reason why we so often notice many pretentious sounding names of evident Yemen and Sabeian origin, attached to weird-looking desert mounds or dreary vales, which

" Far as the eye can sweep around
Are now but desert, desolate and gray."

The same move northward, but far later, followed the same advance of marine power on the Red Sea, causing the fall of Hadramāt, Sanā, or Mareb (the head quarters of southern Sabeans), Tayef, Medina, and all the Hejaz and their immense southern populations, which this trade had then developed, and then left idle and starving. Gradually and irresistibly the trade waves moved on northwards, and effected large and important displacements of various Turanian peoples who inhabited all Arabi-Irak, Babylonia, Syria, Arabia-Petrea and all the coasts of Egypt. The movements of the Hyksos which drove the early settlers up the Nile Valley, the Jewish Arabians into Syria, and which eventually, about the 17th century B.C., led to the entire population of Western Asia becoming Shemitik, seem all more or less due to Arabian trade developments and the changes these induced. Nay, the very climate would be affected; for great and sudden increases of prosperity and population, especially by fluctuating multitudes whose demands on the woods, water and herbage were urgent and excessive, led to the direct denudation of the land, and therefore to the permanent injury of the

whole continent, with the result of temporarily dispersing and then permanently driving away even the ordinary resident population.

The author of *Pre-historic Nations* thinks that the Kushite populations of Arabi-Irâk here consolidated themselves (not necessarily for the first time), between 3500 and 3000 B.C., probably under a celebrated but somewhat mythical ruler Zohak; and that it was this empire which Arabians and Shemites broke up and finally wiped out.

The Himyars and Sabeans are thought to have been named after two great chiefs of Southern Arabia, who in vastly distant times introduced the primitive worship of phallic emblems, as stones, karns, &c., and then of solar, or as we understand this, Sabean worship. Saba is often translated "god," meaning the sun-god, Sa-Aba or Father Sar, he who dwelt in the sun. Sabeans called their king's palace *Râ-i-dan* or "the place of the sun-god,"¹ which would be a suitable Egyptian name, and confirmatory of our argument, that Aithiops founded the religion and civilization of the Nile. All Arabia persistently held to their old solo-phallic faith down to our 7th century, nor is it by any means yet effaced in Southern Arabia.² Himyar was, says the Arabian historian Alkandi, a king who flourished about 1430 B.C., and whose dynasty lasted till destroyed by Abyssinian invasion in our 4th or 5th century.³

It was of course owing to the wide travelling, energetic trading, and the varied knowledge, wit and genius these developed, that we find various astonished stay-at-home people ascribing god-like wisdom, bravery, gigantic stature, divine mien and power to Aithiops or their cognate tribes;⁴ for wealth, enterprise, administrative skill, a knowledge of and consideration for divers religions—all the result of extensive travel and trade—were in those days the only educators, and led then, as they do still, to the breaking up of caste rules and all dogmatic ideas concerning the present and a future life. All this agitated and unhinged slumbering nations; and forced upon them the consideration of, and consequently a choice between, opposing creeds and ideas, which never occurred to them so long as they fancied that their own little island or tribal home was all the gods cared for and all the world was made for. The faith of the great Sabean and Phœnician race in their gods, rites and mythology, also impressed all favourably and took therefore fast hold upon them, remaining long after the races of Chams, Kuths, Chiti or Phœnicians had passed onwards; all the more so from the fact, that the energetic traders were as earnest in their religion, as in their commerce and arts. Their towers and shrines were to be seen in every port where they tarried, and along every coast and river as well as hill top and oasis. To talk therefore of them and theirs as barbarous or illiterate, is absurd. Their trade extending over vast areas and to far distant depots and cities, necessitated the usual literature of commerce, such as we are now finding beneath the ruins of Babylonia and Assyria, and which we may yet hope to find everywhere beneath their innumerable Arabian tumuli and the sands which have there

¹ *Bib Arch. Soc. Journal*, V. i., p. 180; Cf. Gen. x. 6.

² Cf. *Journal Anthropol. Inst.*, Feb. 1882.

³ *Pre-historic Nations*, p. 107.

⁴ Cf. Smith's *Dictionary of Greek and Roman Geography*.

overwhelmed their cities. Aryan and Shemitik writers have too long accustomed us to look upon this far back Turanian civilization with contempt. Phoiniks and their allied peoples, though the worthy heirs of Aithiops, Akads and other Kushites, have been represented to us as mere sailors or clever coast tribes, instead of the skirmishing forces of great powerful and civilized nations—the possessors of a fixed and more cultivated literature and faith than Jews or even Greeks possessed till a few centuries before our era. Long before Joshua and his barbarian army sacked (it is said in the 15th century) the sacred town of Debir, that city of Aithiop priests was one well known as “a city of books” or *Karith-Sapr*—this when Jews even confess that they only scratched characters on “plastered stones.” Herodotos, who never apparently heard of Jews, relates that Western Asia was then ruled by Phoiniks, Palaistines and others, brethren to those who had built Tyre and its solar temple.

M. Renan was, it seems, startled at “the singular relations existing between the ethnographic, historic and linguistic positions of Yemen and Phenicia;” whilst Sir H. Rawlinson finds that “Hamites or Cushites preceded Shemitic and Aryan civilization throughout that whole region” of Western Asia; and that “the primeval Canaanites were indeed of the race of Ham, and no doubt originally spoke a dialect closely akin to the Egyptian.” He too sees in Phenicians and Canaanites an Aithiopian or Hamite race who migrated there “long anterior to Abraham,” accepting the statement of Herodotos that they founded Tyre about 2760 B.C. All this corroborates what we elsewhere learn as to Kepheus and his Syro-Aithiopian kingdom, ruling from Hebron, with a seaport at Jopa, Jafa or I-opa.¹ “Where,” asked Ephoros, “did this people not go?” they ruled all the coasts of both Asia and Africa—that is, all the known world.

They were primarily neither Shemites nor Aryans but the leaders and formers of these, giving to them body and consistency, art, faith, legends and mythologies, too commonly thought to be distinctively Aryan or Shemitik. After covering Babylonia and Egypt with buildings as ensamples to Shemites, they became also the instructors of Aryanized Dorians, Syrians, Ionians, Karians and all Greek races throughout Asia Minor, Phenicia and the Meditaranean states; and left magnificent specimens of both masonry and sculpture in Palmyra, Bâlbek, and “the daughters of Arvad,” with pillars and obelisks everywhere, such as Aryans said only giants could have conceived and constructed. At least 2000 years B.C. they had sculptured theatres along this coast out of the solid rock, having a semi-diameter of 700 feet; and raised to great heights and beautifully fitted into fine buildings, blocks of stone 28 by 16 by 16 feet. That was a day which historians have called one of “quiet Arvadite civilization,” when “the daughters of Arvad compassed such Kuklopien cities, as Paltus, Karne, Enhydra Marthus and Martu,” their M'rith or *Amrit*, “a name found,” says Sir H. Rawlinson, “in the oldest inscriptions of Ur, in connection with its most primitive kings, and applied by Hamitic Kaldians to Phenicians.”² All these names are of course

¹ *Pre-historic Nations*, pp. 132-134.

² *Ibid.*, pp. 143, 185, 219.

divine, that is, relate to the gods of this highly religious race; and all have continued to be sacred among Aryans and Shemites from the solar shrine of Martand in Kashmēr to similar remains in the near West. Mr. Kenrick, one of those historians to whom our remarks unfortunately apply as to writing without a knowledge of the only key which can unlock ancient religious art and history, describes “the Phenician remains at Martu and Aradus,¹ as a number of structures with square bases, round shafts with round or pointed summits, which had probably some distinct connection with the ancient religion of Phenicia,” but how religion is connected with “shafts” the “Historian” throws no light throughout his two volumes! Thus is the very *raison d’être* of the whole subject lost to every ordinary student, though not we trust to any of our readers who have studied the figures which appear on the square altars and poles of Kaldia, Asyria, &c., noted in the margin.² “The daughters of Arvad” may be further expected to give birth to many children of a like kind, denoting a past civilization. superior to that which bowed down before their first rude Mudros, the unshapely Paphian Ken and other obscene Venuses.

As the race had initiated and taught arts and civilization in the West, so had their Indian brethren done this among Indian aborigines, and then instructed the intruding Indo Aryans, for when Aryans descended through the Himalayas they found “great cities, well constructed and firm as iron”—works of “Asuras or aborigines,” as the Rig Veda described these some 2000 years B.C. Theirs were the “great towers, high and fortified,” before which the Aryan nomads encamped like the present desert Kalmaks, as we see these with their little black tents before such cities as Balk, Khiva; &c. It took long, as Mr. Fergusson says, to instruct such inapt pupils; for after the Aryan conquest of upper India, the writer of the Mahābhārata, speaking of these times, said the Aryans had to call upon “Māya, the Asura Artificer,” to build a palace for their King Yudhisthira, just as their western inapt Shemite scholars had to call upon their brethren at Tyre to construct a shrine at Jerusalem for their Yahuê. Only in the days of Vedik Upanishads do we hear of any Indo-Aryans studying architecture, but of this we have no specimens till near the Christian era.

In a religious point of view there is no difference between Sabis or Sabeans, Samas or Shamites, that is Shemites or Semites, for, as the writer of Genesis states, Kanāans, Misraas or Mitz-Ra-im, and “Phuts,” &c., were all from one stock—all Aithiopes or Meru-opes with a strong solo-phalik Fire and Serpent cult. They all had Bâal, Nebu and Peor on their high places, Yachaveh or Yahuê, the “Grove” or Asherah and Fire, in their central groves; Berith or Berut and Poseidon on their coasts, and apart from Aithiopian lore, neither etymologically nor otherwise can we unravel this last water god’s name and rites. From Aithiops did later peoples get their Osiris and Isis, Khem and Ken, and all Venuses. The Kabiri were their fiery sons through “Tsydik the Just,”³ and as artizans skilled in navigation, metallurgy and mining, were aptly

¹ *Phœnician History*, p. 7

² Vol. I. p. 207, fig. 8; p. 485, figs. 181-183, &c.

³ *Mlch-i-Zdk*. Faber’s *Cabiri*, I. pp. 36-51.

typified under the form of Hephaistos, a very necessary deity to the builders and miners. They minted Kuphik and Phoinik coins, and their "tokens" or symbols have been found from the Runik north, to the rock of Hadramât, and from far beyond Iran in the east to our Irene in the west. Mr. Baldwin finds traces of the traders in the Passoe heads and languages of Western Africa and its island groups—a probable enough result, when we remember that Carthage was once their busy western capital, with a population of nearly three quarters of a million. On every coast they had favourite towns of call, the foreign markets of which entirely depended on Phenician wealth and enterprise.¹

When released from the toils and difficulties of their Arabian overland route, the Turans widened their range, pressing forward with increased energy into northern parts; as north-westerly through Syria and Asia Minor to Thrace and all the coasts and islands of the Mediteranean; and north-easterly through Armenia, Babylonia and Parthea, into Baktria and even into the pathless deserts of Gobi; where at their depots or karavansaries we hear of buildings, apparently temples, of massive Kuklop-like masonry, reared doubtless to their Sun-God. Heeren speaks of their commerce all about Balk and north of the Kaukases, the old Colchian home of one of their principal tribes; and Balk was Baal, and like Drâvida famed for Bâal worship.

Philologists tell us that the Georgian language is a survival of the speech of their Chitite or Kitite brethren, and as such we find it engraved on the rocks of Bogahz Keui, the Pteria of our Classics; at Eyuk on the banks of the Halys, on their old caravan routes from Sardis to Armenia; as well as near Ghiaour-Kalessi in Phrygia.² Rawlinson claims for their Hamitik inscriptions on the broken obelisk of Susa a period as remote as 3200 b.c., adding that there is "conclusive evidence" that all civilization entered Babylonia from Aithiopia, or Merukh—the Milukha of Akads, and Arabia through Kusa.

Not only do African and Arabian names remind us of these universalists, but travellers are frequently noticing linguistic traces of them in Eastern Persia, Beluchistan, Kelat, and all the coasts of Sind and Guzerat; whilst learned Orientalists state that the earliest Pali characters of India bear unmistakable traces in form and arrangement, of ancient Arabik, Armenian and Phenician. This is treated of in a learned manner by the later Professor Dowson³ and other scholars, and will be specially dealt with in a Preface to our Glossary.

Signor Gorresio in his remarks on the *Ramāyana*, long ago insisted (ix. 29) that the early rulers of India were of Hamitik or Aithiopik origin. He says, "the interruption of Daxa's (Daksha's) sacrifice was the struggle of the ancient aborigines of India, represented under the mythical veil of Siva a deity of the Cush or Hamitik tribes, which preceded on the soil of India, the Arian or Indo-Sanskrit race.

¹ *Pre-historic Nations*, p. 160.

² Sayce in *Soc. Bib. Arch. Procs.*, July 1880.

³ Art. in *R. As. Soc.*, January 1881.

. . . . Siva wished to have a part of the worship of the conquerors, and of the sacrifice from which he was excluded, and succeeded by this display of violence. . . . climbing thus to the summit of the Arian Olympos, by one of those religious syncretisms so frequently found in the ancient systems of worship.”

We can understand that Siva would be readily received by Aryan immigrants, the more so because these came not as an army of superior and conquering peoples as so often erroneously pictured, but rather as the Pandit of Sontali Bishenpore described the Aryan, “as a poor colonist”¹ without a fixed faith, rites or theogony—a nomad seeking employment in various menial capacities from the then ruling princes of India. The Aryan colonization, says Dr. Hunter, “was a gradual natural process accomplished by successive waves of emigrants from the north, and a long enough time elapsed (between these) for the aborigines to influence Aryan dialects and Aryan religion, before they were finally driven back from the lowlands.” It was thus very long before the name of the “poor colonist” (Aryan) came to signify “noble,” or anything else indeed than a follower of the *Ar*, *Er* or *Il*-God, as pointed out at page 150 and elsewhere. But to return to the Hamites or Phenicians of the West.

These continued to be respected for their culture, wealth and skill, well down into Roman days, and we clearly trace them by their artistic remains until entirely absorbed into the races they lived with and worked for. They maintained active and friendly intercourse with all who required work and not war, who sought the cultivation of religion and art, and the blessings which follow peace. When driven from Asia Minor and its coasts, they usually fled to their African colonies in and around their old city of Utika; and, about the period alleged for the Trojan war, thither went their beautiful Tyrian princess, Dido and a large following to escape Asiatic oppressors. They settled about Busra, then apparently the port of Utika, and a city 300 years old, calling it *Cartha-go* or *Kartha*, after their old tutelary god, M’El-Karth, the Herakles of Tyre. To his shrine they continued annually, even during Roman rule, to send offerings and often a tithe of their revenues.² We are aware that *Mel* is usually read “city,” but it is only so, as we have shown in the case of *Il* or *Ilu* of Kaldia, because citizens always clustered around their El, AI or Il-God, and he was usually their M’el, Mah, Mih or Mahā El or *Maha Deva*. Many tribes of the early Phoinikes were called by Egyptians and Assyrians *Khars* and *A’Kharus*, and from these Kurs, Kars or solarists, did Mesopotamia probably get its old name of *Karasu*. See our Glossary and Index on all these solar terms, which enter largely into the geographical names of divers places in Asia.

Karth-ago and its coasts long continued to be a busy manufacturing and trading centre, from which went forth, as from the early land of the Kaphtorim, all the beautiful artificer work of the ancient world. From it came fine kephth and other artistic ware for which Etruria and Italy generally has had too much credit. Some of it has been

¹ W. W. Hunter’s *Rural Annals of Bengal*, pp. 440-446. ² Diodoros, xx. 14; and Smith’s *Geog. Dict.*

lately unearthed from the cemeteries of Suleis, Tharas and Cagliari, and is said to belong to the 8th century B.C.¹ Theirs were the silver vases of Cyprus, and other works of art, found in the grotto of Isis at Vulci, and in the tomb of Reguloni Galassi in Palestrina or Preneste, and thought to pertain to about 650 B.C.; and to the same people does Etruria owe the introduction of writing, which does not appear to have been known there till the 7th century.

“Greek mercenaries in the service of Psametichus were only in 617,” says the Rev. Isaac Taylor, “scratching out such Phenicio-Greek letters as we see on the leg of the colossus of Abou-sirubel in Nubia.² Herodotos is thought by many to be the first Greek writer who to any extent used pen and ink on skins and papyrus, but his opening chapter seems to allude to continuous history writing. We know of no Greek writer older than Pisiatratos, of say 550 B.C., nor of any incized inscription on stone or metal older than or perhaps nearly so old as, 700 B.C.; yet Phenician writings of the 9th century are now before us as in the inscription of King Mesa of Moab of 890 B.C., and some are said to belong to the 10th century. But Asia Minor had, says Professor Sayce, about 1500 B.C. a syllabary of seventy characters, some of which Cyprus continued to use long after Greek days,³ and Greeks only began to use these or Kadmian letters, about the beginning of the 8th century, when they were not very dissimilar to the letters on the Moab stone and to the characters of Thera or Santorin, one of the oldest Phoiuik settlements.

It is urged that in those days and parts, the Phoinikes were Shemites; which only means that the old Turans had been Shemitized, and had given to their conquerors an alphabet, language and literature, as well as religion and mythologies, now called Shemitik. They did the same to Aryans and many of other early peoples in the East and West; as to Pelasgi, Skuths, Kelts, Sabines, &c., many of whom may be looked upon as Aryanized Turano-Aithiopes. We see the process going on to-day in India, where thousands of Turans are annually drifting into Shemitik and Aryan pastures.

Various writings in Aramaik-Phenician, belonging to periods between the 8th and 6th centuries B.C., have been found scattered abroad over every corner of the wide old Sassanian empire on stones, seals and papyri; whilst sculptured writings, like that on the sarkophagus of Esh-mun-esar, have been met with on most of the ilands and coasts of the Mediteranean. The Kaldi square character appears on some seals and gems belonging to the 5th and 6th centuries B.C., but there is not an instance of the Hebrew square character older than the 2nd or perhaps even the 3rd. century A.C., though Samaritan Hebrew is said to belong to the 3rd century B.C., and the Samaritan alphabet proper to possibly the year 500 A.C.⁴

Philologists have still a difficult problem in regard to the language of Aithiopians,

¹ *Lon. Acad.*, 30th June 1877.

² *Vic. Inst. Lecture*, 18th June 1877.

³ *Contemporary Review*, December 1878

⁴ See our Indexes, and *London Acad.*, June 16, 1877. Compare Tables, &c. In *Proc. Bib. Arch. Soc.*, 1881-82, the oldest Heb. inscription is now said to be only 430-440 A.C. See quotations in *R. As. Annual Report* of May 1882.

for such as have come down to us, seem to belong to “one of those hundred distinct sources” which Dr. Fried. Muller says are to be “postulated for present living languages,” as “growths from indefinable sources”! Even if we can define and formulate rules for these tongues—perhaps talked, though not written, some ten thousand years b.c., do not let us imagine we are anywhere near the genesis of man, though near to discoveries which will alter our views thereon, for there were older people than even these archaic Turans; and claims are presently being set up in regard to scratchings belonging to aborigines who preceded all Aithiopes—inhabitants of that vast Lemurian continent—which naturalists are pressing upon our notice. Let us now try to trace the history of that portion of the Aithiopik race, which, as Khetu in far East high Asia, and Kheti or Hamaths in Syria, have lately come prominently before us, owing to recent discoveries, and to our better and more general knowledge of the literature of Egypt and adjoining nations.

The HAMATHS, KHETA, HIVS and CHETI, חֶתִי.—Until lately these peoples have been quite overlooked, yet they had a very extensive and early civilization. Not only in Western Asia do we hear of them as Kheti or Kheta. but from all the N.-W. shores of the Persian Gulf, where their undoubted mythik patriarch and demi-god Eruthrus, first landed from the East on his colonizing and trading mission. The Aithiopik inscriptions of Meroe, says Brugsch Pasha, “resemble the Aithiopic graffiti on the walls of Philé and other Nubian temples,” and belong to “the pre-Shemitik Sumerian dialect of Southern Babylonia.”¹ These Kheta greatly aided Egypt and Asyria in their arms and culture, and much that we have in this respect related of Aithiopes and Phenicians must be held to apply to them. Professor Sayce writes, that from the 17th to the 12th centuries they were strong enough to hold the balance of power between Egypt and Asyria, and that they had an empire extending over 6° of latitude, or from their holy city of Hebron to the Euphrates and Dardanelles.² The Old Testament writers show that they were almost the complete rulers of Syria, Phenicia and Judea, in fact from Ephesus to all over Asia Minor and down to the confines of Arabia; for southern Judea was, says the Old Test., inhabited by “the children of Heth,” and as to the Jews of Ier-u-shalm, Ezekiel says in his xvith chapter (one so replete with impure words and ideas that it should be withdrawn from public reading), that their “father was an Amorite and their mother a Hittite;” and that when the Yahus settled there, they defiled it with every idolatry, iniquity, and abomination which existed amongst all the coarsest faiths and rites of every rude people from the Nile to Kaldia,³ and continued there down even to Ezekiel’s time, or the 6th century B.C. Bad as this chapter of horrors is, some of it is veiled by our translators, see Dr. Imnan’s *Ancient Faiths*, II. 771, on verse 16. The prophet here and

¹ *Proceedings of the Fifth Oriental Congress* of 1881, and see *Lon. Acad.*, 24th Sept. 1881.

² Cf. *Linguistic Discussions in Lon. Acad.*, 14th April 1877.

³ This is the marginal remark on *Bagster’s Comprehensive Bible*.

elsewhere acknowledges that the Yahus themselves are of no special or pure lineage, but had sprung from the Bādāwin Amorites and Syrian Hittites (verse 45). He adds, that in their faith, rites and bestialities, they were like to their sisters of Samaria and Sodom, but worse even than these, and therefore despised by the Philistines for their idolatries and obscenities; and if so in the 6th century, what were they before the days of the prophets?

The LXX. translators call the Kheta, Xethaioi, but the Assyrian Khatti, and on the Egyptian monuments of Thothmes of the 16th century B.C. they are called Kheta, and described as a warlike people who had come from Tartary, and therefore probably of that great Kheti or *Kutu* stock which founded the Chinese empire. The early Hebrew records relate that they occupied all the southern parts, where in later days we find the *Palashts* or Philistines, showing that these were thus the descendants of Kheti, or possibly half breeds. All got mixed up with the early Bādāwi Shemitik races, called by the Egyptians *Shasus*, by the Kaldis and others *Sukhe*, and by the Assyrians *Sikhu*, meaning “wanderers and marauders;”¹ and all were Is-Ra-Els in faith. Jews were but *settled Suches*, who were called Yahus, after their tribal god “*The Yahu*” or Yahuê. The name *Shasu* seems one like *Scâoth* or Scott in Keltik, a term for “filibusters” and *with no faith-meaning*. So Skuth was the Greeko-Keltik name given to all those numerous tribes who ever and again swooped down on the settled peoples of Asia Minor and the Grecian world, as did filibustering Scots upon Pictish Alban. When tribes settled, they lost such descriptive names. It is thought that the Aramæan or Arabo-Shemitik population, which occupied the deserts and highlands around the settled kingdoms of the Aithiopes of Syria and its coasts, became traders and appeared as such in the marts of Babylonia, “together with the non-Semitic Sumero-Akkadian population at a period as early as the 18th or 19th century B.C.” Thus Shemites developed from the Arabian Sabas, *Shasu* or *Sukhi* of the south, as Aryans did from “the wanderers” or Skuthi of high Asia; and the first received their faith-name from Shem or Sem, as the latter did from Ar or Ir, or As, both being deities of Sun and Fire, and symbolized by Lingams, Sun-stones, &c. Abram is described by Mr. Boscawin as “a primitive fellāhin, settled about Ur,” a shrine of Fire or Light worship. Though *Sem* or Shem became Sham or Shamas, the Sun, yet the radix is “The One, The Presence, the Sun, *The Sign*” of man or of a male deity—concretely, the *pudendum*,² and was “a supreme spell” which the Rahim uttered as *Shem-hamm-phorasch*, when they wished to work miracles. Solomon is said to have used Shem in this way, as did Christians, the word “Christ.”

HIVITES.—The Hiv-es, Chui, Chivi or Euaioi were, according to Gen. x., the Kanān brethren of the Hitites, but holding probably the feminine or Lunar side of the faith. They were to the north of the Hittites, for Jacob, when returning to Kanān in

¹ Mr. Boscawen’s *Art. in Palestine Ex. Fd., Qtly. Journal*, July 1881.

² Cf. *Theol. Rev.*, April 1879, and *Jewish World*, R. Martineau’s Essay, 16th May 1879.

the 18th century (according to Old Testament chronology) found Chamor, the Hivite king, ruling all the country about Shāchem, the *Shalm* of Genesis, and living in this holy spot, and he bought from him a field whereon to pitch his tent, and there erected an altar to his “El, the Eloh of Israel”¹—the name of the Sun-God on whom Christ called when expiring. The record depicts the Chivi or Avi (another form of their name) as a peaceful, commercial and agricultural people, though scarcely one likely to sit quiet under the treacherous murders which the family of Jacob are said in Gen. xxxiv. to have perpetrated among them.

These Chiti and Chivi gradually moved northward,² as was the universal rule of all Arabian races, and in the 11th century—King David’s time—the latter seem to have been clustered about Hermon, and the former in the provinces around Tyre and Sidon—their chief towns. In Solomon’s time, the Chits were the greatest people in N.-W. Syria, and their Chivi brethren were the principal agriculturists or “villagers,” as their name is orthodoxly said to signify, from a sort of *a priori* idea, connecting it with *Huha*, “to live,” “the dwellers,” &c. We, always looking primarily to names as significant of a people’s faith and characteristics, see here the Lunarite or Ionik worship of *Eve* as the primeval mother-principle. So in the name Hitites or *Chets* we see Sethites, Set-ites or Sivaïtes worshipping the Sun and Seth, the true early God, or Al-e-im, as M. Bunsen, writes of ancient Shemites.³

Seth was the ass-headed phalik Siva of the Hyksos or Shasus, and all their congenital Arabian neighbours, who specially forced him upon the Egyptians of the XIX. Dynasty, in the person of the eponym monarch, Set I. He was a patriarchal *Tsur Oulemin*, or the “Eternal Rock” of all Saturnes or Israels,⁴ and must not be confused with Seb or Sebek, his more youthful Apolonik and ithyphalik form.⁵ As Set, Sut or Sutekh, he is usually seen with two staffs in his hands, the life symbol, or *Crux ansata*, and the cucufa or *uas*, denoting his “divine powers.” His worship, said Egyptians, extended over all the land of “Seths” from Egypt to Moab; and he was called Seth-Oni, or *Seth of the Stone*,⁶ and so worshipped by “stone-loving Arabians” and their Syrian congeners the Chiti, Chivi, Yahus, &c. His hieroglyph was an obelisk called the Meni, or “Man-symbol,” and usually shown ithyphalically, as in the swathed Kem or Chem, of whom, and Meni, more hereafter.

One Egyptian monument describes the Trinity of the land of the Shetha, as Amun, Phra and Seth, and defines their Ashtar. as the “God of bulls and waters” or fertilizing force, with a consort Astarte or Antarte, “Queen of waters, plains and sky.”⁷ Arabs said that Sethism was a form of Sabi-ism mixed with Lingam worship, and that it dominated Arabia till Islām arose. Seth only latterly, says Bunsen (I. 427), became the evil principle, Apophis or Typhon. He used to be associated with

¹ Gen. xxxiv. 34.

² Gen. xxiii. 7, et seq.; Num. xiii. 29.

³ *Trans. Soc. Bib. Arch.*, vi. 67-89.

⁴ Cf. Heb. of Isaiah xxvi. 4, and xxx. 29.

⁵ [‘Seb’ (s.b. Geb), the ithyphallic earth god, and Sebek, were in turn different gods. — T.S.]

⁶ *Osburn’s Mon. Egypt.*, II., pp. 512-519

⁷ *Jour. R. As. Soc.*, April 1880, p. 220.

Horos in all that was good, as in this fig. from *Sharpe's Egyptian Mythology*. He was



Fig. 331.—SET AND HOROS UNITED BETWEEN THE TRIPLE SERPENTS OF GOOD.

in the north, Martu, Mars or Mentu, who fought “the serpent of darkness,” that Martu to whom Kheti dedicated their ancient city in the land of Hyesia or Syria, see *Cooper's Serpent Myths*: but latterly he fell like Satan from heaven and became Ap-Ophis, and the gods are pictured as constantly punishing and restraining him, as in fig. 332. He is chained as Satan is to be, and held firmly by the strong hand of Amun, vide fig. 333. The good Apolo or Horos, once his friend,

is often seen (fig. 336, p. 536) transfixing him in every coil with his solar darts or knives, as Krishna, the Indian Apolo transfixed the serpent Kaliya in the waters of the Jamuna, as Apolo transfixed the Pythons, and as Christ is to destroy that “Destroyer” Apollion or Abaddon—all being merely allegories of the solar destruction of the demon sterility, which Phrygia depicted in the stabbing of Mithras, vide Vol. I., p. 461.

Even in Gnostik days, however, this serpent of evil had his admirers or detractors,



Fig. 332.—THE GODS HOLD BACK APOPHIS OR SET.

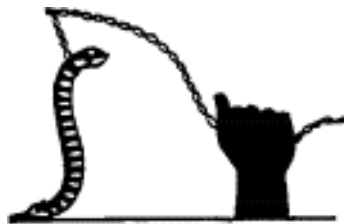


Fig. 333.—ENCHAINED BY THE MYSTIC HAND OF AMEN.



Fig. 334.—THE SERPENT OF EVIL, AS JAH, WITH A GLORY.

as Mr. Sharpe here shows us in fig. 334. Still he was called, wrote this pious Egyptologist, “the Creator of the world,” or the “JOA, Jah, or Jehovah of the Jews,” for “JAO” appears on his shield, while a glory plays as here around his head.¹ As Bishop Colenso and Dr. Oort² also show, the early Jehovah was but a form of the Baal of Phoiniks and Kheti; so that Seth was Jahveh, and, as with Baal, we find his consort was Asherah, or “the Grove,” a rude form of Ken or Kesh, the Venus of Kadesh—the Khetite capital called after her “the loving one” see our figure and descriptions, page 82, also page 521, of Vol. I. She was the Antarte or Ashtaroth of Kitinm in Kupros, Asebe or Ash-Hebe, as her sacred Ile of Cyprus was more anciently called.³ In form she was a nude Venus, with two long curls drooping over her shoulders; and her lord had one lock of hair, reminding us of the land of Sin, Zin or Zi-Ane, and of the old Kheti who probably imposed upon the Chinese their one long Pigtail, as well as the worship of this “God,” Ziān, the Thiān of China. Let us glance at these Venus.

The hands of the Western goddess are generally seen supporting her capacious

¹ S. Sharpe's *Egypt*, p. 93. ² *Baalim in Israel*. ³ *Proceedings of the Fifth Oriental Congress* of 1881.

Tab. XXXVII.

QUANWON *mulierinarum*

Sinarum & Japonum Idolum

Ex archetypo Sinico

Musei Sloaniani athenicis J.G.S



CATTELL ENG

The Solar Nymphean or Watery Principle of Matter, named the Kwan-Won, "Yoni of Yonis," or Mahá Yoni of the Heavens.

bosoms, denoting "plenty," which the word *Asebe* also seems to mean. She is the only western Venus of this kind who at present occurs to us, beyond, of course, the motherly Ceres, who is seen on p. 168 of our Vol. 1., pouring forth her milk upon the whole terrestrial ball—a later idea foisted on this ancient Rhea.

In the East there are many Kens, and even in that faith, the pious founder of which would not look upon a woman. Dr. Kempfer gives us precisely such a goddess as the Kuprian one, in the Kwān-yōn of Siam.¹ She is a naked mother goddess sitting emphasizing her special power by the position of her hand, and with finger and thumb forming a yoni-loop. But the "Mother of mothers" par excellence is the Khwān-yong, Qwā-on or Kwān-wān of Japan and China, that land which the ancient Khetai, when Meru-opes, quickened into civilization when all the world save Egypt lay in Kymerian darkness. Their Kwān-yon was and is one of the most elaborate pictorial developments of the idea of "Matter," the "Watery Principle," Nymphean, or "Yoni of Yonis," as her name signifies. She is styled "the Queen of Heaven," "Lady of Plenty," "Goddess of one thousand arms," &c.; and is constantly found described in popular works by writers to whom she is really an unknown deity, otherwise they would probably avoid the subject. We here give a photograph of her (Plate XVII.) from Dr Kempfer's picture, which was most carefully drawn for him by one of her worshippers about one hundred and fifty years ago, and we recommend a minute study of all its marvellously detailed symbolisms. The goddess sits like "the *Padmi Devi*," as Hindus would describe her, on a Lotus-throne under her lord, the Ilu or *Thi-an*, or Zi-Anu, as Akado-Kheti would call their cloudy Jove. Both are engaged in the contemplation of all the creative energies of nature, but especially of the womb, over which the goddess's hands are upraised, and under which is "the golden vial" containing all the treasures of the gods, or as Hindus would say of Brahas-pati, whose *lota*² is said to be ever full with Amrita or *Soma-seka*, the Waters of Life," or Life-giving Water. There too stands the budding "Tree of Life," sacred alike to Jew and Gentile, while Ti'Shang or *Thi-an* broods over all with watchful eye, upraised arm and open hand, himself supported by two of the thousand arms of his *Ruach Ale-im*, without which nought is or can continue to be.

This picture is the most perfect ideograph which in a very wide experience we have ever met with. It is a complete arcanum of the whole vast mythology, both spiritual and material. Although detailing nearly every concrete idea of the faith emblematically, it exhibits to us a symmetrical and philosophic whole, even from the solar JAH, dual "God of Light" sitting on his Cow-clouds, down to the wombal base, which rises like a refulgent flower from the Waters of Fertility, as does every true Venus. She is here, indeed, the true Om Mani Padmi hun or "Jewel of the Lotus," that "gem" which has so puzzled not only European scholars

¹ *History of Japan*, Ed. 1728, Pl. V.

² The Ceylonese Bālis call this "*Brahaspati's full pot*." See Upham's *Buddhism*, p. 94, Ed. 1829.

but some modern Budhists, but which, as elsewhere explained, is only a euphemism for her "Energy" the Yoni as "the Jewel" or *Omphalos of Gaia*.

See in the centre of her snaky tresses, bright with fruits and flowers, the reduplicated "*Jewel*," exactly like that other one we give on our map, Plate III., at the end of this volume. That Yoni gem is said to contain all that is valuable in this world, viz., India. The Yoni is repeated again, as with Hindus, on the goddess' ample forehead as a circle, "*Dot or Shang*," the second hieroglyph necessary to complete the ineffable name of the Chinese Creator or SHANG-TI.¹ This "Dot" or *Shang* thus corresponds in true signification with the *Nekabalah* of Gen. i. 27, which makes the Hebrew god androgynus. Sinologues call the dot also a star or "circle on a line or field of water," and it usually stands beside the *Ti*, *Tau*, or male sign, a radical expressed by a simple column springing also from a line representing the ground or water. The *Tau* only appears on a male god or man, and then shows (as when placed on the foreheads of the Jews of Ezekiel's time) that such person was dedicated to a solo-phalik god. As the phalus of Terra, the **T** should usually be shown inverted, thus, **L**; and so it appears as a sectarial mark in India.

Under the serene face of Kwäng-yōn, we see a "Winged Sun," which these Asiatic Aithiopes took with them to their various Western homes; and we also see two jewelled pendant crosses hanging from the wings, showing that the Cross-symbol was also introduced by these Kheti to the West with all its phalik significance as an emblem of life. See also on the goddess' right and left, in complementary order, all the strange but usual symbols of the various attributes or characteristics of the male and female principles of nature, as well as of those higher developments of all faiths, in love, joy, prayer and religious contemplation. All these the goddess proffers with liberal and outstretched hand to every one who worships her "in spirit and in truth." as some late writers on Japan tell us, in perfect ignorance of the ancient oriental phalik aspects of this faith.

Let us glance in detail but briefly at some of the emblems here presented to us. Firstly, we see held high her own graphic emblem, the fire ark or burning bush, and the solar god with the chakra or solo-phalik Svastika, the book of life and sacred beads of her lord the "Brahma-Yoni," typifying religion and piety. See how with open hand she distributes fruits and flowers and yoni-loops or joys of every form. She herself appears as Diana or the Lunar hare opposite to her lord, the Solar Cock, both of which are prominently placed surrounded by their circles, no doubt colored silver and gold. Beside these is the Mirror of Venus and Sistrum of "the Ever-Virgin" Isis or Maya, and opposite, the mythic banner and strange glans-like object which our own Kelts used to sculpture, and which we have already explained.²

Above is a censer of sacred fire, parallel to the vial of the gods, and a womb-like vase with strange cruciform head; whilst firmly held up high, is the royal sword, that

¹ See our Fig. 336, p. 534.

² Fig. 252, p. 261, and elsewhere.

phallic emblem still holy from Arabia to farthest Japan. The reader will remember it as the Cures of Skuthia and Mercurial Quires deity of the Quirinal, and that unknown godly symbol which ancient Kheti or Aithi-opes no doubt hung up in their Arabian ark the *Al-kaaba*, as second only in importance to the "Black Stone" itself.¹ Beside "the Jewel" of this Arkite goddess stands, as before said, the fruiting leaf, or more probably that "budding tree" which, with the western race of Kuths or Kheti, developed into the form seen in fig. 8 of our Plate V., whilst beside the bow of love is the shuttle or distaff of womanhood; and the sacrificial *culter* of all *Cultes*, like to that of Para-su-Rām, the 5th Avatār of Solar Vishnu, the hammer of Vulcan and the Norse Tor.

Such then, but not always, is this mother goddess of the far East, for Dr. Kempfer says she is at times a Multi-Mamnea, such as we show and describe at p. 234 of Vol. I. He says she is occasionally depicted as a mass of babies, who seem to grow out of her fingers, toes, and indeed whole body. At other times she is a snaky fish goddess, as seen in our fig. 38, p. 116 (also from China), where she is worshipping the Lingam in a moving sea of all things phallic. Her names are legion, and she is even yet the best worshipped deity of China and Japan; yet we feel assured she could never have been invented in all this imaginative detail by a dry, unreligious, unimaginative, unpoetical and practical people like the Chinese, who thirty centuries before our era began writing those great classics, "*The Five Kings*;" and who produced before the 6th century B.C. such commentators and independent philosophic thinkers as Confucius, Lâotze, Mencius, &c. Kwǎn-yōn must have belonged to the far back mythic times of *Pan-ku* or *San Hwang*, when "the twelve Celestial Sovereigns" ruled, and ages before the *Wu Ti* or "Five Tis" and Chinese nation arose. We therefore conclude that she was the Solar Ceres of a prior people such as the Meru-opes or Aithi-opes, before they left their high-Asian home; and was carried to China by their "Kutu or Keti" tribes, who in name at least still hang around N.-W. China; evidence may yet be forthcoming that the western Kheta, Kuthi or Kushi are their descendants.

