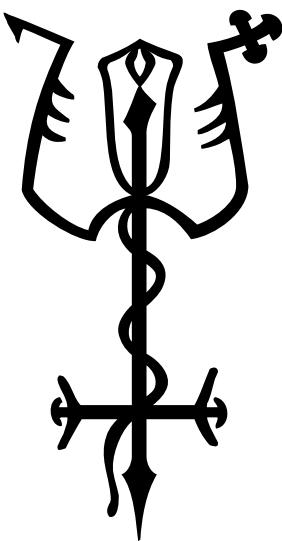


THE
NATURAL
GENESIS

BY
GERALD MASSEY

VOL. II.

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THE NATURAL GENESIS

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THE NATURAL GENESIS:

OR SECOND PART OF A BOOK OF THE BEGINNINGS,
CONTAINING AN ATTEMPT TO RECOVER AND RECONSTITUTE THE LOST ORIGINES
OF THE MYTHS AND MYSTERIES, TYPES AND SYMBOLS, RELIGION AND LANGUAGE,
WITH EGYPT FOR THE MOUTHPIECE AND AFRICA FOR THE BIRTHPLACE

BY
GERALD MASSEY.



VOLUME II.

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THE NATURAL GENESIS

SECTION IX.

NATURAL GENESIS AND TYPOLOGY OF THE MYTHICAL CREATIONS.

THE 149th Chapter of the *Ritual* suffices of itself to demonstrate the astronomical nature of the Egyptian mythology after it had passed out of the first elementary phase. This chapter, said to be the most profoundly mystical and absolutely incomperable is the “*Book of instructing the Spirit, the Delight of the Sun, who prevails as Atum, and is rendered great as Osiris.*” “*There is not known any other such, at any time, or anywhere. No men hath spoken it; no eye hath perceived it; no ear hath heard it; not any other face hath looked in it to learn it. Do not thou multiply its chapters,¹ or do not thou let any face except thy own see it and eat thy heart, doing it in the midst of the Hall of Clothes (the Judgement Hall). It is put forth by the God with all his power. It is a true Secret; when it is known all the providers in all places supply the dead (Spirit) in Hades; food is given to his soul on earth; he is made to live for ever; nothing prevails against him.*”² The contents of this chapter show that the secret of its revelation, considered to be of such supreme importance in the eschatological phase, *belonged to the Gnosis of the celestial allegory, the earliest formation of the starry heavens, and a knowledge of the Seven Cows and the Bull; the Four mystical Eyes; the Four paddles of the boat of the Sun, which are arranged according to the four corners or points of the compass.* The Seven Cows, or Seven Hathors, are but a later form of the Water Cow, the seven-fold one of the Great Bear, first represented by the Hippopoatamus, the old Typhon whose son Sut, or Sevekh, was the Bull of the Seven Cows, as Sut-Anta

¹ Cf. Rev. xxii. 18, 19.

² *Ritual*, ch. cxlix.; Birch.

before he had been superseded by Taht in the lunar mythos,¹ and Osiris in the Solar.

When the tail of the Great Bear points to the West at night-fall, the Chinese say it is Autumn. That is the position of the constellation in the planisphere copied into the previous volume. The Cow-sign is the type of Hathor, and the Seven Stars in that position are the Seven Hathors, the fore-tellers of coming events, and therefore they were connected at this point with the inundation and the future harvest, which is indicated by the Seven Ears of Corn in the hands and crown of Hathor-Isis who represents the sign of *Virgo*. It can be proved by their names that the Seven Cows are not the supposed "Seven Pleiads."² The Pleiads never were the "Seven Stars" out of Greece. The Pleiads are Six only, as the Mothers, or Sucklers of *Kārtikēya* in India; Six only as the Hen and Chickens of the planisphere;³ Six only as the "*Tau-onō*," or *the Six*, of the Mangaian *Matariki*.⁴

In the Avesta the typical Seven Stars are the female companions of Sothis (*Tistrya*), and these are the Stars *Hapto-iringa*, the Seven Bears.⁵

The first one of the Cows is called "Hat-ka-neb-ter," *i.e.* the maternal abode in which the Lord (Osiris) was re-constituted, re-imaged, or reborn; for the Great Bear constellation, designated the Car and Coffin of Osiris, was also the *Meshken* of new birth, the womb of the genitrix who first gave birth to time in heaven, and the elements or seasons on earth; next, to the manifestors of time and season, the Kronotypes, including the solar god; and lastly, to souls in the psycho-theistic phase of the mythos.

The Seven Cows passed into the Seven Ploughing Oxen of the Romans, the *Septentriones* in Cicero's *Aratus*, as the Seven of the Great Bear. The Seven Cows are also the Seven Arushis of the Veda, which, like the Seven Hathors, are called the Seven Sisters. "*He brought the Seven Sisters, the Arushis*,"⁶ the bright Cows, says the Vedic poet. These are no indefinite daughters of the Dawn. The number Seven has no foundation in the phenomena of Dawn. Moreover, "*When the Sun flew up the Arushis refreshed their bodies in the water*."⁷ This description applies to the Seven Stars, or Cows, becoming invisible by day, when they retire once more into the celestial waters, like other teachers of time in heaven.

The Persians also have the Seven Sisters, who are the Wise Women considered to be present at birth as fore-tellers of fate, like the Seven Hathors, or Cows, in Egypt. The Four Paddles and Eyes are *Amset*, *Hapi*, *Tuautmuft*, and *Kabhsenuf*, the genii of the four

¹ *Ritual*, ch. xlvi.

² Ernest de Bunsen, for example, is wrong from first to last in assuming that the "Seven Stars" of mythology are the Pleiades.

³ Plate in previous vol.

⁴ Gill, *Myths*, p. 45.

⁵ *Tistar Yashtr*, 6, 12.

⁶ *Rig-Ved.* x. 5, 5.

⁷ *Rig-Veda*. x. 8, 3.

quarters, who are also represented by Ra, Shu, Seb, and the Great Mother; or by other forms of the universal Four. The very earliest four quarters were indicated in the circle or year of the Great Bear. Hence these four genii are four of the Seven Spirits of that constellation, who are also called Seven Planks in the Boat of Souls. Next the four quarters were founded in the lunar zodiac. Thus it is said of the ancient Babylonian king, *Agu-kak-rimi*, whose glory is the Moon, that he was the establisher of the four regions.¹ Lastly, the four corners were the foundations of the solar zodiac, also termed the four paddles of the solar bark.

In the complete making out of time in heaven, all time was perfected when the Sun-god was acknowledged as chief ruler. He was the true Kronus in place of Sothis, Anup, Shu, Seb, and Taht, who receded to secondary and subordinate positions, or, as in the case of Sut, were degraded altogether. The pæans of exultation raised to this the one true god, who at last became first of the first, can be heard in all the later religious literature. It is said of the Pharoah assimilated to the Sun: "*His majesty went sailing as the image of Har-makhu; for lo! he took possession of that land, he obtained it for the time of the Sun.*" This was following a reign of the Sut-Typhonians in Egypt. It is further affirmed that he took possession of the temples, priests, spondists, and offerings, and "*they were timed for the worship of the Sun.*"² He "*has come forth from the Sun,*" says the Osirified deceased in the *Ritual*. "*The Sun knoweth his going down,*" exclaims the Psalmist.³ "*Helios will not overlap his boundaries,*" sings the Vedic poet. "*Surya does not injure the appointed places,*" as did those unfaithful guardians of time, period, season, and bounds, who had been cast out as the "*Children of Inertness,*" founded on the stars that were fixtures.

In his exaltation of the solar type, which was the latest perfected, one Hindu writer asserts that the sun is the source of time, and that which was before the sun was *no-time*.⁴ This is the language of the latest race or religion in all lands. When safe in heaven at last the deceased exclaimed: "*The Osiris takes the time of heaven: his Time is that of the WHOLE creation.*"⁵ His beatitude being expressed by a figure of time that was perfected. And here the final type of the various divinities is the sun as Amen-Ra the generator and father of Souls who was Atum in one cult, Osiris in another, Abraham in Israel, Surya in India, and Hu in Britain. Proclus observes that: "*In divine souls likewise there is time, since as Plato says in 'Phædrus,' they survey, through time, real being itself.*"⁶

Chaos precedes creation in mythology. The elementary powers were the rulers in chaos, the domain of lawless force, discord,

¹ Inscript. col. 1, *Records*, vol. vii. p. 4.

² *Inscription of Haremhebi*, 22—25.

³ Ps. civ. 19.

⁴ Muir, *Sanskrit Texts. Maitri Upanishad*, vi. 14.

⁵ *Rit.*, supplement, ch. clxiv.

⁶ Proclus in *Timeæus*, b. iii.

dissolution, and timelessness. The first creation represents the passage of mythology out of chaotic space into the fixed world of time. The idea of a beginning with the observed motion of the stars is conveyed by the fixed stars being called and impersonated as the “*Beginningless lights*,” the *anaghra raokau* of the Avesta, in contradistinction to the movers and periodic revolvers.

In one of their Creation legends the Blacks of Victoria relate that the moon at one time was aberrant in her motions until these were regulated by *Nooralie*. *Nooralie*, or old time, told her to die and let her bones whiten and crumble into powder. This the moon did; and still she dies and reappears at regular intervals and does her duty to the black fellows as *Nooralie* in times long past commanded her to do.¹ These Aborigines have a group of typical powers under the name of “*Nooralie*,” or beings of old time, and in Egyptian, *Nnu*, is time; the earliest types of gods associated as fellows or grouped together were the *Nnu*. The legend of the moon identifies the *Nooralie* with the creation of time.

The “Ritual” shows that a knowledge of these hidden facts of the celestial allegory concerning time was preserved in the Egyptian cult for making the safe passage through all the trial scenes in death, or in the Judgement Hall—the earliest guides in the darkness of night having survived as types of guidance through the dark of death; and the salvation of the deceased depended on his having the facts treasured up in memory. “Do not record beginnings; neither consider the things of old,” is the advice of Isaiah to his countrymen. But the Egyptian priests preserved the beginnings by investing them with the most sacred significance; teaching them in the secrecy of the mysteries, and burying them with the mummies of the dead. They did not throw down the ladder by which they had climbed the heavens physically, but re-erected it in the eaves and temples of the mysteries.

The earliest recorded beginnings of time then are with the Bull and Seven Cows, or Seven Hathors, Seven Bears, Seven Maidens, Seven Rishis, Seven Princes, or other types of the Seven Stars or constellations of Ashtoreth-Elohim, Jehovah-Elohim, or Ta-Urt-Typhon, whom we *can* recognise and identify.

In the Bijek it is said, “*from one mother is the universe born*.” This beginning is universal in mythology. The Great Mother in her primordial phase was the Abyss in Space, and the goddess of the Seven Stars in time. No superseded type was ever lost, and the Mother as Space and *Domus* did not pass away when time was established, but was continued in *Nu*, the Lady of heaven, and consort of Seb-Kronus. Heaven as the bringer-forth was continued in the female figure arching over earth. In addition to this the Egyptians pourtrayed the zodiac in human shape; and astrology has brought on a human-shaped zodiac founded on the

¹ Smyth, *Aborigines of Victoria*, v. i. 431.

female form. In this the sign of the Ram serves for the head; the Bull for neck and throat; the Twins for arms; the Crab for the breast; Lion for the heart and back; the Virgin for the womb; the scales for the lumbar region; the Scorpion for the groin; the Archer for the legs and thighs; the Sea-goat for the knees; the Waterer for the legs, and Fishes for the feet.

As bearer and bringer-forth, the Great Mother became the goddess of the Bear, or Chariot, the Merkabah (*Marukabatu*, a chariot, Eg.), with which Jehovah is identified in the Kabalah. Urt, or Ta-Urt (Eg.) means the chariot, the great bearer, who in the sphere or time was represented by the Great Bear, as the Cow of the Waters, the beast that came up out of the deep or "sat upon" the celestial waters as the "Mother of the Revolutions," and therefore of Time, who was her first-born as Sevekh-Kronus, Sut, or Saturn, her Dragon of the Seven Stars that went round with her in figuring the primary circle and cycle at the polar centre.

Philo on the "*Allegories of the Sacred Law*," shows that he knew something of the mystery of the seven cows or bears. He observes "the constellation of the Great Bear is made up of seven stars, which constellation is the cause of communication and unity among men, and not merely of traffic." It continued the celestial model on which they were grouped together in sevens, whether as the seven Eundas or Totems of the Damaras, the seven tribes of the Ja-jow-er-ong Australians, the Seven Hohgates and Seven Rishis, the Seven Patriarchs who preceded the Ten; the seven sons of Mitzriam, of Japheth, Sydik, Ptah or Jesse, the Heptamonis of the seven Egyptian nomes, the seven-portioned earth of the Iranians, or the seven provinces of Dyfed and of Alban, the one type of the whole being the Seven primary constellations. It is not in the Hebrew, Assyrian, Greek or Hindu scriptures that we shall find the most archaic forms, the bare skeleton of the mythos, but in the traditions of races which are now almost extinct. The Indians of Los Angelos, California, who relate that the divine Quaoar descended from heaven and reduced chaos into order and then put the world on the back of seven giants,¹ possess one of the most primitive forms of the creation-myth. These are the Seven giants who in another myth are the builders of the tower; the seven who formed the gigantic cycle of the stellar year which was connected with the revolution of the bears. The Murray natives have the Great Bear under the name of *Koob-borr*. This is the old *Kheb* (earlier *Khub*) of Egypt. The same original is apparent in the North American Indian languages, where it is applied to two different representatives of the water-horse *Kheb* as

Jabai, the Bear, Omaha.

Tsa-kokp , Naichez.

Wa-samba , Osage.

Shabah, the Beaver, Osage.

Chapa, the Beaver, Yankton.

Tuchaupah , Dacotah.

Chauper , Catawba.

¹ Hugo Reid, in the *Los Angelos Star*, cited by Bancroft.

The Crow Indian name of the bear, *Duh-pitsa* agrees with the Swabian *Pecister*; the Assyrian *Batsiati* (*hippopotamus*), whilst the Pawni *Koorooksh* for the bear corresponds to another Australian name of the Great Bear as *Kur-ruk-ar-ook*. *Kur-ruk-ar-ook* is she who *assembles all the bears*,¹ and settles the quarrels respecting the waters. The Bears are said to be seven in number. The waters are celestial and the settling of quarrels is a primitive mode of stating that the genitrix of the bears was the arranger and determiner in space and time. This distant re-identified Goddess of the Great Bear (*Koob-borr* or *Kur-ruk-ar-ook*) is known to have been a “*Very fine and very big woman*,” and is equivalent therefore to the *Great mother*.² *Kur-ruk-ar-ook*, a female, *now the seven stars*,³ was the only one who could make fire (*Weenth*) and in a story told by the aborigines of the river Yarra, *Kur-ruk-ar-ook*, the keeper of fire, would not give any of it away. In the Egyptian mythos the genitrix of the seven stars is likewise the keeper of fire, as *Kar-tek* the spark-holder. Otava the Great Bear in Finnic has the same name as the Egyptian *Tef*, *Tep*, or *Tabi* of the seven stars. The Great Bear in Britain and Ireland is *Arth*, who, with her starry son *Arthur*, identifies *our* beginnings with the Bear constellation, and the typical Seven Stars and Constellations.

The Ainos, or hairy men in the Island of Jesso, the most northern part of Japan, trace their beginning back to a bear and a dog. They say that the first human being was a woman, who, when the world was formed out of the waters, floated on the deep carrying fishing and hunting gear. She landed on an island, where she *dwelt alone in a beautiful garden*, which still exists although no man can find it. The loss of this paradise is connected with the increase and dispersion of the race, following the advent of a “*protector*” whom she had permitted to enter the garden which was their *Eden* of the fore-world. The dog, as already shown, was a type of the Lesser Bear constellation as well as of *Sirius*, the star. In certain tales told of the Peguans their progenitors are said to have been a dog and a woman; and some anthropologists (Camoens amongst other writers), in the absence of the mythical typology, have discussed the possibility to such beginnings. In this, as in the Aino legend, the woman and dog are represented by the Greater and Lesser Bear, or *Sothis* the Dog-star.

The starting-point in all the oldest mythologies is on the night-side of phenomena. Hence the counting by nights, and not by days or dawns of light as with those Polynesians whose reckoning of time was by nights, and whose days had no name. Out of this darkness issues the first shape, that of the Great Mother, followed by the Twin Brothers, who are represented under various but correlative types. In the beginning, say the Gallinomeros of Central California, there was no light, but a thick darkness covered all the earth. It was so dark that men stumbled blindly

¹ Smyth, vol. i. p. 447.

² Smyth, vol. i. p. 459.

³ Smyth.

against each other, animals against animals, the birds clashed together in the air, and there was nothing but the confusion of constant contact. The *hawk* happened by chance or luck to fly into the face of the *coyote*, and after mutual apologies and a long discussion concerning the situation, these two resolved to set about finding a remedy. The coyote gathered a great heap of tales, rolled them up into a ball, and gave it to the hawk, together with some pieces of flint.¹ In this version the prarie dog takes the place of the Typhonian wolf-dog, the *fenekh* of Abyssinia; and the two, the coyote and hawk are identical with the *Sut-Horus* of the monument, the brothers *Warpil* and *War* of the Australians, and with *Heber* and *Heremon* in *Arthuria* or Ireland. The whole nation of the *Thlinkeets* is separated into two great divisions, one of which is called the wolf, the other the raven. Bancroft says, “Upon their houses, boats, robes, shields, and wherever else they can find a place for it, they paint or carve their crest, an heraldic device of the beast or bird designating the clan to which the owner belongs.² This, the oldest division into two, corresponds to that of the eagle-hawk and raven of the Australian aborigines.

Moreover, the black bird and wolf, two of the types of *Sut*, are here combined by the *Thlinkeets*. The black bird represented the son of the mother on one horizon, and was the type of the lower world, the wolf or jackal (*Anup*) on the horizon of the resurrection, where it arises in other of the American myths. These legends of the Twins, however, belong chiefly to the vague stage of mere light and dark, and the earliest division of night and day which is often applied to the human creation.

The Yumala negroes say that *Til*,³ the Great Creator cut the kneecaps from the hermaphrodite *Venus*, and made from them a black and white human pair. Another version of the negro myth was taken down from a native in *Tumale*, near the centre of Africa, by Dr. Tutschek. In this, *Til* (God) made men and bade them live together in peace and happiness; labour five days, and KEEP THE SIXTH AS A FESTIVAL. They were forbidden to hurt the beasts or reptiles. They themselves were deathless, but the animals suffered death. *Til* ordered the men to *build mountains*: they did so, but they soon forgot the god's commands, killed the beasts and quarrelled with one another. Wherefore *Til* sent fire and destroyed them, but saved one of the race, named *Musikdegen*, alive. Then *Til* began to recreate beings. He stood before a wood and called, “*Ombo Abnatum Dgu!*” and there came out a gazelle and licked His feet. So He said, “*Stand up, gazelle!*” and when it stood up, its beast-form disappeared, and it was a beautiful maiden, and He called her *Mariam*. He blessed

¹ Bancroft, vol. iii.

² Bancroft, vol. i. p. 109.

³ *Til*. It is observable that *Tir*, the Arrow, still used in Persia, is the name of Mercury in the *Bundakish*, the planet assigned to Sirius; and that *Tiriel* in the *Kabalah* is the intelligence of the planet Mercury.

her, and she bore four children, *a white pair and a black pair*. When they grew up, Til ordered them to marry, the white together, and the black together. In Dai, the story goes that *Til cut out both Mariam's knee-caps, and of each He maide a pair of children!* Those which were white He sent north; to those which were black He gave possession of the land where they were born.¹ This black and white pair, however, were celestial at first, not human. And here it may be observed that when the African or Australian aborigines speak of going down in death as "*black fellows*" and coming up as "*white fellows*" we need not think it is intended as a compliment to Europeans. The doctrine belongs to the earliest division of light and darkness. The sun as Kak (or Hak) went down black and rose up white as Hu; Osiris the father was black; Horus the son was white. The Hottentot Urisep, the son of Heitsi-Eibip, is the whitish one by name. In a later stage which reflects the red race, the Ruti, Atum set as the red sun and re-arose as the white. His *Hut* sign signifies white. Sut was black and Horus white.

White denoted the second of the two Truths, and was used in the shape of pipe-clay by the Africans as the paint of puberty. Also the black fellows must have pipe-clayed their dead both in Africa and Australia ages before they ever saw a white man.

In Egyptian, paint has the same name of *Khu* as white or light; and the *Khu* is a spirit. Pennant in his tour through South Wales² says on inquiry into the origin of the prevalent whitening of the cottages there, he found the good people thought by thus whitening they were shutting the door of their houses against the devil, or black man. The act was precisely the same as that of the blacks who whiten themselves with pipe-clay.

Froebel says of the negroes in the United States that they believed the damned became monkeys, but if they behaved well they would be changed again into the human form, and their ultimate beatitude consisted in *becoming white*.³ The imagery is as old as the observation of night turning into day, or the black moon that was typified by the black ape transforming into the white disk which the ape carried.

The hermaphrodite Venus is identified as the Inner African First Woman who is called *Iye*, or life.⁴ *Iye* is the earlier *Ife*, *Eve*, *Heva* or *Kefa*, the Mother of Life, or life personified. Now the knee-cap is a hieroglyphic *Kâ*; earlier *Kab* (*Kabt*), for the knee and knee-pan. *Kab* means to duplicate, hence the cap, the joint, as the sign of *Kab* or modified *Kâ*. Of course the knee-cap is a symbol and here it can be shown how the Yumala negroes continue to talk that language of typology which can often be interpreted by the hieroglyphics, in

¹ Quoted by Baring Gould in *Legends of Old Testament Characters*, p. 36.

² P. 28.

³ Froebel, *Central America*, p. 220.

⁴ Arnold, *Genesis and Science*, p. 155.

which the knee-cap remained and bears the name of the genitrix and duplicator Kep or Eve. Moreover when the Tasmanian natives assert that men had tails originally, but *no knee-joints or knee-caps*, they are talking the same typology. The Maori *Ponaturi* are the people of the knee-joint, or the division of heaven above and the waters below. But here the people who have no knee-joint are the undivided, the undistinguished herd which preceded the "*Divided people*."

The hermaphrodite genitrix of the Blacks whether in Africa or Australia, is one with the ancient Typhon in Egypt, the earliest form of the producer in space and time; the one alone whose children were the undivided, undistinguished mongrels of promiscuity. As goddess of the Great Bear, and the hinder part north she was the thigh, the back-side, and her type is the tail. Hence the men, tribes, or races who date from this beginning were derided and scoffed at in later times as the men with tails but without knee-caps. The Jews were reported to be born with tails. In China the Miau-tze, the aboriginal children of the soil are accredited with tails. The wild tribes of Africa, the Cagots of the Pyrenees, the *Coata Tapuya* in South America, are all considered to be people with tails. The men of Kent were called the long tails. Bishop Bayle says Englishmen had a perpetual infamy of being considered men with tails, through lying legends. The people of one county after another as they shed the tail themselves threw it behind them in the face of another backward county. The belief that Cornishmen had tails is yet extant in Devonshire. When the Jewish father cut off the tails of the future progeny in a symbolic representation he was repudiating that most ancient, pre-human and totemic type of the primordial people.

In the Magic Papyrus, spells and prayers are uttered against all animals having long tails.¹ One of these is the "*Bad dog*;" another was the Kant or Kaf-ape. From the dog and ape descended the men with tails, as the children of Typhon.

The Goddess of the Seven Stars was cast out as Baba the Beast. She was the beast under several forms, the hippopotamus, lioness, crocodile, bear (Tabi) serpent and monkey (her muzzle or mouth being that of the Kaf-ape). Her progeny too were represented by the crocodile, the ass, the fenekh, the ape and other animals. A caricature of an Egyptian concern in the Turin Satirical Papyrus is Anti-Typhonian. In this the ass is playing the harp, the lioness a lute, the crocodile a guitar, and a human-headed ape blows a double wind instrument.² The ass, lioness, crocodile and ape were four types of Typhon the genitrix.

The men who had tails but no knee-joints were the Typhonians of Chaos. The Mother was not even then cut in two as Omoroka

¹ *Records*, vol. x. p. 155.

² Copied in *Prolegomena to Ancient History*, Mahaffy.

or as the cow; the genitrix was not divided into the Two Sisters of one blood. It was the state of promiscuity, and according to the later thought men were all beasts together then without distinction, division, or knee-caps.

The Tinneh Indians of North America whose languages extend in a line four thousand miles in length and diagonally over forty-two degrees of latitude, stretching from the northern interior of Alaska down into Sonora and Chihuahua, ranging from the borders of Mexico to the mouth of the Mackenzie River, claim their descent from the dog,¹ like the Ainos of Japon. They say that whereas all other people owe their origin to the bird deity, they derive theirs from the dog and therefore to this day the dog's flesh is an abomination to the Tinneh. Indeed only a short time before the visit of Captain Frankland, the Tinneh had nearly ruined themselves by killing all their dogs because some fanatic had broken out afresh on this subject of their origin, and persuaded them of the wickedness of working their *near relation*. One of these tribes is the Takulli and in their tongue the dog is named *Tkuli*.