We can only expect to find in such an ancient civilization and literature as that of China faint traces of Nature Worship, but ever and again it involuntarily appears in the writings of Christians, often too pious and too ignorant of the subject to understand what they see, hear and describe. To some, however, it is well known, for lately a missionary, the Rev. T. M'Clatchey, wrote that "that worship which has permeated the whole heathen world" still exists in China. "The old phallic God," as well as his God, he indignantly complains, is still "represented under (the same) two indecent symbols, viz. the Khëen or Yang, which is the *Membrum Virile*, and the Khwǎn or Yin, or *pudendum muliebre*, or Yoni of Hindus and Juno of Greeks and Romans."² The pious missionary's protest arose on that ever *vexata questio*, the origin and proper translation of his God and Heaven-idea, and the result of the

¹ See in Indexes and Dulaure's *Hist. Abre. des Cultes*, I. p. 111.

² *China Rev.*, Nov. and Dec. 1872, and Sept. and Oct. 1875; cf *Art. Conf. Cosmog.*, p. 93.

controversy is, that the Chinese Khwăn is a variant of the Kaiwan, which Aithiopes took with them to their Western home in Arabia and Syria. Thus Jews got their Chiun, as India had her Kun, Kusi and Kunti—the Earth Goddess, and Europe its *Queen, Qvân, Qvôn, Coinne, Cwene* and *Kone*.

In China and the West, the Khëen and Khwăn, or Yang and Yin, got spiritualized, being defined as “Light and Darkness,” the modes by which, said the writers of the Confucian era, “the demiurgik Horse or Mind” created all things. This god-idea the writers of that period called Shin, and his power, they said, was “the air” (the Hindu creating *Maruts*) or Shang-Tî, acting on the Yin or Khwăn—“the *Anima* or sentient soul,” also a Sivaik doctrine. Without the Khëen-Khwăn, said these later metaphysicians, neither the Shin nor Shang-Tî could act; only Zang-Yon, the male and female,” or “only Yang-Yin-Air can act;” and this they describe as an Incarnation or the Logos of Shang-Tî. But the original Shin is simply the early supreme Moon deity, called by Akads and Kaldis, Sin, by the Chinese Thien, and by all Indians *Chan-d*. Sanskritists still term “the Moon” Indu, and China calls India *Thien-chu*, where *chu* equals *du* or *tu*. But Shin like all moons is identified with the *Yin, Yoni* or *Yun*, for, say old Chinese dictionaries, “Shin should be pronounced *Yuen* or *Yun*, a sound very close to *yn* or *in*,” so Hwen Tsang and other Chinese writers explain, that *India* with them is “the Moon” that is *Thien-chu, Shin-tu, Hien-teu* or *Yun-tu*, and that therefore *Tî-en = Hî-en = Yun = Yin*, which is the female of *Yang*.¹ Thus the moon was in these early days a dual primary deity; when *Tien*, a male like *Soma*, and when *Yin*, a yoni or female like *Chandrî*. China or Sina thus clearly got its name from its Sin, Ti-en or Tsî-en worship. It was prominently called Sina during its Tsing dynasty of 249-202 B.C., when fighting in Central and Western Asia for its great book-burning emperor, Tsing-she-hwang-Tî, who then made his name feared both on the Ganges and the Kaspian.² Gradually Sin, Shin or Chan gave place to other names, alike in the far East as in Kaldia, but still we must in tracing the origin of ideas, not forget that the base is its dual deity *Tchin* and *Yun* or *Yin*.

As explained by the philosophers and spiritualists of the 6th century B.C., Shin was termed “Unalterable Law,” moving in air and acting through Yang, the agitator or whip³ (such as Khwan-yon is seen holding in Plate XVII.) upon *Yin*, then described as “Rest or receptive female vis enertiæ.” Gradually Shin or Sin became “a unity, omnipresent, immaterial, a passionless principle,” and finally Divine Reason, a spirit and a soul,” but “not the Rational Soul.” Shin was said to generate “the incorporeal earth and heaven,” called “a Yang and Yin Thing,” by means of “Yang-Yin Air,” which was termed Shang Ti, “a Manifestation of Incarnation,” or “All Father;” and

¹ Buddhist work *Ling-yen-tzi-chu*, Chinese Dictionary *Ching-tseu-thong*, and other authorities quoted in M. Stan. Juliens *Thien-chu*, and *Indian Anty.*, Jan. 1880.

² *Jour. Ben. As. Soc, U.S.*, p. 68.

³ Phalisk gods like Khem, Serapis and Horos, have usually the Apolonik whip or “Quickener,” see fig. 308, p. 462, *ante*.

thus in later times (before the sixth century B.C.), this Shin became Shang, in the perfected god-idea, Shang Tî. But Shing Tî is “the **○**, oval, dot or star,” or eye of the universal coupled with the upright column, so that a circle poised over the undualing earth or waters (the *Nu* or *Nun*, see fig. next page), is still the Moon, Thein-tu, or Zian-tue, and only one half of the God-idea. It requires to be acted upon by the Tî, Male god or Sun—represented alike in china and Akadia, as by the High Asian Khutus and the Syrian Kheta, by his universal emblem the pillar or obelisk.

Let us look closer at these primary symbols of infantine alphabets already touched upon and illustrated on pages 235-6, Vol. I., for some appear to be radical and concrete emblems of the God-idea, which Turanian peoples have handed down to Shemites and Aryans. The reader should consult in these researches, the largest and oldest characters in Chinese, Egyptian and Akadian hieroglyphs. We subjoin a few over leaf, in fig. 336 with their acknowledged significations; but before entering on the details beg our reader’s attention to an important pamphlet on the subject by Chinese scholars, which has come to our notice whilst this chapter was passing through the press. It is a proof of the substantial accuracy of our line of research, and is the first note of a new departure, philologically, on the affinities of the ancient Chinese and Akadian tongues.¹

The hieroglyph for a *Father*, pronounced *Ku-wen*, says Mons. Lacouperie, represents a man “grasping an object delineated by a stroke, sometimes thick at the top and fine at the bottom, and vice versa. . . . whether ‘Stick’ or ‘Flame’ a sort of *cone of wood which may almost certainly be taken to mean the Generator of Fire*, like the *Pra-Mantha* of the Vedic hymns, of which the use is shown in the religion known among the Akadians.” Thus then this *Pra-Mantha* or “exquisite *Matha*” or “Heavenly Phallus,” the fire or “twirling stick” of the ancients, elsewhere fully treated of, was the Kuwen of the Chinese, now called Father or “man with the stick”—the Khëen or Yang of p. 531 *ante*.

Mons. Lacouperie adds to various surmises which remain yet to be proved, that the *Yih King* or earliest Chinese sacred book (said to have been written about 2850 B.C., or the time of the Emperor Hoang Ti) was originally written in hieroglyphs like to those in Akadia (if the arrows be combined in figures), and in a language which we may believe the Kutus of High Asia wrote before their descendants the Kuths or Kushites went forth to Babylon. Mons. Lacouperie here gives us some striking samples of the similarity between the “Ancient Chinese, Akadian and Susian dialects,” and a table of hieroglyphs showing their “common origin” and perfect likeness, “in sound and words.” as in such terms as “eye, moon, anger, north, kick, bull,” &c. “Certain portions of the Yh King,” he says, “are only lists of meanings that pointedly recall the Akadian cunieforn syllabaries, and which belong to one dialect of the same family.” He finds that the Emperor Hoang-ti was *Nakkonti*,

¹ Lecture on *Early Chinese Civilization* by Mons. Tervien de Lacouperie, *Society of Arts Journal*, 16th July 1880. Published in separate pamphlet, with a preface by Professor R.K. Douglas.

"the Nakhunte mentioned in the Susian texts as the Chief of the Gods the Kudur Nakhunta, King of Susa, who ravaged the plains of the Euphrates, and founded about 2285 B.C. the dynasty which Berosus called Median." This *Nakhunte* must be the divine *Nedukki* of page 514 *ante*, who led the advance of the Eruthræ from their base at Bahrien on the Persian Gulf. Various similar names and circumstances confirm the lecturer's and our own researches. But to resume the consideration of the early alphabetic symbols, and for clearness we will briefly name and describe each so far as space permits opposite to each line of the figures.



Fig. 335.—SOME PRIMARY ALPHABETIC SYMBOLS.

I. Tî the Pillar God, Creator, "The Supreme Monad." The King's Sceptre, a ruler, man, power. "The One" but without his second or Female Energy necessary towards "The Perfected One." The Shang-Tî and the Zî of Akads. The Khem, Toth, Hermes and Jupiter Stator of the West

II. Shang, "the heavenly Dot," the Moon Shin poised over the waters. The inverted 人, Zān or Yang—"man" or his emblem with phalus or knobbed stick.

III. The arrow is *As* or *Ashr* in Assyrian. The horizontal phali, read in Egyptian *A*, *Aba*, *Osiris* or *God*; and the vertical is the Arabian sign for *A* and *Allah* or "God" the *Ālat* or *Phalus*, and is called *Alif*. The Akad *A* or the cuniform arrow was called *Zikaru* or "The Male Thing," "Nebu's Ray," the "Sword" or *Zakar* of Hebrews. In Sanskrit *A* is *Vishnu*, the Supreme Fertilizer.

IV. Symbols of *Shang-Tî* as "the All-Powerful," "The More-than-Man," or Pillar God with double conventionally formed phali. He is the Cross set on High, standing firmly in the earth and "reaching up to heaven" as *Siva* is usually described; also the *Mandara* or "Churner" of *Vishnu's* Ocean.

V. The dual form of *Shang-Tî* as *Sing-Lê* or *Shin-Lê*, being the God and his virgin ark or sistrum. In the inverted 人, with one phalus, we have *Zan*, *San* or *Dsan*, the Chinese for "Man," and a variant of *Yang*, the *Phalus* or *Sun* of No. IV.; but here we have "Man" with two phali, hence *Yang-Tî*, "God."

VI. A God-man or double phalused one. The *Lê* or *Tî*, "by the virtue of which *Shang-Tî* generates." But like No. I. the God is incomplete. He is the *Zi* of Akads, a celestial *Zi-Anu*. without *Terra* or "Matter" by which alone he can act. This *Zi*, *De*, *Ti* or *Tse* is the base of most divine names.

Zi was a very important Akadian radical sign, and sound for "God" or the "Holy Spirit." Hence came *Zi-Anu* or "God Anu," "the Heavenly Spirit," the *Zi-hr* of Hebrews, and *Dzikh* of Arabs, "the male one" or thing or sword of the *Nekaba* of Gen. i. 27, and the *Zi* or *Zuth* of *Pelasgi* and *Zeus* of Greeks. The High Asia *Zi-an* was *Thi-an*, *Chi-ang*, *Chang*, *Shang*, *Sang*, *Sin*, &c. But *Yang* is *Zan* or *Zang*, for if *Zan* is conjoined with *Shang*, as shown in the second line of our fig. 336, then the God is complete, and we are told to read "Creator;" so that not only is *Zang* = *Yang*, but either is the equivalent of *Tî*, for *Yang-Tî* is "God" and the God of the Christian Chinese Bible! Thus this *Zan* or "Man" is no mere *homo* or *humid* creature, according to the childish etymology of our youth, except in the strong Hindu light of his being "the Bull Waterer," the Sanskrit, *Vrishaba*, *Mantha*, or *Muto*, the Greek *Mutó*, and Latin *Mentulo*.

With Non-Aryans, man was the Egyptian Menê, and was symbolized by the obelisk, the Mena, M'nevis or bull, that is the *Man-apis*, the Greek Minos, and Keltik and Kymrik *Menas* or *Mann*. With Egyptians, Menê or Menes was the erect, stable, strong one, and Toth; and latterly the one of mind, wisdom and learning, for all this was engraved on the Menê, but nevertheless the roots of all such males and females are traceable to the organs. Măn-Eros or *Lunus cupido* was "the only son of Apolo," for whom Greeks said women wept. Etruskans instructed Italians to love and honor Mania, as "the mother" of their little phalik images, the Mercurial Manes or Lares, and occasionally to sacrifice children to her as Hindus used to do to Kāli and Durga—forms of Mănia. Greeks feared her and said she was "a mad fiend, a gorgon of night, and slayer of reason." Ceylonese as well as Finns and Skands called Mani a serpent lunar deity, which seems to show that both learned this Bālistm from the Kutus or Kusias of Asia. The old Stone deities of Arabia were called Măna, Alât and Ālat, and to the latter the Prophet flung stones, calling him Mena or Minê, as he passed near his karn by the cone of holy Arafat, at the entrance of the Măkan valley gorge. Kelts too called their large sacred stones Mæens or Mens, and Origen rebuked Jews for worshipping *Mene kai Selene*, showing us that even then, Meni was there as in old Egypt, the Solar Stone; and we know that in Isaiah's time, Jews worshipped Gad or the God of Gad and Meni (lxv. 11), who according to the Talmudists was Venus, the consort of Măn. Egyptians said Mena was "a nurse or mother," and that Men or Măn was Apis. Still in Arabia, Măn or Măna is Desire, and *semen virile*. With Egyptians, the symbol like an inverted phalus if no longer reading Osiris or B, stands for A' and "a weapon" like that which "the father" of the Chinese, says Mons Lacouperie, holds in his hands. When these objects are re-duplicated, a God-man is always signified, as showing he is so much more than a man.

In early Chinese, TI and SHANG often interchange, as the ark of a god often stands for the god himself, and both are here suggestively signified by 丨, a column with a central shaft, like to the swathed figures of many ithyphalik gods, as Kem of Egypt. That Shang is often female, we see in its symbolizing the barred box or sistrum, the sign of Isis, "the As" or Ish. So we find the Zăn or Man-sign, when crossed by two phali, becomes a god or "the divine Yang," and when coupled with the sistrum the whole, or "The Perfect One" or SHANG-TI, and "the highest dual form of deity, otherwise called also Sing-Lê, another term for this Mahadeva.

No wonder then that the Rev. T. M'Clatchey urges his missionary brethren to reject Shang-Ti as a sign and term for their god, "just," he says, "as the apostles rejected the phallic Jupiter, which latter name, Origen says, the early Christians would never endure in consequence of its connection like that of Shang-TI with impurity." If, however, we are to act on these grounds, we shall have no divine name at all! certainly not Theos, Dzeus, Deus, or any of the Toth, Teut, Teu, Dieu, The, Ti or Di type; nor yet Allah, Il, El or Elohim, nor Jehovah or rather Yahu-ê, Yah, Jah, Bra or

Brahm, &c. Regarding the root meanings of all these the ancient fathers were mostly innocent, and, fortunately for their peace of mind, the modern ones are so also. Mr. M'Clatchey's plain-speaking seemed irritating to the orthodox, and was quietly put aside. Neither the Professor of Chinese nor other Oxford philologists disputed his facts, nay, they agreed that "a system of Nature worship is an integral part of the state religion of China;" but the missionary was instructed to accept the old "Chinese sky gods," Ti, Ti-en and Shang, as sufficiently correct words for Jewish and Christian gods, and to translate the Bible accordingly! They "had now," he was told, "become fully spiritualized conceptions," although formerly applied to the ancient heroes Yāo (*Jao!*) and Shun, in order to deify them."¹ Oxford, therefore, directed that Ti, be "God," Shang-Ti, "The Supreme God," and Thien, "The Great One" or High Sky God! which, however autocratic, is as solo-phalically correct as could well be. So Jehovah-Elohim is now written in old phalick symbols, Thi-en Shang Ti; and "Lord" or Kurios, is Ku, "the equivalent," says Professor Legge, "of Ti," and pointing to Aithiopes bringing this word also to the West in Kur, the Sun. It is also urged that Shān be used for Spirit, as "The Holy Ghost;" and "Ling, for the quality of that Spirit, and never Fāng."

It is clear that we owe the word Ling to the old Non-Aryans, for the horizontal knobbed stick or phalick sword was called by them Ti and Lē, and this last is still the vulgar word for the male organ among Barmans and all adjoining peoples, whilst *Lu*, its variant, = "Man" or Zan. The crossed **Λ** or **A** forms the phalick plowshare, that ancient sign manual of Indian Rajas, equivalent to the **+** of Christian Bishops and the leaf of Buddhist High Priests. In the ordinary free literature of China, the knob of the Lē is lost in a generally broad dash, just as indeed it is in the ordinary *shikust* or running hand of Arabs and Persians; so the reader is requested, in this investigation, to look back to the best well formed and enlarged ancient symbols. This *Lē* is, in fact, the sword or dart with which Apolo destroys the wintry serpent (see fig. 336, and p. 528 *ante*) as well as Rama's plowshare, which acts on Sita, "the seed furrow."



Fig. 336.—HOROS TRANSFIXING APOPHIS, THE DRAGON OF STERILITY.

It is the javelin idea in the hand of Pallas and Athene, and the arrow which passes through the phalick heart which hangs on the neck of Apis; see our fig. 49, Plate XIII. 9, p. 316, and similar symbolisms on pages 166 and 152. The *Ti* or *Le* was also the Mongolian sceptre, the kingly sign of Barma, and an ordinary banner insignia; and the *Lē* or *Lu* are the *Loos* or "the Men" or Zangs, the name of an important race occupying Northern China, the cradle land of the old Khetai. The radical meanings of the Chinese *Lu* and Sanskrit *Ling* are therefore the same, viz., "the essence, root, base, pith or sprout," physical, and spiritual or metaphysical. Hence the *Lu-li* is with Chinamen a "Code of Primary Laws," but we are wandering too far into our Chinese chapter.²

¹ Letter to Professor Max Müller. Trübner, Lond. 1882.

² [For this "chapter" see *Short Studies* caps. V and VI, and *Faiths of Man*, art. "China" — T.S.]

The materialistic Chinese of the 6th century B.C., describe their goddess Kwan-Yin, as anciently a daughter of Chong-wǎng, that is "Chong the Phalus," or a King of phalik worshippers; and this typical Yoni goddess is fabled to have refused all marriage like Ishtar of Babylon, and in consequence to have descended into hell, which owing to her presence lighted up as a paradise, to the horror of its Lord, who thereupon returned her to life on a lotus, when she conferred youth and health on her aged father by flesh taken from her own arms, and has ever since been shown with a thousand arms and every earthly blessing. Of course the story is typical of the fall and rise, or death and life of nature's fertile energies.

Kiyōto, the Japanese capital, rejoices, says Miss Bird, in "33,000 representations of the goddess Khwan-yon," described as pre-eminently "the hearer and answerer of prayer," and a goddess of mercy, whose cultus is still the most popular throughout the empire. On her dimly lighted altars stand gigantic candlesticks, lamps, lotuses, godly images and sacred books, and around them softly move shaven priests in chasubles and stoles, chiming sweet sounding gongs and tinkling cymbals, and murmuring prayers and liturgies, in an atmosphere ever heavy with sweet incense. These are all, says Miss Bird, "the mysterious symbols of a faith which is a system of morals and metaphysics to the educated and initiated, and an idolatrous superstition to the masses." Prayers are here, she says, often a mere "interlude in the gurgle of careless talk without a pretence of reverence;" but here also she found "earnest men and women, bringing real woes in simple faith" to a throne of never ending mercy and beneficence, and pleading "in low voiced supplications with closed eyes, and an agony no less real than that which ascends to our Father in heaven, from anguished hearts in England."¹

The religion of the ports of China as it exhibited itself to Arabs in our 9th Cent., was Magian,² that is, solo-fire worship, with sorcery and the rites of Bālism, precisely what the Akado-Kaldians or Western Kheti developed.³ And evidently the same race and faith ruled in the Panjāb during Alexander's invasion; for he mentions fighting, not far from Amritsar, a powerful people called *Kathai*, whose capital was Sangala; and we know that 1000 years before that, or in the days when the solar Aryan, Rāma, was pressing all non-Aryan peoples, a great region of India called the *Kekeya Des* was ruled by "Kataei;" and these we still have as Khatris, no doubt the ancient Kshatriyas, whom Vishnuites aver their god finally destroyed or drove out when he appeared as Parosu-Rāma, their 6th incarnation.⁴ This agrees with what we have just described in the Aryan wars with Bālism, and shows that these "Katrei" were non-Aryan Meruopes. But to return to our Western researches.

The earliest seat of the Kuprian Ken—our Paphian Venus was, says General Cesnola, at Golgoi, where we may be certain she was in early days no statue, but, as the writer in *Smith's Greek and Roman Geography* says, "a rude conical (or rather ovicular) stone."

¹ Miss Bird's *Japan*, p. 69.

² *Travels of Two Arabians in 9th Century A.D.*, p. 14, Renaudot's translations.

³ Lenormant's *Chaldean Magic*.

⁴ Dr. J. Wilson's *Castes*, I., p. 50.

Such were the most common emblems of the maternal principle. The Kuprian goddess had sacred groves beautifully situated at Idalion or Dali, Kitium or Larnaka, Kurion, &c., near to, or within dark forests, or on the slopes of the Olumpos of their old Zi-An and later Zeus. There her votaries buried their dead, and there have been found vases, gems, coins, &c., denoting a considerable and artistic civilization. At Dali, near the remains of a Phenician or Kitian temple, was found a bowl or caldron on which was engraved a bi-lingual inscription, and figures of musicians and worshippers dancing round a central female figure standing near an altar. The writer in *Smith's Dictionary* states that "here were deified the generative powers of nature, common to Phenicians and mixed up with the orgiastic rites of Phrygia;" and that here Greeks "embraced and diffused the cruel and voluptuous rites of Phenician worship;" but "the islanders never developed," the writer adds, "the nobler features of Hellenic culture." That was a far later product. The old races seem to have kept pace with their brethren on the mainland.

At Golgoi some 800 Egyptian and Assyrian figures and tablets have been unearthed near to the sites of old temples. One figure is a Hēraklēs or *Bāla-deva* clad in a lion's skin, and armed with the phalik club and Cupid's bow and arrows; whilst below is the triple Geryon, whose cattle (worshippers?) the solar god has carried off. The votive offerings denote the worship of fertility, in women and animals suckling their young. Here also was found a huge caldron like "the Sea of Solomon," or of the Keltik Ceridwen, but far larger than either, being some 7 ft. in diameter, and requiring Phenician skill to construct. Greeks call it a *perirhanterian*, and General Cesnola thinks it stood like the Jewish "Sea" on the right hand side of the temple porch. Its sculpturings exhibit Linga and Yoni symbols such as serpents and dolphins. A sort of "Mut hill" at Kitium has yielded figures showing the worship of Demeter and Persephoné, with fictile vases and marble bowls bearing Phenician inscriptions. The subtle artists show that they were familiar with literature and art, for they knew that which was only legendary with Greeks, viz., "the Kuklik poets, the Cypria, the Aithiofria, the Ilioupersio, the Lesser Iliad, the Nostor, the Telegonia, and a host of others whose very names are lost to tradition." Thus Greece had here put down at her very doors, and just when she was becoming able to appreciate literature and art, all that was necessary for her instruction; and step by step from 600 B.C. did she deny her instructors, and drive out them and their confreres, first from the ports and then from their inland cities. The busy artists may be said to have ruled all the principal coasts and islands till the first quarter of the 8th century B.C., after which period, Leleges and others of Pelasgik extraction began to displace or absorb them.

Greeks seem to have always recognized Kitium as a Phenician city. Its native name was *Amta-Khadasta* or "the Holy Lady," their Ken or *Dea-Syria*; but the ignorant thought the word was Amno-Chosta or "Sandbank," which we term *Fama Gousta*, a good sample of how much we err on *a priori* assumptions when we depart from faith derivations.

In the Old Testament, Cyprus is *Vadan* the Assyrian *Yadnam*, whose

people are called Kithim or Chits,¹ and the bracketing of these with the *Dodan-im* or *Rodan-im*, our Rhodians, is, says Sir H. Rawlinson, very appropriate; for Yadnam is a cognate form of *Dedan* or *Tidian*. The Vadan or Javan of Ezekiel xxvii. 19 is clearly Cyprus and Greece.² And as the Kheti have been much in the far East, the word *Javan* would seem to have been either applied generically to ilands, as to Java and Hawa, or to littoral or insular worshippers of a solo-phalik Jah. Sir Henry says that “the autochthons of Cyprus—possibly Danāns—were not disturbed by Phenicians till 2000 B.C.,” but “autochthons” are a people we have never yet discovered!

The consort of Ken or Kesh became, says Prof. Sayce, “Resheph the Sun God,” as *Kesh-Oph* or *Ra-Esh-Oph*, the solo-phalik serpent, whose chief seat was *Phaliga*³ or *Karchemish*, the Assyrian *Gar-gamis* and Latin *Circesium* or *Karkisia*, names similar to *Heliopolis*, but in *Phaliga* probably pointing to his name as “the Fruiter” or “Bud bearer,” as this would still signify in the East. The topography as usual accorded with the faith, for *Phaliga* was on a triangular or yoni-like iland, at the junction of two holy rivers, like *Siva*’s sacred town and shrine at the bifurcation of the lower *Kāveri*, where too is *Pārvati*, the Indian *Ken*, *Kium*, *Chium*, *Queen* or *The Woman* of *Turans* and *Aryans*. *Ken*’s consort was also a form of *Siva* as “Lust,” being called *Kesh* or *K’Esh* or *Kha-Eshvāra*, that is, *Ka* (the *Prajāpati* of *Hindus*) the *Esh*, *Es* or *Linga*; for *Ka* in Egyptian is the *Linga*, “root or essence,” with the hieroglyph of phalus and testis which also stand for *Osiris* and *Apis*. It was an affix of honor, like *Sa*, *Sir*, *Sirah*, &c., from *Sa-Ra*, the Sun or “High One.” The feminine form *Ch* or *Koptik K* was “the prostrate gland or vagina.”⁴ From *Kesh* and *Ken* would come the name of the ancient *Hamathite* capital *Kadesh*, so sacred to their mother goddess, and also the horrible *Kadeshim* rites, not peculiar to, though common in, *Jewish* and all ancient *Asiatik* shrines, and which *Sanskrit* shows us are connected with all horrors of lewdness in such words as *Kataksha*, *Kati*, *As*, &c.⁵

When *Thothmes* ruled *Egypt* in the 17th century, the *Naharaim* or *Asyrian Nahri* were called one of the chief peoples of *Western Asia*, and in the records of his successor, *Thothmes II.*, the principal *Syrian* nation was that of the *Ludim* or *Rutenu*. His great successor, *Thothmes III.* of the 15th century, exacted tribute from them, the *Kheti*, and from *Babylon* and *Nineveh*. Indeed all the lands of *Cushites*, to the confines of *Armenia* and *Kurdistan* (where this monarch hunted elephants), the *Peloponesos* and ilands of *Kretê*, *Rodes*, *Kupros*, &c., and wherever the *Aithiopo-Phoinikes* dwelt, seem to have readily acknowledged this *Aithiopik* emperor; and under his sovereign rule *Phoinikes* seem to have practically dominated all lower *Egypt*, from *Memphis* to *Kaphtor*, and up the coast to their kingdom of *Arvad*. Only by their aid was the *XVIII. Dynasty* able to develop its aggressive power. It was fleets built and manned by these mariners, which conquered, says *Mr Gladstone*, all the ilands of

¹ Gen. x. 4; Num. xxiv. 4.

² *R. Geog. Soc. Procs.*, Feb. 1879.

³ *Smith’s Dict. of Greek and Roman Geog. Johnstone’s Clas. Atlas*, xviii.

⁴ *S.B.E.*, I. 65.

⁵ “*Kati*, the seat; *As*, to enjoy,” and *Asher*, the enjoyer. [Why “horrors”? — T.S.]

the Mediteranean, "from the Kimmerian seas to the Libyan coasts,"¹ and enabled Egypt to dominate over Mesopotamia and Armenia, the former down even to 1150 B.C., when the Shemitization of Phenicia, and the Aryan advance had introduced new elements into the feelings and habits of the now de-Aithiopized races.

The wars which culminated in the Troas, and which the Homerik poets have immortalized and mystified in the grand old Epos, drove Egyptians out of Asia Minor, and in the fall of Troy, sounded the first warning that the ancient races must now give place to others invigorated with northern Aryan blood. Neither Aithiop nor Shemite were to continue to advance westward; but blended in one, they were to hold Western Asia for yet many a century, against all Aryan comers.² The Trojan legends mark far more a disruption of races and faiths, than the clang of arms. Every name and detail bespeaks this, but it is difficult to read through the maze, where so much philology and so intimate a knowledge of old faiths and races are absolutely necessary.

Of Jews we hear nothing during all the Thothmik wars, unless they be included among the phalik-worshipping "Hermonites" who are mentioned as inhabiting the highlands of Syria. All local rule emanated from Arvad, Tyre, Argos, &c., during all the XVIII. Dynasty, or say from 1700 to 1460 B.C., and in fact down to 1130. When Tiglath Pileasar I. ruled Asyria, "the Kheta were the paramount power," says the Rev. Professor Sayce, "from the Euphrates to Lebanon."³ We have no real historical evidence of the persons or kingdoms of David or Solomon, though we may grant the Jewish stories *cum grano salis*, seeing how outrageously they have always exaggerated in everything pertaining to their own glorification.⁴ They somehow got hold of the fine masonry works constructed by the great old builders on the heights of *Jebusi*, *Yerah*, or *Shalm*, as Jerusalem was variously called by Egyptians, Kheti, Phoinikes, &c.; but everywhere we only find Phenician characters, and not Hebrew. The very pottery about the so-called temple of Solomon is Hitite or Khetian, and called "the keramik work of King Shet;" and it was these Shethites who replaced the empire of the *Naharas* and established such holy places, as *Yerah* or *Salem*, *Hebron*, *Gerezim*, &c., whose traditions Jews adopted but slightly modified.

The reader will see succinctly the role of the old Aithiopian races by perusing our chart carefully from 2200 downwards, when Ninus was traditionally founding Babylon and all its provinces, then inhabited by Turano-Sumirs, Akads, &c., and when the Xiotes were trenching on the Nile, and their Arabian brethren moving on to Syria. In the 20th century, the Elams or Solarists of the Euphrates and Egyptians of Aithiopik blood fiercely attacked the Asyrian Naharaim, and established a tributary rule, which Egypt maintained for 600 years. Note also that peoples like the Tuath-de-Danans, were then flying westward, even to the extremities of Ireland, and that in the 18th century, "Kuthites and Aithiopians were moving everywhere." Thus only remnants of the old races would remain in Western Asia, though

¹ *Juventus Mundi*, pp. 146-148.

² *Od. I.*, 28.

³ *Trans. Soc. Bib. Arch.*, V. i. pp. 27, 28.

⁴ See Index headings, Jews, Jerusalem, population of, &c.

probably potent enough, down to the 15th century, to oppose Egyptian invasions, never very persistent or destructive of nationalities.

The Chiti had a pure Turano-language of the Alarodian or proto-Armenian type, with an alphabet of their own, and for many centuries, says Professor Sayce, it had no trace of Shemitik characteristics, at least so long as they ruled Southern and Central Asia Minor. Even after their sway was somewhat compressed in the north, they maintained their own tongue down to the time of Sargon and Senakerib, or say to the 8th century B.C. Their language was therefore older than Phenicio-Aramaik, in which form, it passed to Aryans, as seen in early Greek and Keltik characters. Its A or *Alif* [a Shemitik word] was not the usual plowshare or phalus, but "an ox or part of an ox." The letters may be described generally as shafts with crosses in or without circles, suns and lunettes, vases, lotuses, and sundry other very suggestive phalik objects.¹ Many seem modifications of the Budhist fig leaf or Greek f, Phi, and such sexual symbols as are given in our figs. 226 and 233, pages 152 and 166. The name of God appears to be usually some combination of the solar vase or Brahma's lota, with a shaft and a cross below. Often the shaft is shown passing through a sheath, precisely like the so-called "feathers" of the pestle and mortar pot of Amun and other of Egypt's chief gods. The knob or bag is shown by Professor Sayce, with a seed or egg in each division, and as such it forms the head of a man; confirming the India euphemistic idea, which often identifies the head or glans with Siva. Another Hitite character is coarsely suggestive of that given as No. 1 in our fig. 77, p. 196, Vol. I. But the most pronounced Hamathite hieroglyph, and one very common in Kupros, is a twisted shaft like a worm or serpent, with two cists on each side, regarding which the Rev. Professor adopts Mr Hyde Clarke's suggestion, that "it denotes the organs of generation."² The so-called *Svastika* of Troy, Kupros, and Atika, is also thinks Mr Sayce, of Hitite origin; and as it occurs, according to him, "in the triangular pelvis of the Babylonian Artimis Nana as the symbol of generation," it must have the same signification as our looped cross, which for decency sake, we substitute for the erect member and yoni of the Indian *Ardha Nâri* on our Plate XIV. p. 374.³ Thus the phalik *Svastika* and the Cross, were used by a Turanian people who ruled the most civilized portion of Western Asia before 1900, and down to 900 B.C. In the bi-lingual Hitite and cuniform plate of *Tarkondemos*, described by Mr. Sayce in the same journal, the chief hieroglyphs are phali and yonis, goat's heads and objects precisely like the ordinary tri-lingas of India. The monarch holds a spear or pole, pointing his forefinger forward, and has the turned up Eastern shoe common to all Hitites. The yonis are strangely feathered, and the phali or obelisks are in pairs, and denote "kings" or a "country," but although surrounded with the obeliskal cuniform character, also of evident phalik conception, the reading is as yet uncertain.

It is held by Professor Sayce that the first descent of the Kheti upon Syria, was about 1900 B.C., before Shemites were heard of, and that they were from a high

¹ Professor Sayce's Art., *Jour. Soc. Bib. Arch.*, VII. ii. p. 257.

² *Ibid.*, p. 274.

³ [The figure in question was, along with all the others on that plate, lifted from Inman's *Symbolism*.]

northern land, as they are commonly sculptured with both boots and gloves. Both the upper Caucasian and Baktrian colonizers, would very probably wear heavy boots and gloves, as the dwellers in these highlands still do for eight or nine months of every year. Tablet literature shows that Kapadokia and all the countries about and south of the Caucasus were once inhabited by Aithiopes and Akads. Mr T. G. Pinches argues from the Kapadokian tablet that that country, and in fact all the north of Asyria, as well as Babylonia, was the home of the Akadian race.¹ We believe that Kaukasia was only one of the abodes of a colony of Meru-opes, who on leaving their high Asian home, took this route westward. Babylonian Akads would most probably be those who took the S. W. route from Bâal or Balk, but the founders of the Delta kingdom, were their sea-borne brethren, the Eruthri. Those who lived in Kaukasia of course passed south and became the Kheti and Hamaths of Armenia, Asia Minor and Syria.

As their brethren had reared *Tin-tira* or "The place," says M. Lenormant, "of the Sacred Tree, on the site which was yet to be the *Bab-Ilu* of a later half Shemitized people," so the "gloved and booted" Akads or Kheti of Syria, planted their sacred Oak or Mamre on the heights of Hebron, and their Groves, Ashers and Asheras where Phoinikes and Yahus were to worship these, as their nature gods and their Lord Zedek.

The capture of Sardes and Lydia by Kimeri about 1080, was thinks Professor Sayce, really a Hitite conquest by an allied tribe of Kilikians. Sardes is probably called after the Kilikian deity, Sandan. Sandes or Di-Sandan, elsewhere Morrheus, query Mah' Rhea? Sandux was a Greek term for the linen garments with which Omphalê or Attê clothed Herakles. We read of the following Kilikian deities, Adan (Adam?), Son of Earth and Sky, Ostasos, Kronos or Tzedek, Rhea, Iapetos and Olumpros. At Komana the Chiti had an *Aba-Kles* (Father of Assembly?) or supreme pontiff, with 6000 priests, and Hebron was their *Kirjath Sepher*, or city of books, and Egyptians called their king *Kirab-Sar*, "a writer of books, papyri or parchments," whilst Shemites associated their very name with learning.²

We shall no doubt therefore yet find their writings and sculpturings over all Western Asia and down the two old-world rivers. We are already deciphering those of Hamath on their sacred Orontes, some forty miles north of Emesa, and finding others at Khurbu, the Greek Helbon, our Alepo; at Jerablus or Karchemish, Bulgar-maden, Boghaz-keui, Pleria, Eynk Lukonia, and at Karabel on the pseudo Sesostris. But we must use the pick and spade if we hope to get many fresh inscriptions. Hundreds of great Aithiopik cities lie buried in the Tels of Western Asia, and only now are we making any serious efforts to discover some, as that of the once great and holy capital on the Orontes, sacred to the Kadeshian Venus. It was the capital of the Rutenu Hitites, or "the Luds" or "Men of Cheth," so important in the Egyptian wars of the 18th and 19th Dynasties. What with Egyptians on their south-west, and Asyrians on their north-east, these Kheti gradually went towards Hamath,

¹ *Procs. Soc. Bib. Arch.*, Dec. 1881.

² *Trans. Soc. Bib. Arch.*, *ob. cit.*, pp. 285, 289.

where Shemitik influences began to dominate among them. This is seen in their arts, sculpturings, language and dress; for there they wore “long beards, curled hair, and robes descending to their ankles,” and thus differed from the description given of them on the earliest Egyptian monuments, viz., “a Tartar-like race, with shaven crowns, one single long lock of hair, and wearing coloured garments”—all very characteristic of Chinese Kutus and Eastern Mongolians.

Old Testament stories show that the Chethi were held in high respect and fear by the Yahus on the Syrian Aram, down to past Solomon’s days; and only after Egypt captured Kadesh were the neighboring races able to rise effectually against them, when they broke up into different kingdoms, and in this weakened condition fell a prey to Asyria, whose King Sargon captured their last monarch, Pisiris, in 717 B.C. In a few generations after this, when our cyclic clock had pealed its fatal 6th century, they were either dissipated among the neighboring island races, or absorbed into the nationalities on the mainland, where especially in the south, they became Shemitized in religion and language. Northerly however, throughout the islands and European states of the Mediteranean, where the Aryan wave principally increased in volume and intensity, they were Aryanized, or driven onwards; only here and there standing out effectively and for a short time, against the fast increasing half-Aryanized Pelasgi Achaians, Leleges, Karians, Ionim, &c. Some evidently passed away far west into Spain, Gaul, and even Ireland, where as in their probable descendants the Tuath de Danâns, their rites and worship continued replete with Tower, Fire, and other phalik reminiscences.¹ There we have found all their old Kuthite characteristic emblems, as “a sacred sword, stone, cup and spear,” and that “sacred stone,” said tradition, came from Asia or Africa, and remained cherished by new Aryan nations as the Keltik *Leach Fal*, on or near to which all kings of Picts, Scots and Britons have been crowned, including our present Queen.

Now seeing the early Arabian home of this *Fail* or *Fal*, we must not forget that *Falān* and *Falāni* are the Lingam and Yoni of Arabia, the “Plower and Plowed” or the land to fertilize, cherish or *Pālna*, (Sansk.) from the Akad word *Pal* or Yoni. The Felāh-in are the wielders of the Falâ, that is the plowers or agricultural population, in contradistinction to the Bădăwin or nomadik, and nominally Moslim desert wanderers. No doubt from this old Akad and Arab source, the Greeks and others got their words Pallas, Phallos, &c.; the Phenician, his Palash, the Hebrew, his Ph-l-a, and similar words; and India its numerous terms, Phal, Phulla, “Fruit and Fruiters” the expanding, sprouting and feeding ones,” matters which our Glossary will, however, especially deal with. It was these “Tursei, or tower builders,” who taught ancient Irish Gauls and Iberi, the art of using mortar, just as the Tyr-rhenian Pelasgi taught Greeks and other Aryans to do this.