The Nez Percés tribe of Indians trace their origin and that of the human race to the wolf. Originally, they say, *there were animals only*, and a monster devoured them alive. At last the wolf entered the monster's belly where he found the animals engaged in snarling at and tearing each other as they had done in the world outside. The wolf addressed them and urged them to co-operate against the common enemy. This they did and all fell upon him with one accord, eating their way out of the devourer's side. The monster perished and the animals were transformed into men. The wolf (or jackal) was one of the Seven Elementaries born of the genitrix—the wolf of day and dark, or the twilight. As Sut-Anup the wolf kept the horizon of the resurrection and showed the way up from the underworld, like Nebo, who "*kept the morning and evening gate of souls*." The tradition affiliates the Nez Percés to Anup one of the first male types that were figured in heaven as the sons of the primordial mother, Typhon, the Goddess of the Great Bear. The primary and most honoured Totems of various tribes among the red-skins are the bear, wolf, and turtle. The Osages claim descent from the beaver. *This totem represents the name of their progenitor according to this beginning* with the elementaries and zoötypes that were afterwards figured in the stars of heaven.

But the ancient mother whose constellation was the Great Bear, had several types on earth. She was called the "Dipper" in latitudes where she descended below the horizon, when the heaven was known as the celestial water. She was also the "Digger" in relation to the earth which she was seen to sink into or ascend from; and the "digger" takes various forms, hence she has several types.

¹ Bancroft, *Native Races of the Pacific Coast*, iii. 583.

Rerit, the sow, was one of these; and as Typhon was of a red complexion, it is probable that the river-hog (*Genus Choiropotamus*) now of tropical Africa, which is of a bright red colour, was an Inner African prototype. The Sow was the poker in the earth; as such it passed into the plough; for the plough is derived from the pig's-snout. The pig has been recognised as the first plough in Africa.¹ The Latin *porca*, a ploughed field, is identical with *porca* a sow. Plutarch derives the name of the ploughshare from that of the boar. The sow Rerit made the circuit complete in heaven by ploughing through the earth long before a plough was invented to open the ground, and her name of *Kheb* was afterwards given to the plough. Also, the Great Bear is still called the *Plough*. A pig figured on a cross is one of the symbols found upon the ancient Gaulish coins or talismans. This represents the pig that crosses, the pig of the crossing, corresponding to Rerit the sow that crossed in the northern quarter of the heavens, where the bear dipped down and re-arose.

In the island of Celebes the world is described as being supported by the hog, and when the animal rubs itself against the tree there is an earthquake.²

The tortoise that buries itself underground and emerges periodically is another type of Typhon. The North American Indians assert that earthquakes are caused by the buried earth-bearing tortoise. Mythology rather than geology will tell us why. The tortoise having been adopted as the type of an established order of things called the World or the Age, it remains at the sunken foundations of the past, and at the same time this will also explain the ancient custom of burying a live tortoise at the base of a building. The Hindu grammarians tell us that the tortoise is a type of woman, who ought never to stir from home. This also recognises the feminine foundation of which the tortoise was a symbol. The tortoise that supported the earth of mythology and was fabled to sustain the universe is pourtrayed at the base of the Beginnings in the temple of *Meaco* where there is a stately chapel dedicated to the creator of all things. The *opening* is depicted by an ox in the act of breaking an egg; the egg that is still broken at Easter in many lands, which is a symbol of the opening year. In the midst of the temple there is a pit full of water, surrounded by a wall, *seven feet high* from the ground. In the middle there is an enormous tortoise with its feet, head, and shell under water, out of its back rises the stem of a great tree of brass, on the top of which sits a grotesque figure with four arms. One hand holds a cruse; from this water issues continually; another contains a sceptre. About the middle of the tree an exceeding great serpent has wreathed itself twice, whose head and body is held fast on the right side by two shape; the remaining part thereof (*i.e.* of the serpent) to the tail is stretched out by two kings and one of Japan's

¹ Herodotus, ii. 14.

² *Journal of the Ind. Archip.* ii. 837.

sages, one of the kings having the duplicated Janus head. Such is Ogilby's description; and as the reader will see by comparison the imagery is substantially the same as in the Hindu churning of the ocean¹ and the second Incarnation of Vishnu. The representation contains the pool of the Two Truths and the tree with the dual being issuing from the primordial one, whose type is the tortoise. And again, the twin being issues from the tree like the bifurcating Mashya and Mashyoi in the "*Bundahish*."

The first and oldest type of the Kamite beginnings went to the bottom, as sediment deposited in the underworld of Eschatology. And in monumental times the tortoise, together with other Typhonian figures, had sunk down from its place in heaven as the base and support of the world or the celestial beginnings, to become a type of evil and death, a dweller solely in the Hades where it is an image of the power opposed to light. But its names of *apsh* (or Khepsh) and Shet prove that it was a type of Sut-Typhon. In a myth of the beginning related by Cusick, the chief of the Tuscarora Indians, who set it down in the year 1825, he says there were two worlds among the ancients, one upper, the dwelling-place of mankind; one lower, the lurking-place of monsters. A woman who was in labour (the *enceinte* mother) sank from the upper region to the dark world beneath. Here she was received on the back of a tortoise, which had a *little earth on its shell*, and this became an island. She bore twin sons into the dark lower world and died. The story has been mentioned in the mythos of the Twin Brothers. When the Chinese relate that the original hieroglyphics were invented from the figures *marked on a tortoise* which came up out of the celestial waters, they do but go back to this beginning, and tell us in their way that the tortoise, a type of Typhon, and therefore of the Great Bear, was a primordial hieroglyphic ideograph in the heavens, with which the signs began, and from which written characters were founded. Such statements become historical facts when interpreted by mythology. In like manner the origin of music may be traced to the tortoise of the Seven Stars. Heremes is said to have met with a tortoise, which he killed in order that he might invent the lute by furnishing the shell with seven strings. The same myth is manifest in the story, told by Plutarch, of Hermes cutting out the muscles of Typhon to make lute-strings of them.² The fable probably refers to the superseding of Sut by Taht-Hermes and the application of the number seven which was Typhon's own, to a week of seven days in the establishment of lunar time. This lute was figured in heaven as the constellation Lyra, the star *Gamma* of which is known in Arabic by the name of *Sulhifat*, from *Sulhifah* a tortoise. Also Lyra was the constellation of Arthur, son of Arth the Bear, in Britain.

¹ Moor, *Hindu Pantheon*, pl. 49.

² Νεῦρα, Plutarch, c. lv.; *Nefer* (Eg.), the lute; Assyrian *Nabal*.

Sometimes the elephant supports the world and stands on the back of the tortoise. The elephant in Asia took the place of the hippopotamus type of puissance and power, but it has the same name of Abu in Egyptian as the rhinoceros which interchanges with the hippopotamus as an image of Typhon; and in the Hindu legends it is the world-supporting elephant whose movements are the cause of earthquakes. In Inner Africa the two types are interchangeable under the same names. The African Mother was *Kheb* and *Khebma*; her great types were the hippopotamus, the rhinoceros, (or elephant), and crocodile, found under these names. It is noticeable also that the elephant is named *Yomuroka* in the African Dsekiri language and that this is identical with the Babylonian *Omoroka* a form of Tiamat, the one who was divided in the beginning, to make the heaven and earth. Because the beginning in time was based on the revolution of the sphere, and marked particularly by the Great Bear, these images of the elephant, hog, tortoise or others remain at the foundations of the so-called world. The duck, goose or swan was another of the types, as the diver under the waters. *Khep* (Eg.) is the name of some kind of duck (the *Neophron*?), and *Khepsh* may be read the Pool of the duck as well as the hippopotamus. *Tef* is another name of the duck or typical waterfowl; *Apt* is another. These likewise are names of the genitrix Typhon. Time was, says an Indian legend, when the world was covered in with water, and the only creatures in existence were a duck, a hawk, and a crow. The duck dived and brought up a beakful of mud and then died. With this bit of earth the hawk and the crow began to build the mountains of California. The hawk working on the eastern range and the crow on the western, they met at Mount Shasta. But the crow had stolen some of the hawk's share of the mud and consequently his was the larger half. This is the same story as that told by the Australian Aborigines of the contention between the eagle-hawk and crow. In this legend the old mother who bore the earth on her back as the tortoise, brings it up from the depths as the duck, which was *Apt* in Egypt, the genitrix by name; whilst the hawk and crow are identical with her bird-headed twins *Sut* and *Horus*, the hawk being the bird of the eastern horizon and the black-bird the *phoenix* of the west. The swan that floats double in light and shadow presented another dual image of the goddess above and in the waters below. In a myth of the island of Celebes seven celestial nymphs descend from the sky to bathe. They are seen by *Kasimbaha* who at first took them for seven white doves, but when they alighted in the bath he saw they were women. Whilst they were bathing he stole the robes of one of them named *Utahagi*. These robes gave her the power of flying, and without them she was caught. She became his wife and bore him a son.¹

¹ Schirren, p. 126.

The seven swans denote the same original as the seven bears or seven cows (Hathors). In a German story the swan-maiden bears seven sons at once who are able to transform themselves into swans, and seven was the number of the primal progeny of the ancient mother. The serpent was a supreme type of the encircler and turner-round. One of its names in Egyptian is Rer, Rru or Ru. Rer denotes the circuit, to go round and make the circuit. This also was a symbol of the old mother who bears its name as Rerit or Lelit (written with the L) the serpent-woman Lilith of Rabbinical tradition. Speaking under this type the Osirified deceased says, "*I pass through substances. I pierce the darkness. Hidden reptile is my name. The soul of my body is a serpent of life!*"¹ The formula of faith found inscribed on a bowl or goblet which Von Hammer argues belongs to the Templars, is Latinised by him to the following effect. "*Let Mete be exalted who causes all things to bud and blossom, it is out root: it (the root) is one and seven.*"² Mete was the *Baphomet* or mother of breath. An invocation addressed to this form of the bearded mother is shown by Du Puy to have been "*Yalla*" a supposed Saracenic word.³ This like so many other titles of the genitrix, such as *Nana* and *Maya*, is an Inner African name for the great or Grand Mother who is

Iyaila, in Otsa.
Yeyla, in Egba.
Iylta, in Idsera.
Iyela, in Eki.
Iyela, in Dsumu.

Iyalla, in Dsebu.
Yeyereea, in Ife.
Yare, in Dselana.
Karu, in Munio.

Kara, in N'guru.
Kara, in Dsarawa.
N'karu, in Niere.
N'kara, in Bumbute.

The oldest form of the great mother, the mother of the gods, known to the Greeks as *Rhea*, *Kubele*, *Kubebe*, *Abbas* and *Mâ*, is identified by her name with the most ancient genitrix. Under the name of *Orthia* too, she is recognisable as the Egyptian *Urt* (Ta-Urt) the Irish *Art*, Welsh *Arth* for the bear. Hence her representation as a bear and her attendants as little bears. "*I was a Bear at the Brauronian, wearing the saffron-coloured robe,*" says one of the women, in the *Lysistrata*, who had been one of the *Arktoi* or bears at the festival of the Fundatrix, *Archegetis*, or Brauron, otherwise *Orthia*, who is described by tradition and who was celebrated as a bear, calling for human blood.⁴ This identifies the goddess with her celestial type. The red terra-cotta hippopotamus found by Dr. Schliemann at Hissarlik at a depth of twenty-three feet,⁵ is the expressly Egyptian image of the Typhonian genitrix who was reputed to be of a red complexion. "*Archegetis*," shows that she was the goddess of the beginning. The Deess *Hippa*, whom Proclus styles the "*Starry Soul of the world,*"⁶ was the still earlier Khebs (Eg.), the water-horse. The Arkadians claimed to have been in

¹ *Rit.* ch. lxxxv.

² Wright, *Worship of the Generative Powers..*

³ *Histoire des Templiers*, p. 21.

⁴ *Apostolius*, viii. 19.

⁵ Schliemann, *Troy and its Remains*, p. 228.