About the 7th century B.C. we can only slightly recognize the old Turano-Aithiopes

¹ Cf. Vallency’s *Collect. Hibern.* cviii. and Keane’s *Towers and Temples*.

in Shemitized Egyptians, Phoinikes, and in a few Arabian Mesopotamian tribes, and as Aryanized peoples, in Tyrrheno-Iberi, some Thrakians, Phrygians, Ilyrians, &c. The convulsions which led to their destruction and absorption have been termed "the Early Ages of Asia." "The Middle Ages," so far as regards Aryans, is that period, says Prof. Baldwin, which opened with Aryan conquests in the Troas, for then did Greeks enter on the scene and reap where they had not sown, a civilization, culture and cults, which Turans and Turano-Shemitik people had sown broad and deeply. Then did the Ida of Ilium and groves and mounts of all Asia Minor cast forth Palla-diums and other oracles, which were quickly enshrined on other Zions and Dodonas; but the prime movers, though by no means pure Aryans—nay, at first only Aryanized Aithiopes, in the many religions and civilizations which followed, were races to which the general name of Pelasgi has been given. Before however entering upon Pelasgian history let us say a few words regarding those who so long worked with, and finally absorbed them—the Aryans proper, and who, as Pelasgi, descended from Central Asia by Kaukasian and Baktrian or Bâal-ian routes.

ARYANS.—When we speak of Aryans, we mean a people who eventually differentiated a distinct class of language, and thus got separated from the other ancient stocks amidst which they had lived for ages, and whom they must have long been practically identical with. All who are not polygenists and maintain substantially the Biblical story of a common parent, will grant this. Our studies lead us to believe that philologically the primitive language of the Aryan home must have been a Turano-Aryan, with a conglomeration of roots, out of which sprang the goodly tree recognizable in very early pre-historic times. Each race or tribe as it separated, gave prominence to, and then differentiated its own peculiarities, and hence came the distinctive characters of Turanian, Aryan and Shemitik tongues; yet, says Schleicher, "there are as many primitive languages as races." Names and classes and the degree of differences in languages have therefore a distinct reference as to time.

The generally accepted theory that all Aryans sprang from a central Aryan home, viz., far northern Baktria, the Pamir or "Roof of the World," is one enunciated by Europeans on almost purely philological grounds. It is unsupported by any direct evidence as from Eastern literature, ancient or modern; but the linguistic reasons, combined with some others which ancient histories have enabled us to here follow up, both before and after our era, induce us to accept and endorse the orthodox theory, and this we illustrate roughly, and of course tentatively in the absence of direct proof, in our map, Plate II., prefacing this volume. Ancient Ariana then was that part of high Asia embracing the south of the *Tian-Shan* or high *Muz* mountains, or southern Turkestân, with a centre about Bokâra, which Col. Yule surmises may have been the *Vihara* or home of original Buddhism. It embraced Yarkand, or *Tian-shan-man-lu*, a portion of the Mongol Kanate of Jagata,¹ and north of it lay the vast lands

¹ *Roy. Geo. Soc. Trans.* of 13th Nov. 1876.

of all Turans, or those talking divers Aithiopik tongues, the homes of the Meru-ists or Meru-opes, such as the Chinese Kutus and Western Kuths, Kuis, and Kheti; the Turano-Akads and Sumirs, Hamaths and Egyptian Kemi or 'Am-es, and all those great seafaring and colonizing Eruthræ, from whom sprang the civilization of India and of the ancient world—great and persistent Bâal, Bel or Bâli worshippers, whose gods, the Vishnu-ites of Northern India were only overthrowing some 1800 years before our era. In the West this did not begin till some 300 years later.

Samar-Kand was perhaps the first *Kand* or *Kanate*, and capital of Sumirs and when these Turans had passed on, then Katan, Katak or Kanak. Sir H. Rawlinson says Katak was “one of the very earliest settlements of the Aryan race, and one of their main points of civilization,” and that it was probably owing to “pressure from the Turanian races of the North-East, that the Aryans were driven from Koustâna (Katan) down upon India;”¹ yes, and on through Ariana into Western Asia, the great civilization and wealth of which, as developed by Turans and then Turano-Shemitik races, they had no doubt long envied.

Ariana, looked upon from a religious point of view, was that tract of earth where the worship of Ar, As, Er, or Ir, and similar names for “God” were first intensified, as opposed to the *Tur*, *Tor*, Hill, and Bâal worship of the Tur-ans or Hill, Tower, and Fire worshippers. The Irans or *Aerans*, which in Tartary now signifies the people of the plains and rivers,² occupied all the old empire of Perses, Iran or Aria, from Pāsārgādæ and its mountain ranges, eastward through Arakosia or Ara-Kusi to the lowest affluent of the Indus or Sindu, and in India, the land of “the Five Rivers” and Kashmer; also Baktria and the territory of the Sogdi and Asi or As-ians, as China has since 2000 B.C. called all those occupying the neighbourhood of the Oxus and the Kaspian.³ Of course Aryans have from time to time ruled parts of all this vast expanse of earth, embracing some 800,000 square miles, but Aria proper was the country between the two great mountain ridges, which, separating at one of the sources of the Oxus or Ochus, a little south of Balk, Baktra or Zariaspa, runs south and then west towards the cradle land of the Turanian Parthi or the vale of Hekatompulos, that buried capital of the Urkani or Fire worshippers, somewhat hidden in the Greek term Hyrcania.

East of these were Baktrian Margianas, worshipping Mahā-Ar or M'-Argi, the early phalik Mars or spear-god of Arians, and after whom were named the Ar-tæ, the original name, says Professor H. H. Wilson, of the ancient Persians and of the Medes or Ars, and hence of the whole Iranian or Ar-anian people.⁴ Herodotos speaks of the Arii, but the word Arian seems not to have been common till the days of Strabo and Pliny. These two writers began that classification of peoples according to their languages, which our philologists have scientifically, but perhaps a little too narrowly followed up. As the Central Asian Arians moved and settled,

¹ *Roy. Geo. Soc. Trans.*, 13th Nov. 1876, p. 48.

² *R. As. Soc. Jour.*, April 82. Rev. Dr Koelle.

³ *Ariana Antiqua*, by H. H. Wilson, 1841.

⁴ *Ibid.*, pp. 120, 121. Sanskritists spell *Ar-ian*, *Āryan*. The root is *Al* or *Ār* the God of Rivers and Plains, as *Tur* or *Tu-Ar* was the mountain Siva.

they produced all these important peoples with which our readers are so familiar. The high Asian stream was flowing about 3500 B.C., and was strong and increasing in volume between 3000 and 2000 B.C., and never ceased till about 400 A.C. It chiefly exhibited itself in huge waves occurring every 500 to 600 years, at our cyclic periods, when it usually swept all before it. There is nothing astonishing or miraculous in the movement; nothing requiring the intervention of the gods either of Judea, Asyria or Âs-ia, although all peoples spoke and prophesied like Jeremiah, and believed the ravaging hordes were curses sent by their deities. All however was mundane, and as orderly as our own streams of emigrants to the West and the Antipodes; only the Skuths could not travel by rail and steamers at the rate of some 300,000 per annum, so they waited till they numbered perhaps a million or two of hungry men, which their fatherland could no longer feed; and then, with wives and children, they set out on the war-path, determined to try their fortunes in the great unknown.

We have shown from competent authors that the Aryan forte lay in language and latterly, in literature, not in art or construction, nor yet in the *reasonable* excogitation of a religion; this, the Aryan has too servilely accepted from his Turanian and Shemitik predecessors. He was at heart a spiritualist, and ever prone to deify the phenomena of earth and skies. For unknown centuries, as a nomad and herdsman, he worshipped the orbs above him and the spirits which seemed to throng his plains, trees, streams and forests; and refused to believe that these could be confined in a closed temple however gorgeous, or had delight in the singing, perfuming, shouts and processions practised in such places. He however gladly accepted hypethral shrines, as circles, groves, the secluded vale, or the cloud-capped mountain. The first Aryan temple was probably that at Selinus of about 626 B.C., which Greeks constructed after sundry lessons and examples from the Turano-Aithiopes. They had as a model the solo-phalik shrine of Corinth, built in 650 B.C. Not till 500 did Aryan Athens get her first temple to Egina, and some 50 years later that to Theseus, the old Teut, but here, an Olumpian Zeus.

The Shemites of Asyria and Persia were earlier with their sculptured and painted palaces, but then their best "red," or as we say, "blue blood" was the Turano, and then Sumiro-Akado, a lineage the Babylonian long prided himself on being descended from. At Persepolis and in Egypt the line of Kuros or Cyrus distinguished itself by building, but not through Aryans. Indeed Kambyses tried to signalize his reign by destroying temples, as that of the Amonium in Libya. Alexander was a diligent visitor of all holy places, and if he too wandered to the Libyan shrine, he also showed his true Aryan blood by climbing to the high summit of the holy mountain of Khorāsan, to revere its two sacred trees. After however, the sword had relaxed its violent rule the superiority of the Aryan race appeared; and we can console ourselves with the fact, that though the world lost much, which the old races had so nobly discovered and so enduringly enshrined in art, and even lost some real science, yet Aryans have recouped us with many virtues and a wealth of literature peculiarly their own. Whilst they strove for mastery in those territories which became the kingdom of

Greece, then whatever dropped out of sight, did so for many centuries if not indeed altogether; and what Greeks lost, Romans found not; and Greeks and Romans have been almost the only educators of Europe; and when they fell, the dark ages set in, and the black pall of priestly Christianity fell like an extinguisher over the whole writing-world of Europe. But we must now proceed with the history of the Pelasgi, and that first form which Pelasgian Aryanism assumed in Southern Europe.

THE PELASGI.—The correct or complete history of this people or congerie of tribes is probably for ever lost, but still we know a good deal. Niebuhr seems to have thought them autochthones, for he says they were an Asiatik race who “first peopled all the countries from the Bosphorus to Italy, including most of the Mediterranean islands, Northern Asia Minor,” and all Greece proper, Thrasia, Ilyrium and Tyrrhenian Italy. He says they were “a firmly rooted, powerful and honourable people, who when Greece rose, dispersed in scattered fragments over all this vast space, as Kelts are in Spain.” The movements of “these sporadic tribes gave rise,” he thinks, “to the legends of their being great wanderers, as Herodotos describes them;” and hence the foolish etymology of some, that their name comes from *Pelargoi*, Storks, migrants, a plain, &c., or, “from the Keltik *Felasgi*,” signifying wanderers.¹ The Rev. Geo. Faber and Millins, seem true to etymology and principle when they derive the name from the leading faith emblems of the race,² as they do Palestine, Palli, &c., from Pallas, Hellenes from the Sun-God, and Ionians from their feminine cult. Of course all phalo-solar gods are “Wanderers,” “Coursers” and “Hunters,” but Pelasgi were called “Skythians of the South” who had ceased to wander, and Kelts were Northern Skuths, who were also settling down. Hesiod recognizes no one class or race in Pelasgi, stating that they are “a people gathered out of all the nations of the earth—great wanderers,” staying not even near to their holiest shrines, but forsaking their Thessalian Dodona for the high Delphian cleft, and that again for groves by the Dodonian lake of Epirus. They freely left Hellas to the pseudo Hellenes, but usually persisted in their own old faiths, in preference to all advancing cults.

Clinton says their Asiatik kingdom began to decline between 1800 and 1900, one of our great cyclic epochs. Upon the next chime of that clock—about 1200, they were breaking up and moving on, fugitives before masses of disjointed Hellenik, Ionian and Karian peoples, but these epochs were otherwise important. The first or Hermetik Brâ or Brahma of ancient Brahma-Varta, was in 1800 B.C. paling before the new Vedik deities, and Zoroastrians about Balk were developing one of the purest of creeds. The Shemitik races who had partly absorbed and driven on these Turans, had now to try and withstand strong nations of Central Asian Aryans, who ever and again threw off colonies and armies, swift, destructive, and ably commanded. It required great skill and energy to turn aside into Europe their ever over-flowing surplus populations. But lest our reader be lost in this cloud-land of peoples, let us place them before him in a rough and tentative chronological order.

¹ Vallencey, *Collect. Hiber.*, Preface, civ. &c.

² *Cabiri*, I. 361.

TURANIANS, MERU-OPES,	10,000	ERUTHRÆ, AI-THI-OPES,	
KUTUS, AK-ADS	6000	ADS, HORI, AURI	
OPHI, SUMIRS	5000	UASARS, ILI, AITI	ADS
TERAS, URITES		ANAKS, DRAVIDS	SABAS
BOLS, TA-AMUS	4000	TYPHONI, AMUS	SETS, ABS
RUDS, MITHRI		MENAS, TUADS	AKS, ADAMI
SETS, ELANIS	3500	BA-ALS, AMORS	ADNAS, SETHIS
KUSHIS TITANS		ELAMS AMUNS	AONI, ALS, ARBS
ASURAS SUSAS		AMS, MITZ-RA-IM	SABEANS, KAHTANS
ANANS, ERCHI	3000	ISINIS, NUBIS	ENIMS, EDUMS
TRUSKI, BAALIS		BELIS, BALIS	YARABS, SHEMS
ANAKS, ZIANS	2500	SINARS, OSIRES	AMALIKES, MEROES
H A M A T H S		PHUTS, CHAMES	ISH-MA'ELS, ADONI
AT LANTI, CUSHI		REPHI, KEPHTS	RUTS, MOABS
PE LASGI, LUDS	2000	SINI, PI-ANAKS	LIBU, ARABI KAPTOR
S K U T H S		ASHURS PATHMS	AGAS, SEMITES
KHETI, DANAS	1500	KALEBS, KAPHTORS	KUSDI, SHASUS
KUTHIM		PANS, TYRANS	ABRAS, KALDIS
KANAANS	1300	DANS, PHALASHTS, HAMS, ARABS	
THRAKI		ATHIS, TSURIANS, EDOMS, HIMYARS	
KABIRI		ELOHIS, LEVI, BABILS, SATURNS	
MONGOLS	1000	ELS, PURS, ASURS KHEMIS, JOKTAS	
NUMIDI		YACHAVAS IS-RA-ELS, KUSHI, AI-	
SOGDI	800	YAHUS AIGUPTI, ISI, BADAWI	
ALANI	700	ARAMÆI JEWS, SYRIANS, KODHAS	
GEBRI		HITI NEO-ARABS, HUI, ALLIS	
ACHAI	600	DRUSES MARONI, MIDI	
PHENI	500	KRETÉ KUTHIM, NEO-BABYLONIANS	
	400	P'LESTINES, PHENICIANS	
	300		
	200	ARABS, TURKS, AFRICANS	
TURKS	0		

N.B.—By the modern names "Turks," "Druses," &c., we merely mean to designate peoples of Kuthik or other old stocks now known by these names.

We have here endeavoured by sizing the type, to show the varying strength and volume of the first great primitive races. These form a large central triangle as it were; for the reader must imagine two lines to be drawn from the extremities of the upper names given to the leading stocks, which as regards Europe and the West, gradually close in upon the Turkish Turans. We thus see constantly waning Turanian races, and on the flanks, various and more multitudinous Shemitik and Aryan peoples, who gradually entered into their labors, and lost no opportunity of absorbing their weakened stragglers. From the Turans these got priests and teachers in mythology, religion, literature and art, and so rose in turn to be masters, which the type will assist the eye in observing.

The primeval civiliziers who, long before history can aid us, appear to have spread over a dark chaos—a light that everywhere lightened the nations, had from about 3000 B.C. begun to seriously contract; and at last we see them being squeezed out of *national* existence as the 6th century peal was chiming. Few of their old Allophylian tongues remain in Western Asia and S.E. Europe, where they so long reigned supreme, except in the case of new invaders, as Turks, & ; and they too are now going, and would have gone sooner, but that they adopted the rising faiths, and were therefore protected by warring Aryans and Shemites, who by turns accepted and cast them aside.

As Greeks taught, “no race knows its own genesis and still less the beginning of its language,” for to know this, it would require to know more, and thus there would be no “beginning.” Hence the learned were always sceptical about “the beginning of things,” and Greeks were therefore a progressive people, not desiring to bind the world in either their chronological or theological fetters. They listened complacently to Pliny pleading for 10,000 years as the lifetime of Zoroastrianism, and to Herodotos who asked twice this period for the birth of the Egyptian monarchy. From Thales, “glorying in his Phenician lineage” (Aithiopian),¹ they accepted laws and government, and confessed that from his race they got arts and letters also; but they only smiled at the rambling tales which Jews, once their slaves and those of many peoples,² urged upon them as to the genesis of the world, or man. They believed with Diodorus that “Asia was anciently governed by its own native kings of whom there is no history extant,” at least concerning 5000 b.c., the period the historian here alludes to. Yet Greeks carefully gathered up and magnified their own comparatively modern history, and utterly despised, nay destroyed or misrepresented all save that. It alone was correct, and all besides, were “mere myths concerning barbarous races,” whom it was not worth while to enquire much about. The reverse was true. The small Graikoi were of an unknown barbarous stock, which the daring physical deeds of a few able leaders brought into power; and the tribes heedlessly and from ignorance lost much of the science, arts and literature which then surrounded them. They did not indeed, owing very much to their inherent energy and being land and coast tribes, sink back in the race, but they took long to rise to the arts and learning which then existed on the adjoining

¹ From Eruthræ came the Phoiniki, Edomi and Iberi. *Æniad* VII.; *Clas. Dic.*, p. 499.

² Joel iii. 6.

continents of Asia and Africa. They had capacity, if not for pure science, at least for art and all other civilization, and soon distinguished themselves in literature and as apt scholars of the great builders of Asia, but not in the science and astronomy which they found in the valleys of the Nile and Euphrates. They appropriated as their own, (and Europe, because such appears in a Greek garb has too freely granted the assumption), the Ionik and Dorik literature and architecture which preceded their birth as a nation. Neither Atika nor her tribes have however any more right to claim Orpheus, Museos, Olen, Linos, Kekrops, Kadmos, Thales, Puthagoras, nay, properly not even Homer or Hesiod—both Ionians—than ancient Ireland has to claim the literary merits of England, and England that of the adjoining continents.¹

In time the tribes of the Aigaian seas and “Pelop’s isle” rose to the civilization which had flourished and declined several times in Phoinikia, Phrugia and Thrakê, ages before the Trojan troubles, and to these old Turanian and Shemitik civilizations, and not Greece, belonged “Thales the Phoinikian,” whom they called “The Father of Greek (!) philosophy,” Puthagoras of Samos, Archilochus, whom Greeks called “their (!) first poet,”² Hekataios and Tyrtaios, both of Ionik Miletos. Nay, Herodotos himself belonged to this old home of early civilization, though he had adopted the rising nation and their classic language. Even the more or less Aryanized Ioni and Dori, who taught the Greeks architecture, had learned from the great Turans, whose constructive skill had set before them beautiful sample shrines in every land from lower Perses to the Pillars of Hercules. Greeks had these at the very doors of Athens, as in the temples of Hera at Samos, and of Diana at Ephesus, and others we yet know little of. Miletos belonged to an older than even Phoinikian or Ionik civilization. It is claimed as Lelegeis, but before Lelex it was called Pitusa and Anak-toria,³ which points to the old Aithiopian Beni-Anaks.

Atika boasted that she got her literary language from the land where “burning Sapho loved and sung”—that Lesbian island regarding the wine and women of which it was said, “who can match the Lesbiazein save the Kretizein.” Karia, Lydia and Golis gave to Homer and those who imitated him, that classic tongue of which Atika knew nothing till taught in their schools;⁴ and slowly it permeated to the ruder islands and then to the mainland of the Greece of 700 B.C. And who gave Lesbos its language? Pelasgians, under some such chief as Xanthos, who according to legendary history preceded the Aioli, who were a race following the leadership of the old Zeus of Argos, the son of Tri-ophis, that serpent Trinity sprung from the Eruthrean Poseidon and Larissa, words equivalent to Siva and Kunti. After the early Zeus of Argos, who so much worshipped by Lesbians, as Hephaistos and the Kabiri? and of all the poets of this cradle land of the lyre, who so loved as the Cyclic minstrels? those bards of

¹ Cf. *Pre-historic Nations*, pp. 31, 39, *et seq.*

² Herodotus I. 170, &c.

³ Smith’s *Dict. of Greek and Roman Geog.*

⁴ Prof. W. Möllendorf endorses this in his *Origin*

of Greek literary language. See Report of German Philologists, and *London Academy*, 27th Oct. 1877.

⁵ Cf. Smith’s *Geog. Dict. of G. and Ro. Ant.*

Druidik and solar circles of whom Lesches of Pyrrha, was the Lesbian father.¹ Thus we cannot concede that young Greece did much for mankind either mentally or morally; whilst for a very long period, both from ignorance and of purpose, Greece did infinite harm by falsifying or outrageously discolored all the past history of the great peoples who preceded them, wherever this seemed to eclipse their own, or showed the unspeakable benefits which they had received from them.

According to the Old Testament chronology, Kekropians and Kadmians must have been causing most of the convulsions in the lands of Kanāns, Phoinikes, &c., about 2000 B.C., and this would be about the time when Diodorus says that Kadmos and Hermione his wife raised "Serpents' teeth" and invaded Rhodes, &c., that is raised soldiers amongst Hivites, Hius or Heves, words meaning in Phoinikian and Hebrew dialects, "Serpents." A prophetic vase was found in Rhodes, on which was written that the island was to be destroyed by serpents, that is serpent worshippers.

From the history and peoples of the Karian coasts. as given in the pages of Herodotos, who as a native and dweller on it should know best, we see that the earliest race were the Kaunii, who were probably the Hebrew *Kanān* or Canāans, that is the *Eni* or sons of Enos, whom Biblicists place at about 3000 B.C.² They were succeeded here by Leleges and Kaukones, famous as soldiers and sailors, in the days of Minos King of Kretê. Following them came Pelasgi, and after them Karians. These were in time driven from the coasts by Dorians and Ionians,³ who in all seaports adopted, or perhaps we should rather say matured, the early Greek dialects, which they imparted to the less cultivated races of Peloponesia and Atika; under Karians, Miletus became again a great city.⁴ Karians, like the Greeks, are said to have come from the West, the former being fugitives from the Kukladian archipelago; for Thukudides relates⁵ that Karians were Kuklades whom Minos expelled. Homer in the above cited passage, called them *Barbaro-phonon*, and Strabo says they maintained their own language down to the Makedonian conquest, and were then occupying the interior of the country, and worshipping as their solar mountain god, a Zeus Chrusaoreus, and during Persian domination *Zeus Stratios*, in temples "purely Karian."⁶ In 480 B.C. they assisted Xerxes with seventy ships, when Dorians only gave thirty. They never long acknowledged any Grecian influence, and the leaders and more conservative of them retired inland as the coasts became thronged or ruled over by foreigners. Greeks probably borrowed their early Zeus from the Jove of the Karian Stratonikea or Phrugian Ida, the natural Zion of all *Pur-gi* or Fire Worshippers.

From Pausanias we learn that the Venus of all this Karian coast, was Artemis, who had been worshipped "from time immemorial" by Amazons, the predecessors of Leleges and Luds, Ruds or Lydians, and especially so on that rugged *Tri-Opian*

¹ Cf. Smith's *Geog. Dict. of G. and Ro. Ant.*

² Gen. v. Cf. *Bagster's Comprehensive Bible.*

³ Herodotos I. 171; *Iliad* X. 428.

⁴ *Iliad*, II. 865-6.

⁵ Art. *Caria* in Smith's *Dict. of G. and Ro. Geog.*

⁶ Strabo, 662; Herod., V. 119.

rock and early Phoinikian shrine, where Apolo succeeded an even more ophite God than himself. Here, says Greek legend, the first colony from Atika landed in 1044 B.C. under Androklos, son of Kodros. On this headland the solo-phalik faith was both artificially and naturally fully represented, for the Pei-on, Pi-on or Pri-On,¹ as they called “the oracle of the Sun,” was a highly symbolic rock which juts out into the sacred harbor of Pi-on or Koreaus, at the head of which was the holy fount of Hupelaïos, sacred to the Asiatic Upsis or Ophis whom Greeks and later peoples called Artemis, and even Diana of Ephesus; a conical rock rising out of a basin close by a sacred fountain was the dual symbolism. Aryan Kymri ravaged her shrine, indeed all Karia, in the 7th century B.C., but it was quickly re-erected, mostly through the influence of Kræsus, who bestowed upon it scores of valuable columns and some golden bulls—indispensable in this worship. Herr Curtius ascribes the foundation, of Artemesian worship to Karians and Phenicians, the builders of the Heræum of Samos their “Sun-isle,” and the Artemesium of Ephesus. They would be teachers of Greeks at Delphi when there rearing their shrine to the Keltik Apolo; but it is hard to regain lost history, and especially when we are foiled as here, by Greek egotism and pride.

The rise of Greek racial wars and brigandage shows a distinct suspension of progress and civilization, though the quickness and energy of the race enabled them to rise and in time surpass their masters.² Thukudides says that the Pelasgi were “a numerous and very widely spread people before the age of Hellen, son of Dukalion the Skuthian;” and these Skuths, said Berosius, “were learned in all the arts, and early distinguished as a lettered people;” but they were very far from being autochthones in any land. They found Italy peopled by Enotrians, that is, under a leader Œnotrus, when they went there from Arkadia about 1800 B.C. Some said Italy was so called after the Pelasgian King, Italus, who succeeded their Morgetus, but the Tyrrhenians were found there with Sikuli, Sikani, Liguri and Umbri, all probably of Kutho-Turan stocks, and Nature worshippers with Tur or Tower emblems. The same obtained in Spain among Ibers and Basks—not yet Aryanized, for they too came from the old Eruthrean stock, see foot-note, p. 549 *ante*.

It is no more correct to-day, to state that Europeans are the Aryans of ancient high Asia, than to call the Hindu-Aryan a European. We have lost and are ever losing all purity of race and old Aryan blood, nay, this is not even our own chief element.³ So Pelasgians finally succumbed or became absorbed in the Turseni, Sikuli, &c., and these in turn have been overrun ever and again by Kelts, Skuths, Etrurians, Truski, &c., whose civilization had a Cushite or Aithiopian foundation, modified by the land and age they lived in; for, as elsewhere pointed out, these Cushites colonized Italy about 3000 B.C., and their commercial and peaceful civilization as developed by Turseni

¹ Polynesians of Kuthite extraction still call the Phallos, Pi-em, Pi-en, Pin, or Pi-Am, see Art. in *Jour. Anthro. Inst.*, May 1877, by Mr Moseley, Naturalist, *Challenger Expedition*. In Skt. *Pri* is Love and “warmth” from an older base in *Pur* or *Pr’ur*, *Pe-or* or *Po-ur*, פֵּעוּר, which interchanges with Bol, בֵּעַל, our Bel or Baal-Peor or P’Aur, the Light or Fiery one or oracle.

² Cf. *Pre-historic Nations*, pp. 13-32.

³ Cf. *Ibid.*, p. 310, *et seq.*, and p. 371 onwards.

Latiums, &c., was far superior to that of the warring and wandering Pelasgians.¹ Apolo or rather Ab-Elo of Delos was their god, and *Abaris*, the Hyperborean who visited Delos with costly presents, was clearly of Kuthite extraction, and possibly from Turano-Irene or *Al-Fion*, the *Leucas-Petra* or white cliffs of Homer and Pliny, for we cannot adopt the *Elf-ine* idea of some. No doubt all peoples believed in Elf spirits; and Elves, generally considered to be "Little Folk," were a strongly recognized body in England; Elf = *Alf*, and *Alpa* = "little" in Sanskrit, while *Alphito* is in Greek "a Spectre," and *Elbiz* meaning a swan in German, is much connected with Elves and *Albus*, whiteness; nevertheless the etymology of Pliny here most commends itself to us, and he wrote, "*Albion insula sic dicta ab albis rupibus quas mare alluit.*"

At the Oriental Congress held at Florence, 1879, Signor Fabiani and others argued that the site of Rome must have been occupied long before Latins arrived, and by Kutho-Egyptians or Kefthro-Egyptians or Phenicians, Pelasgians, &c.; for remains have been discovered of these peoples, nay of Egyptian divinities. Nor have their symbolisms even yet died out, in the most holy places of the old city, as "the great stone," the *Bocca della verita* or "oracle of Covenant or Truth," in the portico of the church of S. Maria in the Cosmedin, still bears witness. Into this Yoni or mouth the swearer must still thrust his hand, which, if he has sworn falsely, will be bitten off!

Most Hesiodik and Homerik writers and scholiasts, looked upon Thrakê as the home of the Pelasgi, and its Don or Zeus of Dodonaas their chief god—the Dodonik Pelasgike, as Achilles termed him. The Athenian plain was "the Argos of Pelasgia," and swarmed with this race, and their phalik shrine or Pelasgikon was the first oracle we know of on the Akropolis of Athenê. It was Pelasgi who first walled in the famous city—taught by their Kuklopien brethren, as they alone could do this. Here, says Herodotos, they observed their Egyptian faith and rites in days when Greeks were emerging from Kekropidæ, Erechtheidæ, Iones, &c., all of whom however were but mongrel tribes of the same great Aithiopik family, more or less mixed with northern Kelts or Skuths. As the local tribes welded together, the purer Pelasgi departed or interbred with, and settled down as Pelasgian Ægialeans or "Pelasgians of the coast," Aiakidians, Arkadians, Argolians, Peloponesians, &c. The 7th and 8th century "Greeks" were really Achaians, Kaukones, Aiolidai, Dorians, Adorians, Argives, Ionians, Yonas or Yavanas, as principally called in the East even to these days; and though as Graikoi, ignorers of caste, for they had none to lose, they were looked upon as holding very much the same faiths as the Pelasgi. Their sacred circle singers or Kuklik poets were but the outcome of the Pelasgian Kuklidi.²

Homer only knew Greeks as Achaians, and he knew of no Hellen or Doros as persons, but only Hellenes or Solarists as a people of Thessaly, and Doreans as an obscure Kretan race.³ Thukudides knew of no Greeks called Hellenes, though

¹ *Pre-Historic Nations*, p. 374.

² *Journ. As. S. Beng.*, I. iii. of 1874, pp. 247-279; *Curtius' History of Greece*, I. 45.

³ Cf. *Juventus Mundi*, chaps. i. and ii., as to much of the above.

he spoke of Pan Hellenes and Keph-Ellenes, words "then creeping into use" says Mr. Gladstone; and if so, Pan *here* means the Orphik God or "Hellenes worshipping Pan," and Keph-Heliadæ were those worshipping the Tsur or "Pinnacle God," the Kaph or Kephass of Kephalaria, Samothrake, &c., in fact Lingam and Tur worshippers. Thukudides¹ speaks of the Tursenoi of Italy as having been the "autochthones of Atika," and of the same stock as the Hetrurians. There it appears they worshipped the sun as Zen, Zan and Ain, the eye or "well of heaven." It is said they came from Lud or Lydia by command of an oracle which cried to them—

"Haste to the realms of Saturn, shape your course
Where Kotule's fam'd island wandering floats
On the broad surface of a sacred lake;"

that they peopled many lands with Ruds or Rhodians, Turseni or Etrurians on their way, and forgot not their "wandering Delos," to which and to "the navel of Italy," they gave a tithe of all their gains.²

In some portions of Greece the Pelasgi were termed Bisaltes, Crestones and Edones; and in Italy and several islands, as Lemnos, they were Tyr-rheni. In the Peliponesos they were called Dorians, of whom the most famous in Grecian times were the Lakedaimones, whom Pezron calls *Kelts*. In the Makedonian mountains they were *Barbari*, who were refused admittance to that Paradise, the Olumpik games.³ Their earliest abode was around the base of Pelium, Ossa and Olumpos, centres of mountain worship and of many mythologies, where had lived those Kaldian-like heretics who "piled Ossa upon Pelium to scale Olumpos." Pelium was the northern home of Ken-taurs or bull-worshippers, and of Cheiron, the instructor of Achilles, whose sacred caves were there; that of the latter on the saddle between the two peaks, and that of the former, on the summit beside the temple of Zeus Aktaios.

The old capital of Pelasgik Makedonia was *Pella*, famous for the worship of Minerva, who was adopted by all Aryan peoples. *Pellene*, one of the most ancient of the twelve Achaian cities, was founded, said its inhabitants, by the giant Pallas, whom Argives called Pellen—probably Pi-Ellen. Its favourite deities were Apolo, Demeter, and rude forms of Ath-Or or Ath-ena. Thus from many sources we may trace the Greek name Pelasgi to the God or oracle of the people, their *Pel-eus*, P'El-theus or *Pi-el*, a demi-god or patriarch like to the Peleg or "Divider" of Genesis, a sufficiently phalik term. The Greek language and *Pelagos*, "the Sea," are too modern to give us the real name of this ancient people, but *Pelagos* or *Pontos*, the "Sea-God born of the earth and without a father,"⁴ is a good description of these wondrous "Sea Kings," who founded nations everywhere. Many writers identify the Pelasgi with Dorians, Etruskans, the busy trading Kadmonites, Kanans and Phenicians,⁵ and Bishop Marsh and Gallæus show they were the Dori who founded Dora near Karmel,

¹ Thukudides, I. 3, V. 109. *Juventus Mundi*, p. 107. Bryant's *Mythology*, I. pp. 95, 143. Holwell, p. 120.

² Faber's *Cabiri*, I. 65-94.

³ *Ibid.*, and see authorities quoted.

⁴ Liddel and Scott's *Greek-English Lexicon*.

⁵ Cf. Higgins' *Druids*, p. 259, and elsewhere, and note the authorities quoted by Higgins and Faber.

or towards the foot of Libanus in Phoinikia. There they were devoted worshippers of groves, pillars and stones in circles, a faith which continued strong all throughout these coasts well down into Mahamadan times, and of which abundant remains still exist. Ceres was the consort of their Pelasgus, and Isis, their Pelasgia; and the maritime portion of the people had an oceanik mythology, clearly the parent of the Greek one, showing the relations of the earth and sky-gods with Okeanos. Greeko-Ionim would imitate Pelasgi in building a Lars, omphe, ark or akropolis, in the centre of their cities; and those inclining to Sivaism would adopt Lingams or such like natural features in conical hills, rocks or tsurs, to symbolize their Heraklian ideas. It is these, and no mythical leaders as Tursen or "Tur, the grandmother of Nestor,"¹ who gave to these great Tur builders their names. *Tur* is the Pillar God of Fire or Light, in T'U r, Ta-Ur or Toth-Ur, and passed into Oceana as *Tu, Du, Deo, A-Tu, A'tua*, as the solar stone symbol of the Kutho-Polynesian Creator.²

Some authors trace Pelasgos from Poseidon and Larissa, names peculiarly sexual and mythical; and it is correctly urged that these names invariably indicate a Pelasgik and Phoinik, and therefore Aithiopik element. The people thronged Samothraké, Lemnos, Imbra, and all the ilands of the Kukladian and Aigaian seas, which indeed Thukudides calls Pelasgian, and identifies with Kuk-

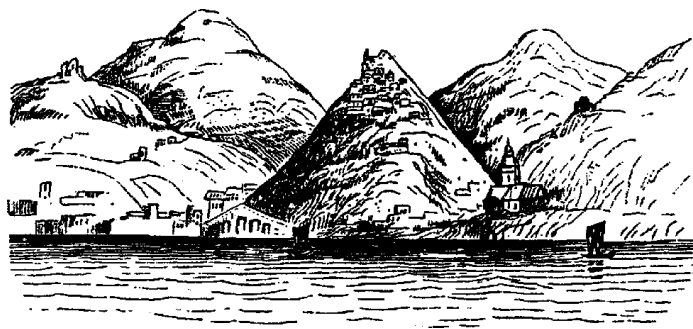


Fig. 337.—THE ILE OF SYRA SACRED TO SOLO-PHALIK WORSHIPPERS.

ladian.³ The Kuklades called all the iles around and about Chios, "Holy Delos," and Sura or Syra (this conical mount, and so expressive of their faith), their "Charmed Circle," and they shared with Pelasgi and all others in a fervent mountain cultus.

The Pelasgik Pylos, Pulos or Pi-el of Peleus, is repeated in names and traditions wherever the people long dwelt. A Pylos looked down on sacred Daphne, which Romans knew as Pi-erus, and the Pylos of Elis and its myths are the foundations of much Greek mythology. According to Hesiod and Diod. Sic. it was the Pelasgik Xanthus who, from his capital at Argos, established sacred Skuros, Skiathos, Lesbos and Lukia, in the days when the Greek Zeus arose as a chief God; and Xanthus called Zeus his Zuth or Zi-ut, learning this from the Zi-An of the old Akads. Let us look at their old Peloponesian sites and teachers.

The descendants of Ion and Xuthus were Pelasgi, who had adopted the rites and faith of the old founders of Tiryns or Tiruns—those ancient Turano Aithiopes, whose first Tyr was opposite Bahrien on their Eastern Eruthrean Sea, and their second on "the Sea of Kuth," as the Eastern Mediteranean used to be called. The Egyptians knew them in the days of Rameses IV. of the 20th Dynasty, say 1150, as still ruling along the coasts of both the Eruthreans and on the African sea-board. Rameses calls

¹ *Juventus Mundi*, p. 144. ² Fornander's *Polynesia*, ii. pp. 179, 365. ³ Poseidon was also called Aigaios.

them "the tribes of Ain."¹ Their supreme god was still, says Captain Prideaux, Aru, "the great Serpent," the Ar or Ad of the Adites, and then the *Ālat* and *Alāt* or *Linga* and *Yoni* or Sun and Moon Goddess of Sabean and the Allah of Shemitik Arabia.

Mukenê, adjoining Turh or Tiruns, with its "Gate of Lions" and fine polygonal Kuklopien masonry, was clearly the work of Aithiopo-Pelasgi, and very like the structures of their brethren at Cosa, Signia and Fiesole in Tursenian Italy.

According to Grote, the divine or heroic pedigree of the rulers of Mukenê, Argos and Arkadia, starts, 1st, with Pelasgos king of Argos, son of Zeus and Niobe, 2d, with their son Lukaon of about 2000 B.C. (say 18 generations prior to the Trojan war), and 3d, with Œnotus his son, the great colonizer. But according to Dion. Halic., the first Pelasgian colonist of Arkadia was "Atlas, son of Ia-petus, and brother of Prometheus, a Caucasian," and therefore a Caucasian Aithiope, and belonging to the time of Osiris and the Old Testament Ham of the 25th century B.C. Arkadia was anciently called Pelasgia, and Dion. Halic. affirms, that the Pelasgi were seated in Argos six generations before they went to Emonia. At Argos they worshipped Ceres or Isis, and were held to have been autochthons of the Peloponesos. Mukenê, celebrated in Greek literature as the capital of Agamemnon and the most ancient city of Argolia, existed evidently before Argos, at least it flourished before Dorians had made Argos a capital, or the Eruthrio-Heraklidæ had returned to their Peloponesian fatherland. Homer seemed to think that the city was named from Muchō, "a recess," for it is hidden in a very retired valley of the Lukean range. But great cities are more usually called after great deities, and so we find "the goddess of the Abyss or Recess" was here more especially worshipped. Hera was "the tutelary divinity both of Mycenê and Tiryns . . . and Juno is identical with the Pelasgic Moon and Cow goddess Io, with the Beōtian goddess Demeter Mycalessia, and with the Egyptian moon goddess Isis;"² and accordingly, the indefatigable explorer of ancient Troy (in his preliminary excavations at Tiryns, or as Lepsius properly prefers to call it Turris or Turh), unearthed eleven terra-cotta figures of cows and nine female figures, thus described by him. They are painted red, black and yellow; have ornaments, "very compressed faces" (perhaps like the ancient dark Turanians, and many of the present rather squat-faced Southern Indians), "no mouth, and a 'polos' on the head; the breasts are in high relief, and below them protrude two long horns, as though typifying the crescent moon or horns of a cow, or both at the same time. Similar cows and idols were found at Mukenê two or three years back, which city is near the great *Heræon*, and celebrated for its cultus of Juno. . . . A terra-cotta figure was also found with its hands crossed on its breast, the uncovered head of which resembled a bird," an important emblem in ancient as well as modern faiths, and that by which the "Holy," "hot" or fiery Spirit is often represented, see pages 225, 226, and other parts of our first volume. Turis was probably a sacred tower over the port of

¹ E. Wilson's *Egypt of the Past*, pp. 374-376.