⁶ Proclus in *Timaeus*, b. ii.

existence before the moon, they called themselves Proselenes as the people who preceded the Moon. But, the country of Arkadia which existed before the moon had been created (or reached up to) was the celestial land in the northern heaven, the place of beginnings with the bear and the seven bears. *Ortygia* the land of the quail, the birth place of Artemis and Orthia, originated in this region, not in cloudland merely, but in the circles of the bear, or Urt and Arth, whence came the name of the quail ὄρτυξ and Ortolan, the bird *Urt* of the hieroglyphs, as the bearer of news and the herald of spring.

Juhu, personified, is the wife of Brahma and the goddess of speech. *Juhu* is the tongue; the name is supposed to be derived from the root *Hve*.¹ But the H of *Hve* implies a prior K, which modified into the J of *Juhu* and *Jihva*; this is found in *Khefa* or *Kep*, the ancient genitrix who was the Kamite Living Word, and who was pourtrayed with the protruding tongue, as goddess of the Seven Stars. “*The whole World is her Seat*,” may well be said of the Lady of the Seven Stars, the Seven Constellations, Seven Hills or other shapes of the Hebdomad and Heptanomis, by which she can be followed round the world as *Urt*, or *Art*, *i.e.* *Rrit* in Egypt, *Ri* in Akkad; *Lri* in India, *Rhea* in Greece; *Kēd* in Britain; *Kivutar* or *Otava* in Finland, and *Koob* in Australia, the lady of the Seven Bears, Seven Cows, Seven Hills or the Seven-stepped Mountain of the world, who as the African Eve, *Ife* or *Iye*, (the Woman in scores of African languages), probably had her throne on the Seven African Mountains, or ridges mentioned by Ptolemy, in the human birthplace.² A country called *Ife* (5° E. Long; 8° N. Lat.) is looked upon by the Yorubans as the birthplace of Being, both human and divine. The *Æthiopes*, says Diodorus, relate that they are the first of all men in order of time.³ They were the children of *Kep* or *Khepsh*, *i.e.* *Kūsh* or *Habesh*, who as genitrix of the Seven, formed the first cycle of time in heaven, and who became the Hebrew *Chavvach* or Eve, the life, the bone of all flesh; the typical substance born of; she who was personified as the Great Mother of Inner Africa, and as the Mother whose name means *Life*, *bone*, and the *rib*.

The Mother is *Ekafo* and *Ekami* in the Aman language; and with the nasal articulation, *N'Gob* in *Mbe*. *E'Kafo* (or *Ekami*) wears down to *Iya* in *the same language* (*Anan*) for the mother, which modification is very general in the Inner African dialects. Bone was a primitive form of substance, power, *Kep*, (Eg.) or Eve; and Bone is—

<i>Kup</i> , in Ham.	<i>Gbawili</i> , in Gurma.	<i>Khab</i> , in Eafen.
<i>Gba</i> , in Basu.	<i>Khap</i> , in Ekamtulufu.	<i>Egap</i> , in Akurakuru.
<i>Gba</i> , in Gbe.	<i>Khab</i> , in Udom.	<i>Ukub</i> , in Yasqua.
<i>Gba</i> , in Kra.	<i>Ekeb</i> , in Mbofon.	<i>Akup</i> , in Mbarike.

¹ Monier Williams, *Sanskrit Dict.* p. 350.

² *Book of the Beginnings*, vol. ii. p. 605.

³ B. iii.

THE NATURAL GENESIS.

Agbo, in Anan.
Ekepa, in Pangela.
Ave, in Momenya.
Uve, in Bini.
Uvoa, in Olama.
Efu, in Anfue.
Outs, in Kamaku.

Epa, in Orungu.
Guo, in Kum.
Kifo, in Kasanda.
Kifoba, in N'goala.
Kefoba, in Lubalo.
Kifowa, in Songo.
Kebant, in Baga.
Gub is the tooth in Khoi-Khoi.

Kebaut, in Time.
Gboku, in Yala.
Kowe, in Gureva.
Okowa, in Okam.
Okewi, in Alege.
Guo, in Bagba.

The Rib is

Kafef, in Filham,
Guepfe, in Egbele.
Gbara, in Goalie.
Gafe, in Bode.

Ekeb, in Mbofon.
Egbane, in Kafen.
Agba, in Bagba.
Gba, in Momenya.

Ege, in Bini.
Efe, in Ihewe.
Efe, in Oloma.

This identifies the mythical Mother of all flesh with the bone and rib, as Inner African by name and origin.

The womb or belly is the—

Afuo, in Aro.
Afo, in Isoama.
Efu, and *Evu*, in Sobo.

Ofu, in Anfue.
Efu, in Igala.
Ifu, in Eregba.

Afiu, in Dsuku.
Evuo, in N'goala.
Efo, in N'ki.

The thigh is another feminine type, as *Khep*, *Khepsh*, or *Khept* in Egyptian, and this is—

Kebei, in Nso.
Gba-wasi, in Boko.
Kufa-gesger, in Bode.
Gba in Gio.
Gba, in Mano.

Gbara, in Toma.
Gbara, in Mende.
Gbara, in Landoro.
Gbarai, in Gbandi.
Kebel, in Mutsaya.

Kebele, in Ntere.
Kebele, in Mbamba.
Kibelo, in Babuma.
Ebiu, in Momenya.
Gbero, in Vei.

Here then we find the types of the *womb*, *bone*, *rib*, and the Mother under one prototypal word in Inner Africa; which is the name of the old Typhon *Kep* or *Kefa*, the Hebrew *Chavvach*, or Eve of the Genesis, and the Great Mother Ife of the land of Ife locally known as the birthplace of existence, human and divine.

Although not so frequently found as Eve the Mother, yet the name of *Adam* occurs often enough in Inner Africa, to show whence came the primal pair who were personified as the typical parents in Egypt, and continued in the sacred writings brought out of that land by the Hebrews. The type-name for the Father is—

Adam, in Yala.
Adam, in Opanda.
Adam, in Igu.
Adam, in Egbira-Hima.
Adama, } in Yasuga.
Adamu, } in Yasuga.

Odam, in Koro.
Dame, } in Eshitako
Dami, } in Eshitako.
Atame, in Dsuku.
Atami, in Igala.

Itame, in Bisi.
Etame, in Thewe.
Itame, in Oloma.
Etemi, in Anan.
Tamo, in Bute.

The first form of the *Adam* as *Vir* was the male who became of age, not the individualised father, but the Elder of Old one, which is—

Odam, in Akurakuru.
Kodame, in Dsalunka.

Kodoma, in Kankanka.
Kotoma, in Okam.

Godim, in Soa.

“Adam” is also the “*Grandfather*,” in several Inner African languages, as:—

<i>Atem</i> and <i>Atemu</i> , in Pepul.	<i>Itama-dodede</i> , in Ibewe.
<i>Atemu</i> , in Bola.	<i>Itamangbas</i> , in Oloma.
<i>Atiam</i> , in Kanyop.	<i>Itemie</i> , in Eafen.
<i>Atiamu</i> , in Sarar.	<i>Otem</i> , in Landoma.
<i>Etamudide</i> , in Egbele.	<i>Tampa</i> , in N’goten.
<i>Itame-nokoa</i> (my grandfather), in Bini.	<i>Tampa</i> , in Melon.

A group of the Southern African languages are known as the *Atam* or Adamic tongues. They are peculiarly distinguished by an initial inflection. The people of these tribes are all called *Atams* or *Adams* in Sierra Leone. One form of the name is *Udom*, as in the Assyrian *Udumu*, and Egyptian *Tum*, which is the type-name for Mankind, the human race, as *Created Man*. Thus in Southern Africa we find the race of *Atam* and the family of *Atamic* languages; whilst the same root in Egyptian indicates those who may have preceded language, the dumb (*Tum*) people in contradistinction to those who are known by name as the *Speakers* in a later stage. An Adamic country is also extant in *Adamawa*, Lat. 8°, North, 13° 30' east, on the way Egypt-ward. A Buddhist saying affirms that those who know not Adi Buddha are ignorant of beginnings. And here the ancient race or Totemic name of *Gotama* applied to Buddha, to *Durga*, the *Nâga*-King, and others, is identical with that of the Inner African *Adam* (*Kotama*), the elder or oldest one. The Hebrew קדם (Qdm), likewise denotes the original one, that which is primitive in place, position, time, and person; the oldest and first one.

The Universal Mother of Beginnings is one on earth, as in heaven, because she was the first form taken by space, and next the first described of a circle, as the sign of time. Making the Circle as a type of the Cycle is the figure of all beginning. *Nen-put* (Eg.) the word for *Never* means more literally *no-circle*, or un-circled, without boundary, boundless because there was no period of time. On the other hand the age, *æon* or *ever* (Heh), is signified with the circle for its ideograph. This figure being drawn in heaven by the constellations of the Seven Stars, the Great Bear was therefore personified as the genitrix and bringer-forth of the primal birth of Time. The creation was here effected by, in, and as the Circle of the Seven Stars; the creation which appears in the Book of Genesis as the work of Jehovah-Elohim.

The Chinese Creation begins with the Circle represent by the ideographic *Tae-Keih*, or the great limit. *Woo-Keih* no limit, or the absence of limit, is their representative of the Kabalist “*En-Soph*,” and the Persian “*Zarvan-Aharana*,” that preceded Time. This circle denoted limit, and included duality expressive of motion and

rest. The Chinese introducer of the Circle, we are told,¹ applied to the figure, the terms “*extreme limit, chaos, primitive existence, and unity.*” “*Tae-Keih*” likewise includes tri-unity as well as duality within the Circle of its power.² At first the Circle expressed a limit, and a total of time, in which the Oneness was then divided into the two heavens, or heaven and earth, and the various two-fold forms of the twin principle, expressed as the Yin and the Ying. Yin and Ying are the twin-total, the biune being consisting of the two principles into which the primary oneness everywhere divided to become male and female. Both principles of source, as water and breath, are feminine at first, on the most natural grounds of observation, but when divided and distinguished by personification as the Mother and her Son, Yin is the female, and Ying becomes specifically the male. According to the Chinese accounts, when the circle was divided and became two, there then existing an odd and even number; the odd number being *Yin*, the imperfect nature and lower half of the Circle, but still primary; *the one* of all becoming. Yin for the female represents one of the commonest type-words in the World as in the Sanskrit *Yoni*, and it is Inner Africna in all its variants, as already shown. *Yen*, in Chinese, is to take origin from. *Yun* means to come round, make the round, encircle. This circle and circle-maker was the female *one* who was afterwards reduced to a mere cipher. *Un* (Eg.) is the opening, the cycle or period as *one*, one hour, one round. *Ying* (Ch.) signifies number two, or an even number. *Yen* was the feminine first, who bifurcated into the two Sexes before *Ying* could exist.

The Celestial Eden, or Gheden (גַּדֵּן), is described as a land of delight, on account of the feminine birth-place. But the root word גַּדֵּן denotes periodicity and a definite time, especially related to the female. Both demonstrate the human origin of Eden. Eden also means time, to measure a time, or make a round of time, a period, a year. This was first figured above as one turn of the stras in the circumpolar heaven. Thus Aten (Eg.) an equivalent for Eden means to make a circle, or a circular formation, a disk. The *Heten* (Eg.) is a ring, the earliest form of which is *Kheten*; the *Khet* (Eg.) being a seal-ring, the type of reproduction; and the word means to shut and seal up; the *Kheten* is a Shut-place, the circle, with the signs of life, of bringing together, embracing, and reproducing. The seal-ring *Khet*, the type of the inclosing and reproducing circle, illustratest eh *Gaethas* of the Avesta.

“*When thou madest the world with its bodies, and gavest them motions and speeches; then Thou, Mazda, hadst created at first, through thy mind the Gaethas or Inclosures.*” This occurs in the “*Gatha Anunavaiti*.” The Gatha is divided into the typical *Seven* chapters,

¹ Kidd, *China*, p. 305.

² *Ibid.*, pp. 135 and 141.

and in the heading were are told that the Archangels first sang the Gathas. The Archangels are identical with the Stars that sang together in the dawn of creation when all the Sons of *Elohim*¹ shouted for joy. These were the Seven Children of the genitrix, or the Seven Singers of the Seven Gathas, because they were circle-makers. By these Gathas, Haug understood the ancient Settlements of the Iranian Agriculturalists.² So in the Muhammedan legends an *Eden* is represented as a place fit for the pasturage of flocks. Unquestionably the *Gaethas* were afterwards applied to agriculture, just as ancient cities were called *Kheti* or Gates. But the primary *Khet* of mythology is physiological and celestial; it is the circle in space, and cycle in time. This *Khet*, *Kheten* or *Khetam* was formed before the earth was cultivated by Agriculturalists. The Dravidian *Kutam* is an inclosure, as a waterpot. The Arab *Khitmah* is a seal, a ring. *Kati*, Maori, is shut in, inclosed. *Qata* (Fiji) means inclosed. The *Cotha* (Ir.) is an inclosure, *Cuta* (Xosa), to close in; *Godi* (Zulu), a hollow place, a grave; *Kata* a coil; *Kohtu* (Fin.), *Koht* (Esth.), *Kat.* (Eg.), *Kyte* (Scotch), *Kete* (Fijian), *Quitti* (Alem), the womb; *Koti* (Fin.), *Cwt* or *Cyd* (Welsh), *Cot* (English), the dwelling-place. This word is one of the prototypes of all language. Even the Wise men of *Gotham* who went to sea in a bowl were in a form of *Khetam* or *Eden* of the Circular Shape. In Arabic the *Kadah* is a bown or cup. The pail or bucket is a *Kit*, English; *Chad*, Hebrew; *Kad*, Sclavonic; *Ghada*, Sanskrit; *Cadus*, Latin. The *Khet* (Eg.) is a port and a ford. The Canoe in Banyun is a *Kiden*. The Welsh *Kadair* or Irish *Cathair* is the Seat or Settlement; *Khet* (Eg.) and Seat being identical.

The Inner African *seat* as a bench or a stone is a *Kudun* in Bambara, *Kudun* in Dsalunka, *Getumi* in Nso. *Ketam*, or *Ketanam*, in Sanskrit, is the abode, the symbol of a goddess, a feminine type. Also a form of *Khetam* (*Eden*) exists as the Paradise or Dead Man's Land of the Dahome people, which, Captain Burton says, is called *Kutom*, a name certainly not derived from the Hebrew writings attributed to Moses. The Egyptian *Am* indicates a residence in a park or paradise.

The following list will show how the type-names of *Khet*, *Kedam*, *Gheden* (גֶּן) or *Eden* had been applied to the inclosure, house, home, place of reproduction, in Inner Africa.

<i>Kato</i> , house, Bola.	<i>Hodu</i> , house, Bulanda.	<i>Udumo</i> , farm, Kambali.
<i>Kato</i> „ Sarar.	<i>Kuta</i> , village, Gugu.	<i>Itema</i> „ Basa.
<i>Kato</i> „ Kanyop.	<i>Abodo</i> „ N'kele.	<i>Otoma</i> „ Kamuku.
<i>Kata</i> „ Nupe.	<i>Kademo</i> , farm, Ankaras.	<i>Iteni</i> „ Penin.
<i>Kati</i> „ Gugu.	<i>Kademo</i> „ Wun.	<i>Edume</i> , village, Adampe.
<i>Kata</i> „ Basu.	<i>Gatama</i> „ Fulup.	<i>Katun-gbo</i> , farm, Limba.

¹ Job xxxviii. 7.

² Haug, *Essays*, West, p. 152.

The Keten, or Eden, wears down into or was derived from the

<i>Tana</i> , village, Soso,	<i>Idon</i> , town or village, Anan,
<i>Tan</i> , town or village, Koama,	<i>Odane</i> , house, Ashante,
<i>Tan</i> „ „ Baglan,	<i>Don</i> „ Akurakura,
<i>Dan</i> „ „ Kiamba,	

and these were continued in the *Etans* of Keltiberia, the *Tuns* of Scandinavia and *Duns* of Britain, which are especially identified as inclosures on the tops of hills, and with the mounds devoted to the dead. The Irish Dun was a royal residence on the height that represented the typical mount above. In Caledonia a whole county is designated as the Duns of the Gael, and its capital is named Dunedin, the Dun with the rampart round.

Another name of Gan-Eden is Paradise. According to M. Renan, the word was borrowed by the Hebrews from the Persians. Max Müller assures us that the name was derived from the Persian through Xenophon into Greek as *paradeisos*, and transferred thence as a foreign word into Hebrew. "This," he says, "is the real history of the word. It is an Aryan word, but is does not exist in Sanskrit."¹ This comes of looking for the old lost Paradise in the shape of a Hebrew garden. Eden signifies pleasure, and the place of pleasure. *Pari-tsha* (Sans.) is complete satisfaction, delight, pleasure, contentment, gratification. *Paradēça* is a region of supreme loveliness. *Pari-dha* is to put round, wrap round, clothe round, surround, encompass, clasp. *Pari-dhi* is a hedge, fence, inclosure, that by which anything is inclosed, a circle or circumference. *Paridhi-stha* is situated on the horizon. *Pari-tas* is around, about, all round, on all sides, the round, and there are twelve *Tushitas*, who are astronomical, and related to the round in the heavens. *Para* (Eg.) means to go round, surround, encircle. *Tesh* is the Nome, the frontier and boundary. Paradise was the *Para-tesh*, or Nome, first mapped out on the Celestial Chart in the circle of the seven stars that revolved about the mount, and thus defined the earliest astro-nome or *Para-tesh*.

Pardes, the Armenian paradise, the Persian pardis, modern Arabic *firdaus*, applied to park or garden, is too late an application for an interpretation of the beginnings. Human gardens were not inclosed or cultivated when the *Para-tesh* was formed, and the Nome first named in heaven. The *Pairadaeza* in the Avesta is a mound thrown up around a corpse-bearer to isolate the unclean person. "Let the worshipper of Ahura-Mazda raise about the space a *Pairadaeza*," i.e. make an inclosing circle. Paradise, then, is an inclosing circle without defining the nature of the space fenced off and ringed round; that may vary indefinitely. The creation of Paradise or Eden is just the same as the circle-making already described. In the solar creation the circle is zodiacal; the latest of all the series. In the Avesta, Mithra is the preparer of a circle or congregation (as in the

¹ *Chips*, vol. iv.

Egyptian creation of Ra) and this is rendered by Windischmann (Mihr Yasht) he “*who directs the furrows*,” whilst in the Babylonian astronomy the ecliptic is the “*furrow of heaven*.” The first furrow in heaven, however, was made by the constellation afterwards known as the “Plough,” and the old lost Paradise of many lands has to be identified in the circle of the seven stars, the birth-place of all beginning in time. Ketem in Hebrew signifies the beginning of time, and the beginning in Eden, Heten, Keten or Kedam was in heaven because the beginning depended on the formation of a circle of time which was figured by the seven stars revolving in the north about the pole of heaven. In various mythologies and forms of the mythos the birth-place of creation is in the north. It was so in India as in Egypt. There stood the Mount of Meru as the typical centre of the starry revolution. In an Akkadian hymn to Ishtat the goddess is addressed as the *Queen of the Mountain of the World* and *Queen of the land of four rivers of Erech*,¹ that is as the goddess of the mythical mount of the pole and the four rivers of the four quarters which arose in Paradise. The Mountain of the World was the Mount of the north in its primary phase and of the east in the solar mythos.

Language in Inner Africa will tell us where the birth-place in heaven, as well as Adam and Eve, was first named. *Kep* for the front of, the face, and *Khept* for the hinder part of heaven, in Egyptian, are names of heaven as *Gopa* in Mano, and *Gbate* in Sarar, *Keput* in Balu. *Tameri* or *Tamara* is a name of Egypt and in Udo *Tamara* is heaven. The name of *Zulu* signifies heaven. The Khonds of Orissa (India) derive from this primal birth-place, and in the Inner African, Ihewe, Oloma, etc., *orisa* is heaven. Eden or Keten is heaven itself as *Kodan* in Padsade and *Gudana* in Biafada. Here too, we shall also find the famous *Airyana-vatjo* of the Avesta which has caused so much vain search, in common with the Hebrew paradise. In the Vendidad, Fargard I. it is taught that Ahura-Mazda created the home; an Eden of delight, a Paradise of pleasantness where there was no habitable place before. This was at one time considered by the “best authorities” to have been the starting-point of successive and most ancient migrations of the muchly-overlauded (especially by the Germans) Aryan race.² But mythology and its naming preceded general geography. The place of beginning was in heaven, which still preserves its memorial of the time that is immemorial on earth. *Ariyanna* is the *Soso* name of heaven. *Arianna* is the *Timne* name of heaven. Also the name of the famous seat of the Aryans in *Aran* or *Iran* appears as

Eran, in Paipiah.
Aran, in Momenya.

Ren, in Balu.
Ilen, in Bayon.

Alen, in Pati.
Alen, in N'goala.

¹ *Records*, vol. v. p. 157.

² Haug and Bunsen, *Egypt's Place*, vol. iii. 459-506.

In these languages it means the seat, as SOMETHING TO SIT ON, which preceded the agricultural settlements of the Aryans; as did the seat or chair called "Cader Idris" in Wales. *Aru* is also an Inner Arrican type-name of heaven, as

Yilu, in Kabunda.
Yolo, in Mbamba.

Yulu, in Bahuma.
Aru, in Oworo.

Oru, in Idsesa.
Hoelo, in Mampa.

Aaru or *Aalu* is the Egyptian name for Elysium; the heaven mapped out as the fields of the *Aaru*, the Astro-Nomes, Para-tesh or Paradise.

So far from the Aryan name having begun with the so-called Aryan race of Central Asia it is as old as the naming of the gods of the earliest orbit, the brotherhood of the seven stars. The *Ari* in Egyptian are the companions, the watchers who became the seven Kab-ari, as the *Ari* of Kheb (Egypt), or room Kab (Eg.) to revolve together. The *Ari* of Kheb or Heb would account for the name of the *Iberii* in Africa and Ireland, and for the Kam-ari, or Kymry of Wales. The *Ari* were Kamite Blacks before they were the Median *Arioi* or the Aryas of India. Apuleius mentions the *Arii* as an African race together with the *Æthiopians* or *Kushites* of the Persian Gulf, and Egyptians.¹ The *Ari* are also found as the *Zingari*, the European *Attu-arii*, *Boio-arii*, *Chattu-arii*, *Pettu-arii*, *Ingu-arii*, *Bav-ari*, *Bulg-ari*, and others of this type-name, which was not derived from the Saxon *Ware*, for men. The *Ari* or *Arya* brotherhood had gone out over the world in the earliest times and was carried forth by and as the black people. The *Kaûi-ari* are found among the Aborigines of Brazil as wild men or monkey-men. The "Areoi" are a brotherhood of blacks in New Caledonia. The *Arii* in Tahiti are a class of nobles.

It is noticeable in this connection that the Mangaian plural "Pa" also means the *inclosure* and doorway. Another plural is *vaka*, which denotes a "canoe-full-of." And such were the *Ari* (Kabari), Hohgates, Rishis or Ariyas of the seven stars. The Kamite origin of the name for those who associate or kab together is shown by an earlier form of the *Ari* as *Rari* or *Reri*, the companions, the children whose mother was *Rerit*, the goddess of the seven stars. The Kabari are the seven companions considered to be a brotherhood of sailors through the celestial ocean, and the Aryan *Aryaratha* does not denote the chariot of the Aryans in any other primary sense than the chariot of the seven stars, the seven Rishis, often called *Aryas* in the Vedas, seven princes of the chariot, seven Hohgates of the boat, seven companions (of Arthur) in the ark. Now in the original and commentary of the Pahlavi Vendidad² we learn that *Hapta-Hendu* was the place of those who are the seven Hindus (Hindukan) and that their seven *Hinduism* consists in the fact that the chief rulers are seven. Yet, says the Commentator, "I do not say there

¹ *Metam.*, xi.