² Dr. Schliemann at London Society of Antiquaries, 1875.

the capital of the Mukenes, whose love for the column and cone is seen by its erection over the principal gate of their Akro-polis, supported by prancing lions, the whole in bluish-green stone, the color of the Hermaik god, or as classic story tells us, "of Apollo Agyieus, the protector of doors and gates,"¹ symbols of the great mother, Mout or Isis of Egypt, the Mot of Phenicia, the Motacilla of ancient Rome, and the Moticelli or Ever-Virgin of modern Europe. It was she who chose Apolo to guard her gate, and in her shrine did mythic story make that valiant chief fitly spring, whose life if not name was one of love and passion. Perseus was the founder of Mukenê, the Pelopidæ its devoted inhabitants, and Agamemnon its Grecian king.

The building of the present Kuklopian walls of Mukenê² and Turis, are commonly said to have taken place about 2000 B.C., but we may perhaps assign their foundations to an earlier period, when the Akadian builders of Kaldia were moving westward. The Argives are said to have seized and destroyed the city in 468 B.C., and from then till 1200 A.C. Tiruns or Turis is little heard of, and Strabo says that no vestiges of Homer's Mukenê, existed in his day, but a new city with Makedonian remains. J. P. Mahaffy considers 468 B.C. as far too modern a date for its destruction; the remains lately discovered, point he says, to some period prior to the 6th century B.C.³ Turis is said to have been the name of the son of Argos. but the founder was Proitos, who was *changed into a block of stone* by means of Medusa, on account of his conduct towards Danaê, the daughter of Akrisios. When restored to his kingdom by Io-bates, he founded shrines to Hera and Apolo. The Tirynth was called the Heræum,⁴ but we see from the founder being "*a block of stone,*" that a Linga or *Mahadeva* was the real god of the Heræum. The solar Perseus was a subsequent form of the faith, for "according to the common tradition, Mega-penthes, the son of Proitos, ceded Tiryns to Perseus, who transmitted it to his descendant Electryon," who was the grandfather of Herakles by his daughter Alkmena, who married Amphitryon. Herakles was called Tiryn-theus and Eruthrus, and the Achaians stuck to their favourite Turis, long after the return of the Heraklidæ and the conquest of the Peloponesos by the Dorians. Tiruns is held, owing to the greater rudeness of its architecture, to be several centuries older than Mukenê; around both sites the ground is strewn with "Phenician pottery."⁵

M. Lenormant identifies the terra-Cotta cows as rude representations of the Artemis Nanèa of Babylonia, and thinks "the male divinity" found beside her may have also come from there, he having a long Asyrian beard. Dr Schliemann and others found also grotesque figures of women, reminding us of such rude and coarse old Keltik figures as the one we show on page 291, which was found buried "at the base of the Round Tower at Cashel." It is an emblem of female nature like "the *Grove*" of the Scriptures,

¹ *Smith's Dict. of G. and Ro. Geog.*, II. We are here told that the column had a cone at its apex.


² Euripides called Mukenê "*Polisma Perséos Kuklopaiōn pónon Cherōn.*"

³ *London Academy*, p. 88, July 31, 1880

⁴ *Smith's G. and Ro. Biog. Dict.*, III., Art. *Proitos*.

⁵ Prof. Sayce in *Lond. Acad.*, Nov. 18, 1876. The rudest may be the most modern.

and is possibly the *Fiedh-nemadh* of the Irish.¹ We are not aware how far the serpent enters into the sculptures of these old cities, but have no doubt this will yet be shown. Mr Rivett Carnac calls attention to the “whorls, disks and polished balls found at Hisarlik being precisely the same as those found amid the ancient Indian remains of the Fatégarh district of upper Bengal.”² There are also found coins or stamps denoting Tree, Bull and Serpent worship, with the Svastika cross on altars; and tripods or branching candlesticks rising over Lingam-like stupas or temples, like the Buddhist stupa shown as No. XII. of our fig. 253, p. 268. Figures of Lions, Rams, and even Elephants have been found at Mukenê and Tiruns, showing a widely-travelled people. All point to the Western Kushis being probably brethren to the Kuis of ancient Benares or Kasi, and indeed it is acknowledged that the Mukene remains are strikingly like those of the old Kuthites of Kaldia and Arabi Irāk.³

Near to the tomb of the supposed “three kings and three women, were found golden suns, horned Junos, silver and bronze cowheads, ivory *beehives*, buttons covered with gold and elaborately carved with spiral lines, or that curious *Cross* with the mark of four nails, which so frequently occurs on the whorls of Ilium,” and which Dr. Schliemann “believes to be the symbol of holy fire.” Beehives represent Venus, and bees are the arrows on the string of the bow of Kami, the Indian Goddess of Love. The nails though appropriated to Christ are old Sivaik emblems, as we have elsewhere shown in the case of Maltese and Etrurian crosses,⁴ and see Dr Inman’s *Pagan and M. C. Symbolism*, pages 36, 53, 86, 101 and 134. Some races favored the four nails and four yoni ideas, but Christians preferred the Trinitarian form, as Sivaïtes do in the Tri-sul (“three nails”) of their Lord. The Jews put their nails or *Yods*, with a *Kamets* or *Tau* into a circle, which was then the all-embracing figure of unity, , and therefore of the godhead. The Yod, י, they said was not only the first letter in their own name and that of Jehovah, יהוה, *Yahu-ê* (*the Yahu*), but the Divine “Hand” or *Yad* and “the tenth or perfected number,” the Tetragrammaton and “a sign for God the incomprehensible One.”⁵ The Yod also appears “in the Phœnician and Samaritan alphabets, and on Maccabean coins, under the rude image of the hand”—Maha-deva’s emblem of potentiality. The “Place,” “Pillar” or Lingams of Absalom and Saul were *Yads* or “Hands,” because these were worshipped as representing Yahuê;⁶ and the Hebrew letter *Shin* of three Yods (or nails united by a Cross or Kamets) was the special sacred emblem of Jewish philacteries. The Sivaïk Trisul is but the junction of the three Yods, which then constitute the Maltese or Etrurian-like cross, see fig. 26 of Inman’s *Symbolism*, p. 86. Fig. 130 of this author is as he says, the emblem “of Cupid” or “*Saint-Desire*,” and synonymous with *le dard*, or *la pique*, whilst fig. 131 is the nail again, as Tor’s hammer, “*le marteau qui frappe l’enclume et forge les enfans*.”⁷

¹ Keane’s *Towers and Temples of Ireland*, p. 33.

⁵ Lundy’s *Mon. Christianity*, ed. 1876, pp. 92, 93

² *Jour. As. Soc. Ben.*, XLIX. i. iii. 127. Close to an ancient Non-Aryan capital.

⁶ Genesius and Parkhurst. Cf. 1 Sam. xv. 12; 2 Sam. xviii. 18.

³ *Trans. Soc. Bib. Arch.*, V. i. p. 178, and elsewhere.

⁷ Cf. also *Symbolism*, p. 44, and *Ancient Faiths*, Pl. XXI., p. 151, fig. 38.

⁴ Cf. under Index heading.

Dr Schleimann's ivory "Beehives" with holes through them are held to be maidenly charms of Venus. "On their convex or globular side, is an incised *Cross* embellished with five gold pins," which remind us of the *Cross* and pointed *Svas-tika* which the Kheta or Kutus introduced from Asia in far back pre-historik times, as well as of the phalik nail on the altar under the Serpent or Aru, and also of "the hood of *Māya*" or horse shoe, on that ancient *Lingam* glans now in the British Museum.¹ Similar crosses were found buried under the remains of two very ancient cities of the Troas.

Of course there was a Meru, Zion or holy mountain near to Mukenê and it was sacred to Helios, which ignorant Christians took to mean their Elias, the Jewish Seer of solo-phalik proclivities. It lies to the north, and its modern name is *Mount Agios Elias*. On its summit is traced a small triangle with a base of thirty-five feet facing the east, where was the gate. It is still surrounded by well built Kuklopien walls, within which, says Dr. Schliemann, is "an open chapel sacred to the prophet Elias, but where in ancient days must have existed a temple of great sanctity and immense importance. . . . The name probably denotes the deity who was venerated here." All neighboring Christians still resort to this shrine in times of drought to invoke Elias for rain, as other sects invoked Indra and Jupiter Pluvius. But to return to the Pelasgi, who were here the second diligent builders and worshippers.

With reference to their early settlements in Thessaly, Thukudides says they first colonized this province on its being converted from a vast lake into fertile plains, in the far back days of their patriarch Pelasgos. It was his Sabine son Oinōtros who founded Oinōtria in southern Italy "seventeen generations before the Trojan war," (say 1900 B.C.), turning out a people, say Pausanias and others, called the "Sicels" of course some very early branch of the Sikuli and great Saturn worshippers. In Umbria, the Pelasgi founded such cities as Larissa, Phalerium, Fescinia, Saturnium and Pisa, in which last they had one of their sacred Turs, the predecessor no doubt of the modern leaning tower. They had a shrine to their Hera at Falerium, like that at Argos, with similar rites and sacrifices. At both, priestesses or "Canepori and choruses of maidens,"² offered up to solo-phalik gods the first born of man and beast, and the first fruits of the fields. The people are described "as a warlike race, greatly skilled in naval matters," and in consequence were, like our north men of the Middle Ages, constantly invited by other nations to fight their battles. Even Rome, say several authors, was built by Pelasgian Tur-rheni, who used here to celebrate their great Saturnalia, of which our carnival fetes are the remnant. Picenum and Herculanum were all founded by Pelasgi, yet in time the great race here became mere vassals or Italiots. Dionysius says the Pelasgi left in great bodies, and he thinks that it was only remnants of them "who in conjunction with the aborigines" built

¹ Prideaux's Art. already quoted, and our vol. I. p. 207, fig. 88.

² Smith's *Geog. Dic.*, Art. *Pelasgi*.

Rome; but few writers refer here to others than Pelasgi, and Cato calls these "the Aborigines," and identifies them with "Achaians or Pelasgik Greeks."

Pliny says "writing was brought into Latium by Pelasgi," and this is confirmed by others. Orpheus, Homer and the early poets of course used the Pelasgian or some form of the Phoinikian letters, if indeed they wrote at all. Niebuhr and K. O. Muller insist that all words truly common to Greek and Latin are Pelasgian, and Herodotos calls this a Thrakian and no Greek tongue. It was Pelasgi more than Greeks, says Mr Gladstone, who gave Rome her religion,¹ and whose language supplied all the spiritual and elementary wants of a busy and industrious people.

Lukaōs the son of Pelasgos, introduced the Lukaian games, and the Lukaian Jove was Pan in the days when faith was centred in the sacred *Pelasgikon* of the Akropolis of Athens, and in the phalik shrines of Samothrake, Troy and *Pale* or ancient Tyre. And who so famous for games and all manly pursuits as the old Phoinakes? They instituted horse games as sacred to their Poseidon, at all their great centres and several generations before the Troika,² but we more especially hear of them in Thessaly and about Marthus. The *Aiolids*, the *Danāns* of the Nile and Greece, and the *Tuath de Danāns* of Ireland were all Phenicians, Mr. Gladstone thinks, and their "Aiolos, guardian of the winds," that is of their coasts, instituted the horse games of Elis, ages before a Greek nation was dreamt of.³ Wherever, says this writer, "Homer mentions solid building or the use of hewn or polished stone, it is always in some relation to the Phenicians. . . . The wall of Troy was built by Poseidon, the Phenician god, that is by Phenecian artizans;" so was the Trojan palace of Priam, and the temple of polished stone dedicated to Kirkê, the Phenician goddess.

The term "Pelasgi" is often found applied to those Beni-Anaks or Phoinikes who resided inland or were engaged in agriculture. We know that Phoinikian nations dwelling on the Nile coasts were variously called Kaphtors and Danāns, and Northerly, Palashts, Turians, Surians, Kheti, &c. So Greeks were only known to Asyrians as Yavnans or Yunans, and the whole people of Western Asia were in India designated Yāvanas, although that name properly belonged originally only to the Ionis or Yavans, and in the time of Sargon, to the inhabitants of Cyprus.⁴ Thus many of those we call Pelasgi were offshoots of the old stocks of Phoinikes, Kephts, Anaktori, &c., and such branches had therefore descended through Shemito-Aithiopes; whilst the history, architecture, rites and worship of other Pelasgi, show that they too were brethren but with strong Aryan tendencies. Both must have started from the same creative centre but at a wide interval, and been subjected to entirely different influences of climate and surroundings.

Kadmeans were, it is said, people "coming from the East,"⁵ though this is

¹ *Juventus Mundi*, Introd. Herod., I. 57.

² *Ibid.*, pp. 132, 133.

³ *Ibid.*, p. 136, *et seq.*

⁴ Sargon's inscription is dated 709, and cf.

Smith's *Biog. Dict.*, p. 936; *Jour. As. Soc.*, I. iii, pp. 251-253.

⁵ *Juventus Mundi*, p. 135.

not going to the root of the term, for they were Sun-stone worshippers, which legend explains by saying that Kadmos the ophite became a stone or Lingam.¹ With Hebrews they were *Anakes* or “Kings of Men,” and from this word abbreviated, we have Nechoa Nacho, Necus and Negus, all signifying in Egyptian and Aithiopian languages, “a king,” as in *Nachi Rustam*, the famous solar monarch’s tomb at Persepolis.² Kadmos was a sub type of that obelisk of learning, the *Kan-Toth* of Egyptians, and with Greeks and others he became Cunthus, Canathoth, Caanthus, Cuncethus and Cadmilus. They said he cast fire into the sacred grove of the Apolonik serpent of Boiótia, meaning that he added Fire-worship to that of the Python, but inasmuch as he was a Toth and Hermes in the best attributes of letters and learning, so Greeks had to thank him for that all-enduring fire, which a personified Kadmos or Achad-ams³ generated in the groves of their Achademus or Academy, and which has ever since fired and enriched with cultured thought all the civilised world.

Mr Gladstone notices the Achaian name as peculiarly one of feminine gender, and that Homer called the Dorieis of Kreté, Achaians,⁴ as well as Anakeians and Athenians, saying that they observed the same faith rites, especially during their Castor and Pollux fetes, and this connects all these with the Kuklopes who were Kadmes or Achadames.⁵

According to Strabo, the Thessalian Pelasgi, Achaians or Phthiotes, first came to the Peloponesos with Pelops, son of Tantalos, and seizing Lakonia, gave to it the name of Achaiak-Argos; when forced onwards, they drove out the Ionim from Aigialos, which henceforth was called Achaia, and thus in process of time they became known as Aigialeians, Arkadians, Argeioi, &c. These would be no longer Ionim, or the Left hand sects, (Vishnuites), but Turseni or Tur builders, virtually Sivaites. We see clearly that there were here “Right” and “Left hand Sects,” for there were Beth-El and Ionim worshippers, but, just as in India, in face of a common enemy all antagonism of sects subsided, for we see Ach-illeus, a Thessalian—boastfully called the grandson of Ai-ak-os, a “son of the Sun,” and Peleión, son of Peleus—leading all sects of Achaians, Hellenes,⁶ &c. to Troy. Both commanders and commanded are termed Achaians and Argeiana, not Greeks, whilst the instructors of the Aryanized line of Achilles were Cheiron and his associates of the old Aithiopo-Beni-Anak stocks.

The half mythical history of the Thessalian son of Peleides is evidently a Greek paraphrase of the story of Pelias of Iolkos, the son of the Aithiopian deities Poseidon and Turo; and the wars of the Troas, though to some extent true, are also embellished from the myths of Melkarth. Peleus of Mount Pelion (a solarized Pi-El-idea), when affianced to Thetis, the daughter of Cheiron, “lost his sword at night,” says the

¹ *Bryant and Holland's Mythologies*, p. 62.

² *Ibid.*, p. 34.

³ *Ibid.*, p. 84.

⁴ *Juventus Mundi*, pp. 64-67, 143, 144.

⁵ *Bryant and Holland's Mythologies*, p. 105, and elsewhere.

⁶ *Juventus Mundi*, p. 65.

phalik tale; but Cheiron, here called Hermes, appeared and “saved him from the wolves” (invariably symbols of sterility), and bestowed upon him “a lance”! when he married Thetis. Like Siva, the asetik, and the legendary Joseph, Peleus refused the seductive entreaties of his host’s wife, when he won her admiration as conqueror in the games of Iolkos; and like all solar gods, Heaven or Hephaistos furnished him with weapons wherewith to overthrow the Ken-taurs or Bull worshippers of Pelion; but he was turned into a stone and his followers into wolves, which seems to describe a temporary failure of Solarism about Pelion, and the triumph of a pure stone or Lingam worship. This, too, may be a Western reduplication of the old Turano-Akadian Bull wars, illustrated in our fig. 207, vii., p. 77.

The Homerik leader has many of the characteristics of the old Turanian solar heroes. Achilles was “a child of golden locks and of fire;” “Lord of War, of Sacrifice and of Healing” (the Ier-u-Sālem idea); “swift of foot,” a “Driver and hunter,” as were all solar gods. Like Bar-Chus, Krishna and Moses, he rose from the waters, and would have been immortal but for one weak point; not like Sams-On, in his hair, but like Krishna, in his heel; and like this Apolo also, he fell in his *Dvāra* or door, “the Skean Gate” of the holy circle of his Ilium; not, however, before he had “passed through” his twelve labors, the destruction of twelve towns, and captured Hektor or Ak-tor, and thrown his body at the foot of Priam—all sufficiently phalik explications. His remains were deposited as became a Sun god, in a golden urn, and as became a chief of solo-phalists, on a huge conical Omphe or Tomba, overlooking the valley of the holy Skamander, the burning sources of which rise amid the snows of Ida, his Zion and that of many peoples.

Greeks adopting an Aithiopian tradition regarding Phoinikes capturing certain women from Inachus of Argas, amongst whom was Io, said it was their hero god Zeus who carried off the representative bovine Mother, the priestess of Hera (a name of Vishnu who we found in Turano-Akadia), and whose form is largely represented amidst the remains of Mukenê and the Troas. Phoinikians said that Io voluntarily fled with them on finding herself with child by the captain of their vessel.¹

Amphion and Zethos, “the Jasonites,” who were, said Greeks, the first to found and wall in Thebes “four or five generations before the Troika,” were Pelasgians who had been expelled from Boiōtia by Kadmes and Phoinikes, long before there is any “evidence of an Hellenic race or family.” Even the very name of Iasos or Jason, continues Mr Gladstone, “appears to bear no Hellenic character, though it has certain points of contact”² with races who dwelt in Egypt and Phoinikia. Jason we find to be descended from the old Aithiopian God Poseidon, through his famous son Peleus, whose daughter by the Aiolian Kretheus, bore Jason, Pheres and Amythaon, marking the early alliance of Turans and Aryans.

The Achaian name, as Mr Gladstone says, was no territorial one, and existed

¹ Rawlinson’s *Herodotus*. i. 122-5.

² *Juventus Mundi*, p. 76.

throughout what became the kingdom of Greece long before the Trojan war. We of course see in it a faith-term like the word Arkadians or Athenians, and agree, as he urges, that is probably lies in *Akads*, who, half Aryanized and Shemitized about the time of the Trojan convulsions, had spread all over Persia, Asia Minor and onwards. He sees Achaians in "the Persian Archai Menidai,"¹ who were flourishing in S.W. Armenia in the reign of Shalmanezar II., or 9th century B.C.; to which we assent, but prefer the old faith-term of *Ach-meni*, as designating them "Men of *Ach*" or solarists; for we know that *mene* was *man*, an obelisk, and the sign of a man, or of the sun, in fact the Māné of *Ad-māne*, the Adām of many races.

Eusebius speaks of Pelasgi as contemporaries of Solomon, and as being long before and after his time, the terror of all coasts, and, as Tur-rhenoi, called "Sea demons." The colonies of Danans which went from the Egyptian coasts to Argos about 1400 B.C. are variously called "Pelasgi, Pelasgiotides, Lars and Larissas," but this was by no means their first visit to Argos. Mr. Gladstone says the Danai "found there a primitive Pelasgian population," that is Kuklopes, Kabiri, Kuths, and other old Aithiopian races.² The early Aphrodite of the Peloponesos was Kuthereia, the consort no doubt of a patriarchal Kuthus or Kuttarus.

We have seen that Keftors and other Egyptian coast, if not interior tribes, were Pelasgi; in fact, as Bishop Thirlwall says,³ "the name 'Pelasgians' was only a general one like that of Saxons, Franks and Ale-mani, each of the tribes having also a name peculiar to itself." So Niebuhr insists upon "Pallas being only a Hellenized deity," and thus those known to Greeks, as Hellenes, Argives, Arkadians and Ionians, had grown out of Pelasgians. To this Mr. Gladstone agrees, so that the name of this people was a faith-term like that of "Hindu" or "Christian."

It was only the ignorance of the Graikoi which called the race "Autochthones." and the ignorance of the old tribes which made them speak of Thessaly as "their cradle land," and Olumpos as the primeval Zion of their Zuth. They told Greeks that his winter retreat had always been in Epirus, amidst the groves of Dodona, by the sweet lake of Io or Ioan-nina; and that "the deep loamed Larissa" by the river and lake of Peneus, was his Arkite capital. Homer said he was

"The *Pelasgian* Jove, parent of gods and men;
King of Dodona and its hallowed grove."

This Pelasgian faith was exactly such as always ripened into Hellenism. The great Kuthite races of Babylon so matured it on the Persian Gulf and the mountains of Ellams or Hellenists; and here in Europe were little colonies of Graici about to develop and make it immortal in the sculptures, statuary and learning of Atika. But to do this on that hard and sterile land, the refuge of pirates and all restless

¹ *Juventus Mundi*, p. 310. *Ancient Monuments*, II. p. 374; III. p. 349.

² *Juventus Mundi*, pp. 41-44.

³ *History of Greece*, I. chap. ii.

spirits, many and diverse immigrants as well as strange deities had to be admitted, and this took place as Mr Gladstone describes.¹ Erech-theus became their ark god though “a Pelasgian Autochthone;”² and the bulk of the people, Ions or Ionis, worshipped the female side of nature in Athena rather than in the Pelasgian Zeus, though calling themselves Hellenes. There were no doubt two sects, as Euripides never alludes to Ion as Hellenik, nor does the Hesiodik tradition of Hellen and his sons ever mention Ion, who is only known as the adopted son of Xouthos. Demeter of Eleusis was the great deity of all Atika; for, says Strabo, “Atika was Io’s, with an Ionian people;”³ and the Ionian name, according to *Juv. Mundi*, was certainly not Hellenic, or in origin connected with the same; nor “are the associations of Demeter in Homer, ever Hellenic.” Of course not; which of us would think of calling a Sivaite a Vishnu-ite, though both are Hindus and have Brahman leaders? regarding all which see our Vol. I., pp. 306-16, and Index headings under Pi, Pierians, Pigilians, &c. On page 298 of that Vol., we dwelt upon the faith-meanings in Pala and Peleg, “the Divider” and “Distinguished One,” an etymology noticed by Mr Gladstone, and which he seems to accept in urging that Greece was anciently Pelasgia, and the faith, one based “upon the worship of nature powers.”⁴ Pelas was in point of fact “Siva, born of the mountains,” the Elohim of a Gan-Eden, or a Yahuê of nomads. It was Pelasgos, said these tribes, who taught men to clothe themselves and live on fruits, and to sacrifice to the gods. He was “the beauty of holiness,” excelling all in magnitude and strength, and the great creative power which clothed the world with soil and verdure, said both poets and statesmen.

“ Black earth on lofty mountains thick with leaves
 God-like Pelasgos once produced; that thence
 A mercenary nation might arise.”⁵

Pelasgos is thus a Mahādeva, as Hindus would name such a God, and the Pelasgoi who fought at Troy called themselves the sons of Teutamios. *Larissê*, says Mr Gladstone, as “mentioned in the Trojan Catalogue, appears once more, and on both occasions as an epithet denoting fertility;”⁶ a fact we have long since particularly dwelt upon in the Lares and Penates of all tribes; for *Larissê* was the Ionê, as the Penates was the Beth-Lechem or Corn God, the Tent, Ti-uth or Pi-el-eus, of the early progressive Western Aithiopes. They called their chiefs after their gods, as which of us have not? but this must not deceive us into mistaking a chief for the original god-source, nor because we find Turanian peoples adopting Shemitik or Aryan languages, should we fancy that they had never been Turanian.

About the period of the Trojan war, the Hellenes, Helloi or Selloi (for these inter-

¹ *Juventus Mundi*, p. 84. ² *Iliad*, ii. 83.

³ *Ibid.*, p. 86. *Iliad*, viii. 333.

⁴ *Ibid.*, pp. 105-106.

⁵ Taylor translating Pausanias, VIII. i. 222; and cf. Poet Asius.

⁶ *Juventus Mundi*, p. 76.

Teu-tamos is a Western form of Tamuz.

change), were finally expelled from Asia Minor by the route which the great body of Pi-el-ians had ages before taken, viz., across the *Helles* Pontus, a name then embracing “not the narrow strait merely, but the whole sea between Troas and Thessaly at the least.”¹ The Troas had a river called *Selleeis* and there was a *Proto Selenoi* race in Arkadia, and Hesiod speaks of the Hellopia, whilst we know that the Selloi were a very ancient people who in later times thought (said wise men) too highly of themselves, so that this word came to mean “braggarts.”² Mure in his *Literature of Greece*, observes Mr. Gladstone,³ says “that the name *Hellen* bears witness against itself, being apparently derived from the territorial name *Hellas*, and that in its turn from the Helloi,” that is from a land and tribe of Sun or El worshippers. We know that the *Selli* or *Helli* were the priests of Dodona, and that *Curiales* or *Curetes* were servants of the high Asian “God of Light,” Kur, Kures or Ka-Ur, and that Pelasgi gave these Salli or Curia to Romans. The ancient races of Akar-An-ia, Ait-ol-ia and Eubea, were called Curetes and Helliadæ, and Curetes nursed (or were the originators of) the later Zeus, their modified Kur, Ur or Uranus,⁴ and of the *Zi* of Arkadia.

It is clearly shown in regard to the eight books of the *Odyssey*—probably not composed till the 7th cent.—that “*Greek experience could not have supplied them, and that Phenician could;*”⁵ and Greeks, it is admitted, “were apt pupils of Phenicians ever since the time of Minos, the first known founder of a maritime empire, and the mythological son of Zeus.” We know that from the Theban Kadmenian Phoinikes, (settled, says Homer, all over Boiôtia a generation before the Troika), Greeks got both letters and civilization. In Corfu or Scherie and neighboring islands, the old civiliziers went by many names, as Phaiakes, Nausiclutoi, or “famous sailors,” &c.; and one of their great kings was Proitos, “Monarch of all Argeioi, and of the well-walled city of Tiryns.” Of him and his celebrated mythical queen-goddess Anteia, we have many strange solo-phalik tales, and that told by Greeks regarding her love for Beler-ophon is probably a variant of the Pelean story and the origin of the Jewish legend of Joseph and Potiphar’s wife.⁶

It is clear that the gross parts of the Grecian faith which, it is said, came from Egypt to Pelasgia, and so to Greeks, became grosser according as the soil on which the faith fell became poorer. Yet there is not much to choose between “the vibrating images” of Egypt, the erect Elean Lingam of Kullenê, as described by Pausanias,⁷ and the Athenian erections; and it is not fair to mislead the public as so many orthodox authors do, by upholding one side of Grecian Religion, or “The Olympian System,” as Mr Gladstone calls this, and keeping back the other side, or the worship of Fertility. Let us tell the whole or conceal the whole, so that no such false

¹ *Juventus Mundi*, p. 115.

I. p. 40, II. p. 472; Holwell, p. 135.

² So a glutton was called a Phaiax, because Phaiakes were rich, and fond of feasts and gaiety.

⁵ *Juventus Mundi*, pp. 118, 128, 130.

⁶ Details in our *Glossary*.

³ *Juventus Mundi*, pp. 29-37.

⁷ Paus., II. 145; Herod. II. 48-51; Ovid *Fast.*,

⁴ Cf. our Vol. I. p. 392; Bryant’s *Mythologies*, I. 391, 415.

judgement as now exists, be possible. Gradually Greece acquired “a real as well as universal religion,” says our author;¹ one which “acted upon life, menaced the excesses of power; prescribed the duties of reverence to age and authority; of hospitality to the stranger, and of mercy to the poor. It had one and the same standing with reference to all classes. It did not assign to deity that most ungodlike quality, respect of persons (and was thus superior to the Hebrew ‘System’). But in after times, apart from its moral stains, it became wholly severed from the cultured mind (as all faiths tend to), and subsisted mainly as the jest of philosophers and men of the world, the tool of priests and rulers, the bugbear of the vulgar.” Christians very seldom realize how much this is the case with Christianity to-day.

There is not, says Mr Gladstone “in the true Olympian religion any clear instance of a married deity, except Zeus,” and this is also the case in the Hebrew, though the Elohim of Genesis has his *Ruach*, and Jehovah, a female “Holy Spirit,” which Europe now calls male. So “there is no patronymic among the gods, except that of Zeus himself, and (mark here how Christianity follows the older religion) there is no god, born of any divine sire other than Zeus, nor any god, born of a goddess, except he be the father, nor any god, born of a human mother;” a Christian departure which enabled Mahamadans to drive Christianity with ease and rapidity out of Asia and Africa, and which is still enabling Islam to beat it in every field where the two compete for proselytes. Mr Gladstone continues: “During twelve or fourteen hundred years, it (the Grecian Faith) was the religion of the most thoughtful, the most fruitful (mentally), the most energetic portions of the human family. . . . For the great part of a century after the fall of Constantinople, in the chief centres of Christian civilization . . . Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy, in a manner which testified to the force and to the magic charm with which they were imperishably endowed. Even within what may be called our own time, the Olympian religion has exercised a fascination altogether extraordinary.”² We have he shows, followed the Greek in calling those persons given to religious observances, sacrifice, and the practice of morality, good and *dikaïos*, upright or righteous. The right-doing man was a theoudes or God-revering man, and neither lip-service nor sacrifice was acceptable from the evil-doing man, the gods requiring both a pure heart and good deeds.

The Greek constantly practised prayer, and, adds Mr Gladstone, “there was a strong general belief in its efficacy.” To the good there was held out a promise of reward, and to the evil punishment, and especially for “the sin against the Holy Ghost,” if by this be understood a “deep deliberate wickedness (*atasthalin*), a sinning against the light” that is within us, as by setting aside that “holy conscience or inward monitor which tells us we are wrong.” Nay, the Greek here went beyond the Christian, for that was *atasthalin*, the doing of which, says our author, “but

¹ *Juventus Mundi*, p. 211.

² *Ibid.*, p. 382.

for guilty ignorance, we must know to be wrong.”¹ Ignorance, said the Greek, is no excuse for remaining in a wrong course, and therefore it is sin, a stage far ahead of the Jewish code. The gods not only gave over a wicked and ignorant person, but they were even thought to urge him on to his destruction,² as Yahuê is said to have hardened Pharaoh’s heart till he drowned him in the Red Sea, or as Theos is said to make the erring Christian “believe a lie.” In Homeric days, says Mr Gladstone, “we find among Greeks no infanticide, no cannibalism, no practice or mention of unnatural lusts; incest is profoundly abhorred the old age of parents is treated with respect and affection. Slavery itself is mild; and predial slavery apparently rare. There is polygamy; no domestic concubinage, no torture. There are no human sacrifices. . . . adultery is detested;”³ so that Jews could easily frame a good code for themselves from Greeks, and do not seem to have profited sufficiently whilst in bondage under them.⁴

Both peoples chose as their rulers men of fine and complete physical capacity, indeed every race of solo-phalick worshippers did this. Saul was selected for his strength, might and prowess, as were the first chiefs of all tribes or clans, and to them every virgin was sacred and often proffered. It was necessary that the Greek Basileus should have “marked personal vigour and prowess, or surpassing strength of body like the Telamonian Ajax, or vast powers of mind as well as limb, like Odysseus, and personal beauty.”⁵ He was at once “priest, judge and general, and as king, a great proprietor.”⁶ Any bodily defect, especially in regard to his virile powers, rendered him as well as Popes⁷ unfit to reign. Laertes had to quit the throne “before decrepitude, and probably when his activity had but begun to diminish.” Peleus on account of his years, and Telemachos like all our monarchs, was not allowed to succeed till he had arrived at puberty. Every king must be an *Aizeos*, or a man in the full sense of the word, and in full strength.⁸ “The voice and the sword,” says Mr. Gladstone, “are twin powers by which the Greek world was governed, and there is no precedency of rank between them;” hence we see why speech and eloquence, or freedom to speak forth in the voice of all men, was held by so many old races to be the sign of God, and Almighty power. Under all circumstances the gift of free speech was “God-like,” and “the voice of the King was the voice of God,” and still “the Speaker” rules in all our assemblies with kingly powers. It was long however, before Greeks arrived at these higher flights of their religion, and not many of them did so, a fact we constantly forget in speaking of ages. when not one in several hundred persons were able to write, nay even to follow a discourse. “Of the resistance of a new worship and its temporary exile,” says Mr Gladstone in regard to Greeks

¹ *Juventus Mundi*, p. 387.

² *Ibid.*, p. 388.

³ *Ibid.*, p. 395. This is a little more favourable than we would write of Greeks—past or present.

⁴ Joel iii. 6 asserts they were slaves in Greece.

⁵ *Juventus Mundi*, p. 418.

⁶ *Ibid.*, p. 424.

⁷ Cf. our first volume, p. 148. The imperfect Jew dare not approach his Yahuê.

⁸ *Juventus Mundi*, p. 419.

breaking away slowly from the old Achaian religion, "we have an instance in the driving of Dionusos into the sea by Lukourgos."¹ Gradually also was the old Pelasgian Zeus represented as one deity, whether in the Thessalian Olumpos, the Ipirian Dodona, or in his later shrines in Atika and Elis, and depicted as the meeting point of the Pelasgik and Hellenik faiths.² Athena, who in later days was called his daughter, had been an Aithiope, the child of the Libyan Poseidon (an incestuous giant like all sun gods) and of Tritonis, the sister of one Palas and the daughter of another. Like Aphrodité and other great Turan-god-ideas, she sprang from the waters; and every Kuthite race and place claimed her. Though long the rival or opponent of Zeus, she finally became the most beloved of all Arian goddesses, the leading figure in that Grecian faith which eventually, according to Mr Gladstone, recognized "a *Deity in some sense three in one a Deliverer of the 'seed of the woman,' a being at once divine and human. Secondly, the Logos, the Word or Wisdom of God; and next, the woman whose seed this Redeemer was to be.*" These traditions, he adds, "appear to be drawn from the same source as those of Holy Scripture;"³ in which case "Holy Scripture" must have drawn its faith-ideas and "traditions" from the old Turano-Arianized religions. This Greek faith, we are informed, also recognized "an evil being and his ministers. . . . a rebel and a tempter. . . . and were we able to go further back we should obtain fuller and clearer evidence of the identity of origin in certain respects" of Greek and Hebrew, and therefore of Christian faiths. But surely we do not require anything clearer. For not out of Egypt alone have we thus, aided by this pious "Master in Israel," called "the young child," nay his father, mother and grandsires, but out of all the old faiths of the early world. We therefore require no "theories" of either "Inspiration" or "Primitive Revelation," which the learned author here invites us to consider, but only *study*, light and intelligence wherewith to trace the universal continuity of history and religions, according to those laws and that order which govern all things, physical and mental, if we have only knowledge and wit enough to see this. Let us now look at the religion developed by the various Orphik writers who lived between the 14th and 8th centuries b.c., and we shall find, and more so as discoveries go on, that Orphik faith is no faint echo of the theologies of the great nations of which we have been speaking.

ORPHEANS, 14th-8th Centuries B.C.—The chief Orpheans were Olen, Linus, Orpheus, Museus, Eumolpus, Pamphus, Thamyris and Philamon; and they are termed "Poets and Religionists," teachers of asceticism, strict morality, abstinence from murder and wrong-doing, and "preachers of religious initiations, sacrifice and prayer." Plato said that Orpheus taught the soul was divine and only imprisoned in the body as a punishment for former errors. Orpheus, who was a Thrakian and more or less mythical, wrote, says Diodorus Siculus, in the Dorik dialect with Pelasgik letters, and his poems say some, were thrown into Greek by

¹ *Juventus Mundi*, p. 178.

² *Ibid.*, p. 220.

³ *Ibid.*, p. 207-8.

Onomâkritos, the Athenian of Krotonia, who is called the 4th Orpheus, and belongs to about 720 B.C. But the first and great Orpheus, probably flourished about 1200, or, as many contended, even earlier and prior to the Trojan war. He was the first who applied music, "until then unknown to history," to the worship of the gods, for music he said, "had power over the passions, and produced an ardent longing after the soothing and elevating influences of religion." He urged the worship of the sun as Bakchos or Dionusos with ascetik purity of life and manners, the strict observance of all solar rites, especially of the vernal Eucharistik "sacrificial feast, on the raw flesh of the ox"—the god's symbol. This the pious communicants then tasted, partaking of nothing else, and clothed in pure white linen garments.¹

Orpheans taught the existence and agency of subordinate intelligences, visible and invisible, angels and demons; the existence of a universal soul, diffused through all the elements of nature and of animal and plant life, manifesting itself variously, sometimes in mere sentient powers, but in other cases developing the higher faculties of reason and active general intelligence. Yet, said they, there is but one intellect and one great Supreme, "The Good," who comprehends the world in his infinite nature;² and he manifests himself in the three great Demiurgik Principles, "*The Jovial, Dionusiakal and Adonikal*," which became therefore a Trinity, and from these proceeded all super-mundane, mundane, and generative action, necessary to "Perfectness," of which the sexual was the most important division.

These "Religionists" argued that as the heaven corresponds with the earth, imparting to it divers powers and properties, so the earth must be able to receive life, each after its kind. God, said Orpheans, was not all things, nor divided among all; but all things, because present everywhere and to every being totally. He contains all, and is yet separate and apart from all; the origin of all multitude, and yet himself a perfect unity. Here then is the source whence the Platonists got their God, and Porphyry—that starter of all Athanasian creeds—his incomprehensible verbiage, like to that strung together by the creed makers of Christendom when attempting to harmonize a Trinity with unity. Thus Porphyry wrote:—"God, Intellect and Soul are each of them everywhere, because nowhere. . . . Intellect is in the Deity, yet everywhere and in no place of its subordinate essences . . . the Soul is in the Intellect and in the Deity; everywhere and nowhere in respect to body, but body exists in Soul and in Intellect and in God . . . Intellect being everywhere and nowhere is the cause of Souls," &c., &c.; vain attempts of man to explain the incomprehensible or that which is beyond the actual ken of his senses.

The followers of Orpheus are described as great "men of prayer," and many held the most advanced views thereon, believing that prayer only conjoins the good man closer with divinity. Prayer was not to animadvert on the gods, nor draw down their bene-

¹ Smith's *Dictionary of Greek and Roman Mythologies*.

² *Hymns of Orpheus*, said to have descended from Puthagoras to the Platonists. See Thos. Taylor's edition, Lon. 1787. [These "hymns" though are believed to be comparatively late, representing a revival of Orphic ideas in the second century C.E. or thereabouts. — T.S.]

ficence, "but rather to elevate the soul to the divinity, and dispose it for the reception of supernal illumination." "As heated paper," they said, "when placed near the flame is at once enwrapped by that divine element, so man should try to get heated in his devotions, so that he may readily burst into flame"! and this state Easterns still strive after, by dancings, &c., as Christians do *mentally*, at times even to the bewilderment of their reason. The true *Naby*, "Prophet" or "Inspired One," always despises reason.

"The Sun was" said by Orpheans to be "the same in the world of Sense as Apolo is in the Intellectual, and as Good is in the intelligible world." They believed that the Moon or *Mene* ("called by the immortals Selene,") contained "mountains, cities and houses." Though "Mother of Ages" she was "bull horned."

"Female and male, who with borrowed rays did shine,
Now full or hid, now tending to decline."

Orpheus commanded his son, when adoring the Sun, to offer with his prayers, "sweet oblations of frankincense and Mana," an injunction similar to that given by Moses to Aaron in regard to the Linga or *Eduth* of Exod. xvi. 33, 34. Indian aborigines and Hindus still place before this "Lord" sweet incense, rice, bread, flowers, &c. Museus was told to pray thus to "*Jah*, the lofty rider in the heavens," very much as Jews are taught in some of their *Psalms*.

"Hear golden Titan, whose eternal eye
With broad survey illumines all the sky,
Self-born, unweaned in diffusing light,
And to all eyes, the mirror of delight"

So hymned Mr Taylor, and we shall learn from him, Proclus in *Timæus*, the Rev. Dr. Cudworth and others, much more concerning Orpheans, and will further delineate their religion in our "Short texts of Faiths."¹ They had as much difficulty as Europe has in separating their "Almighty, all wise and good God," from "Nature" or "Providence; for He seemed to act unrestrained, or from an irradicable love of wickedness and destruction, and with complete indifference to the general happiness and comfort of man. However, under all these circumstances, and seeing Nature could neither be reformed nor got rid of, they philosophically worshipped her, and called her "one of the last demiurgik causes of the sensible world." It was ordered that her altars were always to be fumigated with aromatics, and she was to be thus addressed as a dual deity—

"Nature, All-parent, ancient and divine,
O much-mechanic mother, art is thine;
.
Immortal, first-born, ever still the same,
Nocturnal, starry, shining, glorious dame;
.
Finite and infinite alike you shine,
To all things common, and in all things known,
Yet incommunicable and alone.
Without a father of thy wondrous frame,
Thyself the father, whence thy essence came."

¹ We regret that this must stand over for our third volume. [*Short Studies in the Science of Comparative Religious*; 8vo., London, 1897; the "Short Texts of Faiths" comprised Article XI.]

Let us now however turn to Syria, and to that "Holy Land" which, once to us fraught with so many pious memories, hopes and aspirations, we walked over with bated breath, as it were, hoping to confirm all the loved and fervidly believed stories of our youth.

SYRIA AND PALESTINE.

If the reader has carefully followed us through all the past researches, he will neither be shocked nor astonished at our finding in Palestine also a confirmation of the law that history and faiths have been continuous, and that, as the motto at the head of our chart states, "there has been no entirely new religion from the beginning of the world;" also that all faiths have mythologies, and that Christianity is only purer *in degree* than those religions which preceded it; and, that each succeeding faith adapts the previous mythologies to suit the idiosyncrasies and culture of its votaries.

Professor Goldziher proves to us in his valuable work on Jewish myths¹ that his own race had an ample stock of mythologies, greater and denser indeed than even that volume illustrates. His Jewish brethren had inherited the past, as which of us has not? and the race had not so ancient a past as too-believing Europe has imagined. Archeological researches throughout Syria, whether prosecuted by Christian or skeptik, the members of Biblical societies or by scientific explorers (who for a dozen years back have surveyed the land from Dan to holy Hermon, and from Karmel to the wildernesses of Moab with the sole object of confirming Christian story), alike assure us that what we have written and have yet to say regarding its ancient and Jewish faiths is correct, and that in many places these are by no means yet dead. The old symbolisms still abound in more or less veiled forms, and are still revered in spite of Cross and Crescent, and are intimately woven into the public and social life of the people, and developed with many of the old accompaniments sacred to Solarists, Lunarists and Fire worshippers. Still may all sects be seen praying and fasting at Sol's and Selene's stated phases, and by their old shrines in subterranean cavern or on holy mounts, by sacred well or tree, or with bended knee before a revered if not Messianik or anointed stone.

Sur-ia is still indeed "the land of the Sun" or Tsur-God—"the Rock," and "Everlasting Father," as our Old Testament translators prefer to call him.² The *Tsur* still symbolizes him, if not his creative agent, and all caves and wells or domed-shaped rocks or mounts are his sacred arks or omphi, called though they now

¹ *Mythology among the Hebrews and its Historical Development.* Longs., 1877. parts of these volumes on the Tsur God of Israel as a name of Jehovah, Baal, the Eternal, &c.

² Compare any Hebrew Concordance and various See Isaiah xxvi. 4, in Cahen and others.

be by those ignorant of all save their own little faiths, sepulchres, Zions, Olivets, &c. All peaked Hermons, Karmels, upright stones and trees symbolize Baal or Yahuê, and holy fire and water are common to both his forms as generator and genetrix, for without these he acts not. The Judean *Kabah* or *Dome of the Tsur*, with the arkite waters of his Miriam, spoke, to the old Idealists of the life to come hidden deep in her fruitful womb; and for similar reasons did Gărăzim become “the Mount of Blessing” to the adoring Samaritan; for there too had the ark rested by the “Cave of Eliun,” which devout Christians, following up the solo-phalik idea, have also dedicated to the feminine principle in one of their female saints. As before “the Cleft” or Ark of Delphi stood the Pillar of Zeus, so before this rocky cleft also stood “the Pillar of the Faith,” the “Stone of the Corner,” but as the later Yahudians said, “the Rock of Offence”—the El-Amud of old, beside which far more ancient races than they, had worshipped their “Righteous Lord” or “Upright God.”

These high places of Samaria seem to have been the earliest centre of Yahu-ism, for the old Kushes (Kuthim) yielded not up at first or easily, the Jebus or Mount of Sălm—“the Place of Peace” or Salvation—of their Jove or Tzedek, that is of *Malechi-Zedek*. Abram was indeed for a time permitted to worship “the High God” of the Jebusi—the pillar or I-u-Sălm—at his hill of Zion, but he finally retired, said Samaritans, to the Sălm of Shechem, on which account his children here built their rude altars, perhaps adjoining the old and holy shrine in the vale between Ebal and Gerezim, for here stands the omphik “tomb of Joseph” with its conventional phali,¹ as seen in our Pl. VIII, p. 386, Vol. I. It is similar to many we know in Eastern lands, and beside such have we oft tarried to watch the fire rites and reverent worship of the dead. Many Samaritans indeed affirm that the Sălm of Malachi-Tzedek was only at their Shechem, and topographically this saddle between two sacred mounts—one lofty and therefore most suitable for their El-Eliun or Alahi of Gen. xxxiii. 20—is exactly such a spot as Sivaites usually select for Lingam altars. By this “*Moreh*” too was a sacred grove now called *El-Mukhna*, to which many traditions attach.

Failing Mount Moriah or Muré, from which the Mahamadan drove the Christian because it was one of Arabia’s oldest stone shrines, the latter selected the eastern “hill of olives” or *Jabel et Tor* as a corresponding feminine omphe, and there, over another sacred cave, did they erect “a round church in a round court-yard,” and also place the veiled Linga of those days—the sacred “Foot” print of the *Kurios*—the Lord *Kur* or Sun. Here indeed had Solomon erected less veiled emblems of his deities, until the very Yahus, or at least their leaders, called Olivet “the Mount of Corruption” rather than that of “Anointing,” which points to Judeans loving the arkite form of the faith more than the Messianik or Sivaik type.

The whole land from stone-loving Petra and its troglodytes, to the Taurus ranges is studded with the living faiths of the far East, but the most diligent Christian

¹ On these say Syrians, *Muskr* and *Nukr* will sit and judge the soul. *Pal. Ex. Jour.*, April 1882.

archeologists cannot point to a single Christian tradition which actually connects the sacred places with Christian story earlier than our 4th century, unless it be from a remark of Captain Conder's regarding the grotto of Beth-lechem, which we know was the cave of Mithras, the God of *Lechem* or "Bread," and of his child Tamuz, ages before Yabus existed. Here too is a holy spring, the waters of which give "milk" miraculously to the nursing mother, and close by, was a circle of stones sacred to Baal or Belus, and such as our rude forefathers erected when worshipping "the encircler of the heavens"—"the round God," "the Courser."

It is now acknowledged that Christians only appropriated the revered sites of the old faiths from or about the 4th century. Captain Conder in the accounts of his survey labors in 1878, told the Society for which he has long striven to identify the holy places with Christian story, that "unsupported by other evidence, Christian tradition is not in itself sufficient to fix any site as authentic;"¹ and the Biblical Arch. Soc. has, as already shown, acknowledged authoritatively, that they could not establish the fact of a single Hebrew inscription over any part of the land, older than our 3d century. Now this taken in connection with the fact which most minute criticism has confirmed, that there is no historical evidence of the existence of the gospels "during the first century and a half after the *death* of Jesus,"² shows that here at least there was no Christianity worth speaking about, and certainly not such as could materially disturb the worship of the old shrines or much annoy the adherents of the ancient faiths. These certainly rested in peace till 200 A.C., and for 150 years more there was only developed an impure Gnosticism, out of which Pauline Christianity arose; but the faith made no durable mark on all these its supposed cradle lands, and the masses readily yielded up whatever they had imbibed, when their Fatherland called to them once more from the deserts to serve and acknowledge "one God only" and "no Son," but a messenger from him.

Baal-bek or Baal-ath, the great "city of Baal," with its magnificent solo-phalik shrines, pillars or Lingams, was rendered still grander and more powerful by Antoninus "the Pius" in 150 a.c.; and two generations after that, or in 220 A.C., another equally "pious" but too notorious Roman Emperor, seized its most treasured black stone Linga, and ostentatiously carried it to Rome, and enshrined it on the Palatine; and not till 400 A.C. did another "pious" Emperor, Theodosius, strive to blot out the temples and worship of Baal-bek. Emesa and Laodikeia still adored their "blackstones," Ephesus her Jovine "image," and the Seleukians of Antioch their "*lapides qui divi dicuntur*."³

The Fālâhin, or lower settled Arabian population of Western Asia, must be distinguished from the Bādâwin, who are still mostly nomads and "by profession" Islâmis, though in their practices and rites, solarites and lunarites, as in the days of Mahamad. They call many of their shrines the "tombs," tophæ or omphi of Peers or saints, but

¹ *Tent. Work, Palestine*, I. p. 24. Ed. 1878.

is dated to ca. 125 C.E. — T.S.]

² *Supernatural Religion*, II. p. 248. [A papyrus fragment of the fourth Gospel is now known which

³ Gibbon's *Rome*, I. p. 234, and Smith's *Geog. Dict.* Acts xix. 35. *Pal. Explor. Jour.*, Ap. 1882.

they are clearly modified sanctuaries for Fire, Serpent and solo-phalix worship. Practically therefore we may class the Bădăwin with their more settled brethren the Fălâhin, and look upon those rude and still simple peoples, as the groundwork or aborigines from whom have sprung the best races of Western Asia, including the Shemites of Mesopotamia. They have been called "unstable as their desert sands," for though fruitful in promises, they have seen without much concern many faiths come and go, and heedless of the smile or frown of Cross or Crescent, have been ever true only to their rude Nature worship.¹ Still do they cling fondly to their little *Kiblas*, *Kubehs*, Arks or sacred caves, wells, stones and trees, and cherish that place as blessed indeed by the presence of their God, which has its Beersheba and umbrageous tree. And no wonder, for do they not see Christian and Islami often worshipping with and like them, at their old Beth-Els, Karns and "High places," and joining with them in casting stones to their God of stones? Nay these vie with them in their unbounded reverence for their old holy spots, where with votive offerings, sacrifices and lighted tapers, they seek the aid and presence of their God, the El, Al or Bâ-al. Still as in the days of Sam-u-El and Saul, do Bădăwin and Fălâhin move in reverent procession round these shrines, and with still greater fervor does the Islami here join them at the old solar feast of the Bairâm, which these fancy is instituted only to commemorate their legend of the sacrifice of the ram by their "High Father" Abram on *Yahuê Irah*, as he called the sacred rock of Mount Moriah. The Fălâhin still pray with Christians by the sacred tree of Shiloh, and by Gibeon's "virgin's fount of living water," where as Arabs they light their lamps, and bending low upon "the sacred stone of prayer," beseech the Năbê, Prophet or holy man to intercede with God or Allah for them.

"The fear of the anger of the local divinity," writes Captain Conder, "is deeply rooted in the hearts of this people, and to forswear oneself by the sacred *Kubeh* is thought to bring sure disaster and death on the offender. Many persons state that they have received blows from invisible fists, supposed to proceed from the enraged Neby." He is called "the *Mesh* or Monument," but *Mahā Esh* or *M'Esh* (Siva) existed before "monuments," and when none were yet known of.

All sects and tribes willingly join in climbing to the high summit of Baal Hazor, there to worship or mutter prayers to their Yahué, Allah, or some other form of Bel or Bâ-al, by his "Enclosure of Sacred Oaks." The aged know little difference between the old and new gods, nor did many Yahus of old.² Did not the altars of both and every form of Mălăk, or Milkom, also once stand side by side on holy Olivet, nay in Solomon's great temple, and for four to five centuries, till cast out for a few years by Josiah; and did not his successors re-establish the old worship including that of Ash-taroth, or as Jer. xlv. 17, 18 shows, of Moloch's consort, M-l-ch-th, "the Queen of Heaven," and attribute all the evils which befel the nation in Josiah's reign, to neglect of this their old faith? There were altars for Jehovah and Baal side by side at Karmel

¹ Cf Conder's *Palestine*, II. p. 218.

² *Pal. Explor. Jour.*, Oct. 1881.

and Bethel, as well as at sacred Kirjath Jearim, where Jahveh's ark rested for twenty years; for say the explorers, both it and Gibeah were cities of Baal or Baale.

Down to the days of Ezra, the Ale-im and Yahué were merely Hebrew forms of Baal, Ishi or Molech, and the people were called after their gods, as Phoinikes called their sons, Hani-*bāl* or Asdru-*bal*. This we have elsewhere noticed, but may here assist a Reverend writer¹ by further exemplifying from leading Biblical names.

Jonathan, Joseph, Josiah, Joash, Joab, combine Jehovah or Yahuê or lah.

Merribâal, Bâliah, Ashbal, Jerubbal, Ethbal, combine Baal, Jah, Ash and Ier or Yéré.

Eli-Melech, Malachi, Molochiah, Abimelech, combine Jehovah, Molech and Elohim.

Râmiah, Râmah, Rameliah, Jeremiah, combine Ra the Sun Thunderer, El and Jah.

Shem, Shemiah, Samiel, Samson, Shamserai, combine Allah, On or Sams the Sun and Jah.

Daniel, Ishrael, Eliab, Jerahamel, Jer-u-El, combine Râ, Yré or Ier, and Elohim, Āllā.

Athiah, Aziah, Azrael, Asiel, combine Jehovah, Ath or Atê, As or Uz, and Elohim.

Ara, Ariel, Eleazur, Elizur, Elon, } combine { Ar, the Lion, the Oak and the Rock or
Eliam, Amiel, Amoni, Asher, Asa, } Tsur God, Amon, Ashur and Elohim.

And so on; and such combinations continue in the names of cities which are built round the temples or mokâms. Thus Jer-u-salem is the place where all seek "the Salvation of *Ir*," *Ire'* or *Ilu*, the old supreme god of Akads, whom Abraham and his ancestors must have long worshipped by the "Gate of Il," or *Bab-Ilu*. No wonder he called the first Judean mount which became sacred to him, *Yahuê*, *Irah* or Yerah. He was the giver of offspring which Abraham longed for, and to him did Kaldia dedicate "the month of the propitious Bull," or of Taurus or *Iyar*, "the principal period for offerings to aid generation or conception." Indeed this is the meaning, say Asyriologists, of the Akad word *Budhinuv*, and the Kaldi and Hebrew *Bukur* or "first-born," probably from *B t n* "the womb," see Isa. xiii. 8. Mr. W. Boscawen says Taurus or *Iyar* is celebrated for "omens relating to births," and calls to mind the Zenda Vesta phrase, "Holding the seed of Bulls as a mark of great fertility."² Among the various sacrifices of this period, there was one of "Corn one-third of a Mana (or a third of Mana corn?) together with cooked food to the Zalim or Statue," clearly to the *Eduth* of Ex. xvi. 34. But this Zalim may be the Salem of Jer-u-salem, and an old name for the "God of Health," as coming from the roots Sal, Sol or Sul, &c.

The Danites called one of their towns Shemesh, which though "the city of the Sun," is also "*Ir* the Sun." Kaleb called his son *Iru*, and Enoch's son was *Irâd*,³ and *Il*, *Ir* or *Oir* is not only a city but a citizen, and "the Awakener or Arouser," that is the Solar God. Neither Fürst nor Gesenius assert that *Ir* is *radically* a city, as no one would say *Ilium* or *Ilus* was. *Caer* remained the goddess of Kelts, though *Caer* was also her "enclosure," and *now* means only an enclosure or circle⁴ as Fürst

¹ *Pal. Explor. Journ.*, p. 261. Hosea, ii. 16.

³ Joshua xix. 41; 1 Chron. iv. 15, vii. 12;

² *Lon. Academy*, 17th Nov. 1878.

Gen. iv. 18. ⁴ Cf. p. 327 *ante*.

says *Ir* or *Oir* does. Like *Oir-yah* or “Jah the watcher,” so *Ir* or *El* was “a Watching Angel,” and “High Places” were suitable for Gods as well as “Watchers.”

According to Yahudis, Abraham sacrificed upon the Mount of Muriê, and then dedicated it to *Yahuê Ierāh*;¹ and this name Professor Sayce and Dr. Neubauer find in the words of the Siloam Pool inscription—“the excavation in the Yerah.” They think this *Yerāh* is the old *Jebusi* division of *Ir-u-salm*,² mentioned in Joshua xviii. 28, for the site had three divisions called *Ts-lo*, *Halp* and *Ibus*; and if this *Jbus* became the “city of David,” then the *Halp* or *Al-p*, is thought to be the southern quarter facing the “temple hill.” Egyptians called *Ir-u-shlm*, *Shaluma*, and ancient Arabs, the *Dar-al Sâlam* or *Dares-Sâlem*—“the Door of Peace” or of the faith (Sanskrit, *Dvara-Salam*), and so holy did Mahamad hold “*The Lord Salem*,” that he very nearly made it the *Măka* of his faith.

Drāvidas like old *Kelts* called their “High God,” “the Sun,” *Ior*, *Iar* or *Iau*, and a learned Irish priest, Father Smiddy, says that the translation of the word *Ayr-raw*, “Adoration,” means “speaking to *Iar*.”³ The Assyrian “God of Eternity” was called *Ir-Kala*, and he, like the Egyptian *Amen-Ra* was “the secret God, who makes to conceive,” the Akadian *Iru-ak*, and the Kaldi and Hebrew *Iru* or *Eru*, both of which have the signification “to conceive and keep secret.” He was in the *Kaukasian* and *Armenian* highlands, *Ær* or *Ar*, and latterly with *Georgians*, *Ar-din-is*, who apparently took the place of “the *Khaldis*,” “God of the Dead” and of *Aarli* the place of the Dead, as Professor Sayce has lately pointed out. All these deities are shown to be forms of the Sun-God; and as we now know that *Kheti* and other *Aithiopes* (of whom were *Turano-Akads*) long ruled throughout those highlands before establishing themselves in *Mesopotamia* or *Syria*, we may believe that as *Babylonians* they were called *Khaldis* after this tribal form of their Sun-God.⁴ Professor Sayce here says that this God *Ar* or *Khal* was the supreme God of *Van*, and that the population were called after him, “the men of *Khaldis*.” *Er-al* and *Ar-El* are held to be forms of the Sun-God *Tamuz*, who fell like *Satan* to *Hades*, but to such a *Hades* or *Paradise* as *Osiris* presided over; for *Tamuz*, like *Christ*, descended to his lower “land of the Dead,” called *Arali*, which was, says Professor Sayce, “a land where the waters of life bubble up under the golden throne of the spirits of heaven and earth.”

The *Armenian* Sun-Gods are described generally as *Ar-al-ez* or *Ar-Els*, who can restore to life or regenerate the good who call upon them, and they were known as such from the 7th C. B.C. down to our 4th century. Professor Sayce thinks that no *Arians* ruled in *Armenia*, prior to the 7th C. B.C. The reader will here observe that the oldest *Indo Kuthite Bâli* worshippers of *North India*, *Drāvidia*, *Kaldia*, *Asia Minor* and *Teutonik Europe*, all acknowledged this *Bâal* God, *Ar*, *Ilu*, *Eru*, *Herr*, *Er-mun* or some form of *Hermes*. But to return to *Syria* and its *Fălăhin*.

Throughout *Syria* the little *Harams* or sacred enclosures are called *Mukāms*

¹ Gen. xxii. 2. 14. Yahudis = Jews in Asia.

² *Pal. Ex. Jour.*, July 1881, pp. 147-152.

³ *The Druids and Ancient Churches of Ireland*.

⁴ *Lon. Acad.*, 28th January 1882.

(literally, in those days, resting places or encampments), in which is a *Mazar* or shrine having a *Kubeh* or domed cell, containing if not an actual emblem (for Islām has stamped out image worship), yet a fanciful god-idea; and near to the *Kubeh* is usually a sacred "grove," or rather *l'arbre sacré*, and perhaps a *stelê* or *Matzebê*. "There is no *Mukām*," says Captain Conder (and he has noted some 300 belonging to the *Fālāhin*), "without its sacred tree, every bough, nay leaf of which as it falls, is treasured up within the sacred building;" and the same veneration attaches to every stone which perchance falls from the *Mazar*. "In almost every village of Syria," he says, "there is a *Kubbeh*," but if any be too poor for such a domed structure, then a special plot of ground is marked off for the God and kept tidy, and receives some special stones or treasured emblems," thus reminding us of many similar holy Indian sites¹ where a deity or his *Shekina* is supposed to preside.

The Syrian *Kubeh* is of masonry, with a chamber usually 10 feet square, and kept well white-washed. It has a *Mihrab* or "prayer niche" on the south wall, no doubt formerly meant for "the standing figure" or God-idea, indeed a *Mukām* signifies "the standing place," and even now, "the sacred place where some saint is supposed to have stood."² The root may lie in such old Eastern terms as *Muk* (*Mocham*), *Much* or *Mut*, usually applied to a temple figure, face or *Lingam*. As in India, "the walls round the door and the lintel stones" of the Syrian *Kiblas*, or *Mut*-houses, are "generally adorned with daubs of orange-colored henna," which in India at once consecrates the *Dvâra* or gate, to *Siva*, the *Dvârka-Nât*; and like the Indian, the Syrian "removes his shoes before passing this threshold, and takes care not to tread on it." He even craves the deity's permission to pass, for bowing reverently he exclaims, "Your leave, O blessed one." We have already pointed out the very sacred character of the door and portico-idea, and much more will hereafter appear; for the great skeleton gates at the entrance of Hindu, Chinese and Japanese shrines, and lofty archways before Mahamadan mosks and tombs, are all founded on the same religious idea, viz., that they are the symbols of the "Door of Life," by which all save the ungodly must strive to enter in, as our New Testament urges. The Madras parent if he has lost a child, will, when he gem another, dig a hole under the sacred door-sill of his house where it was born, and taking the infant to the outside, pass it through this into the house, lisping the name then given to it, at the same time.³

It is important to remember, as pointed out in the *Pal. Ex. Jour.*, that Abraham and his family were *Fālāhin*, and of course therefore had a still ruder faith and rites than the *Fālāhin* of to-day, for human sacrifice and coarse phallic or *Lingam* worship has now died out.⁴ Still however, the Palestine surveyors' reports show that the *Fālāhin* worship on *karns*, like those on the heights of *Malhah* near to Jerusalem, and in the

¹ Cf. our Figs. 21, 59 and 75 of Vol. I., and pp. 71, 156 and 193.

² *Palestine*, II. pp. 218-220.

³ *Indian Anty.*, February 1881, p. 55.

⁴ *Pal.*, p. 270. Only the emblems remain, and these are dedicated to the new faith-idea.

Jordan valley; just as Jacob and his relatives did on his *G-l*, *Galod* or *Galêd*, for a whole night. It is probable that such a G-l was no "Heap" or Hermes, but a "Druid Circle" with a pillar or *M-tz-b-é* in the centre. Indeed Laban called the whole a *M-tz-p-e*, see *Gen.* xxxi. 45-54; and there is no difference here betwixt the *b* and *p*, nor practically between a god, his pillar and ark or circle symbolism. Our Old Testament translation is confusing. A Matzebê or Lingam equally represented Baal, Jehovah and Moloch, as it did Osiris, Jupiter and Siva.

Cromlechs, dolmens and lingas are common in all lands sacred to Jewish and Christian story. At Mareighat, fitly named "the place of anointing," there is a large and fairly formed Lingam, and a perfect grove of smaller ones surrounding a temple; whilst on the adjoining hills are numerous kromlechs and a sacred fountain called *Menyeh*, a word which has its base in *Mnā*, "desire and *sperma genetales*." This betokens sundry other phalik matters as already dwelt upon under *Menê*, "a man," "the obelisk," &c. Ali the servant of Allah (from *Āl* and *Ālat*, the Phalus), is fabled to have produced this fountain by striking the ground with his spear, just as Siva does with his *Tri-sul* or "Quickener." The whole range of hills from which comes this "fount of desire," was no doubt sacred to Baal Pe-or, "the opener," and to *Alāt*, *Mena* or *Mini*, the Aramaik Venus as the Talmudists call her.¹

The high round hill of Tabor, known to Christians as the "Mount of Transfiguration," is called by the Fālāhin the umbilicus of their great earth mother Terra—that womb of nature in which we are all transfigured. To her also they had sacred temples at Askalon and Akcho with suitable holy waters; and still at Tripolis, her very ancient city, do we find her pond of holy fish, which are said to "fight against infidels," and to which multitudes still make long pilgrimages, and worship with offerings and sacrifices. We have often come across similar holy ponds and lakes in India, and been warned off with our unholy rod and line. The Venus of Tripolis was Kadishah or Atergatis; indeed the city is called Kadîshah, a name elsewhere explained as expressive of coarse phalik vices. Blue is here a sacred color as with all Vishnuites or Ion-im, and occasionally there may be seen hanging to the houses egg charms with a blue prepuical bracelet round them, which they say averts "the Evil eye"—a property of all yoni emblems.

A Zion or Moriah, El Mahrakah ("place of sacrifice") or Karmel (Maha-Kar-El?), like a Palatine and Capitoline, required no emblems to denote their deity, but Gaza of the plains did, and here was found a great Jovine figure, 17 feet in height, which was worshipped down to 500 A.C. Kar m' El is the very god himself, and has no temple but only an altar, where beside a sacred tree and well, Pagans and Christians throng to the Karn God at Sol's appointed phases, with burnt sacrifices and incense.

"It is not too much to say," writes the head of the exploring parties, "that every isolated, round or conical, mountain top in Palestine was once a seat of Sun-worship. Thus at SHEIK ISKANDU, west of the Plain of Esdraelon, on a conical volcanio peak, we find the shrine of a prophet who is described

¹ All this is confirmed in *Pal. Explor. Jour.* of 1882, pp. 80-82, 92. Ali was "the Lion of God."

as contemporary with Abraham, and as having Ram's horns like the Sun-God Jupiter Ammon. NEBY DUHY is a similar conical peak north-east of the last, and has a domed shrine on the top. The legend attached states that the bones of the saint were carried there by his dog, which reminds us of the Parsi veneration of dogs (the companions of Mithras), who, to the horror of Greek writers, were permitted to devour the bodies of the most noble among the Persian fire-worshippers. The translation of bones is a common Moslem tradition. Thus on *Ebal* we have the sacred shrine of 'The Pillar of the Faith,' and near it the sacred cave of *Sitti Islam-iyeh*, who gives her name to the mountain, and whose bones were carried through the air to this spot from Damascus. . . . North of Jerusalem by the village of *Sh'afat* is the generally recognized site of NOB, where the tabernacle once stood; and this *Nob*, is *Neby* or *Nebo* the Assyrian Mercury. This deity was symbolized by a stone or a stone-heap, and he was one of the gods of the pre-Islamite Arabs who worshipped stones (*batuli* or stone heaps as representing Allah) and sacred trees, and the Asherah or grove of the Canaanites. . . . The worship of Mercury included the throwing of stones on a heap as mentioned in the Talmud (Sanhed. vi. 7), and also by classic authors; and it is of interest to point out, that there is a most remarkable natural monument such as was understood by the name ZIKR or ED—a high conical rock-peak immediately east of the road to Jerusalem at *Sh'afat*.¹

Of course the Zikr is the Zkr, "sword" or "male" (thing) of Gen. i. 27, which Arabs usually make *Dzkr*, and identify as above with an *Ed*, *Od*, יד, or *Yad*, יד, "Hand," "column or cone of witness," or "a great altar to see to."² It is in fact a generic name for any *Nebo*, *Nob* or obeliskal object, and is so treated by us at p. 175, Vol. I. Thus Josephus speaks of the *Ed* of the Reuben compact, as east of Jordan, and the surveyors see an *Ed*, in "the conical form of the summit of the *Kurn Sartabeh* or Jewish beacon station, where they lighted the fire on the appearance of the new moon." On this cone, which is 270 feet high, is a building surrounded by an oval circle of stones rudely heaped up, and on the eastern terrace are caves. "The general effect," says Captain Conder, "is that an ancient sun temple has been converted later into a small fortress." He adds that the shrines on every mountain and under every green tree, have been described in his *Tent Work*; and that "the prophets called *Belân*, *Baliân* and *B'alîn* seem the modern representatives of the ancient *Baalim*, and (that) a male and female saint are constantly worshipped, as were Baal and Ashtoreth, in shrines near to one another, many of which have sacred caves beneath." Theirs were the sacred shrines on the snowy cone of Hermon, that "great centre of Sun worship," all oriented says Colonel Warren, and probably built so late as our 2nd century. The construction and Sivaite entourage, here remind us of one or two high mountain shrines which we ourselves surveyed in Dravidian India—also a land of old Kushites. "On the top of Hermon," writes Captain Conder, "is a plateau, and from this rises a sort of peak (the Linga) or natural altar, round which a circle of masonry has been built, while a small pit is sunk in the top of the rock," which the Hindu would call the Argha or hollow Yoni. "There is no temple on the summit" to hide or dwarf the divine emblems of the Creator and Creatrix, but one, as necessary to protect the worshippers in severe weather, is outside the circle on the south, whilst "on the north is a sacred cave." There are other caves a little lower down "used by the Druids for the retreat of their initiated," and such caves are the true prototypes of

¹ Art. *Sun Worship*, *Pal. Explor. Journal*, April 1881; *Tent. Work*, I. p. 175.

² See p. 139, *ante*, and note that the deity is a Hermes to which stones are thrown.

Elusinean cells and mysteries. The Christian Druses preserve, says Captain Conder, "the rites of the Gnostics, to whom Sun worship was familiar," and as Gnostics were the first Christians, in fact the only sect we know anything authentic of during the first 150 years or so A.C., we see what Christianity grew from, for Gnostiks being nearest the fountain head, should have known best the doctrines and practices of the founders of the faith. The summit cave of Hermon was "the Cavern. of the Dawn," as the old Turano-Akads called the emblem of their Sun God of the Winter Solstice. It was "the Mithraik Cave" of later Aryans and Shemites, and "an essential feature in the rejoicings of the *Dies Natalis Invicti Solis*," and of all those rites concerning Tamuz his Son, "the Redeemer of his people," for whom Jews wept in autumn, and on account of whose birth they rejoiced at Eotri, our Easter.

BETHEL, the centre of the old Calf or Solar Bull worship of the northern Jewish tribes, has still a Druid circle, but that at *Shiloh* has been destroyed. On the plain of Abu' Amr there is an altar of undressed stones beside a sacred tree, tomb and cave, and still do Jews visit a tomb and cave in Galilee, on the side of *Jebel Jennuk*, the loftiest mountain in the district, "for the sacrifice of articles by fire."¹ Another crom-leach in this district is called "the stone of blood" probably because blood required to be here offered. We have elsewhere pointed out that Indian hill tribes still offer up cocks and goats, &c., on such stones or "Earth fast Rocks;" see the closing part of our Chap. II. and elsewhere.

At TYRE or *Tsur*, writes Captain Conder, "Ambrosial stones" exist under the sea, and "on an isolated hillock stands the fane of *Neby M'ashuk*, 'the beloved of women,' no doubt the ancient Adonis or *Melkarth*, and the tradition of this local Sun God is (still) preserved in the annual festival of *St. Mekhlar*." There was a celebrated shrine of Venus and Adonis—the Syrian Asher,² at the waterfalls of Apheka, and many practices belonging to this worship survive among the Nuseiriyeh and Ism'aileh of northern Lebanon, who still worship the Sun, Moon and Elements. Even human sacrifice says Conder, appears to be one of their customs, a relic of those of Baal, Moloch or Saturn. Gibbon also mentions charges of this kind brought by Pagans against the early Christians, whilst St. Epiphanius gives a detailed account of this "*Perfect Passover*" of the early Gnostics, which included the sacrifice of a child, an essential rite of Abrahamites; see Sir William Muir's *Art. R. As. Jour.* for January 1882.

Of prominent sacred monoliths there is the "Pillar of Jacob" and Sakhrat of Job³ east of Jordan, one north of Acre, and several at Baalbek and north-westerly. Some are dedicated to hermits who, says Conder, "imitating Simeon Stylites, used to seat themselves thereon"—a practice much older than Christianity, and directly connected with the worship of the Sun's creative power. Many of these hermits lived in our 5th century, more especially near Aleppo, where are the ruins of the great Cathedral of St Simeon; thus closely is Christianity connected with both human sacrifice and Sun worship.

¹ Cf. Conder's *Sun Worship*, and *Pal. Ex. J.*, Ap. '82. ² Oliphant's *Land of Gilead*, p. 482. ³ *Ibid.*, p. 84.

We know that Constantinople had long before and after the *quasi* conversion of Constantine, a huge Sun-stone or pillar of porphyry, on which was a figure of Apolo, the features of which the Emperor altered, so as to represent himself, and as a Sun-worshipper; for he never separated Christianity from Solarism. He placed a great thorny halo round the head, which Christians said represented the nails used at the crucifixion!¹ The same sort of thing occurred at Rome, where the lance or old Quiris of the Sabines was again brought forward as worthy of worship, because, said the adherents of the new faith, by it had flowed forth the blood and water of the Lord of Life; so they quarrelled about the possession of it, as their predecessors had done for the sceptre of Pelops, the spear of Achilles, the sword of Memnon, the hide of the Kaledonian boar, and the Palladium of Troy. It is not easy to move out of the old ways or forsake the ancient forms and symbols, and truly did Faustus say to Augustine: "You have but substituted your Agapæ for the sacrifices of the Pagans, for their idols, your martyrs, whom you serve with the same honors. You appease the shades of the dead with wines and feasts; you celebrate the solemnities of the Gentiles, their Kalends and their Solstices; and as to their manners, those you have retained without any alteration, and nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them." Now Faustus was an African Christian bishop who flourished in 400, and knew the truth when he thus wrote describing Christianity. Two hundred years after this, Persia seriously complained of the falling away of the West from Sun worship, for we read that when Heraklius begged for peace from Chosroes, Emperor of Persia, that monarch replied: "I will never give peace to the Emperor of Rome, till he has abjured his crucified God and embraced the worship of the Sun." So that the so-called heathen world only recognized the real departure of the West from its old Lord and faith, about the close of the 6th century A.C.

Thus no objection would be taken to the present vernal rites at "the Holy Sepulchre," by ancient Aithiopes, Jebusites, Phoinikes, Egyptians, Pelasgi, &c. Nay, we believe they would join in nearly all; and willingly cry with the Christians: "This is the tomb of the Kurios; His blood has saved us; for Kur's blood is wine indeed, and his flesh, bread;" which the anxious cultivators of these precarious highlands then saw they were to receive, in vineyards and cornfields.²

Over "The Dome of the Rock" or *Kubet es Sakra*—"the house of the God of Jacob" and of Christians, Constantine is said to have erected a gorgeous shrine; yet says Mr Fergusson, "there would be no difficulty in assigning the building to an earlier age than even that of Constantine."³ We feel sure that the lofty and massive walls which have been now exposed, were constructed by the great Turano-Shemitik building races, and had originally no connection whatever with Jews or their faith. Everything yet discovered, points only to Kuthim, Phoiniki or Beni Anaks.

¹ Professor Draper's *Religion and Science*, pp. 46-50.

² Cf. Conder's *Palestine*, II. p. 105-6.

³ *His. Archet.* II. 435.

As soon as the followers of the prophet were able, they drove away Jew and Christian from the Tsur God's shrine, and announced that it was their "Highest and Holiest" place; indeed Mahamad himself long hesitated as to whether or not he should make it, or the old Lingam cell of Arabia, the Mäka of "the Faithful." One of the first cares of the great Kalif Omar after he had conquered Tsuria was to search out this holy Tsur, its phalik "foot" emblem, cave and nymphen fount; for all had got hidden and injured by those ignorant of the treasures of the old faith. "The Mount of the Lord—the priceless *Eben-Shatiyeh*," had been partially cut down, and the ark or dome was more esteemed than the *Eduth* or testimony for which alone it existed; yet Jews could have told these Christians that it alone was "the Mighty One," "the *Tsur* or *Rock* of Israel, than whom there is no *Tsur*" (God); "the Lord for ever the Lord, Jehovah, Everlasting, and of everlasting strength. . . . the Rock of Ages, the Everlasting and enduring Rock" of Jewish prophets and their tribes.¹ All these were the titles which the Old Testament writers applied to the "Tsur God," "the Rock which begat them," but which, in some fifty instances, our translation conceals. The titles are precisely such as the pious Sivaite applies to-day to his Mahâ-Deva, also a great Tsur God.

The whole site was covered with places sacred to this Kurios, and especially those caves called "the Holy Sepulchre," where were many sacred stones, as well as the everlasting fire of the mountain goddess. At this spot "the Lord" was held to have sunk, but only to soon rise again, as indeed he does every vernal equinox. Then high and low, rich and poor, rush to receive his renewed spirit or "celestial ray" as it issues through the door or cleft of the Rock, by the side of the altar—aptly named "that of unction" and St Ion²—at whose fetes, Beltine fires still oft light up the mounds of Kelts and Teutons. "Without this renewed fertilizing fire from heaven, no tribal or family fire can bless our homes with increase," has said every ancient race, and so still do Hindus as well as these Christians.