² *Fargard*, i, rendered by Haug. *Essays*, p. 363, West.

are not seven;" but he intimates that there is an Avesta text which mentions only *two*, the eastern and the western Hindu.¹ Some reckon by the two (divisions) and others by the seven rulers. Egyptian alone will explain this. *Khebta-Khentu* are the two halves or Egypys into which the celestial heptanomis was divided. The seven rulers were the seven stars or constellations in *Khebti*. In the Zend or commentary it is said that there are ten months of winter, and two of summer in *Airyana Vaejo*. Literally interpreted, this must have been a paradise of cold. Another commentary says "*Seven months of summer are there, five months of winter.*" Enough for the present purpose that the division is into summer and winter the length of each does not signify. Summer and winter answer to south and north, upper and lower heaven. These two correspond to *Khepta-Khentu*, as north and south, or the later (*i.e.* solar) east and west. We learn from the *Bundahish* that the Persian year was *divided into two seasons*, seven months summer, and five months winter. "*From the auspicious day Ahura-Mazda of the month Fravardin, to the auspicious day Aniran of the month Mitro is the summer of seven months; so from the auspicious day Ahura-Mazda of the month Avan to the auspicious month Spendarmad on to the end of the five supplementary days is the winter five months.*"² This then is the *division* of the circle of *Airyana Vaējo* into two halves, like the year, and the two halves are *hapta-hendu* as the north and south in the circle of the seven stars. In *Airyana Vaējo* we find the first formation or circle by means of which time was born, and the earth and heaven were divided and discreted into *Khepta-Khentu* (*Eg.*) or *Hapta-Hendu*, described as the two-fold region of the seven stars above and below, or north and south. The *Vaējo* of the Avesta is the Sanskrit *Vik*, to divide, separate, and the Egyptian *puka* or *pekh*, for the division, answering by name to *Pekh*, the divided lioness. The first division was into upper and lower, south and north, and afterwards by east and west. The explanation given for this division is that it *was not possible to go so far as from one region to the other except by means of the yazadan* or angels. This statement is repeated in the *Bundahish* and *Minokhiro*. The *Yazadan* is a term applied to the angels and to the gods, like the *Elohim* in the Hebrew books. The first means of passing from one division to the other were the seven stars or seven constellations; and seven appears to have been the primary number of the *yazads*. In the *Ijashne* ceremony the number of recitations depends on the nature of the *Ijashne*. "*If it be celebrated for Rapithwin, twelve are necessary; if for Hormazd, ten; if for the Frohars eight; if for Sarosh, five; and if for the Yazads, seven.*" Four times these seven (which we have to return to in a later section)

¹ Haug, *Essays*. West, p. 363 and note.

² *Bundahish*, ch. xxv. 7; West.

make the twenty-eight Yazads of the moon in the blending of the stellar with the lunar reckonings.¹

The Egyptian *asat* is a type of time. Egypt itself began with the *Heptanomis*, a first formation of seven provinces with the ten upper and ten lower extending on either hand. This reflects the heptarchy stelled in the earliest heavens, and the ten divisions which led to the mapping of them out into seventy degrees and nations.² Egyptian alone shows us *why* Hapta in Pahlavi, and Saptan in Sanskrit came to signify No. 7. Hepti, Greek Hepta, is seven because *Kep* is the hand, as a figure of five; and *ti* is number two. Egypt itself contains that duality and sevenfoldness which are obscurely referred to in the Avesta commentary. Egypt was dual, as north and south in Khebta-Khentu; and Khebti, Kepti, Sebti or Hepti was also the *Heptanomis*.

The beginning, whether applied geographically or to the tribal divisions, is with the number seven among some of the oldest races on earth. Scotland begins with the Heptanomis, ruled by the seven brothers who were the seven sons of Alban; and *seachd* in Scotch is number seven. The seven provinces of Dyfed form the first starting-point in Wales.

Sevekh, another Egyptian name for seven, is found in Savaiki (Avaiki) the Mangaian name for the seven islands of the Hervey group. The Quichés say they migrated from *Tulan-Zuiva*, the seven caves, and again Zuiva echoes sevekh (Eg.) for No. seven. These and other beginnings with the seven are here identified with the first formation of a circle of time that was made in heaven by the revolving sept of seven constellations considered as a companionship, a brotherhood personified as the seven sons of the genitrix who was goddess of Ursa Major. To the polar centre of this celestial circle of the seven, the Heptanomis above, we have to look for the Eden of the Genesis, the Paradise Lost of ancient legend, the Airyana Vaējo of the Avesta. It is not necessary to deny that Hapta-Hendu or Sapt-Sindhu may have also denoted a land of the seven streams. The two waters, four rivers, seven streams, were divisions just as the *burn* and *bourne* are one in the water boundary. “*When Tishtar produced the rain, and the seas (or deluge) arose therefrom, the whole place was converted into seven portions half taken up by water,*”³ and these were reckoned either as the seven streams, or the seven lands divided by the seven streams. The Kabalists say: “*The source of the water and the water-streams proceeding therefrom to spread itself are two. A reservoir is then formed and is the third. Then the unfathomable deep divides into seven streams resembling seven long vessels. The source, the water-stream, the reservoir and the seven streams together make ten. In this way the cause of causes gave rise to the ten Sephiroth.*”⁴ In the same way

¹ Haug, *Essays*, p. 403; West.

² See vol. ii. p. 129, *Book of the Beginnings*.

³ *Bundahish*, ch. xi. 2.

⁴ *Sohar*, i. 42. b. xlilia, section Ba. Ginsburg, *Kabalah*.

the Hindus represented the origin of the river Ganges. It is depicted as issuing from the source itself, out of Vishnu's foot, the god having assumed his female form. The water issuing from the goddess falls on the head of a figure seated on a rock below, where it divides as in the Egyptian picture of the one water becoming two. It then dashes itself into seven streams by means of the seven Rishis who receive it as if about to drink of it.¹ Both descriptions of the water dividing in twain and becoming seven are in accordance with the physical facts in Egypt where the one water of Hapi-Mu divided into the Blue and Red river, the water above and the water below, and then into the seven streams and outlets of the river Nile, which were elevated to the planisphere. In the *Odysseys*² Homer calls the River Nile *Diipetes* the sky-fallen. The spring which surrounds the sublime mountain is represented by the Akkadian "*Khi-tim-kur-ku*," and this is a personification of the celestial water; that is the heaven called water, which was divided into twin pools, then into four waters, or into seven streams or oceans, identified with seven constellations, as a primitive mode of mapping out the vague vast of infinitude. These water-divisions are alluded to in the statement: Like the streams in the *circle* of heaven I besprinkle the seed of men.³

The "abyss" itself which preceded the first act of creation is Kamite by name in the primary form of the word. This was the place of the waters in the lower heaven or the earth, from whence the water-cow ascended periodically to denote the division of upper and lower, and make the circle on which was founded the first creation of time. In Africa, beyond Egypt, so far south that Khepsh (Kush) or Habesh was then the north localized by name as the region of the Bear (Khepsh), the constellation dipped below the horizon, and demonstrated the lower and upper of two where it descended was the abyss or Khepsh (Eg.) which means both the cow and the waters (Sh, ☐) of the cow. Hence the north (abyss) and the Great Bear have the same name. The Khepsh was the place of the waters of darkness, the mythical abyss of darkness. This was actual in Africa. When farther inland, Kush (Æthiopia) was the abyss in the north, then *Habesh* (Abyssinia); next Nubia called Kep-Kep; then Coptus, and lastly lower Egypt or Khept; the abyss or Khepsh being the lower Egypt of the two heavens. In the African Baga language the dense dark forest is called the *âbys* or *âpus*. In Dsuku the lower world or hell is the *âbsiu*. In the Assyrian legend the place of beginning is the Abzu. Damascius says "*the Babylonians like the rest of the barbarians pass over in silence the one principle of the universe, and they constitute two.*" These are represented by the Tavthe and Apason who appear on the tablets as Tiamet and Abzu.

The Tepht and Khepsh are one in locality (Eg.) one also as the

¹ Calmet's *Dictionary*, pl. 76.

² iv. 477.

³ *Records of the Past*, vol. iii. p. 129.

water-cow; but the oneness divides in the two heavens, two hands, two bears (or cows), as the primal act of creation. Thus we are told that in the beginning Belus cut the woman *Omoroka* in two; from one half of her he made the sky above, from the other, the earth beneath. As *Yomuroka*, this would be the elephant a fellow-type with the hippopotamus or bear; and the divided bear would be the two bears; so the division of the Negro Eve is described by the cutting out of her knee-caps to form the *first pair of being*. The water-cow, or Khephsh the hippopotamus, likewise furnished the name for the land-cow as a type of earth and of space which was divided into upper and lower. In the Bundahish the cow is cut in two. This cow in the Avesta is the *Geūsh*¹ Sanskrit *Gaūs* and Greek *Gaea* applied to both the cow and the earth. According to the Gatha Ushtavaiti the creator as maker of the earth is literally the "*Cutter of the Cow*." The cow or rather the ox, as that represents either sex, was the primæval *Geūsh* and *Gayomard* from the division of which in two halves as male and female sprang the whole creation. This can be explained by the beginning with the mother who was divided to form the heaven above and the mother earth below, and who was also represented as masculine in the forepart or south and feminine in the hinder part north. The opening of creation by the one becoming twain is variously typified as an act of cutting in two. Several of these illustrations have been adduced. Here is another. The opening act of creation is the passage out of chaos and vague space into the world of time. The Great Bear is personified as the mother of time. Her first son was Sevekh-Kronus of the Dragon or Lesser Bear who represented the child of the genitrix in time. Now, the vague heaven being the water above, this in creation was separated from the water below. Uranus is the Egyptian *Urnas* the celestial water, and *the cutting of Uranus by Kronus, or time, is another mode of dividing equivalent to separating the heaven from the earth, the light from the darkness, or of cutting any other type in two as the figure of division*. In the Polynesian story told by Williams, for example, the heaven and earth are said to have been bound closely together with cords and the severance of these cords was effected by myriads of dragon-flies who cut them asunder with their wings. The celestial dragon was Sevekh-Kronus the son of Khephsh, the true cutter of Ouranus, who in the Greek version of the myth was instigated to do it by the mother *Gaea*, who is Khep (sh) the ancient Typhon.

The Kamite origin of Ouranus as the *Urnas* or *Uranus* is shown by the signification of the name which is that of the celestial water out of (nas) which all came at first. In the book of that which is in the lower hemisphere (the Tuaut), the Urnas or *Uranus* is a river that runs through the fields of the Aahlu (Elysium) cultivated by the Osirified deceased. These were divided into twelve parts with gates

like the New Heaven in Revelation. The original feminine nature of the *Urnas* of celestial water was continued in the personification of the Assyrian and Kyprian goddess *Ouraniē*. According to Pausanias Ouraniē was first adored by the Assyrians and afterwards by the people of Kyprus, the Phoenicians of Ascalon in Palestine and by the Kythereans.¹ There was also a shrine of Aphroditē Ouraniē at Athens. But the Egyptian Urnas as the Water of Heaven preceded personification.

The "Heaven" of mythology is no mere undiscreted space or blue sky but a definite creation, a first formation which could be followed by a second and a third according to the length of cycle and size of circle. In one of the cuneiform texts there is a variant reading of the name of Tavthe or Tiamat in which she is called "*The Divine Mother who has borne the heaven.*"² Just as the Egyptian Tepht (Typhon) is Mother of the Aahlu or divided heaven, called the fields of Elysium. The "Heaven" was something that could be borne by the mother; be distinguished by the two sisters; be divided into north and south by the twin brothers, facing both ways; be lifted up by Shu and brought by Anhar; be carried on the backs of the seven giant brothers; be founded on the four quarters by the Lunar God and established finally on the twelve signs, thirty-six crossing stars and seventy-two duodccans of the sofar zodiac. "*I beheld the secrets of the heavens and of Paradise* (*κατ' ἐξοχὴν*) *according to its divisions,*"³ says Enoch; and these divisions extended from the first severance of earth and heaven into lower and upper, the earliest division of the firmamental waters, to the final seventy-two duodecans of the zodiac. And here a couple of hieroglyphics will determine the nature and origin of *the Sword which turned every way* in the region of the Bear or Khepsh.⁴ As before said the crooked sword or sickle of the Egyptians is called the *Khepsh* and bears the name of the region and the goddess of the bear. The leg of the hippopotamus was its model. The Seven great Stars in Ursa Major, called the Khepsh or thigh, form a figure not unlike the thigh, leg, and bended knee of the Hippopotamus. The leg or "*Thigh of the Northern Heaven,*" is identified with the Great Bear, in the Ritual. The "*Leg of Gorgô*" or Typhon, was also a model for Greek vases,⁵ with which may be compared the *Thigh of Typhon*, goddess of the Great Bear. The vase was a type of the womb, and her constellation of the "Thigh," was the Meskhen, the birthplace in heaven. The Khepsh then is both the Great Bear (hinder thigh) constellation and an Egyptian sickle-sword and it has been amply shown how the types will interchange in representing the same thing. Thus the constellation may be the bear, hippopotamus, tortoise, elephant, hinder thigh, a Wain, a pig, a plough

¹ Pausanias, i. xiv. 6.

² Boscawan, *Academy*, October, 1877.

³ Ch. xli. 1.

⁴ Clem. Alexr. Strom. v.