"The Dome of the Tsur," that is the Omphe of the Tsur God—called by Eusebius "a Salutory Monument," because *Shalum* signifies this from Egypt to Kaldia—had suitably near to it, its Mahâ-Deva and his "High Priest" the Maleche-Zedek, the "Lord of the Tabernacle," and of the Sakuth or Sakti "of your king," as Amos wrote.³ He was the Tsădăk or "High God" who had here blessed his eponymous son Abram, "the High Father," and to him had Ab-salum or "Father Shalam" of a later generation, here erected a *Yad* or "Hand"-pillar—his emblem—which still stands characteristically, at the entrance of "the Golden" or eastern gate adjoining the mons and fount of the "Virgin Mother of God;" and to it as a veritable Hermes do Jews still throw stones.⁴ The Sălem of Zion was, as Psalm lxxvi. 2 assures us, the special tabernacle of M-Zădăk; and it was to recover these

¹ Cf. the Heb. of Is. xxx. 29, xl. 8, xxvi. 4, and numerous other texts, as to God being a Rock.

² Cf. Calmet's *Bib. Dic. and Fragts.*, II. 100, p. 77.

³ See Bagster's *Comp. Bible* margin on Amos v. 26, and p. 519 of our Vol. I.

⁴ *Pal. Explor. Journal*, April 1882, p. 84.

ever increasing shrines on "His holy mountain" that western crusaders rallied by tens of thousands, and finally but with great difficulty drove therefrom, though only for a few years, the equally fervid Saracen. In 1112 the Christians rechristened the upper shrine, as their *Templum Domini*, forgetful alike of the old faith and of the sex of the deities of ovicular mounts, caves and wells. But worse still, with sacrilegious hands they pared down the Rock God's Omphe into its present shape, and covering it with marble, erected an altar thereon.¹ Had they been better acquainted with the faith, they would have known that Yahveh, "the Elohim" and his Ruach best loved the natural Sakra, which no tool had touched; and so when Saladin in 1187 again "won the city, he tore down the altar and once more exposed the bare rock"—with the true instinct of a son of "Arabi the blest," that old land of inveterate stone worshippers. He covered the Christian frescoes, regilded the dome and beautified the whole shrine, and never since has Kâfer or Christian been permitted, save with bared feet, to pollute the old home of this Pârvati or "Mountain Goddess."

Adjoining the sacred *Masjid El Haram* was the commonly used "place of prayer," the shrine called the *Jamia El Aksa* or "Far-off place of meeting," alluding it is said, to its great distance from Măka, and the long journey which the prophet made to see it. To the Moslem it is also very sacred, as the spot where the revered Kalif Omar threw himself down in fervent prayer for the success of Islam in 637. The sex had here not been reversed, for on this or an adjoining site had Justinian a century before erected a temple to the virgin mother of heaven.² Of course it had a prior sanctity, for the worshippers of Mithras could here conveniently kneel in prayer, gazing on the sacred Calvarian mount over the cave; and Christians too recognized its fitness, as we see by the crusaders remodelling the building and dedicating it to Solomon!—fit demi-god of such a solo-phalik shrine.

Subject to some explanations already given and to follow, our inspection of and investigations regarding the sacred shrines in and about Jerusalem, and of many similar sacred hills in the East, where the votaries of the Right and Left Hand sects—Sivais and Vishnuvas or Ion-im have similarly determined upon a joint worship—has long convinced us that the "Holy Sepulchre" was the Lingam and Solar Fire shrine of the "Secret God," "The Most High" and "Lord of all Holy Fires;" and that the great Omphek or Wombal Mount of Murê or Moriah, was the Vishnuite one of Terra or Pârvati—mother of all rounded mounts, more especially those with caves and wells. We see this was the case with the Eruthrean Paphos—a form of *Pâpas*, the *Zeus Papaïos* or great "Father God" of ancient Asiatics, and of his Paphia the Cyprian *Kun* or Queen, who presided on that rounded hill, so very similar to Moriah, as will be seen from the landscape given by General Cesllola on p. 214 of his *Cyprus*. The topography is perfect. She there sits on an ovicular mound, overlooking a plain

¹ Conder's *Palestine*, I. p. 321.

² *Ibid.*, p. 325.

watered by her sacred river, on a jutting-out headland on which stand the emblems of her Adonis—the *Adni* or Pillar God of Hebrews. The great Lingams (some 18 feet high) partake also of her attributes, being true Dole or *Hole-maens* or Holed-stones, on which her votaries “make their vows,” that is pray to her. It appears that the vast multitudes forming the Páphian deity’s procession, when arriving from his seat, the old “Eruthrre or Neo-Paphos” (some miles east), used to halt before these his *Matzebas* or *Ashrs*, and after suitable worship and offerings to them, then solemnly ascend his Mons Pārvati.

Our readers must remember that only male shrines give forth creative and regenerative vernal fires; and that only from the God’s “Tomb” by the Mount of Shālm, and not from the “Dome of the Rock,” does holy fire emanate. In the latter is only the quiescent small Argha (Yoni lamp) of the Arkite Queen, and there it burns quietly though everlastingly, in the narrow passage leading to the sacred watery abyss of the Omphe of Shālm, as already explained. Also we must remember that ignorant Christians would naturally be misled by the word *Tomba*, into thinking that the ancients meant a sepulchre, and hence connect the old Sivaite *Tuphos* with their Lord’s burial. But such was not the original meaning of a *Tomba*, *Tuph*, *Toph* or *Taphos*. These were altars, and only latterly with Greeks and Latins did they become tumuli or places to *tumulo* or bury. The *Tophoi* or *Tuphæ* of Aithiopes and Phoinakes were “High places,” conical mounds of earth, and even towers, as the Egyptian *Taphanis* or *Taph-Osiri*, &c. In fact, as Bryant argues, a high altar to the Sun was called a *Tuph-On*, and Virgil so called an altar or hillock before a temple.¹ The *Tophet* of Saturnists was a “High place” like unto those of Baal,² where were offered burnt and even human sacrifices, to this God of all fertile fires. Any head or altar-like figure, as the high Persian head dress, was a *Tuph* or *Touphas*, and hence “the sepulchre rock over the rotunda,” would reasonably be called a *tomba*, and situated as it is, so nearly on the same east and west meridian line as the Arkite or female shrines of the Sakra and Olivet, it would naturally be chosen as an abode of the Apolo, “Lord” Adonis or Asher.³

Judeans were essentially Arkites or Vishnuites, and their Mosaik horror of Sivaite bull or calf worship became stronger as this was developed by their congeners the Samaritan Yabus. In many points however, only a thin veil divides the sect. Thus neither a Lingam nor Bull appears in an Arkite shrine, but the God’s creating Fire and the euphemistik *Prā-bāt* or Divine “Foot” are usually there. Hence appear the sacred Footprints on Olivet, “the Dome of the Rock,” in the Mask at Bâlbek, and one near Nebo, which is flanked with Hermai. There are two holy pillars on the Haram, though these are not used as Lingams, but as Yoni emblems, between which the pious pull each other through, and are thus “born again.”

Captain Conder eloquently but disapprovingly describes the rushing of the

¹ Bryant’s *Mythology*, I. p. 449. *Æniad* I. 2.

² Jer. vii. 31, xix. 5, &c.

³ Isa. iv. 5, xxx. 29.

Christian crowds¹ in frantic haste to the Tomba of their Kurios at his vernal fete, to seize his first fire as it escapes (thrust forth by the priests) from the oracular cavern of this High Creating Father—"Mithras of the Cave." We too have dwelt upon the wild scene in our prologue to the Sun and elsewhere,² which the reader should compare with our arguments in Vol. I. pages 181-183, 194, 217-222, and the drawings of the present mosk over the old Arkite shrine with its sacred Rock or stone, the "Ebn Shatiyeh."

"The most important portion of the Church of the Holy Sepulchre," is, we are told, "the nave east of the rotunda with its screen in front of its eastern apsee. . . . The floor is (here) unoccupied *save by the short column marking the centre of the world,*" that is the Centre of Life, and here we are in the presence of the emblem of the Life-giving God. There is no mistaking Agni, God of Fire, for no such long or "short column" will ever be found except in connection with him, or as he is worshipped by his Paphia. It is usual to sink his image deep down in a cave, cleft or fount, as we explain and illustrate in pages 38-40, Vol. I.; and so we find him in the sunken fount of Abu,³ the rotundas of Benares and throughout India, just as he was in the Libyan Amonium and Delphik cleft, and apparently so in the deepest recess of Irish Tuphas or towers. History relates that when Omar Kālif recovered "the Dome of the Rock" from Christians, his first care was to purify and suitably enshrine it, and still its enshrinement makes astonished archeologists exclaim, "In honour of what were all these beautiful surroundings? It must be for yonder low and rude looking rock of dusky limestone rising some 6 to 8 feet over the elsewhere tessellated floor. See, it is carefully railed round and narrowly watched over, and canopied and draped with costly silks. They call it the *Ebn Shatiê*, 'the priceless treasure, around which the whole world is gathered together—the Sakhra or Foundation of all things, and symbolizing the creation of all life,' a primeval emblem, and the Testimony or Eduth of this great ark." See our sketch of the *Ebn* and its ark on page 184.

Yes indeed, this is the theme of Moslem and Jewish writings! the veritable God of the place, "pared down" though the rock be by ignorant and quasi improving moderns. Captain Conder calls it "*The Rock of Paradise; the scene of Mohammed's Ascension; the Source of the Rivers of Paradise; the place of the prayer of all Prophets; THE FOUNDATION STONE OF THE WORLD.*" It is indeed "the Paradisiacal stone," though Hindus, like the old Eruthrw, would more correctly term it the Aphrodiziacal or Ambrosia Petra, and a natural or "Earth-fast" form of the same idea which they also enshrined on their Paphian hill. On that, too, was a pure Arkite cult, and as we have just shown, it too overlooked the Tomba, Altar or Shrine of

¹ *Tent. Life*, I. pp. 326-345.

² Vol. I. pp. 401-427, and cf. Index Headings.

³ He appears in the Achālgār shrine, the highest

on Mount Abu in Rājputāna, as a small white cone, surmounted by a silver button, hid away in the depth of a bubbling-up spring.

the Kurios of all Ophiusia (Cyprus), every Lingam of which, says General de Cesnola was found pierced with Yoni orifices like those seen in our plate xi. page 212. He came across six of these holed *lithoi*, and saw young Cyprian women visiting them very much as in ancient days, with lighted tapers and candles, and depositing jewellery and other articles in the sacred holes of the monoliths, and praying for sundry matrimonial objects. The older women, he says, went to these symbols of Paphos for health and salvation—the usual *Shalm*-idea, also with candles and offerings, and prayed to the “Health Giver” for cure of the infirmities of age.

In our Plate x., fig. 8 p. 168. will be seen such symbols as once held the first place in Jewish and other arks, and we gave in our vol. I. p. 218. fig. 93, iii. the stone which, as the Rev. T. Wilson states,¹ occupied the *Sanctum* or Holy of Holies after the ark disappeared. The latter was evidently not even then of such material importance to the ruling body as this *Abn Sh-t-i-ê*, שֹׁהַבֵּן שְׂהִיָּה, called metaphorically “The *Shat* or Stone of Foundation,” and “Seat or emblem of Stability”—figures of speech common to Christ, Jews and Christians, especially in early times before “the paring down” of the Divine symbol took place. This Rock was never under-valued by Christians. The crusaders of the 12th century used to crowd around it and pray fervently to their Trinity of Gods and the Virgin Mother of Heaven—a suitable Miriam for one of the oldest of Moriahs.

Both ancient and modern Jewish writers contend that a “Stone of Foundation” (a name by which they concealed the old and gross idea), “stood within the sanctum, being three fingers (9 inches ?) above the ground or its pedestal,”² which points to an ovicular stone like that of the Astarte of Elia, or some form of the Eduth of *Exod.* xvi. 34, which existed before Sinai was reached, or “Law or Testimony” heard of. The Eduth of Emisa, fig. 8 of our Plate x. p. 168, would as well suit the description as the Astarte of Plate xvi. p. 448. Such small emblems best suited the arks of wandering tribes, as they could be taken out when they halted, and set up for general worship on their rude unhewn altars. The *Tsur* or Rock-God is but the permanent and enlarged idea of more settled Lingaites.

The original meaning of the word *Shatê* is like that of the “Eduth,” הָעֵדוּת, somewhat obscure. *Shateh* in the verbal form is “to drink, indulge, debauch,” and as a noun is “bud, root, or seat of production.” A *sh-at* is a “Pillar, column, stability, the parts of shame, a root, stamen, seat of power, essence, foundation,”³ all of which meanings are embraced in the Sanskrit words *Linga* and *Yoni*; and every ark had one of these. See that of Isis with its Osirian symbol, given on p. 201 of our vol. I. (and more decently than in the original), as it used to be carried by nudes at Sol’s festivals. It is a “boat of Life,” and Kubele’s worshippers carried a similar ark-boat,

¹ *Archeol. Dic.*, Art. *Sanctum*.

³ Fürst and other lexicons; and compare *Yoma*,

² This has been lately frankly acknowledged by chap. v.; *Mishna* ii. fol. 53, col. 2 of *Talmud*. many learned Jews, and in *Jewish World* of 1882.

either with some such male image or "a beautiful woman, representing Hippa, the mare of the Sun," says the Rev. George Faber.¹

This author grieves over the depravity of the early Christians in calling Adam, a Priapos or "the mast of the boat" or Argha, and symbolizing him in upright pillars; but this is in accordance with both the present and ancient meaning which attaches to the word *Adām* in the east. viz., "the Argha-Nâtha of the life boat or womb of nature." We give here such an ark with the Eduth or Adāma as was common in Egypt. It is from Rosselini, and will be found in *Smith's Bible Dic.*, i. 106 with much good matter if we can read betwixt the lines, and allow for orthodox bias and probable ignorance of the old faiths.

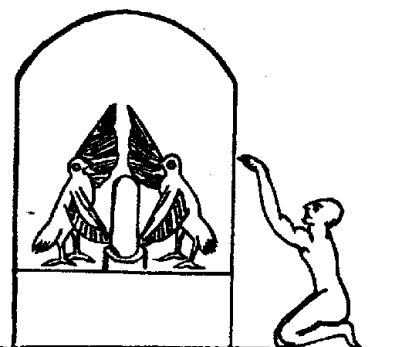


Fig. 338.—EGYPTIAN ARK AND EDUTH, WORSHIPPED BY BIRDS OR WINGED SPIRITS, AND MEN.

Such an Egyptian ark or Arun, with its flying seraphim overshadowing "the Testimony" [Eduth or Linga], would naturally be the model which the rude nomads would aim at conforming to, when making an ark for their Ale-im or Yahuê; and note, that as in eastern shrines, the whole is like its "Om" or "Gem" for which it was constructed, that is, like to "the *Jewel* of the Lotus" or "Arkite Principle." We have elsewhere dwelt upon the so little understood ejaculatory prayer of the solo-arkite Budhists of Tibet, the *ôm mane padmi hun*, words so foreign to the life and thoughts of the good hermit of Gayâ, but so clear when read in the light of the old faiths.

Let us now turn to the earliest detailed account we can find of this and the adjacent Sivaik shrines; and we cannot perhaps do better than here follow the two pious and orthodox English travellers of the 17th century, as given by Calmet in his *Fragments* of 1799. These fully corroborate all our statements in regard to not only the so-called "Sepulchre," but all the neighbouring shrines, giving us topographical facts now very difficult, if not impossible, in most cases to elicit and substantiate.

We should perhaps mention to the European reader that the idea of a sacred Sivaite or other solar cave or temple, having contained a dead body, however revered, would be abhorrent to every solo-phalik worshipper, and Yahus inherited this old prejudice. It would be sacrilegious blasphemy in their eyes to allow a dead body, however revered, to go near to a shrine of "The Living God," whether this was in a holy *Tomba* or on his Sun or Zion mounts or the Omphe of his Miriams.

Messrs. Maundrell and Sandys visited all "the Holy Places" in Easter of 1697, and their very detailed authentic accounts, as recorded in their own words in Calmet,² assure us that the whole city, but especially the sites of Moriah, Zion and suburbs, were hotbeds of fire and phalik worship as usually developed still in the east. The *Fragments* of Calmet, small print and double columns, from page 62 to 85 bristle with solo-phalik details, so much so, that we scarcely know how to condense these, and

¹ *Cabiri*, II. p. 348.

² *Cal. Bib. Dic. Fragts*, 2d hundred; Art. 136-140.

at the same time fully inform the reader; yet read as related by the pious and unwitting recorders, much might escape. We would first ask our reader then to put away from his mind all Biblical stories of both the Old and New Testaments, and simply look fully at the facts—the topography, symbolik objects and such rites and shrines as have grown up around them. Let him dismiss the later ideas of “tombs,” “sepulchres,” “crosses,” &c., and try to view all as dispassionately as if he had never heard of “the Holy Land,” but of the early land of Aithiopes, Kuthim, Kheti, Palashts and Phoinikes, and of their Grove and Ashêra worship. Nor is this request so unreasonable as to some it may at first appear, for we have *no contemporary and really independent and historical evidence* of Jews and their religion until about ‘the captivity,’ and really none of Christ sufficient to identify the details of his life as depicted by the unknown gospel writers of our second century,¹ with the very ancient shrines, symbolism and topography of this Shălm of “The Most High God.”

A HOLY CAVE WITH STONE
AT ENTRANCE.

The first object which confronted our pious travellers as they entered what they considered to be “the sepulchre of the Messiah or Anointed One,” was precisely what we know so well in the East, and usually encounter at the entrance of holy caves or temples of Siva, viz., “an Anointed Stone,” but here prostrate and called the “Stone of Unction.” Christian legend explains that here the Lord’s body was anointed, but we prefer accepting the world-wide fact of all such phâli (male or female) being anointed or Messianik ones; see Arnobius and Bagster’s note on the smooth stones of Isaiah lvii. 6.¹ It had been the *Dvârka Nât* which once stood upright at “the Door of Life,” and not less revered did it become, when injured and fallen. It was carefully “enuironed with a rail of brass about a foot high,” and it faced the chapel of St John—the old I-On; and just as in the Lingam shrines of India, “ouer it there hang seven lamps which burne continually . . . and (the people) kisse and kneele to (this stone) rubbing there upon their crucifixes, beades and handkerchers, yea whole webs of linnen which they came into farre countries and preserve the same.” We have seen the Aryans and non-Aryans of India acting similarly, and heard much also regarding their rubbing certain parts of their persons on such unguentous stones, believing that the God of Fertility would thus impart his Salem or salutary power.³ The seven lamps—emblems of Sol’s seven days, have now given place to huge and suggestive wax candles, “reaching half way to the roof.”⁴

Threading other various chapels of the supposed sepulchre, where appear to have been numerous sacred stones, some with “Footprints” (these veiled phalasims of Vishnuites), others stamped with crosses, the travellers came to the entrance of the innermost dark cell, called “the tomb of the Messiah,” a correct and significant name,

¹ Even Dr. S. Davidson in *Intro N. Test.*, ed. 1882, fails to show that the *Gospels* and *Acts* were written before the 2d century.

² Bagster’s *Comp. Bible Note*, and p. 334 of our Vol. I.

³ See Vol. I., p. 303.

⁴ Conder’s *Palestine*, I. 330.

if the reader will bear in mind what has been said of “Messiahs,” or Anointed ones, and “Tombs,” for here once stood a statue of Jupiter.¹

This cella faces and stands 108 feet, says Mr Sandys, from Mount Calvary (the corresponding round feminine “eminence” on which once stood a temple of Venus), and “before the doore (of the dark cell) was a long pavement erected something above the floore of the church, and included between two white marble walls, not past two foot high and consisting of the self same rocke which doth contain therein a concave about 3 yards square, the roof hewn compass, all flagged throughout with white marble. . . . the natural rocke being abated by art and hewn into the form of a chappell and entered by the east end. In the midst of the floore (facing the cave or entrance of this cell) there stands a polished stone about a foote high and a foote and a half square, whereon they say that the Angell sate.”² This undoubted Sri-Linga, it is said, “the Empresse caused to be conveyed to the Church of St Sauieur from where it stood in the palace of *Caiphus*”—a word which we suspect was once *Kaph*, and betokening an old shrine of the ancient Kaphtors or stone-worshipping Kefts, whose Petros in similar caves at Petrawas the *Lithos melas atupos tetragonos*—the Teut or Theus of later peoples, see p. 453 *ante*. Here he is “the Cippus without an image”—the *Phalange* of Bâal or Bâli worshippers, and in position and form very like to the Mahâ-Deva standing near the innermost cell of the Caves of Elephanta. Mr Sandys confirms our idea as to this stone having been a Keftor lingam, for he adds, that there “here adioyneth, a chappell vsed in common by the *Ægyptians* and *Æthiopians*.”

The travellers crept into “the holy place,”—a low dark cavern where was “an altar and picture demonstrating the Resurrection” of the God, and here was fire perpetually burning in the form of “numerous lamps suspended over and in front of an altar.” This portion was, they were told, “railed off by the pious Helena (a character later history does not accord her), because of the inconveniency which proceeded from the tapers, haire and other offers throwne in by votaries, which defiled the monument.” The reader has probably already noticed that the offering of hair is an important mystik rite connected with puberty and “the Hairy God”—the Sun and his Men-hêrs. We shall have much to say thereon hereafter, for “the first-fruits” of puberty were thus pourtrayed at the Venus fetes of this coast.³

Our travellers relate that “at this altar only the Latins say masse, but to the railing come thousands of Christians to perform their vowes, and to offer their tears yearly, with all the expressions of sorrow, humilitie, affection, and penitence;” adding that “it is a frozen zeale, that will not be warmed with the sight thereof”—a sentiment we very much reciprocate, and would add a word regarding. We have often stood by similar altars, and heard very different language used by good but not wise though perfervid Christians. It has been insisted that all such penitents, however humble

¹ Calmet, p. 78, and Mr. Maundrell’s narrative.

² Right Rev. Dr. Russell’s *Holy Land*, p. 227.

³ Especially at Ernisa and Byblos, see Dulaure’s *Hist. Abr. des Cultes*, I., pp. 420, 501, and elsewhere.

and sincere, are “far from the kingdom of heaven,” that is, are intended for hell or “the blackness of darkness for ever;” and otherwise kind and good, and even travelled men, calmly so speak as if they saw the perfect justice of the awful sentence! They surely fail to grasp its full significance, or shut their eyes to it, in the face of what they call Biblical Inspiration. Yet it is a fact which we must accept; that out of a mighty host of about 1470 millions—the earth’s population—upwards of 1400 millions have either never heard of our Protestant doctrines, or if so, have, after fully weighing them, solemnly rejected them, and declined to believe either in eternal damnation, or in a God of the character and attributes alleged. Among these special disbelievers and unbelievers are also some hundred millions of our own good and loyal fellow-subjects, who with much knowledge, still prefer the old solo-phalick worships more or less spiritualized and refined according to their degrees of culture. Yet no good theist can doubt that all these 1400 millions are the cherished children of the Lord of Hosts. They certainly with all earnestness feel they are accepted by Him—their divine idea, diverse though their worship, conduct and penitence be; nay, though they pray, as at these Syro-Christian altars in the full light of this nineteenth century, before the old conventional emblems placed at the mouths of grottoes or, as our Reverend travellers say, “sunk in a marble trough.”

It especially behoves the Protestant to be here undogmatic and humble, for in the vital statistics given below¹ we find that after some 1700 years of fervent proselytising

¹ The Geographical Institute of Justus Perthes of Gotha, estimates the population of the world in 1878 as per this first column, and from it and some other good statistics since received, we have estimated the present population and shown this in the adjoining column.

Institute of Justus Perthes, 1878.	Brought down to end of 1881
	Millions
Europe, 312,398,480	320
Asia 831,000,000	850
Africa, 205,219,500	210
Australia and Polynesia, 4,411,300	5
America, 86,116,000	9
1439,145,280	1474

In regard to RELIGIONS, Max Müller accounts in his *Selected Essays*, II. p. 229, for 1,327,708,000 as below, which is 11½ millions short of the above Gotha estimate, but the Professor had not of course before him the various censuses of 1881, which in India alone adds 42,000,000 to the figures given in Dr. Hunter’s *Imperial Gazetteer* of 1881 calculated on the censuses of 1871. We have

here taken all this into account, and thus brought down the religious census of the world to 1881-82. The whole decade is therefore answerable for 34 to 35 millions, largely due perhaps to greater care in registering and obtaining the census of 1881, especially in the East. We have also included the Hindus of the West Indies and Oceans, &c.

Max Müller’s Estimate, 1871-78	Corrected by us to date.
	Millions
Buddhists, Confucians, } 500,000,000	550
Taotists, Shintos, &c. }	
Christians, of whom } 390,000,000	400
71 millions are Pro- } testants, }	
Mahamadans, 170,000,000	240
Hindus, 159,350,000	180
Siks, 1,200,000	2
Jews, 7,000,000	8
Parsis, 158,000	} 94
Not described, 100,000,000	
1,327,708,000	say 1474

by both the secular and spiritual arm, and even in this century not without aid from Governments, and with all the most approved machinery of sectarial combination and discipline, only some seventy-one millions have even nominally joined his churches, and that from none is the falling away becoming more prominent, and half-heartedness more the rule, than among the best educated Protestant communities.

It also appears here, *that even nominally* only 44 per cent. of the world believe in an Omniscient, Personal and Almighty God, with attributes of perfect justice, mercy, goodness and truth; whilst at least 56 per cent. are entirely Agnostik; or regard these as insufficiently supported or unsupportable positions in the presence of all the evils and miseries of life, and of the universal and unaccountable waste and destructiveness inherent in all existences. Our House of Lords, led by two pious peers, has almost unanimously rejected a proposed Theistic Test Act, although this only asked that members should assert they “believed in an Almighty God.” The aged and pious Lord Shaftesbury urged in opposition, that “A law of this kind passed in our day (March 1882) would be in absolute and unqualified discord with all the opinions, feelings and tendencies of the men around us.” . . . He added that “those who allow the existence of a First Cause, but deny His intervention in the affairs of man, who admit no revelation of a future state or any system of rewards and punishments, may be counted by myriads.”

These “myriads” of course form a large portion of the 56 per cent., and many are the most cultured of men and women—those who have studied all religions, and weighed well the arguments as to spirit and matter existing apart, an immortality without a body or memory of the past, the so-called rectification of present injustice and misery by a future measure of blessedness, &c., &c., and being unable to find any proof of a revelation of a god to a man, these cultured “Unbelievers” have agreed with Budha and Confucius, that they must confine their attention to what is within their comprehension, and for the present endeavour simply to be good and do good because such is good, and leads to the truest happiness of themselves and others.

Many “myriads” of the 44 per cent or Church-goers of the world, have only nominally and for interested motives allowed themselves to be enrolled as Christians,

Thus then we conclude that there are Believers more or less in a PERSONAL GOD, who is ALMIGHTY, OMNISCIENT, ALL MERCIFUL, and ALL JUST, and in a SOUL, apart from the body and endowed with IMMORTAL- ITY	}	Millions	Christians, . 400 Islāmis, . 240 Jews, &c., . 8 ——— 648 Or about 44 per cent of the world.	On the other hand there are of persons more or less AGNOSTIK, and unasserting in regard to all the above—who deny or doubt the probability of a future life, Heaven or Hell, or of a soul apart from matter, and think that rewards and punishments are meted out in this life, if not always to individuals, at least to communities or nations.	}	826 Millions or about 56 per cent.
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Moslems and Jews,¹ and certainly one-half do not really understand the doctrines or full import of the teachings of their churches, whilst probably three-fourths of them are utterly indifferent; the virtuous among them showing by their conduct that they believe in a good and just God, who, does not and never did punish the innocent for the guilty, be it His own Son or any other, and that the good man who strives to walk uprightly will be accepted by Him, no matter what views he may be able to entertain regarding the dogmas and doctrines of the churches.

But there is a further source of error in these statistics due to *insincerity* which no care, and we have here exercised much, can get rid of. It would largely reduce both the 648 millions and the 826, but especially the former. The truth will only be learned in that millennial period when the lion will lie down with the lamb, or the bishop tolerate "the avowed infidel," or when men and women cease to trouble themselves as to the speculative theories of their fellows in regard to kingdoms and powers beyond this universe and the ken of our senses. But to resume.

CALVARY, ITS OMPHE AND HIGH GOD. According to Messrs. Maundrell and Sandys, Calvary or Golgotha was a "rounded eminence" crowded with chapels, and was, as one of the two most holy places, early brought within the circuit of the city walls to the rejection of the greater part of Mount Zion, which used to be included

¹ At the Glasgow Free Church Presbytery meeting of 30th March 1882, it was declared that out of a population of 700,000 in the city and its suburbs, a census showed that only 135,922 attended church; that is $16\frac{1}{2}$ per cent. in that huge centre of religious Scotland, and this we think is much in excess of the truth. One pious speaker of the Presbytery said that "a great proportion of the working-classes in particular had no practical connection with the Church—not only the intemperate and depraved, but the sober, industrious and respectable people; though fulfilling in a sort of commendable way very many duties connected with their positions in life, they were yet unconnected with the Church of Christ." He added that there is a "widely pervading scepticism especially among the sensible, hard-headed, thoughtful working men," which made them stand apart, criticising the Church, its rites and institutions; a statement our own experience confirms.

The Archbishop of York, at the annual meeting of the Diocese of 1882, told his clergy that the battle now before them was not with sects and heresy, but one waged "*for the very existence of Christianity itself*;" whilst as regards that test, "the Communion table," the Bishop of London thought that only $12\frac{1}{2}$ per cent. of the population of London came to the tables in 1875, which we very much doubt, especially when we find Cardinal Manning saying in August of the same year, that only 2 per cent. of the population of London and Berlin attended any Church at all.

In 1878 the *Home Mission of the Free Church of Scotland* reported that all the agricultural laborers of Scotland "live in a state of Heathenism and immorality;" and in 1877 another Church body in Scotland gravely asserted that "there were not a dozen Christians in Skye," though the population of that island is about 24,000. Much the same could be shown in the case of Mahamadans and Jews, so that only a small percentage of out 648 millions of "Believers" can be reckoned upon. In Arabia, half to a quarter of the agriculturists, especially along the south coasts, are still practically Sabeans, whilst of the multitudes in the Indian archipelago classed as Moslems, Mr. Crawford, long a British Resident there, shows in chap. iii. of his second volume, that beyond observing the festivals, &c. (because these fitted into their old ones), the people were still nature worshippers "or altogether indifferent to religion." Of "the lower orders," he says, "they know little, and are careless about these matters," and from personal experience, as in administering oaths in his Court, he found that "even the name of the Prophet" was sometimes unknown to the so-called Mahamadans, which reminds us of Dr. Norman Macleod and his Glasgow communicants, see p. 246 *ante*.

therein. Indeed, Calvary is described as “a small eminence or hill upon the greater Mount of Moriah,” and if we remember aright, it is only 300 to 400 yards from the West Haram wall. The first founder of the Calvarian shrines were, say our narrators, “obliged to reduce it (the round eminence) to a plain area, which they did by cutting down several parts of the rock, and by elevating others.” They did not, however,

THE CLEFT OF THE ROCK,
AND HOLE OF THE CROSS.

reduce “any parts actually sacred to the touch” as those “on which Christ stood, was derided, or shut up . . . nor the hole where the cross stood (significant remains), and the cave where the Anointed One descended and rose again”—all points which Mithraists would duly appreciate. Adjoining was found “the chapel of the cross and the pit” where the Kurios “was raised up and glorified,” and it was built, say the writers, exactly over “the sacred hole”—a kind of site we thoroughly understand in the east as one holy to the *Argha Nâtha*. It was here also otherwise appropriate, for it “could be seen from afar,” and it especially looked on the Omphe of the tribe. The “Eminence” represented the Omphean goddess or “Lady of the Cleft of the Rock,” hence Romanised natives raised a statue to Venus here, and placed one to Jove or the Tsur-God down by the revered fire cave.

The sacred cleft has some curious characteristics to which phalists attach weight. It was “a span wide, and twice as long . . . and two spans deep, *after which it closes but opens again below . . . and runs down to an unknown depth.*”¹ This is a very good description also of the sacred cleft to which Budhists make pilgrimages at the ancient Kaiktyo shrines of Pegu, described and illustrated by us at p. 314 from drawings taken on the spot. Christians, carrying on an evidently very old phalik tradition say that “the head of Adam was found adjoining the cleft” of the Calvarian Omphe, from which he looked out on the trial and crucifixion scene; so that this cleft was clearly a mythological Agni mandalum of Adam as “the fiery one.” The legends had no doubt a geological base, for fire probably did once issue from or near to this cleft, and Christians still exhibit their celestial fire as issuing on Easter eve from “the tomb of Christ,” preceded by their “Hot” or Holy Spirit. Our travellers of 1697 wrote that after the people had their more solemn processions, they became much excited, and at last took to racing “with all their might and swiftness round the holy sepulchre, crying, *‘Huia, huia’* (this is it) . . . tumbling and dragging each other,” when a pigeon was seen to flutter about the sacred cupola, and then the maddened masses shouted and clamoured violently, believing the bird to be “a visible descent of the Holy Ghost.” Upon this the Armenian Bishop and Suffragan of the Greek patriarch cut “the sealed fastenings of the door of the tomb,” and entering (like Mithras), shut it after them, when every light was extinguished, and with frantic joy the people shortly perceived the “holy fire glimmering through some chinks of

¹ Calmet, pp. 81 and 77.

door;" and to this fire they rushed, for every family fire must at this season be lit from the holy fire so obtained.

The travellers also mention some twelve or thirteen sacred shrines on the Calvarian "Eminence," which had been christened and rechristened according to the tastes, legends, and gullability of the motley crowds who had for some fifteen hundred years flocked thither. Jerome says that "great numbers of the brethren came there to live and die," and Conder shows that the sites for ages "literally swarmed with monks and hermits"¹—the most credulous of men whose pious emotions and intense fanaticism the priests and legend-makers had to pamper, if they wished to maintain themselves and the ascendancy of their "Holy Places."

Our travellers, although ever anxious to support all Biblical stones, eventually confess, and this after three and a half years of studious and constant examination of the whole land, that it is "a great pantheon of local deities, a jumble of traditions, Jewish, Christian, and Moslem (they should have added *Kuthim*), showing the various influences which have successively acted on the peasantry." They add that a large majority of the present tales and traditions "are probably not older than the middle ages, whilst in the main the stories are childish and resemble those current among the Italian peasantry." "Even the least ignorant of the Palestinians," they say, "*know scarcely anything, whilst the shepherds are very little better than brute beasts;*" and there is much matter confirming this as still only too true, in the various reports and volumes which have issued from or in connection with that invaluable body, "The Society for the Exploration of Palestine."

All this may not indeed have been the result sought for, but we should be content when we get facts. The results fairly to be faced are, that Syria and its races are about as unlikely a land and people from which to obtain what is true and good in ethics and religion as can well be imagined. Earnest and pious believers in every Bible miracle and in all its quasi history, have, as the Right Rev. Dr Russell wrote,² gone there to strengthen their faith, and left with the conviction that "the whole topographical evidence is one tissue of imposture;" but this is not our belief. The topography is fairly good and true to the old Religions on which Christianity has so largely built, but *educated* Europe has grown beyond such foundations of her faith. With *uncultured* Christians, European and Asiatic, we see how acceptable the old sites and legends still are, and how thoroughly they meet the wants, emotions and ideas of many millions of people, who are therefore but little removed from the Gnostik religions, out of which our higher doctrinal and spiritual Christianity sprang.

It would be all but impossible to get a religion out of Palestine based upon the truth of certain supposed ancient occurrences. These it is the duty of the historian and not the theologian to investigate and place before us with all their *pros* and *cons*, more particularly, when the events transgress the universal laws and order

¹ *Palestine*, ii. 226.

² *The Holy Land*, p. 334.

of all nature, and when accompanied with detailed discourses like those in our gospels, on which hang the most momentous issues. Yet we know that it was in days of crass ignorance and credulity, that poor fishermen and credulous villagers first started that great cry which soon filled the world with turmoil and bloodshed, and which, as time went on, evolved superstitions and dogmas which have, according to Draper and others, probably caused more sorrow, cruelty and misery, public and private, than all the other faiths of man. Every supposed trenchant saying of the Founder or of his disciples formed texts ever to be written in the blood of the best and most sincere—the thoughtful questioners and doubters. The religion was avowedly one “not to bring peace but a sword,” and to carry this last into every sphere of social and public life and into hitherto peaceful homes. It professed as its legitimate result enmity between father and son, mother and daughter, sister and brother; and from its inception it has ever divided those most, who were most pious or earnest in their beliefs and hopes. It has not however been quite singular in these respects, though until its birth, mankind had known no such far-searching and systematic intolerance. Like other faiths it has never wholly cast aside the superstitious rites and symbolisms of its predecessors, but rather cherished these at their old sites and periods of activity, and in Western Asia this is more particularly true. We there find it even still affixing, as holy and magical charms, on tombs and all fond or sacred objects, the old hieroglyphs of the Bădăwin¹ and their Kuthite teachers, as the **O**, **+**, **T**, **C**, **G**, the equal, **=**, a double **‡**, &c., as the Jews did that old importation from ancient High Asian Meru-opia, the Egyptian *Tau*.

In regard to the religious leaders of Syrians, whom in the language of Europe we should call the Ecclesiastics, Capt. Conder gravely writes, “Some are mad, some fanatics, but the majority are rogues. . . . They believe in incantations, divination by sand and other means, and in the evil eye . . . especially in *Jans* (our Eastern *Jins* or *Nâts*) or powerful demons good or bad, the latter kind having for bodies the tall smoke-pillars of the whirlwinds so commonly seen in summer,” recalling to our mind the Great Spirits, the Alê-im or the Aluê, who were described by their ancestors (for all were Arabs) as “a pillar of cloud by day,” and as riding in the whirlwinds and storms of thundering Sinai, and who, according to their legends, slaughtered their fathers by thousands.

To appease the Jân, the present population raise emblems of him as “piles of stones about a foot high, called *Meshahed*,” usually at cross roads, near wells and under oaks or *terebinths*, on which they hang rags and other mementos, showing that *Mashahed* is none other than *Mah-esh-ed*, a stone Siva or Hermes. Many preserve long tufts of hair on the back of their otherwise shaven heads, saying that this is to enable Gabriel the more swiftly to carry them up to heaven, a forced Moslem explanation of a hair legend—we had almost said of Hair Cult, reminding us of the strange

¹ Conder's *Palastine*, p. 290.

² *Ibid.*, II. p. 233.

reason Paul adventures as to why women should wear long hair.¹ In their *Mukāms*, though the Syrians have no “standing images” as in pre-Islam days, they appear to have deified conceptions of divers Nature gods under the very appropriate names of Seth, Shem, Ham or 'Am and Noah, at whose “sacred springs” they worship and say that here “the Flood welled up.”²

All believe that “no exertions of their own can better them,” and that “the one thing required is Faith and to follow in the footsteps of their fathers,” and this devout, fatalistic faith-wave of these nomads has constantly surged up from “Arabi the Blest,” and only too powerfully overspread all our Aryan world. After much personal experience of Arabs and their religious leaders, the Palestine explorer remarks that “it is natural to reflect, whether the social position of the prophets among the Jews may not have resembled that of the Dervishes,”³ not that we are here at liberty to apply this remark to the aforequoted mental condition. Our own experience however of *Nābês* or “Prophets,” from Cape Kumari to the Himālayas, is very much what the word *Nābê* signifies,⁴ viz., one frenzied, impassioned, inspired, or mad upon a certain idea or subject; more or less temporarily and sometimes violently demoniacal, or one who works himself into furors when he thinks he sees or communes with spirits or the deity. He believes he can then predict the future with certainty, and is entitled to say and do many offensive and indecent things, as to go about naked and talk of the most solemn matters in a shameless way. Of course Nabes sometimes say what is true and good, but nothing very original, and only utter “revelations,” and predict what any thoughtful and sensible contemporaries might equally suggest as possible or probable; whilst they say a great deal which wise men would refrain from even suggesting. They are usually great dreamers, and sometimes try like Abraham to act upon their visions even to killing innocent persons, and are occasionally themselves killed as witches, sorcerers, magicians, etc. We see that Saul when he lost his mental poise and came across “Prophets” (*Paighām-bars*, or men with a message), also took to *Nab-ism* (if we may coin a word very useful in the East where such fanatics abound), for, tearing off his clothes, he lay down naked all day and night, believing that the Spirit of his gods (the Ale-im) was on him. Nay he tried to commit murder (a. not uncommon phase of Nabism), when “the evil Spirit of Jehovah” (Lord or Bâ-al) troubled him;⁵ but, like many lunatics, he was at times soothed by music. The Old Testament writers admit that both the good and the evil Spirit of God enabled him to prophesy, and this is still the opinion of most Asiatics. Thus the Panjabis of to-day repeat a metrical charm:

¹ 1 Cor. xi. 10. Conder's *Palestine*, II. p. 234.

² *Ibid.*

³ *Ibid.* p. 231.

⁴ Heb. נבא, *nba*. To prophecy, sing, be frenzied, utter impassioned cries. Cf. Gk. *maimonai* and Eng. *maniac*.

⁵ 1 Sam. xvi. 14; xviii.; xix. 18-24.

*Gur Gunge, Gur bâvare, Gur atar amir
Guran to chêle vichre Kushti hone sarîr*

or

A Guru dumb, a Guru mad, is still a Guru good and great,
And those who forsake Gurus will lepers be.¹

Of course, it is the object of the priests to prevent the people reasoning with their prophets, Apostles or Gurus, and to induce the belief that the Deity speaks in their extatik fits. Strolling Nab-ism was and is very infectious, as we see in the narratives of Saul and Samuel, and as the Indian Government knows to its cost. The Panjab Nâbê Ram Sing, a carpenter, who was held to be an incarnate God, necessitated a small war, and kept a force of 8000 to 9000 British troops in the field during a long period in the year 1867.

We cannot acquit even the great founders of faiths like Budha, Christ, and Mahamad, of fanatical Nabism in the fresh young days when "the Spirit of their God" or God-idea was on them. They then felt that the heart was inspired or regenerated, and as it were, "born again of the Spirit," and this made them throw up all the ordinary attractions of life and retire into desert places to try and serve their god, or idea of perfect holiness. No sacrifice is then too great for "the regenerate one" who indeed "longs to spend and be spent," body, soul or spirit, in the service of his God or some incarnated idea of the same. The sufferer, for the pious emotionalist is a real sufferer, feels at this time ever in the presence of his Lord, or of his Messenger, and is ready to take immediate action on his ideas or dreams, as did Abraham and Ehad. This last ancient Guiteau said that he had "a message from God," whereupon he made a dagger and murdered a king, and every Biblicist is bound to believe that "the Lord raised up" this assassin for the dastard deed. So pious Nabês told Jews that their "God of Battles" had commanded them to despoil Egyptians, and ruthlessly murder and plunder the young and old of peoples weaker than themselves, and only now and again to save those who helped or were useful to them, as the harlot of Jericho and maidens of Midian.²

The oldest prophets or Nabês were like those still familiar to us in the East. Thus Isaiah³ had periods of indecent maniacal outbursts, for we are told that he once went about stark naked for three years, because so commanded by the Lord. Ezekiel also says that his God told him to lie for 390 days on his left side and then 40 days on his right side, when he "would lay hands upon him and turn him from one side to another;" also that during all this period he was only to eat barley bread baked in too disgusting a manner to describe. This last command was however, so strongly resented that his Deity somewhat relaxed it.⁴ He however directed Jeremiah to "make and wear bonds and yokes on his neck, as we have seen Eastern Nabes carrying

¹ Lt. Temple, *Indian Antiqs.*, Feb. 1882.

² Judges iii.

³ Isa. xx.

⁴ Ezek. iv. [The reference is probably to the use of dried dung for fuel, not as an ingredient. —T.S.]

halts, etc;¹ so that truly as Hosea wrote, "The prophet is a fool, and the spiritual man is mad."² Yet he too seems from his first three chapters to have been, at least in language, one of the most impure and indecent of Nabes, and with a god-idea like unto himself.³ But to return to the details of Christian worship as seen in the 17th century.

THE ANCIENT COLUMN OF
GOLGOTHA AND "HOLE
OF CROSS."

Our travellers found a famous column, obelisk or tower on Calvary, "now somewhat ruined . . . and deprived by Saladin of its bells, unsufferable to the Mahometans;" and no wonder, when they knew the symbolism of a bell and its clapper, and saw how Romans and others hung bells upon phali, as seen on the sculptures of Nismes and other places.



Fig. 339.—A SACRED HILL AND COLUMN AT KARNAK, BRETONY.

It is evident that "the eminence" was a "circle," *Gulgalta* or *G-l-g-l*, with a pillar, pole or *stauros* (not a "cross"), like to the God of the Omphe which Col. Forbes Leslie depicts in *Early Races*, and which with other similar Calvary-like mounts, are seen in our Pls. vi. and vii., pp. 278, 291, Vol. 1. The *Stauros*, *Lāts*, Pillars, or Poles, were common to all old races, ages

before the Christian Cross was heard of, and victims were often nailed to this symbol of the deity as a sacrifice to the Pillar-God or his consort. Any *Stauros* or Column at Cross Roads was usually called a "Cross."

The stress here laid upon the "Hole of the Pit" or "round place" in which the sacred Cross or *Stelê* stood, is also suggestive, especially when taken in connection with the highly Sivaik legend that Adam here rested till blood issued,⁴ when he sprang into life awakened by the Son of Righteousness, also when we know that *Adām* signifies in the East, "Man" or his sign, and that the early Christians called Adam the mast of the Ark boat of Life, as Hindus call Siva the *Argha Nāt*. Now the Lord Zedek was worshipped here under this *Adāmik* symbol of a *Lāt* or stone column, and not here only, but at many places about Hermon, Gerezim, Hebron, &c.,⁵ although "the Round Eminence and ruined tower" of Calvary as lying close to the Omphe and numphean cave of his Miriam, would naturally be his favourite hypethral shrine; yet we scarcely expected to find it here still marked by his emblem, and "the High God," and still well known in 1697. Our travellers add that however crowded and numerous the chapels, &c., were "around the Calvary and Sepulchre, yet none encroached on the summit of the rock . . . they keep without the altar of *Melchisedech*," which is true to-day of every Calvary-like site of "The High God" of India.

¹ Jer. xxvii. 2; xxviii. 10.

² Hosea. ix. 7.

⁴ *Smith's Bible Dict.*, Art. Golgotha, and Eph., v. 14.

³ [Jahveh commands Hosea (i. 2) to take "a wife of whoredom" by whom he has various children, calling them all by 'unlucky' names. — T.S.]

⁵ Samothrakē had also its *Adāma* as elsewhere shown.

We can see how much the Calvary of to-day is changed from that of 1697, for our travellers then wrote, that "where the Sanctuary stands was a clear apace of 10 to 12 yards square, and so high above the common floore of the church, that you have twenty-one steps to reach the top (whilst) the Holy Sepulchre, which was at first a cave hewn into the rocke underground, having had the rocke cut away from it all round, is now as it were a grotto above ground."

This is invaluable information, and not less so from our narrators jumbling up "Calvary" and "the Sepulchre" in a way not thought permissible by modern archeologists. Facts are however before all theories, and in these statements written on the spot in 1697 by educated and careful men, we see the changing character of the myths from age to age.

The Calvarian shrines and those of the "Holy Sepulchre" were then evidently one compact group, surrounded and interspersed with the public and private chapels of various sects, and the cells or abodes of the monks, priests, friars and pilgrims. The ever increasing taxation of the Turk and other causes, made them at one time disperse, when they not only somewhat removed their altars and emblems but the scenes of their favorite legends, to less taxed localities. In 1690 their internecine feuds, causing constant bloodshed, became so violent and notorious that the French monarch interfered, and induced the Sultan to hand over the care of the "Holy Sepulchre" to the Latins, since which time, these only can here celebrate public rites, as the mass, etc. Other sectaries have only the right of entry for devotional purposes.

The Latins as seen daily tending the numerous shrines, must recall to every Eastern traveller the rites of Shintos, Hindus, Jains, Budhists, but especially the Adi Budhists of Tibet. The same genuflexions, prayings or mutterings, chants and recitations, with tapers, incense, banners, and poles covered with strange mythik but unmistakeable solo-phalik emblems, bells, candlesticks, nay, even mirrors and sacred stones, are all common to these diverse faiths. But, indeed, the whole topographical idea of Calvary, is Eastern, Jovine or Tsădăk-ine, as we should expect when there is a group of caves with sacred fire under "a round eminence," and a column or "Jupiter Stator" above. It entirely corresponds with these other old Latin shrines on the Palatine, see the drawings and ideas developed on our pages 366-368, Vol. I. Let us look a little closely at the history and character of the original Calvarian god and "Melchi-zedek" his eponymous high priest, for it was to him that Abraham "the High Father" first came in worshipful humility on leaving Ur of the Kaldis and his ancestral idols; and to him again he went when his prayer for offspring had been answered by the birth of Isaac.

It was customary among all peoples at some period of their growth to offer, or at least, feign to offer their first-born to the God of Fertility—the "High One" or Maha Deva; and only as human nature asserted its kindly influences over faith or

religion, did such savage laws fall into disrepute, and the priest gladly accept in lieu the choicest of the flock and first fruits of the field. Abram's act is here therefore praised as one of *faith*, of course by a narrator of the transition period; and both sects are pleased by the argument that we must not imagine he had any real intention of murdering his boy because of a dream, else he was guilty of a gross and useless falsehood in telling his people that he and the lad would return after worshipping on *Yahuê Yarāh*; and the old admirers of ancient Tsădăkism and Yahuism are pleased that the knife was lifted on high to smite the first-born, although arrested by a preternatural voice from the clouds, without which, of course, the father was bound to slay the innocent child.

The whole story is probably founded on the well-known rite of the Beni-Anaks, which was enacted at the Vernal Equinox, on or near to this their sacred Shalm.¹ It was widely famed as "the sacrifice of *Ieoud*, or an only son," that is of some Iyudean or Jewish youth, for like most people they preferred sacrificing a stranger to one of their own children. Especially would they be satisfied with a Yahu or Saturnite, because these worshipped their own gods in Yachaveh and Ra-El, as well as their High God Tsedek, Ier, or Yrăh on his hill of Salvation or *Shalm*.

Long after the days of Ezra, the Jews called *Tsadak*,² "the Eternal One, without father and without mother, having neither beginning of days nor end of life . . . but like unto the Son of God;" so no wonder that their rude Sheik went to his High Priest to beseech his blessing, and to offer "tithes of all he possessed." Even the cultured Eusebius, twenty-three centuries later, called this "Zedek the express image of Christ"—the new God-idea—and scores of Christian ecclesiastical writers have herein agreed and continued to so speak of, honor and revere Malaki-Tsadak.

The Fathers of the fourth and fifth centuries looked upon Tsadak as a kind of *Shakaina*—a "Power, Virtue, Influence," nay, "the Holy Ghost and the Son of God in human form,"³ a whilst Jews are phalically correct in claiming him as "an Incarnation of Shem or Enoch who survived the deluge." Some said he was Noah, others Ham, but all agreed he was far superior to their demi-god Abraham, "the friend of God," that is of the Alê-gods, though they knew Tsadak to be a Kanān and the supreme Pagan Jove, or the I-El-u-Shalm. He has continued to annoy and perplex ecclesiastics, both Jewish and Christian, for ages, but especially so since more spiritual ideas of God, and acuter critical research as to ancient and modern gods, have arisen. Hence a great deal of foolish orthodox literature has ever and again appeared explanatory of this Tsadak's attributes, which attributes are of course quite inexplicable,

¹ Cory's *Anct. Fragments*, p. 22; Euseb *Præp. Evang.* i. 10; Smith's *Bib. Dic.* i. 784.

² The Hebrew spelling is *Ts d k* [צדק] or *Tsădăk*,

not *Zedek* or *Tzedek*, for there is no z or e, but the reader should be familiar with all spellings.

³ *Smith's Bib. Dict.*, II. 314.

taking the language of the Bible and Fathers in the fair and honest meaning of the words. Thus in Smith's *Bib. Dic.* we are told that

"There is something surprising and mysterious in the first appearance of Melchisedech, and in the subsequent reference to him. Bearing a title which Jews in after ages recognise *as designating their own sovereign*, and bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognised as a person of higher rank than 'the friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for 1000 years, and then a few emphatic words for another moment *bring him into sight as a type of the coming Lord of David.* Once more, after another 1000 years, the Hebrew Christians are taught to see in him a proof, that it was the consistent purpose of God to abolish the Levitical priesthood. . . . *The faith of early ages ventured to invest his person with superstitious awe.*"

The italics are ours, and we could urge much in regard to the matter; but the reader needs not now to be reminded of the *B-s-r* "which was circumcised" and passed through such phases as the *Sarks* or "Flesh"—the afterwards incarnated Logos, the "Son of Man" and "Son of God," as we find Tsadāk eventually designated, though once "a column on an eminence"!

We are assured that the High priest of this "High God" went out and performed sacrifices for David in a vale called *Shaveh*, but the Ezraite recension of the old legends evidently seeks to drop the columnar deity out of sight, eclipsed as he had become by a less gross Nature worship. Epiphœnus and several fathers of the Church, however, grant that M-Tsadāk might be "the son of Herakles and Ashtaroth,"¹ showing a just appreciation of what is and is not historical! But the black Lingam on "the Mount of Ashereh"—the so-called "stone of Iyub" or Job, east of the Jordan²—still shows us one bona fide emblem of this Asher or Herakles which removes all doubt as to the child of such parents, and this "black stone" we will describe hereafter. Of course "Heracles and Ashtaroth" are simply Siva and Chandri or Sun and Moon, that is, the fertile energies or agents of these.

Tsadāk was also called by Jews and Christians a Hamite, or Am-on-ite and a Jor-Am or Ier-Am, or Iel-Am—a sufficient reason for the Kaldian Abram's change of name, and for the eminences of holy Shalm being henceforth called Ier-u-Shalm. *Salem*, says Dr Russell, was a name of M-Zedek, "which the Gentiles made *Solyma*" and now Solomon! hence as in Eastern faiths, he was the Shemitik Eskulapios—god of Shalm or Health." The Bishop says that he reigned in Jerusalem for fifty years and was "not improbably the son of Noah"³! and Calmet and others tell us that in Egypt he was known as the son of Sidon or Sida who founded that early Phœnician capital, as well as Shalm (Jerusalem), which was called after his mother "The Happy One." As "the son of Sida" we may believe that Bet-Sidi, the ancient capital of Asher (that is Mahā Deva) was called after this "black stone" god, as well as many other Cidis—a name so common in connection with Druidic shrines.⁴

¹ Calmet's *Art. M. Zedek.*

² Oliphant's *Land of Gilead*, p. 84.

³ *Palestine or Holy Land*, p. 259.

⁴ Cf. pp. 321-340 ante.

We are told that in our third century there was "a large sect who called themselves Melchisedecians," and who ranked their demi-god even higher than Christ, saying that *he was the Holy Ghost, "the Intercessor and Mediator with the angels, whilst Jesus Christ was only so for men; . . . Christ was only a copy of Melchisedec, and his priesthood, only on his model* according to Ps. cx. 4." In Phrygia, the land *par excellence* of Samothrakian Sivaites, this sect considered all others so unclean, that like their Indo-co-religionists "they would not touch or take anything save from a Melchisedecian." They did not circumcize, or observe the Sabbath, but simply adored the Zedek as "*the Son of God,*" affirming also that "Abram so worshipped him, calling him the Messiah or Anointed One," and truly so, for he was "One usually anointed"! This deity's successor at Ier-u-Shalm was called by a similar and equally solar term, *Âdăni* or Adoni-Zedek, and we learn from authorities quoted in Calmet and elsewhere that he had long had a temple in the Grotto of Beth-lechem, adjoining the one in which Jupiter (his later form) was worshipped, for Adonis was "Lord" or Jehovah.¹ But to resume our details as to the shrines.

Captain Conder, the head of the *Palestine Exploration Survey*, after much painstaking research, repudiates all connection with "the Church of the Holy Sepulchre" in these words:—

"It is a grim and wicked looking old building. No other edifice has been directly the cause of more human misery or been defiled with more blood. There are those who would willingly look upon it as the real place of the Saviour's tomb, but I confess that, for myself, having twice witnessed the annual orgy which disgraces its walls, the annual imposture which is countenanced by its priests, and the fierce emotions of sectarian hate and blind fanaticism which are called forth by the supposed miracle, and remembering the tale of blood connected with the history of the Church, I should be loth to think that the Sacred Tomb had been a witness for so many years of so much human ignorance, folly and crime."

We can, and with almost perfect certainty, from long and close observation of similar shrines, assure the archeologist that his God never did lie in, or rise from this old Sivo-Kuthite Fire temple, but surely he has not searched long in vain for the place where the real old *Kurios* mythically rested in this land of Sur or Kur worship.

CHAPEL OF THE APPARI-
TION—2 STONES,
1 PILLAR.

At one of the principal chapels, that of "The Apparition," Messrs Maundrell & Sandys describe "two Round Stones of White Marble," on which "stood the Lord and Virgin" on that solemn occasion when "the Lord comforted her," and this is, as it ought to be, "close to the Sacred Cave." Here the pious Christian is directed to "prostrate himself and anoint and kiss the stones, and the more fervently and with full faith he does this, the more certainly will he be cured of all maladies, mental and bodily. This or the adjoining oratory is called "the Navel of the Earth," that universal name and symbolism of every old solo-phalik faith, and reminding us of the Omphallos of Delphi as well as of Maha Deva, that centre of the great circle of

¹ Cf. Smith's *Bib. Dict.*, II. 315; Josh. x.; and our Indexes under the same headings.

India, seen in our Plate III. at end of this volume. The Syrian Greeks here represent the navel by a globe, but it is a mere euphemism for both the Linga and Yoni.

PILLAR OF FLAGELLATION.

Close to all these stones, and characteristically placed "in a little cell at the door of another chapel," near that of the Apparition, is "the Pillar of Flagellation" emblem of the Quickener or Energizing God, and here therefore did his votaries, and now wiser people and good Christians, whip and even grievously lacerate themselves especially at the vernal or Easter fetes of Apolo and Venus.¹

It matters not that this so-called "Pillar of Flagellation is a mere fragment," for so are the sacred stones of the Makan cell, and numerous others we have frequently come across in the East. Both thieves and conquerors often seize these precious symbols, and politically they are of great importance as carrying with them not only the allegiance but pious feelings of conquerors and conquered. It will be remembered that Iberian Kelts or Basks claimed to have got (stolen ?) the Tara stone from the East, as Irish Kelts got it from Basks, and Scotch from the Irish. The Scots set it up in their new home in Argyleshire, but Picts took it to Skone and Anglo-Saxons stole it to set it up as their "Coronation Stone" in their temple on the Thames. So the Mākan stone was seized on two or more occasions, and it sojourned for 400 years in Eastern Arabia; but on its return, though only a small fragment, as seen in our fig. 290, p. 436, it received, like the prodigal son, a greater place of honor than that one which had so long dwelt unpolluted in its Father's house, for there are two specially sacred stones in Māka. The more chequered the history, and the more fragmentary the fetish, the more hold it seems to have on the affections of solo-phalik worshippers, and we must bear this in mind when we see devotees kneeling beside mere fragments of holy stones, such as abound in all old lands of Nature worshippers.

PRISON OF PETER AND A GATE WHICH OPENED OF ITSELF AND A SACRED WINDOW.

Close to the "Holy Sepulchre," Zion-wards, Mr Maundrell found the quasi "Prison of St. Peter," which was no doubt another small Lingam shrine in which had stood a sacred *Petra*, *Petros*, or *Cephas*, but not of "the Fisherman," though that name is also imported from the older faith and carried even to the Tiber, where "the Fisherman" has also his sacred stone in that old pagan statue so fervently kissed by pilgrims to St. Peter's. Near to "the prison" stood the "house of Zebedee the fisherman," where tradition says the Joppa fishers brought their fish for sale, and here used to stand the miraculous iron gate, which "opened of its own accord" to let the *Dvārka-Nāth* pass through. The Arkite idea is here strengthened by our being told to look up at "a sacred window," at which a damsel appeared—a legend which Sivaites would explain mystically, "windows," like doors, having a strange significance.

¹ See Calmet and various parts of this work.

ST. MARK AND A SACRED
HOLLOW STONE.

Mr. Maundrell describes as in connection with the aforesaid, a chapel over a "house of St. Mark" to which Peter fled; but here too "the treasure" was a *hollowed out sacred stone*, which the priests said had been used by the apostles as a baptismal fount—more likely a Paphian stone of the old Kuthim.

SHRINE OF IAM OR JAM-ES,
WITH THREE SACRED
STONES.

A little nearer Mount Zion, in a beautiful and extensive piece of ground, says Mr M., the Armenians have a church built on the spot where St James the brother of John was beheaded; but judging by the solar terms *Iâm* and *Ion* and the whole surroundings, this was evidently a sun temple, and we know that the tribes established these as soon as they were able to build, that is in Solomon's time. Mr Maundrell well describes a solar shrine. He says that there were here "two altars of extraordinary splendor, decked with rich mitres, embroidered copes, crosses both of gold and silver, crowns, chalices, &c." There was a wondrous pulpit or throne suitably decked with "a beautiful canopy or cupola of mother-of-pearl and tortoise shell exquisitely mingled;" but the *Pala-dium* of the shrine was "in a kind of ante-chappel where by the altar were *three large rough stones* esteemed *very pretious*"—a Trinity no doubt representing the solar god ideas in *Petros*, *Iam* and *Ion*. The priests of the modernized faith, however, accounted for the stones and their very sacred character, by saying that on one, Moses dashed down the two sacred *Ebns* on which his God had just written the laws with his own fingers;¹ that on the second the same God had stood at baptism, and on the third, had been transfigured!

It has been said that any nail is strong enough in credulous times on which to hang a faith, and dropping metaphor, much indeed did the real nails of the cross and the nail on the Latin capital carry in the way of legends. The triple nails of the old *Tri-Sul* or Tri-dent were engraved as charms on the phylacteries which every Jew should put on at prayer,² and nails form the mystik *Shin* ❖, on that phalik-looking *Mezuzoth* which the circumcized must show to the God of Fertility before he will recognize his worshippers. Nails lie at the base of our "Broad Arrow" idea, and "three nails" signify "the implements of the Anointed One's Passion." It has often indeed been exultantly asserted that Jews and others had "no images in their temples;"³ but there are images and images; and a strong symbolism differs but in name from idolatry. Like all Satrnites or *Ra-Els*, it was a necessity of the faith that their great shrine should be "oriented and open at the top and with no roof," and that every day should be dedicated to some Planet, whilst that to Saturn should be specially set apart for prayer, when all labor, and matters matrimonial, should be abstained from.

¹ Exodus xxxiii. 18.

² Calmet, *Frag.*, p. 132.

³ Cf. *Jewish World*, 30th Aug. 1878, quoting old writers, and Dion. Casus, 2d cent.

CHURCH ON SITE OF ANNAS' HOUSE WITH YONI - HOLED STONE AND SACRED OLIVE. Close under the steeper declivities of Mount Zion, Mr Maundrell was shown over the Arminian church built on the site of the house of Annas, apparently the twin Ionik shrine to the male one last described. Its great treasure was a very sacred "hole in the wall not far from the door" where "the Lord was smitten." In "the court before the chappel was the sacred olive tree to which he had been chained by order of Annas"—all of which should be dear to the understanding of every student of solo-phalik lore, though our pious visitors and even the local priests were sadly perplexed as to how to explain all this to an educated European. The olive, from its great fructivity and yonish leaves, is a universal emblem of ancient Venuses, and was here a suitable accompaniment to a sacred orifice and a smitten deity, for images of Apolo used to be smitten at Nature's periods of quickening.

CHURCH ON HOUSE OF CAIAPHAS WITH SACRED STONE. From "Annas within the walls," Mr M. was conducted to a church outside Zion Gate on to the steep ascent of Zion, where was another Arminian church built "on the site of the house of Caiaphas, where too, the gem of the shrine was a columnar stone under the altar—the very stone" which once no doubt hid away a "Mithras of the cave." It was 6 ft. 9 in. by 3 ft. "deep, and broad as much . . . plastered all over except in five or six little places where it is left bare to receive immediate kisses and other devotions of pilgrims;" and "here was likewise shown a little cell" to represent the Lord's tomb and the place where the cock crowed and the disciple denied his Savior. We will by and by see the worship of a similar stone in Japan, which once hid away the solar goddess—a form of the Venus *Kwan-Yon*, depicted in our pl. xvii., p. 529.

CHURCH OF THE CENACULUM, SACRED WELL AND VIRGIN'S HOUSE. On the summit of Mount Zion (a most unlikely place to select for a supper), Mr. M. found a mosk which no Christians might enter; but he says a church existed here with a sacred well near the loved spot where the Holy Virgin breathed her last. Hence we see one of the reasons why Moslems seized this summit as they did that one of similar feminine characteristics on Mount Murê.

NEHEMIAH'S WELL, OR PIT OF FIRE. In "the vale of death" or "valley of Jehosaphat," is seen the subterranean spot where the sacred Fire of the tribes was, they said, securely hid away during all the long years of their captivity, and then miraculously resuscitated; showing in this thoroughly Parsi or Pharasi legend (see II. Mac. I. 19 and elsewhere) what good Guebrs as well as solarists the people were. Parsis similarly hid their Sacred Fire near Barōda and Surāt.

OMPHE AND FOUNT OF VIRGIN AND SACRED TREE. Not far from the tribal Fire Pit was a Sacred Tree and Virginal Omphe, which Calmet describes as higher and more ovicular than we remember it, but time lowers all such places. At its base lay sacred numphean matters; as, near the Eastern foot, the holy, "Fount of the Virgin," which was so named, no doubt appropriately in the eyes of the old

Phalacists, for, said the Right Rev. Dr Russell,¹ it “has a kind of ebb and flow, sometimes discharging its current like the Fountain of Vanduse, at others retaining and scarcely suffering it to run at all.” Then on the western base of the Omphe lies the healing Pool of Siloam, which is also said to have ebbed and flowed. Only water drawn from it could be sprinkled on the altar at the autumnal Feast of Tabernacles² or those Venus fetes of the *Sukoth Benoth*, at which every male was expected to go to Jerusalem, and every young woman occupy for a time the leafy huts so well known on the outskirts of Eastern cities as “Venus’ bowers.” There once existed a church or shrine over this sacred Spring of Siloam, as should be over all holy waters; see those on Mounts Zion and Murê, but Mr Maundrell found only a tanner’s vat!

THE STONE THRONE OF
THE KURIOS.

Looking down upon the Virgin's Omphe and Wells, there is a sort of *Caer Idris* or Chair of Maha Deo—“a pillar jutting out from the lofty south-east corner of the Haram Wall,” upon which the Kurios is expected to sit when he comes to judge the world. The legend reminds us of the *Minê phalange* or throne of the Bâlis or Bâal worshippers of Dravidian India, alluded to at p. 488 *ante*. The Moslem expects his Lord, Allah’s Anointed, to sit here, and the devout Christian hopes it will be his Messiah. The solo-phalacist sees in it an old Lingam which once stood, as it orthodoxly should, upon the heights overlooking this Mons Pârvati, and other feminine symbols.

ABSALOM’S PILLAR OR YAD
AND SACRED CAVE.

This is another Lingam-like erection suitably opposite to the above, and adjoining—as a Hermes should—the highroads leading to the city gates and Gan Eden, or beautiful enclousre of Gethsemane. Though popularly known as the Pillar-tomb of Absalom (that “Father of Shalm,” health or joy), it ought to be translated “the Manus” or “Hand” as in the *Vulgate*, for the Heb. *Yad*, יד, is usually “the hand,” that is the essential “Weapon” or “Instrument,” יד, of man and the trunk of an elephant³—in fact a Linga. In our Old Testament it is both a “Pillar” and “Place,” as that which Saul set up on the cone of Karmel,⁴ Kaldis on the earlier artificial cone or “tower of Babylon,” and Moslems over the Red Palace of their Alhambra and elsewhere. The *Yad* of the “Father of Shalm,” therefore, standing by the road to the Golden Gate of Miriam’s Omphe, and surrounded by sacred caves, tombs or altars, has the same phalik significance as obelisks or columns at the gate of Eastern temples or caves; as Jove’s column at the entrance of the Delphean cleft, and the Jupiter Stator or Siva the Dvârka Nât, seen in our fig. 161, p. 368, Vol. I., standing at the gate of the old city of Romulus.

¹ *Holy Land*, p. 245, Ed. Lon. 1884.

² Russell’s *Holy Land*.

³ Cf. Latin as in *Littleton’s Lat. Lex.* and *Parkhurst’s Heb. Lex.* under M-n-ê and M-n-i.

⁴ 1 Sam. xv. 12; ii. xviii. 18.; *Vulgate*, 2 Kings xvii. 18. Jews still use the hand emblem.

SACRED STONES WITH
FOOTPRINTS AT CITY
GATES.

At the two eastern entrances called the Golden and St Stephen's Gate, Mr. Maundrell found two sacred stones. That at the former "had several impressions which you may fancy to be foot-steps . . . of our Blessed Saviour's feet, when hurried violently away to the tribunal of his bloodthirsty persecutors." The other is that on which Stephen is supposed to have died, and, like the first, is the usual veiled Lingam form, such as lonim or Vishnuites adopt in lieu of the forbidden male emblem. It stands very suitably on a prominent hill and city entrance, and faces a cave, into which the saint's body is said to have been thrown. Similar stones are commonly seen in the East at entrances to sacred places, or cities having very holy shrines within them.

TOMB OR TAPHOS OF
VIRGIN.

This has been a Cave of Venus, Kun or Alita, for not only do Christians of all sects here pray and give offerings, but a Right Reverend author says, in evident amazement, that Turks and Arabs do so also, and insist upon a select portion of the grotto being allotted for their sole use.¹ This cave has all the adjuncts of a shrine of Pārvati, being hewn out of the natural rock, adjoining a sacred brook and "Garden of Grief," with the ever revered "Tree of Agony," and divers holy stones around or about it. Hence over this *Kund* of Kunti, the "Earth Mother," the new faith built what it proudly calls "one of the oldest of churches."

GESTHSEMANE, A CAVE,
AND TRIO OF SACRED
STONES.

Bishop Russell and the best Bible dictionaries pretty well give up this supposed holy garden as connected with the Gospel stories, and for good reasons. The stories were clearly fathered upon a site of marked solar characteristics. Thus we see a "holy tree" close to some half-dozen very sacred stones; a "Pace of Agony" or Blood ("boody sweat"), that is where the sacrifices took place, and a cave of Mithras with a trinity of stones, called those of James (Chamesh), Petros and Ion, all solar terms, and connected with the setting or "sinking down to rest" of the Kurios; for he here disappeared, according to the legends, into the grotto to pray² that his cup of sorrow might pass from him. The "stones" appear to have been parts of an earth-fast rock, such as primitive peoples preferred for sacrifice, see our fig. 31, p. 91, Vol. 1. It is not difficult to account for the walled-in space of 36 feet said to be the *terra damnata* on which Judas walked when going to betray his Lord. It was probably the last steps of the poor human victim, "a walk" well known in the annals of Memo, India and its Archipelago, see Mr J. Crawford's *Ind. Archipelago*, on "Human Sacrifices."

THREE MORE SACRED
STONES.

Here too was the so-called "Stone of Prayer," on which Christians say Christ wrote his prayer, one more or less known before our era. It was doubtless and old "stone of Testimony" or Adoration. There is another stone here on which the Lord stood, when he received Martha and Mary; also

¹ *Holy Land*, p. 256, etc.

² Bishop Russell and Calmet's *Fragments*.

“the Rock *Peristeriôn*” connected with Dove worship, which is as old as the cult of Heaven and Earth, the Holy Ghost, and of Love.

FOUR SACRED CAVES.

We may here notice also four sacred caves or subterranean altars, viz. that of “the Prophets,” of “Prayer,” of “the Creed,” and “Cave of St. Pelagia, or Pelag,” near which as usual stood a sacred pillar, denoting that this grotto was an ancient temple. Christian story says Pelag was a Bishop Pelagius of the 6th century, but he has here clearly been fathered upon an old shrine of the Pelasgi, or of Pelag “the Divider,” the son of Eber or Ober, a son of Shem, the old solo-phalik god and male symbol. Fuerst gives Eber a similar signification, viz., the Server, or Impregnator, so that it seems to be a local equivalent for *Ob-El*, *Eb-El* or *Ab-al*, the Hebrew Beth-El, Ed, *Ebn*, or Stone God.¹

It is probable that these tales, rites and symbolisms were only taken up by Christians in the 4th century, when the illiterate and superstitious Empress Helena embraced the faith. With her power and wealth it was possible to establish an objective religion. But let us now ascend the Mount of Olives, although in doing so we still leave below many suggestive and very interesting sacred spots.

MOUNT OF OLIVES.

Olivet appears to have been a sort of gnomon of the whole solar shrines of the Haram, the summit being due east of the temple, so that the rising orb on topping it, shone straight into the Ark of the race and through its two doors out over the holy city, and many of its sacred and oldest shrines. Olivet is still famed for divers phalik euphemisms. It is crowned with a round church in a round courtyard, under which is a sacred cave, and is by far the highest point all around.² On Olivet did the *Shechina* or Glory of Yahuê or Elion the Sun-god rest, “when for three and a-half years it departed from sinful Jerusalem,” and from hence, as Captain Conder reminds us, did the first beacon flash in the moonless sky to proclaim the important fact to their far Eastern brethren that their early moon deity had arisen over the sacred city; and here the red heifer was sacrificed with all priestly pomp and solemnity as it used to be to Set, the Western Siva. According to a Targum, from this holy mount the Ionê or Arkite Dove plucked the olive leaf which announced recurring joy and fertility, and from the olive trees of Elaiôn were gathered the boughs and leaves to form the Tabernacles of the revellers, and the “booths” of the courtezans who annually assembled at the autumnal festival to celebrate Venus’ rites, as queen of all fruits, and especially of the olive. Only with its fertilizing oil might kings be anointed and altars lit, and only its wood be used to form the solar Kerubim and the sacred doors and posts of the Ark of Life; for these parts represent the Δ , delta of the *Dvârka-Nât*.

Originally no doubt the Mount was named, not after the olive, but some form of

¹ Cf. Gen. x. 21-25; Neh. viii. 7; x. 10; Fürst’s *Heb. Lex.*, p. 1006; Calmet and Smith’s *Bib. Dict.*, i., 769, and *Ob* and *Aub* in our Indexes.

² The Surveyors make Olivet Church 2724 ft.; Zion Coenaculum, 2537 ft., and the Haram of Moriah, 2429 ft. above sea level.

Venus and Iliu or Ilius. Thus Elaia or Elâa was the consort of Eleon, or Osiris, Helios, Eleus, or Jove; and Elaia (an "Olive") was the Delian Apollo's grand daughter, and all Elain's mounts were solar. Elâra was a form of Terra and consort of Zeus, and the olive, so sacred to Athena, was believed to have in this way a divine name. The Arabs call the whole range of Olivet, *Jebeles-Zeitân*, and Hebrews *Hr-e-zitim*, from *Z i t* an olive, but Luke called it *Elaion*—the Greek for an olive plantation.

Everywhere. throughout Palestine we come upon shrines and stones sacred to "*Elias*," that is, to Helios, though popularly held to mean Elijah, Heb. Al-ié or Ali-hu—אלִיָהוּ—the Allah of Arabs. Thus along the same range to the south we have a convent founded, because there here stood a sacred stone on which Elê or Ali is said to have rested, and it still shows the impression of his body.¹ All this accounts for Elaiôn being selected in Solomon's time (when the race became civilized enough to build or appreciate the building capacities of the Benê-Anaks), as a suitable place for the solo-phalik shrines of their *Elohê*, that *Theos* on whom Christ cried when dying. The worship of Jehovah or Yahuê probably belonged more especially to Mount Murê; and that of Elôhim or the Alê-gods to Olivet or Elaiôn.² No doubt long before Solomon's time the Alê-gods had here the usual primitive rude unhewn altars. The worship would become more specialized and pronounced when the building era of the race arose, and it was then that Milkom and Chemosh were suitably enshrined, on the east front of the city. These remained the cherished shrines of the Yahus for some 400 years, till the iconoclast Josiah arose—soon to be swept aside as a disturber of the orthodox faith. Not till the Captivity probably was the mountain planted with olives, so that the present name has no bearing on the mythology we are investigating.

SUN SHRINE OF CHEMOSH.

Near the village of Siloe on Olivet stood a temple to Chemosh or Khem-Esh the god of Egypt and Moab, the Keltik Hem-esh or Iam-esh and our James; and here too was Solomon's palace, where "dwelt his strange wives," which Yahus certainly need find no fault with, seeing they took wives as freely as they dared from all peoples they came across, and gave also unto their Yahuê.³ Their Prophets thought fit to afterwards condemn this honored demi-god of the tribes, and to therefore call Olivet "the Mount of Offence;" but we cannot believe the people did so, seeing the temples here existed for probably 1200 years. The whole hill maintained its character for similar "Holy Places," each faith adopting those of the former as soon as they seized the sites; and here the Empress Helena probably first made Christianity possible. She is said to have been the first to destroy the upper temple of Milkom or Kemosh, which must have stood on one of the summits of Olivet (there are three,) lor upwards of 1300 years; and we may be quite certain that it therefore fairly represented during all these centuries the faith of

¹ Right Rev. Dr. Russell's *Holy Land*, p. 263.

² Smith's *Bib. Dict.*, Art. *Olives*.

³ Num. xxxi. 4.

the capital, though doubtless not that of some of the sages. It well accorded with the faith enshrined over the caves and wells of Mounts Moriah and Zion.

TWO PILLARS OF KHEM-ESH.

The Empress, we are told, removed two sacred pillars (Phāli ?) of Khemosh, and erected on their foundations her "Memorial Church of the Ascension;"¹ but Moslems equally valued this site and shrine, and it is now one of their principal mosks for the worship of Allah or Alê—no great change from its old lord, the Ela, Eloh or Elion of Northern Arabia.

A "FOOT STONE" AND SHRINE.

Within the cupola (24 feet in diameter) wrote Mr. Maundrell, "over the very spot where were set the last footsteps of the Son of God upon earth," was a hard stone with a footprint, but its fellow "had been removed from hence by the Turks into the great mosque upon Mount Moriah," so that it is clear that these were old emblems of the Mahā Deva of ancient peoples, precious alike to ancient Jew and Gentile, Christian and Islāmi. We should perhaps inform the untravelled reader that Syrians have here been, as a rule, very complaisant on these points; indeed, "Mussalmen say prayers," wrote Ali Bey,² "in all the Holy Places consecrated to the memory of Christ and the Virgin, except in the Holy Sepulchre, which they do not acknowledge (for it is not Ionik but *Sivaik*). They believe that Christ did not die, but ascended alive into heaven," and of course they knew as much, or more of what happened in their own land, as the unknown Gospel writers of the 2d century did.