⁵ Birch, *Ancient Pottery*, p. 169.

or the sword fashioned after the shape of the other Khepsh, so that instead of the animal, the plough, or the leg turning round, the word *Khepsh* warrants us in substituting the Khepsh sickle for the Khepsh thigh, and we *recover an image of a sword that turned round in the circum-polar heaven*, corresponding to the flaming sword that turned every way, the Sword of the four quarters; and if the word *Charbu* be rendered sword in the difficult passage¹ instead of *Kherpu* a sufficiency as suggested,² the sword is there likewise identified with Behemoth (or Khepsh) the chief of the ways of the creator, the Typhonian goddess of the Great Bear. Moreover the *Khepsh* thigh of the female is called the *Ur-heka*, or great magic power; and it is the type of the birth-place above because it was the birth-place below; hence when we are told that Gan Eden means the *Garden of Pleasure*, we have to read the imagery as physiological according to the sign of the hinder thigh and the Gnosis of the two truths, or the *double truth*. The pleasure-place of reproduction is also called *hedenesh*, delightful, as the birth-place of Zaratusht in the Bundahish. Thus the circle of Eden is further identified by the types of the Khepsh, the Uterus and crooked sword which have one name in the hieroglyphics, and finally, the crooked sickle (scythe of time) formed by *Gaea*, Mother of the Seven Titans, with which Kronus mutilated Uranus, is none other than the crooked *Khepsh* sabre, modelled after the leg of the hippopotamus, the *Khepsh* that turned every way, and by its revolution formed the circle of Eden, or, as it was represented, kept the way of the tree of life, the Pole, where the happy garden was planted as the primary creationm which was the home of the primæval pair.

The Arab Paradise, or Eden, is called the Garden of Irem or Arem, “*Hast thou not considered how the Lord dealt with Ad, the people of Irem.*”³ The city of Irem they say is yet standing in the Deserts of Aden, although invisible. Aden is one with Eden, and the Arab tradition identifies another type-name in *Irem*. This again corresponds with the *Arem* of Mesopotamia, the land of the two streams and the Two Waters, which is called *Rum* in the Huzvaresh. The Egyptians called *Arem* (or *Rum*) the Nile-Land, Naharina; and another name of the Nile, or its inundation, is *Urm*, *Urem*, or *Rem*. Also Rome, named from *Ruma*, the river Tiber, is another form of the earthly Paradise under this name—an Inner African type-name for water, out of which life issued and creation came.

<i>Erem</i> , is rain in Anan.	<i>Ng-olem</i> , is water in Tiwi.
<i>Yiramo</i> , is wet in Mano.	<i>Almi</i> , , Wadai.
<i>Lem</i> , is water in Kiamba.	<i>Yolma</i> , is rainy-season in Legba.
<i>Lem</i> , Kaure.	<i>Yolma</i> , , Kiamba.
<i>Lam</i> , Legba.	<i>Yolim</i> , , Kaure.

The Garden of Eden being founded in a circle, this was figured around the summit of a vast mountain rising up from earth to heaven

¹ Job xl. 19.

² *Book of the Beginnings*, vol. ii. p. 52.

³ *Korân*, ch. 89.

in the north. The earliest geocentric mount would be a figure of station in the midst of the stellar revolution, which became a type of the Pole; and this natural genesis would lead up to the symbolical mountain of Meru, Alborz, or Eden. The gardens and paradise of Indra were placed by the Hindus around the Celestial North Pole, whilst Yama held his court in the opposite and Antarctic Circle, the station of the Asuras, who warred with the Suras, or gods of the firmament. The pole or polar region, is *Meru*. Su-meru is the superior hemisphere; Ku-meru, the hades, in parts intensely hot, and in parts cold.¹ Mount Meru is said to be 84,000 yojanas in height, having the shape of an inverted cone, and being 32,000 yonjanas in diameter at the top, and only 16,000 at the base. It is considered to form the central point of Jambu-Dvipa, the Island of the Rose-Apple Tree, and to be "*like the Seed-Cup of the Lotus of Earth*," the leaves of which are formed by the various dvipas. For the mount is also described as a lotus rising up out of the waters, the lotus being an early type of emergence from the liquid element. Meru is the garden of the Tree of Life that takes two characters in Eden, and becomes four-fold in the vision of Zaratush when he prayed for immortality.² Mount Meru is also the fount of the one water here fablcd to be the Celestial Ganga, that falls from the moon, which now becomes the type of the genitrix, and the source of the water that divided to become fourfold and sevenfold in the seven streams. The mount is circular and yet it has four corners like the quadrangular Kaers of the British Druids. The Vaya compares its summit to a saucer. The Matsya also says the measurement is that of a circular form, but it is considered quadrangular.³ One of the creations in the Avesta is called Varen, the four-cornered. "*Its quadrangularity is this, that it stands upon four roads; some say that its city has four gates.*" The Circle of Yima is also the lofty, the four-cornered, and four-coloured golden mount, like Meru the Golden, which is four-coloured on its four faces—white to the east, yellow to the south, black to the west, and red to the north. The four corners are also identified with four cities and four climes; *Yamakoti*, in the clime of Bhadrasva; *Romaka* (cf. Rome), in Ketumala; *Lanka*, Bharata, and the city called that of the Perfected in the clime of Kuru. The Puranas, however, say nothing of the four cities in the four climes, or quarters. The four quarters are further indicated by the one water that becomes fourfold as in the Book of Genesis, and in the Assyrian version. The four rivers of Paradise appear in a Hymn to the Goddess Ishtar, who is addressed as the Queen of the land of the four rivers of Erech.⁴

Water, in Egypt, was the first "Way." The water-way was the typical road of the gods. This element, as distinct from air, was

¹ *As. Res.* vol. iii. 299 and *Suryâ Siddhânta*.

² *Bahman Yash*, ch. i. 1.

³ *Vish. Purana*, p. 167; Wilson.

⁴ *Records of the Past*, vol. v. p. 159.

made the sign of the way, and the four ways in the Celestial Chart. In the Avesta the four waters, as sources of life, are also spoken of as the separating of ways, or guides of ways, “*who with long arms lead the body of the world, without creating, without speaking.*”¹ In one system the waters issue from the cow, or from four cows, which represent the Kamite Water-Cow Apt, of the four corners.

The Tibetan mythologists tell us there are four vast rocks from which flow the four sacred streams; close to these there grows the Tree of Immortality. It is where these four rivers run that the Flood is fabled to have burst forth and submerged the Garden of the beginning. In the Persian myth of Eden, four great rivers come from Mount Alborz, two north and two south. And the one fountain is the river Aredvivsur, that nourishes the Homa Tree of Immortality. There is a Chinese myth of the waters in the Garden of Paradise which issue from one fountain of Immortality and divide into four streams. In the Circle of Yin and Ying when the golden-coloured heavenly Messenger disappeared, four Genii flew to the spot from different quarters. The first from the north, is son of the essence of water; the second, from the south, is son of the essence of red earth; the third, from the east, is superintendent of wood (Sap); the fourth is the Golden Mother, from a paradisiacal mountain in the west. His “*Imperial Reverence*” and the four then produce from an immense crucible, by chemical process, a male and a female, from whom came, through the essential influence of sun and moon, the race of beings whose descendants gradually filled the earth.² These four cardinal sources correspond to the river of Eden which had four heads, Pison, Havilah, Gihon and Euphrates. These correlate likewise with the Four Waters of the Avesta—*Asi, Agenayo, Dregudaya, and Mataras.*³ *Mataras* (“the Mother,”) agrees with the “Golden Mother” of the Chinese four and betokens the seed of Men. *Dregudaya* is the juice of fruit, one with the superintendent of wood, or sap; *Agenayo* is the blood (in the veins) answering to the “son of Red Earth.” *Asi* is said to be unintelligible.⁴ It is something vile; and *Asi* (Eg.) means vile. It may represent the *Hes* (Eg.) as menstrual excrement, the red earth itself of the mythos which acquired a vile character, more particularly with the Persians. These four elementals belong to the primordial Circle; they are treated as personified principles (or the four waters), and placed at the four corners of the Garden on the Mount. The Golden land of Havilah agrees with the Chinese Golden Mother. Also, the Golden Mother as the “*Golden Hathor*” dwelt in a paradisiacal mountain of the west! The four *mythical* waters are not solely geographical; the physiological and celestial interpretation is required; as, for example, in the Vendidad, where it is said of the Water of the West (or of

¹ *Yasna*, 38; Spiegel and Bleeck.

² Kidd’s *China*, pp. 167. 168.

³ *Yasna*, xxxviii. 13.

⁴ Bleeck, vol. ii. p. 98.

Sataves, a constellation of Venus, and therefore of the Golden Hathor), “*in purification the impurities flow.*”¹

The Navajos version of the beginning includes the division of the heaven and earth; the Mount of the four corners and four rivers, and the type of the worm taking wings like the dragon-flies in the Polynesian myth. They say that at one time all men dwelt underground in the heart of a mountain near the river San Juan, from which they literally wormed their way upward to the light. The moth-worm was the first to make the passage and emerge from the cave of the underworld. When he got outside of the mountain-top he found himself surrounded with water; all the world was under water. Then four great *arroyos* (water-worn ditches or Wadys), were found to the north, south, east, and west by which all the water flowed away, leaving only mud; and so the earth was formed. The human beings followed. While they lived below they were of one family and spake one tongue. But now they began to speak in many languages.² This change of language accompaies the going forth from the original home and birth-place in various lands. The myths belong to the mapping out of the four quarters in the first Circle of time. The name of the Celestial Mount Meru is said by Burnouf and others to signify that “*which has a lake.*” Now the Egyptian lake, the primordial Lake of the Abyss in the north, is the *Meh*, the Water-Girth. *Meh* is likewise the name of the north, as the place of fulfilment and re-birth. The *Ru* is the mouth, gate, place of emanation. *Meh-ru* is the outlet from the Abyss, the out-rance, figured as a Mount, an Ascent of Seven Steps, a Navel-Mound, rising out of the Lake, an especial African type of the waters.

The Abyss is thus spoken of:—“*I make the waters and the ME-HURA comes into being. I am the maker of heaven and the Mysteries of the Two-fold horizon,*” which included certain illustrations of the *Two Truths.*³ This *Meh* was the Lake before the waters in it were designated a sea, and as the Lake it was continued in the name of *Meru* in India. The celestial *Ganga* of the north discharges itself into *Mānasa-Sārovara*, the “*excellent lake of the spirit,*” in agreement with the Egyptian *Meh-ura* or *Meh-ru*, the lake of the outlet and of primordial matter in the north, and with the lake of spiritual essences or principles in the south.⁴ *Meru* (Eg.) also signifies an island, which rises from the water as does the Island Mount. Both the islands and lake were extant in *Æthiopia*, and in the district of *Meroe*. The island was formed by the Nile and the rivers of *Astapus* and *Astaboras* at their two mouths,—*Ast* (Eg.) being a word meaning the periodic. Its capital was likewise called *Meroe*, and tradition will have it that this was the birthplace of the Egyptian priesthood and religion which were derived from India; that is from *Khentu* (Eg.) or still farther south, the earliest India being Inner African.

¹ Fargard v., 57; Pahlavi.

³ Papyrus at Turin.

² Bancroft, iii. p. 81.

⁴ *Ritual*, ch. cix.

Meh-ru, the birthplace and outlet from the abyss, was imaged by the Mount Meru, by the island, the lotus, and the tree, which are its co-types of emanation from the water. The mythical mount represents the pole; and wherever a great mountain or a group of seven hills is found toward the north of any land into which the mythos spread, there the mount of the seven stars and the lady of heaven, called *Khepsh*, (Kush), *Reri-t*, *Ri*, *Parvati*, *Kêd*, *Anahita*, *Urt*, *Art*, will also be found, as the mountain of Eden or the Ark; or of both united in one. The seven stars revolved around this figurative mount to make the first circle of time and earliest inclosure in heaven, called Eden, Paradise, Meru, or Airyana in that quarter from whence came the revivifying breath of life to the burning lands of Africa.

The four corners were duplicated in the Celestial octagon. or heaven of eight corners, which is a prominent figure in the typology of the Celestials, as the Chinese call themselves on this ground of beginning above. These eight points of the compass had each its animal, bird or reptile as symbols of the elements and seasons. So in the Chaldean creation it is said of the Maker, "He constructed dwellings for the great gods. He fixed up constellations whose figures were like animals."¹ In the Chinese arrangement we find that water is located north; the mountains, north-east; thunder, east; wind, south-east; fire, south; earth, south-west; ocrean, west; and heaven, north-west. This is supposed to be a later arrangement resulting from a re-adjustment of the system of *Fu-hsi*.² It is, however, in general agreement with the Egyptian arrangement in which the north is the quarter of the water (hippopotamus = Typhon); the east of wind (ape = Hapi), the south of fire (phoenix = Har) and the west of earth (crocodile = Sevekh). The sub-divisions might also be filled in; for example, across the water of the west or north-west, arose the mount *Manu* as the place of spirits perfected, corresponding to heaven as the eighth and the paradise of the Siddhas; the paradise that the Buddhists of Northern India, still locate in the west, which was an earlier point of beginning than the east.