SACRED TOWER OF OLIVET.

The cupola shrine of Olivet and its *Pādā pūja* or Foot-worship was of course Ionik, but the Pillar God's shrine was as usual close by, for writes Mr. Maundrell, "a little way northward on the peak" or very highest summit of Olivet, there stood until two years ago, a high tower which Christians named *Viri Galilæi*, credulously believing that it commemorated the spot where the two angels appeared to the apostles—"the men of Galilee," to enunciate the ascension and descension of their Kurios. But let us now leave Jerusalem for the south.

HEBRON.

Hebron was probably the oldest of the holy places of Arabian Sabeans or ancient Aithiopes in the Aram of the Benê-Anaks, and here Tree and Phalik worshippers had long tarried, both as Turano-Sethites and Kuthim of Shemitik characteristics. Its caves and "high places" were exactly what the stone-loving troglodytes of Petra would select when they passed northwards. According to the writing called *Numbers*, of say 630 B.C., *Hebrun*, or rather *Chabrun*, was founded by Kanāns before Zoan in Egypt,³ and from it emanated the civilization and agriculture which Shemites succeeded to.

The present population of Habrun consists of 17,000 fanatical Moslems, who will not tolerate a Christian, and only some 600 Jews—compressed into an obscure corner. The religion is Ancestor, Cave and Tree worship, with other symbolisms now quite

¹ Calmet *Fraqs.*, p. 66.

² Right Rev. Dr. Russell's *Holy Land*, note, p. 295.

³ Gen. xiii. 18; xxiii. 2; Num. xiii. 22.

misunderstood. The old Anakim city, called Kirjath Arba (or rather *Karit Ārbo*), was even down to the 4th century B.C., said to have been long ruled by one Arbo, a giant among Baal-ites, the father of the Anakim, and one of the four great patriarchs of which Adam was the first.¹ Chabrun was probably a later Abrahamik founder, a Sethite or Shemitik ruler, for close to the Ain-el-Yudi is a very ancient Jewish “Tomb of the nine graves” or Kokim, called the Kabr Habrûn or “grave of Hebron.” The Anakim name may have been *Kur-i-ath Arba*, or Sun-town of Arba, for though קריית *Krit*, is “a city,” yet like *Ilu*, *Ur* and other words for a town, it would be so only because originally the centre of the faith of Solarists clustering around their Kur or Arba. We know that *Kirjath* was a pre-Israelitish name, and that *Arba* was the name of a deity like Baal—a god of dual sex, regarding whom Inman and others have some good matter.² Thus the prominent conical hill of Soba where the Love fetes or Autumnal revels of the *Sukoth Benoth* took place, used to be called Kirjath Bâal and K-Jearim or Yorim; or, as Captain Conder says, “*Ba-alah*,” of which more hereafter.

The Haram or sacred enclosure of Hăbrun is within lofty walls, 112 feet E. and W., by 198 feet N. and S., and architecturally precisely like the old walls of the Haram on Mount Moriah. Within is the mysterious cave of M-k-p-l-ê or Mach Paleh—probably Mah’ Palag, the Divider, or “Great Palag” of Genesis, though more likely a form of *Phăl* or Phalas, the “Fruiterer,” the Arabian Fala and Greek Pallas. No European has penetrated this cave, the principal tombs in which partake of a Mithraik and Trinitarian character. The oldest triad is that of *Abrhm*, *Shrê* and Yokab; to which northern Shemites have added their special trio of Ts-châk, Rebekê and Laê or Leah, and placed the bones of Joseph (stolen from Shechem) in a shrine against the outside Haram wall. *Shrê* is a generic word for the excellent one or “Woman.”

THE OAKEN GOD AND
GROVE.

About half a mile to the N. W. stands Abraham’s “Sacred Oak” or the “A-l-n-i of Mămrā”—an idolized tree, the supposed site of which has often varied; according to Jerome it stood beside Abram’s house at Râmeĥ, two miles from Hebron, in a Gan-Eden or walled-in garden. In the time of Constantine it was like our “Christmas trees,” hung all over with images, charms, and other valuables, one of which was a picture showing the “Lord Almighty,” the Al-shadi and Elohim, eating veal and bread, &c., as described in Gen. xvii. and xviii. But when a hatred of this rude image worship sprang up, a great church was built around the Oaken God, just as Basks (the Ebri or *Hebrs* of Spain) built the one illustrated in our PL XV. 11, p. 405, around the two stone emblems of Mercury. This deity was well known to all Jews and Syrians as *Markulim*,³ and to him they threw and still throw stones or erect karns, *Chaityas*, or heaps around trees.

The church and perhaps the tree was burnt down in the 17th century, which is

¹ Josh. xiv. 15; Conder’s *Palestine*, p. 84.

² *Anct. Faiths*, I. p. 278; Josh. xiv.; Fürst’s *Lex.*; Conder’s *Pal.*, Appen. II. p. 338.

³ Conder’s Report, *Pal. Explor. Journal*, p. 84, April 1882.

possibly the reason why one nearer to the Haram has been selected. It was customary for Arabs, Jews and Christians to hold summer fairs under the revered tree, and each to worship, said Dean Stanley, with his own rites. Under many a similar tree have we gone to see similar marketings and religious observances in the East. This present "Oak of Rest" or *Balûtet Sebta*, is a magnificent tree with branches some 50 feet long, and probably, says Conder, 200 years old, but tradition proclaims it to have been "there from the foundation of the world." It is associated with Adam, nay, is said to symbolize him, thus raising him to the mythological rank of all oaken Joves and Thors. Here too, is the grotto hewn out of the live rock where Adam and Eve lived, and a sacred spring, the *Ain-el Yudi*, which say the myth makers (grasping at a false etymology), enabled the Alê-gods (Elohim) to make the *Â d m* or "Red Man" out of the adjacent red earth. What he made was such an *Â d m* as we see the God Amon making in fig. 11 of our PI. XIII. p. 316, which though only a Linga is called "a man" and Osiris, and is such an Adamos as was worshipped in Samothrakê.

FEAST OF TABERNACLES
AND SUKOTH BENOTH
NEAR JERUSALEM.

This autumnal festival was celebrated in the valley gorge leading up to the peculiar cone of Soba, west of Jerusalem, where sweet shady orange and olive gardens still tempt the inhabitants of the city to go for an afternoon siesta; and here "the daughters of Jerusalem were encouraged to come out and meet the youths who were celebrating the newly acquired purification from sin, with palms in their hands and songs and dances. . . . Twice every year this festival of maidens took place."¹ Each young Israelite came with his *lulab* or palm branch in one hand, and a citron (that suggestive first apple of Eve) in the other.² "Though all the Hebrew annual festivals," says the Biblical Dictionary writer, "were seasons of rejoicing, the Feast of Tabernacles was in this respect distinguished above them all . . . It was called by the Rabbis '*The ch-'g*' or festival, and it was a proverb that—'he who has never seen the rejoicing at the pouring out of the water of Siloam, has never seen rejoicing in his life.'" We have elsewhere noticed why this virginal font of ebbing and flowing water, was here probably selected; for these harvest rejoicings are always connected with virgins, and are usually rather loose and promiscuous love fetes. Plutarch rightly calls this festival "the Jewish Dionusiak or *Thursophoria* and *Kraterophoria*," and Tacitus held that the people were unbridled in these matters.³ As usual the fetes opened with religious excitement; but all the meetings were in the Women's Court, with music, singing and dancing, after which came eating and drinking to excess, with or without "the loins being girt." The flesh-eating festival of Aaron's Golden Calf or Cone was such another fete, when the revellers, *more or less nude*, sat down, says the inspired writer, "to eat and drink and rose up to play;"⁴ on which the pious annotator in *Bagster's Comprehensive Bible* says, that "it is highly probable they sacrificed after the manner

¹ Conder's *Palestine*, I. p. 26.

² Smith's *Bib. Dict.*, Art. *Tab.*, *Feast of*.

³ Plutarch's *Sympos.* IV.; Tacitus *Hist.* V.

⁴ Exod. xxxii. 6, 25.

of the Egyptians, and indulged themselves in every species of excess and wantonness.”

The Day of Atonement was the Autumnal Equinox, and the previous day was the fete of the Golden Calf and Sacrifice of Cocks,¹ and the day following was given up to the *Sukoth Benoth* or tents of the women, when males sought these with lights in their hands, and the women left their houses to go and live in a loose manner in the leafy tabernacles. On the feast day of the Passover, both men and women indulged in “a feast on flesh,” followed on succeeding days by fish, rice and eggs, with wines and spirits. These last, says Captain Conder, are freely partaken of, after which come hymns and impromptu singing in the dim light of a few candles; when the day ends with no doubt these “unseemly things” from which apostles in the earliest days of the new faith, begged Christians to abstain.

GĀRĀZIM, A SACRED CAVE
AND STONE.

When the sun sets on Gārāzim on the 15th of Nizan, and all western peoples are celebrating their Easter rites, “the man of God”—the High Priest of all Northern Palestine, gorgeously arrayed as a solar priest should be, in scarlet, white and gold, in honor of the Ascension of his Lord—mounts a large and sacred stone in the midst of the stone circle of Gārāzim,² and goes through divers very imposing rites and sacrifices, essentially solo-phalik, having first prepared his people for the same by sundry suitable readings of the Law from a sacred scroll, which has long been a fetish of this tribe. This reading is a sort of purificatory ceremony not unneeded after the gross rites of the booths.

The Samaritans hold that their Messiah, the El-Mahdi (El, the Mahā-Deva?), “a guide and restorer, will some day appear on Gerezim near the twelve stones,” or *Asherah Balatat* (significant name, from Balut the oak or “robust one”), and that he will draw forth “the Laws of Life, the Commandments, the Golden Vessels and the Mana”—all very mythological objects.³ By Gārāzim is shown Jacob’s Bethel, the Sacred Cave of Mākādê (Pan?), and the stone by the oak of Joshua, that great sacrificer “at the hill of foreskins.” Adam, Seth, Noah and Abraham are all here represented, and many hold that on Gārāzim the latter sacrificed the ram, and that this was the only mount which was uncovered by the universal deluge, also that its fetish, the *Torah*, is the only unmutilated Law of God which has come down to man.

NAZARETH, A SACRED CAVE,
FOUNT AND PILLAR.

Nazareth, the supposed home of Jesus, has two specially holy spots, the Grotto of the Annunciation and the Virgin’s Spring, that is a Right and Left hand shrine, just as Jerusalem. Christians call the underground chapel with the two Sacred Pillars, “the Holy Cave of the Annunciation.” It had its left or Ionik form in that half which is sacred to the Virgin as the place where she met with the Fertilizer. The inner cell of the grotto adds respectability to the story by being dedicated to St. Joseph, but the vestibule near the Virgin, appertains

¹ See our Tables I. p. 427, and Index Headings.

² Conder’s *Palestine*, I. pp. 55, 58.

³ *Ibid.* pp. 58-70. The Arameans give “the Oak One” the solar title of *El-On*.

to the fiery Annunciator—the Archangel Gabriel, whose sacred emblem is here the column of red granite (like that red lingam of Habal at Mākā), which reaches down towards the Earth-mother but touches not the ground. The old worship is that of Heaven and Earth, Ouranos and Ge, and reminds us of that cell with the Yoni-stone lying deep in the base of the Ripon Cathedral; in both cases the upper exoterik worship has been founded like the structures on the lower esoterik foundations.

Nazareth seems to have been unknown to O. Test. writers, and evidently grew into notoriety owing to the Christian tale being fathered upon an old Sivaik shrine. Christians have probably trimmed the chapel into its present cruciform state. At the intersection of the arms of the Cross are the two granite pillars, two feet in diameter and three feet distant from each other. They are not necessary towards the support of the rock-hewn roof. The hanging one, called “Gabriels Pillar,” is the treasure of the shrine, and is said to be suspended exactly over the spot where the angel was when delivering his message of love to Mary;¹ that is, this “heavenly column” represents the fertilizing agent of the Creator. It is well-illustrated in that Venetian picture of the Annunciation given on p. 483 *ante*, by “the heavenly ray” which also there reaches nearly down to the Virgin mother.

Those Angel stones, of which we have pointed out many in front of the sacred caves of Jerusalem, are always mixed up with tales of maternity, the Earth mother, Agni, Gabri-El, or other agent of the Fertilizer. Gabriel has in the Nazareth cave a special “High Altar,” and is associated, says Captain Conder, with *Joachim*, a name which occurs in various readings of *Eliakim*—a husband of Anna, the mother of the Virgin, and suggestively meaning “Eli or Jah has set up.” Gabri-El is the Michael or Mah’ Kāl of Europe, and the idea of the whole Nazareth shrine is clearly the same as that of the Bask shrine (PI. XV. p. 405), where we see St Michael in a “High Altar” between two columnar sacred stones. These would fairly represent also the two stones of the Aryan Indra, by which this God produced “the fiery ones,” that is men. The darkness of this Syrian cave is spoken of as appropriate to “the Secret God,” who, the people say, “hath no need of light,” and he so appears also far down under Indian temples, where we have crawled through dark low passages to see that esoterik emblem which is hid from the public gaze; *vide* our fig. 4, p. 39, Vol I., of both symbols.

THE WEST NAZARETH
CHURCH AND SACRED
ROCK.

Though a picture and recess represent Joseph on the spot where his wife conceived, yet this Saint’s Workshop, over which is a chapel, is in the town, and here also is a sacred Rock, the *Mensa Christi* or “Christ’s Table,” over which is reared another chapel. The “table” is a huge block of natural rock, ten feet in diameter and three feet high, like to a nether millstone, and suggestive of the God of *Lechem* or Beth-lechem, or the solar

¹ Conder’s *Palestine*, I. p. 142; Bishop Russell’s *Holy Land*, p. 329; and our Vol. I. p. 248.

disk and worship of Aten Ra or Atos, "the fiery and brilliant one." Such Sun-stones are common in many lands.

CHURCH OF ST. GABRIEL
OVER VIRGIN'S FOUNT. But *the* shrine, without which there would be no Nazareth, is that over the Virginal fount, and of course dedicated to Gabriel as the Western *Dvârka Nâtha*, whose high altars are ever over "Doors of Life," and intimately connected with all Numphean matters. This fount is as usual also deep down below the floor of the church, but the holy water is led up to the left of the high altar for the use of pilgrims.

DOLMENS, CROMLECHS AND
LINGAS EAST OF JORDAN. All Palestine, Moab and Syria, East and West, abound with old stone shrines usually called Druidik. Captain Conder has been lately counting them in hundreds, and his Reports¹ are perfect repertories of most important facts, which however, we must leave for discussion in another volume, as this was in the press before his latest and most valuable discoveries reached us. Mr Oliphant, an experienced traveller, who has given us the result of a hasty run through the trans-Jordan districts in his *Land of Gilead*, also found quite a plethora of dolmens, circles and such like erections, regarding which however, we have not space at present to enter. But we must notice his description of the black phalus on the Sivaik cone of Tel Asherah, to the north of the Ail-un or Ajlun kromlech groups, which Jacob may be thought to have initiated with those *Galeeds* and *Mastbês* which formed so important a part of the Nature worship described in the last eleven verses of Gen. xxxi.

BLACK LINGA OF JOB.

The black lingam is known as the Sakra Eyub or "Stone of Job," and reminds us of much strange matter regarding this tried servant of El, Elohe or El Shaddai, or rather of *Al*, *Aluê*, אֱלֹהִים, and *Al Shădi*; which אֱלֹהֵי, is "the Sustainer, Field, Producer and Foundation" of all things. He is the true God or lord of the Ebn Shatiê or "*Foundation Stone of the World*" enshrined on Mount Moriah,² and the radix of which is Shăt, "the Pillar or Post" emblem. The interchange of the hard *d* and *t* is very common with Easterns, so that *Al-Shadê* = *Al-Shăt*, "the Almighty," and thus Job's God becomes our Indian *Mahā Deva*. The Septuagint Greek describes *Al-Shădê* as "the Woody or Feculent One," *Hulodes*, probably because Job found him usually symbolised as a *lignum penis*. But *Al*, or its variant אֵיל, *Ail* (often pronounced *Il*), signified "a Post, Oak and Pine Tree," as well as a "great Ram, wild Goat or Stag." Thus *Ajl-On* or *Ail-Aun*, אֵילֵי אֲוֵן, would be so named as the district where all these sacred Lingam symbols of "the Ram Gods" or *Alê-im*, abounded. As in Arabia, *Alăt* and *Falā* are terms for the faacinum, so with these old Hebrews the Pine tree was *Ala*, אֵלֵא, and the Oak, sacred alike to Jovists and Jehovahists, was אֵילֵי אֲוֵן, *Ail-un*, "the Stout One," or upright creating father, and the Sada or Sadê of Phenicians. Indra, Siva, Vishnu and other "High Gods" were known to Hindus as *Shadā-tana*, *Sada* and *Sana* (Saturn), and with Arabs Sada or Hama was the sacred

¹ *Palestine Explor. Journals* of Season 1881-82.

² See page 585 *ante*.

Owl, and represented divine wisdom. In Egyptian, Sab, Seb, Saba or Shaba were terms for a serpent, the sun and “early form of Amon,” the base of which probably lay in *Sa-Ab*, “Father Sa,” “the One,” “the Solar Lord.” When feminine, *Sa* is the mundane egg and last syllable of Isis or rather *Is-Sa*. It is “the eye of heaven,” and the root of the solar faith name, Sabeanism, from which developed Shams of Shem-ism. The Aryan Saba-in or Sabines, called the solar serpent God, Sabu, taking him from the Phrygians or Dio-nusian Pur-gi, or Solar Fire worshippers, who got him from the Turano-Kushian Bar-chus or Bakchus, known Saba-eus, Saba-Zeus or Sabazios. They shouted at “his glorifications,” Saba-oi, which Hebrews kept up in their cry, *Sabi*, “glory,” and *Sabaoth*, “the Glorious One”—repeated by Christians in their *Te Deum* shouts of “Holy, Holy, Lord God of Sabaoth.”

The God of Job and his friends is essentially Al-Shadê, or simply Al, Alê or Aluê—the singular form of Alê-im, which we wrongly pronounce Elohim. Yahuê is rarely heard of, but Aluê is called by Job his *Tau* sign or “Desire;” and “the chief of his ways”—his incomparable creation the *Bemuth*, is described as a great water monster, whose *pachad*, “tail,” shaker or phalus, “is like a cedar,” and to this monstrosity is devoted forty-four verses of exaltation.¹ It reminds us of the water monsters of the gods of the Nile and the Ganges, and of that on which Siva is seen riding in our figs. 303, 304, p. 454 ante; his “tail” is fitly represented in the great black column of Tel Asherah. This *Sakra Eyub* stands in the midst of a ruined temple some ten feet high over the debris, and is clearly the God of the shrine. Mr. Oliphant says it is an undoubted “phallic emblem and centre of Bâal worship, and still regarded with great veneration,” although the glans or apex is broken off.² This injury shows its importance in the eyes of both the destroyers and worshippers.

KARMEL, SACRED STONES
AND ALTARS.

No Eastern student would require to be told that the cone of Karmel rising abruptly to 1740 feet above the Bay of Akre and rich meads of Sharon, was worshipped as an emblem of the solo-phallic god, the *Kur*, *K'Ur*, Kar-El, Karn-El or Kar-Mahâ-El of Solarists. We have still his counterfeit obeliskal emblem standing on the plains by the lovely Bay of Akre, similar to that classic one of Mars erected on the Campus Martius under the Arkite Sabine Mount of the Capitoline of Rome.³ Such symbols of the Fertilizer are commonly placed on fertile plains like that of Sharon, and near to a sacred natural Pyramid or Omphê; see that erected by Nebuchadnezar on the plain of Shin-Ar, near the so-called Tower of Babylon, that on the plains west of Bâal-bek, and those of Paphos on the fertile meads under the Paphian Mount Moriah.

The Akre Lingam was, thinks the Rev. Sir George Cox, used by “those Pillared

¹ Job xxxi. 35, and xl. 15, to end of chap. xli. Cf. Parkhurst's *Heb. Lex.*, pp. 573, 580, and Fürst's, p. 1123. See *Pachad*, “the Fear of Father Isaac,” Gen. xxxi. 53, and in our Index Headings; cf. also the *Shapakê* of Deut. xxiii. 1.

² *Land of Gilead*, pp. 83-86.

³ See our illustrations and description, pages 366 to 370 Vol. I.

Saints," the Christian Stylites who mounted and even lived for a time on them, desiring to thus gain the popular reputation of sanctity which was universally accorded to these phali.¹ The Bâal-bek column is called, says Captain Conder, 'A *mûd el Benat* or "Pillar of the Young Women," perhaps because these generally dance round such objects at all solar fetes; indeed women do so still round the Lingam stones of Britany and Ireland.

Karmel was, of course, the proper home for the priests of El-ites, Hel-ites or Hellenes, and other followers of Karnean Apolos, such as El-ijah, Elihu, Elisha, Elias, &c., and others serving the El-Jah or Sun God. The lofty apex was a natural *Pura-mid*² or Fire Cone on which Elijah dwelt and called for celestial fire to destroy those who did not always agree with him; and on this same triangular apex do similar Sivaite-like ascetiks—Karmelites and Druses—still strive to serve the Alê-gods, by abstaining from those carnal acts which Alê or Yahuê required from all who would enter his sanctuary.³

Long before Jewish days the Karnean mountain god was here worshipped, and by many sects. Elijah only "repaired" an older *Yahuê's* altar, and "the Elohim's place of sacrifice and burning" was defined as the south-east peak, where was a holy grotto well and grove, with space sufficient for all sacrificial rites. These were known to the Romans, for Tacitus says the Emperor Vespasian visited here "the deity of the mountain who had neither statue nor altar." Of course not, for the cone was both, and the grotto his feminine feature, in which however, modern idolaters have in their ignorance set up their Virgin idea—the *Madonna del Carmine*, and on the cone itself, a high altar, with a wooden statue of their "High Father" or Yahuê. Only, however, to the male god-idea are offerings usually made. Buckingham says that in the Madonna's cave was a stone altar and picture of the deity's arch-priest, Elias—"a kind of vulcan leaning on a wheel (the sun?) with fire and other instruments of sacrifice at his side"⁴—another proof of the Sun and Fire worship which pervaded all Elohimism.

But we have also Delphian and Pythonik characteristics in this Beth-El, for the cave, like that at Delphi, is called "the snake's abode"—the *El Haiyeh*⁵ or Puth-On—a highly phalik term in *Puth*, *Put* or *But*. It is the same as *Bud* and *Bod*, the Quickener or Energizing Spirit—when male, "the opener of the *Dvâra*" or door of life, and when female, the *Beth* or "dwelling-place of the gods." In Egyptian, *Put* is a "bow or

¹ *Myths of Aryan Nations*, II. pp. 144, 372.

² The Phenician God of Fire was *Pur*, and *Manê* his obelisk or man-sign, and Koptis called "the Sun's splendor," *Piramona*, originally *Pi-Râ-me?* "the oracle of great RA," or "a divine place or height" suitable for the worship of Ra. See Adler & Rossi on Pi-rama. Statues of kings and priests, says Kercher, were called *Pir-omes*, and the LXX. translators called the *Stêlê* and *Matzêbê*, a *Puramis*—the Greek form of the older Turanian word. Sabeans said the Puramid was sacred to *Shei*, *Shiit*, *Shat*, Seth or Hermes, and they sacrificed to it cocks, black calves and incense. All this points to the *Ebn Shaté* and *Al-Shadê* God of early Hebrews.

³ Lev. xv. 18; 2 Kings xviii. 30.

⁴ Bishop Russell's *Holy Land*.

⁵ Conder's *Palestine*.

circle," and *Puth* or *Putha* is "to open," with which compare the Greek *Pothos*, the Akad, Pitu, Assyrian, *Patu*, and Hebrew, Put-chih and Pachad "the tail," Phalus or "Fear of father Isaac," upon which Jacob swore when standing beside his Ed, Yad or Matsbê.¹ The Phenician *Bit* and Hebrew *Beth* are evidently found in the older Egyptian *Peth*, "the mouth" or place of an oracle; whilst alike with Hebrews and Kelts the *Puth*, פּוּת, is the secret parts, as in Isaiaih iii. 17, pointing to a remote Allophylian parent tongue which spread from man's High Asian cradle westward through Ugro Finns to Skandinavians and remoter Irish Kelts, and south (also in prehistorik times) to those once Altaik peoples who developed into Sabeans and Shemites.²

The first early Siva of Egypt, especially in the north, was *Patah* or *Putā*, the creating Ptah; Pata signifies "to form or shape as a Potter," see the office of the Amonian Creator in our Plate VIII., fig. 11, p. 316. So in Hebrew we have *Badā* and *Brā*, which last is the second word in the Old Testament, and denotes "the creative action of the Alê-im or Demiurgik gods."³ The womb was in Egyptian the *But* or *Bat*, and its representative was Buto or Pasht, the moon and salacious cat goddess. The Greek Apolo-Puth-On, was the Vernal Quickener or Increaser. Our Polyglot Glossary will deal with all such details, yet we must before closing this volume say a word as to that theory which has stood its ground well but too long, viz., that "there is no original relationship between the Aryan and Shemitik families of speech."

This old law must be seriously modified in face of modern research and later results than the original announcers had attained to. It long seemed an impregnable philological position, but for some years past it has been assailed successfully, and many of its adherents have retreated along various lines, and a very large but too silent class of rising students now thoroughly distrust it. Lately the attempt has been made to establish it on what may be termed geographical grounds; as that there can be no joint parent, because the home of the undivided Shemitik race was in the deserts west of the Euphrates, whilst the Aryans belonged altogether to Central Asia. These volumes have, we trust, shown this argument to be erroneous, because founded on an imperfect knowledge of prehistorik times.⁴

We grant that the differentiation of languages occurred in well-defined geographical centres, but this is only saying that languages there became nationalized and classified when the great tribes began to draw together into nations. They thus naturally formed strongly-marked philological centres which we call Aryan and Shemitik, but this was of course a very long and gradual process, beginning from the time when the races broke away from the tongues once common in the birth-place of man—the Turanian or Altaik high Asian home. That period is so vastly distant, that there is only left

¹ Gen. xxxi. 52, 53.

² *Chaldean Magic*, chaps. xiv., xxii.

³ Fully treated in *Man's Origin and Destiny*, p. 60. Longs. 1872.

⁴ See Prof. Sayce's review of Mr. J. F. M'Curdy's *Aryo-Semitic Speech*, Lond. Acad., 6th May 1882,

which only came to our notice when this was in the press. We have not yet read Mr. M'Curdy's work. Mr. Brown in his *Great Dionysiak Myth* says the root of the Aryan Donyosos is the Shemitik Assyrian Daian-nisi, the Sun.

of the diligent student, those few and often slight traces of kinship which etymology—working on our new lines—shows as still existent. We can therefore see no weight in the geographical argument in face of the facts we have advanced in these volumes as to the moves of man, untold ages before Aryans were Aryans or Shemites Shemites. Of course our theory requires, like the Darwinian one of progressive development, a vast period of time, but this is a necessity if we accept the almost universally acknowledged facts, that the race arose in one creative centre, and had spread over half if not all the world, before the sub-glacial period, which geologists place at some 240,000 years ago. Many demand an infinitely earlier time for the appearance of man, as the right hand heading of our Chart shows, but without attempting to lift the veil beyond say 10,000 years, we have shown, that well within this period, great building and civilising peoples had gradually poured south and south-west through the Altai, Kush and Caucasian highlands, and settled over all tropical Asia, and much of the temperate zone of both Europe and Asia, and this thousands of years before Aryans were Aryans. Indeed these were comparatively a modern development, only appearing on the watersheds of the Ganges, Tigris and Euphrates some few thousands of years B.C., and not influencing the west till less than a thousand years B.C. The Aithiopo-Kuths on the other hand, speaking what, for want of a better term, we call Turanian tongues, passed south, settling in India as Meru-opes, Kuis and Drâvidas, and in Arabia, Egypt, &c., as Sabas, Seths or Sethites, Shams or Shemites, untold ages before classifying nationally and philologically. Further we find that from these centres they gradually poured forth their surplus populations, which spread ocean-ways through the geological Lemuria and the Indian Archipelago, even to Polynesia and the Americas. But to return to our immediate subject.

JORDAN AND CAVE OF PAN.

The revered river of all this “Holy Land” has been more or less worshipped, or thought to carry with some divine afflation from its sources in the bosom of high Hermon, by the mystik grotto of the old Kuthite Pi-An, P’An or Pan, to its far-away tranquil ford, where a new faith saw the incarnate Jehovah baptized. Along its sacred banks may still be seen wandering Nābes clad in rags or sackcloth and besmeared with dirt or ashes, like to that John, upon whose baptismal act “the heavens opened” and the celestial Trinity appeared—a personified three, and not one; and here it was, said the Edumean wanderers, that the holy stream once stood still, nay, “rose up upon a heap,” to let them enter upon and sack the peaceful homes of those who had done them no wrong, and had owned for ages its fertile meads and rugged water-sheds. Here is the holy ghât to which Christians now madly rush, like Hindus to the Ganges, and at similar solar periods, to bury themselves in its regenerating flood, which purifies, they believe, soul and body. Well may the Rev. C. B. Elliot write,¹ that these “frenzied religious stampedes,” turbulent and “promiscuous bathings, conducted with great indecorum,” are not only

¹ Bishop Russell’s *Holy Land*.

a cause of much misery but even death. The devotees, with their bishops and priests, descend usually in frantic haste (striving who shall first reach the healing waters), over very rough and dangerous mountain defiles, and in flocks of 5000 and even 8000 persons of all ages and sexes, and are herded, restrained or driven on by cavalcades of scoffing Arabian cavalry led by a governor and his satrapes. Mad, unsympathising heartlessness pervades all, each only seeking his own comfort or happiness here or hereafter, and heedless alike of the weary sick or dying, presses forward, bent only on the salvation of his own wretched soul; such is this race heavenward!

As holy Ganga sprang from Siva the "*Ganga Dhara*," so the Jordan sprang from the Western Siva—Pan, the Fertilizer of all early nomads, their flocks and herds; and from his vast Lukeo-Arkadian form came the more solarized Zeus and Jove. The child, it is said, killed the parent as in the case of Agni, Kronos, Saturn and others, which means that the coarseness of Panism gradually gave way to the Hellenized or Olumpik faith, just as the Bâalism or Elohimism of Jews and other Syrians gradually became spiritualized. The reverend editor of Bishop Russell's *Holy Land* assures us that there is abundant evidence of the worship and rites of Pan at the sources of the sacred river, and especially on the sculptured cliffs in and about the grotto which still bears his name in Baniyas or Panias—the Laish or Dan of the Old Testament. We suspect, in spite of the absence of *a* in the Hebrew tribal name, that the Danites were really Pan-ites, for such vowel quantities were little regarded by illiterate people, nay, still are neglected by our own masses, and our glossary will show how little they were attended to by Easterns. As Elohimists—Aluê, El or Al worshippers—Danites would certainly serve Pan, for was he not the Stone or Pillar God, a son of Hermes of their Holy Hermon, and a Ram God, or one of the Ail-im or Alê-im, whose emblem was the Pine tree, corresponding to its tropical substitute, their sacred Palm?

The Jordan goes forth from several rocky orifices by Pan's grotto, but its largest source is under the vertical cliff of Panias, in which are many natural or artificial niches for images, or those rude symbolik stones which are so well known beside the sacred waterfalls of India. Burckhardt and others long ago described numerous sculptures and inscriptions as existing in and around the grotto, which with its strange orifices reminds us of that one fitly dedicated to Venus, at Afka, north of Bairut. Burckhardt says the largest sacred niche immediately above Pan's Cave had a statue of the deity, and that after him the river is here called Panias, and the whole mountain—one of the spurs of Hermon—Panium. Along its slopes and crest are sacred groves and altars where, at Pan's fetes, all sects, Christian and Pagan, assemble to worship in the open air, as the old god was adored in his Arkadian home. These northern Christians indeed assert that it was on this, Pan's Mount Hermon, and not on Tabor, that their Kurios was transfigured, and Captain Conder offers a natural reason to account for the apparent phenomenon.¹

¹ Palestine, I. p. 265.

But we must close for the present this inquiry into the old faiths of Western Asia. The careful reader will perceive that the conclusion to be drawn from these or any such inquiries (and we must all draw conclusions, for unproductive thought is useless,) is, that those faiths alone suffer which are founded on supernatural stories, old legends and mythologies, the fancies or emotions of priests and devotees, or *a priori* assumptions of what was or should have been. True religion does not and cannot suffer, for it consists of personal holiness, purity in thought, word and deed; virtuous, willing, nay, loving work for and sympathy with all that concerns the good of man, irrespective of race or nation, not selfishly looking to reward here or hereafter, or fearing any punishment from unjust men or an angry God.

For a time perhaps, but only with the very ignorant, the good and true which may be contained in the teaching of "Bibles," the history and attendant circumstances of which will not stand the test of historical criticism, may seem to fall with the legendary surroundings; but the tendency of this age of exact science, is not to care so much, for the settings of the jewels as for the gems themselves. We value our old mathematical *biblia*, not because Euclid wrote it, but for the virgin jewels which it was the first to tell us of; nay, we are not even quite certain of the author, his time or place, but what matters that? we have tested the gems and found them true through all time, and equally valuable to all peoples. And so do we value the good and true sayings of all prophets; these the world receives though it casts aside the shell or encrustation with which time and divers interests have enveloped them, and accepts only what appeals to the universal sense of the good and true. If none of us can be quite sure of the rightness of our opinions, let us at least be certain of their uprightness, and hold with St. Augustine—"In necessary things unity; in doubtful points liberty; and in all things charity."

Experience shows that we may not even accept the popular histories of the best and purest lives, for this is trenching on the domain of history which any future historian may upset; but it is not so with regard to such commands as "love one another;" "do as ye would be done by," &c. We care not whether the groves of Budha Gayâ or the wildernesses of Mākā or Judea first heard these teachings; from whatever quarter they came, the intellect and heart of every good and true man attest their sublimity.

We reject none of the literature of our race, and least of all the Bibles or Sacred Writings of mankind, but accept all as part and parcel of our common heritage. We only cast aside, from time to time, that which we find will not stand the searching-out light and science of our age; yet we do not call those who wrote what we reject, impostors or hypocrites, but rather see in their writings a valuable retrospect and warning of the credulous and superstitious times which our race has passed through. We do indeed desire to see the evangelical enthusiast or fanatic checked in his head-strong, or rather heart-strong path, by "the cold grey light of Reason" and severe

historical research, yet we remain in full sympathy with all his pious yearnings after goodness, righteousness and truth.

Our enquiries have necessarily had a destructive and levelling-down tendency in regard to all faiths; establishing the fact, that man worshipped most where he feared most and comprehended least, and usually covenanted with that God or those supposed divine agencies, which gave him bread to eat and raiment to put on, flocks and herds and all increase, and lands flowing with milk and honey. It was hard, however, for him to learn, and few of us have yet done so, that true Religion consists in public and private right-doing, or "righteousness" to Jew and Gentile, bond and free, and a conscientious performance of every duty of our station, be it great or small, pleasant or irksome. So grievously indeed has "Religion"—so called—been misunderstood, that even in the 6th century B.C. the sage Herakleiktos exclaimed, "It is a disease which physicians of the mind must try to heal;" whilst Feuerbach, speaking like ourselves with all the experience of an evangelical convert, says, "It is a radical evil arising from a sick and weary heart . . . the embodiment of some human wish, hope or presentiment . . . and chief source of misery." But Fichte said, "Religion is knowledge . . . and that state of society is corrupt which requires to call in religious feelings to aid morals;" whilst Kant wrote: "Religion is morality, the looking upon our duties as divine commands, but not in performing only what we consider as merely divine commands, for this is superstition." Religion, hymned our own late lamented friend, Dr. John Muir, the great Sanskritist, translating from one of the very old *Biblia* of India, is

" To scatter joy through the whole surrounding world,
To share men's griefs;
Such is the worship best and good
Of God, the Universal Soul."

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EDITORIAL NOTE TO THE CELEPHAÏS PRESS EDITION

This edition of Vol. II of *Rivers of Life* was key entered / OCRed and proofed by Frater T.S. from page images of photocopies of the first edition. Changes noted in the errata page have been worked into the text, and the errata page itself thus omitted. A few obvious typographical errors have been corrected and in several places missing opening or closing quotation marks conjecturally restored. Except in the case of what appeared to be obvious typographical errors, and in the titles of and quotations from published works by other authors, I have not tampered with Forlong's non-standard transliterations and eccentric 'fonetik' English spelling. His reasons for employing these, and the reasons why they are not followed consistently (mainly unwanted 'corrections' by printers) are discussed in the Preface in volume I. Footnotes in square brackets are by the present editor; these have been kept to a minimum so as not to disrupt pagination. Some give clarifications or corrections, a few are simply flippant, sarcastic or hostile.

Figures have been taken in most instances from page images of *Rivers of Life* found online (unfortunately not as good quality as those in vol. I, where I was able to find 400 dpi colour scans), though where they were clearly identifiable as taken from an earlier printed work and I had access to better quality images of this work, these were substituted; primarily this applies to figures taken from Thomas Inman's *Ancient Pagan and Modern Christian Symbolism*. The black and white plates were scanned by me from photocopies of a copy the first edition in the collection of Birmingham City Library.

Original pagination and layout has been retained as far as possible, with the exceptions noted above; no attempt has been made to match the typeface.

Re-set PDFs of Volume I, the "Synchronological Chart" and the "Synoptical Table of Gods and God-Ideas" (originally bound in as foldouts at the end of Vol. II) are distributed separately. My thanks to Jon Sellers of Antiquities of the Illuminati for providing colour images of the big chart and maps (Plates II and III in the print edition, originally bound in at the start and end of vol. II); the former was used as a basis for the re-set; the latter are distributed as JPEG images.

The works listed as "in preparation" in the front matter manifested as (a) *Short Studies in the Science of Comparative Religions* (8vo., London: Quaritch, 1897) and (b) *Faiths of Man: a Cyclopaedia of Religions* (3 vols. 8vo., London: Quaritch, 1906: this being the "Glossary or Polyglot Dictionary"); the former included 10 articles on various faiths titled "Jainism and Buddhism," "Trans-Indian Religions" (a general study of south-east Asian religion), "Zoroastrianism," "Hinduism, Vedas and Vedantism," "Laotsze and Taoism," "Confucius and his Faith," "The Elohim of the Hebrews," "The Jehovah of the Hebrews," "The Sacred Books of the West" (an account of the compilation, development and translation of the Hebrew Scriptures and to a lesser extent the New Testament) and "Mahamad, Islam and Ancient Maka," rounding up with a 93-page medley of rather insipid free-verse renderings of various religious and philosophical / ethical teachings from various times, lands and peoples. Material which was presumably intended for the remaining detailed studies of particular faiths may be found scattered throughout *Faiths of Man*, whose alphabetically arranged entries range from a single line to essays of thirty-plus pages; this work was not completed and put into order by Forlong during his lifetime but was assembled from his surviving MSS. by an anonymous editor (who interpolated clarifying and occasionally dissenting remarks into many entries). Citations of a "Glossary" in *Rivers of Life* may in some, though not all, instances be elucidated by reference to *Faiths of Man* under the heading given, Edition of *Short Studies* . . . and *Faiths of Man* have also been issued by Celephaïs Press – for links to download them, see www.geocities.com/celephais.press

T.S.