The Chinese octagonal heaven of the eight points of the compass and eight seasons is also figured by eight different kinds of animals. Thus the eight points are said to represent (1) the strength of a horse; (2) the docility of an ox; (3) the pleasurableness of a pheasant; (4) the degradation of a swine; (5) the penetration of a fowl; (6) the influence of a dragon; (7) is said to be pleasing like a lamb; (8) is faithful as a dog.³ These eight are also pourtrayed as seven animals and a bird surrounding Orpheus who sits beneath a tree and plays upon his harp or lyre. This representation is given as Egyptian by Count Caylus; and although the art is Græco-Egyptian the animals, such as the Monkey, Lion, Elephant, and Oryx are not Greek but African.

¹ Tablet 5, *Records*, vol. ix. p. 117. ² Eitsi, *Feng-Shui*, p. 29.

³ *Ibid.*

In another example the Ibis, the Kaf-Ape, and the Hippopotamus appear, and these tend to show that the eight types were a survival from the time of the elementaries; which preceded personification in the human likeness. Caylus identifies Orpheus sitting thus amidst the eight with Harpocrates, who is pourtrayed on an Egyptian or Greek intaglio of black agate, with the various animals around him.¹ Orpheus encircled by the eight figures was reproduced in the Roman catacombs. One of the oldest frescoes in the cemetery of Callixtus exhibits Orpheus with his lyre at the centre of an octagon, within an outer circle containing eight scenes, four of which denote the four seasons. Orpheus is shown to be a continuation of the Child Horus (Harpocrates) in Roman art by his being pourtrayed in the attitude of pointing with the index finger like the Egyptian Har-pi-Khart.² Consequently his origin is Kamite, and the Egyptian language will account for his name which is not directly derived from that of Har, but from the word *Uarp*. Orpheus is always the harper, the charmer with his harp or lyre who enchants the wild beasts and overcomes the powers of Hades. Neither in Greek nor Roman art does he appear without his magical harp or lyre; and *Uarp* (Eg.). which is identical with "harp," signifies delight, rejoicing, to charm, or be charmed. Orpheus is a developed form of the Horus who *charms* the lion, crocodile, scorpion, oryx, serpent, &c. in another mode of magic, *i.e.* a *power of transformation*, represented by the presence of *Bes*, who is *a god of music and dancing and a player on the harp*.

The octagonal heaven was earlier than the hexagonal one which included the nadir and zenith together with the four quarters. The Chinese book of the *Yi-king* is based on the change from the octagonal heaven in the system of *Fu-hsi*, founded on the duplicated four quarters, to the hexagonal heaven of King *Wan* that included the height and depth, which has yet to be described as the creation of *Ptah In Egypt*.

The *Genesis* has been re-written by Jews and translated by Englishmen and others, who had no true idea of the subject-matter which is amongst the oldest in the world; this can only be recovered by the comparative process and understood in accordance with first principles. The creation of man or of men in the primordial mythos has no relation whatever to human beings, but to the earliest representations of celestial phenomena. It is so common a mode of expression that anthropologists even speak of the "*First Man*, as if he were a reality. We are frequently informed that such an one was the "first man," the "*Adam*," of this or the other people; as if that explained anything. There is no more a first man in mythology, as a human being, than

¹ Caylus, *Recueil*, tom. iii. pls. 10 and 13; tom. iv. pl. 48.

² Bosio, *Rom. Sott.* p. 235.

there is a primal individual parent known to evolution. There never was a first man. That is *there never was time when there was not a whole species of the animal at whatever stage of development*; and the earliest myth-makers did not pretend to know anything about a first man, as a human being. Celsus, as one of these who were versed in mythology, naturally enough ridiculed the story of an Adam who was literally shaped by the hands of God and then inflated like a bladder by having his breath blown into him through his nose.¹ The story of the Australian blacks is far nearer to nature; their God having breathed the breath of life into man through his navel. The Hebrew Adam has been called the man without a navel. The Melbourne blacks also say that Pund-jel made of clay *two males*. This was in long, long ages past; and these two first breathed in a country toward the north-west. He made them in the following manner: With his big knife he cut three large sheets of bark. On one of these he placed a quantity of clay, and worked it into a proper consistence with his knife. When the clay was soft he carried a portion to one of the other pieces of bark, and he commenced to from the clay into a man, beginning at the feet; then he made the legs, then he formed the trunk and the arms and the head. He made a man on each of the two pieces of bark. He was well-pleased with his work, and he looked at the men a long time, and he danced round them. He next took stringy bark from a tree (*Eucalyptus obliqua*) made hair of it and placed it on their heads; on one straight hair, on the other curled hair. Pund-jel again looked at his work much pleased, and once more he danced round about them. To each he gave a name, the man with the straight hair he called Ber-rook-bourn, the curly-haired, Koo-kiu-Ber-rook. After again smoothing with his hands their bodies, from the feet upwards to their heads, he lay upon each of them and blew his breath into their mouths, into their noses, and *into their navels*, and breathing very hard they stirred. He danced round them a third time, he then made them speak, and caused them to get up, and they rose up, and appeared as full-grown young men—not like children.

Mohammedan tradition affirms that the body of Adam was at first a figure of clay that was forty years in drying, and then the Creator endowed it with the breath of life.²

In a legend of creation the Kumis of Chittagong say that a certain deity created the world, the trees, and creeping things, and lastly he set to work to make one man and one woman by forming their bodies of clay, but that each night, on the completion of the model, there came a great snake, while the god was sleeping, which devoured the two images.³ At last the divinity created a *dog* and this animal drove away the snake, and thus the creation of man was completed. This

¹ Origen, *Contra Celsum*.

² *Korân*, ch. lv. Comment, Khond Amir. Jallalo'ddin.

³ Lewin, *Hill Tracts of Chittagong* p. 90.

myth faithfully represents the chaos preceding the time and the creation founded on the cycle of the Seven stars of the mother and her dog. A North American tradition affirms that the deity Kamau-towit made the first men of a stone; these he disliked and broke up again. *Then he made another man and woman of a tree*, and these became the parents of all mankind.¹ This legend contains two identifiable types of creation. The human pair formed from one tree are identical with Mashya and Mashyoi in the Bundahish and elsewhere. The stone is one with that of Pundjel and Sut-Anup, the openers. The stone, or knife of flint, that fell or was flung from heaven, is the opener in many of the Aztec, Mexican, and other myths.

The Mexican traditions say there was a god in heaven named Citlalatonac, and a goddess called Citlalicue. This goddess gave birth to a *flint knife* Tecpatl. *Her sons, who were living with her in heaven*, on witnessing this extraordinary delivery were alarmed, and flung the flint down to the earth. It fell in a place designated Chicomoztoc, that is to say, the *seven caves*, and there immediately sprang up from it 1,600 gods. The flint knife here corresponds to the Nuter sign of creation by dividing, the type of Sut-Anup, son of the genitrix. And in this act the genitrix brings forth and bifurcates just as *Omoroka* was cut in two to form the heaven and the earth, as the first act of creation in the Babylonian myth. The place of the seven caves is the celestial Khebta, or Egypt, which, when divided in two, becomes the Kebta-Khentu, north and south, in the circle of the Bears. This reading is fully corroborated by what follows, for this, the first act of creation, preceded the existence of the sun, or the establishment of solar time.

“There had been no sun in existence for many years, so the gods being assembled in a place called Teotihuacan, six leagues from Mexico, and gathered at the time round a great fire, told their devotees that he of them who should first cast himself into that fire should have the honour of being transformed into a sun. So one of them called Nanahuatzin—either, as most say, out of pure bravery, or as Sahagun relates, because his life had become a burden to him through a syphilitic disease—flung himself into the fire. Then the gods began to peer through the gloom in all directions for the expected light, and to make bets as to what part of heaven he should first appear in. And some said Here, and some said There; but when the sun rose they were all proved wrong for not one had fixed upon the east.”²

The Quiché gods took counsel together and determined to make man. They created one of clay, but they saw the work was not good. The creation was without cohesion or consistence; watery, wersh, unvivified; the face could only look one way, the eyes in one direction, and the head would not wag. He was endowed with speech,

¹ Schoolcraft, vol. i. p. 286.

² Bancroft, vol. iii. pp. 59-60.

but had no mind, so he (or it) was run back again to the water.¹ This is the first man, the red, imperfect creation of other myths.

A legend of the Californian Neeshenams says, the first of all created things was the moon. This was a secondary type of the genitrix, in whom Ta-Urt of the earlier creation becomes Hes-taunt or Ashtaroth Karnaim. The moon then created a man, as some say in the shape of a stone, others in the form of a simple, straight, hairless, limbless mass of flesh, like an enormous earth-worm, and from that he was developed into his present shape.² This version unites the stone and the worm types of the beginning. The worm was a lowly image of the first formation. The root of all existence in the beginning, at the bottom of the hollow cocoa-nut shell of the Mangaian universe, is a worm-like being, without human shape, named *Te-aka-ia-Roe*. Roe is a small slender worm, the thread-worm. Aka is the root; *ia* means It. This primary being, the root of all, is represented by the tiniest of worms. The worm was a type of the earth and the first of the Two Truths in formation, the source of all flesh. “*The worm my mother and my sister*,” Job calls the reptile. The worm *Prif* is the first link in the chain of the British Abred at the primordial point of emanation. The worm, Grub, or Pupa, in taking wings, was a type of the soul of breath. There are few sights more curious (for example) than to watch the dragon-fly crawl up the flag-stalk in the water, burst from the grub condition and float up and away as a winged glory of green and blue! In the first gnostic creation, the man who is formed by “*a certain Company of seven Angels*,” is a mere wriggling worm.³ In the second phase the worm is winged and becomes a living spirit. Plutarch says—“Matter being convinced by nature that she was imperfect alone, brought forth her first production: for which reason they say that Cripple-deity (Har-pi-Khart) was begotten in the dark, and they call him the Elder Horus. For he was not the world, but a kind of picture, a phantom of the world to be. Whereas this (the second) Horus, the after-birth, is terminiate and complete in himself.”⁴

The Hawaiians tell us that the first man was made from a red earth *lopo-ula-e-ala-ea*, and *wai-nao* the spittle of the gods; his head being formed of whitish clay—*palolo*—brought from the *four ends of the earth* by Lono. When this image of earth, the red man with a white head, was finished, the triad flew into his nose and bade him rise a living human being. Afterwards the first woman was made from one of his ribs, *lalo puhaka*, whilst he was asleep, and these were the parents of all flesh.⁵ Such statements convey the fact that in the first stage the blood-source of flesh was alone recognised, and in the later the seminal essence was included. In the first, man was created the child of the woman; in the second, the woman was

¹ Bancroft, vol. iii. p. 46.

³ Irenæus, i. 24. 1.

⁵ Fornander, vol. i. p. 61.

² Bancroft, vol. iii. p. 531.

⁴ *Of Isis and Osiris.*

derived from the male begetter. The Tahitians said their first human pair were made by Taaroa, who created man out of *araea*, or red earth; that is, out of the mother substance, the food of Mena, the wet-nurse of the foetus. Out of this the child was embodied. And on this *araea*, they said the “*first men lived until bread was made.*”¹ Blood was the type of one of the Two Truths, the mystical water of life, and bread, corn, *i.e.*, seed, the other. Both, as so often repeated, were at first represented by the genitrix, who gave drink and food, water and *breath* to the being, as Keres; and who was the wet-nurse and the dry-nurse in one, the one alone that was worshipped in the Cult of the Yonias; the male principle was acknowledged later, and finally became supreme.

“*Dost thou not believe in him who created thee of dust and afterwards of seed, and then fashioned thee into a perfect man? But as for me, Alah is my Lord.*”² That was the order of the Two Truths; the feminine fleshmaker being the first; she supplied the dust of the earth, the mud of primordial matter, the beginning figured by means of the worm. Simplicius says the Egyptians called matter (symbolically denominated water) the dregs or sediment of the first life—being, as it were, a certain mire or mud.³ This, when interpreted, is the Mother-matter of the Hebrew Genesis. Sanskrit shows an identity of the menstrual excretion with the dust of the earth. *Vi-rajas* means free from dust, and the same word designates the Woman who has ceased to menstruate. She is free from that dust of the earth of which not only the first Man, but all flesh was and is formed; the dust that is looked upon as soil in a double sense. This was the natural genesis of the Serpent of Dust that is symbolically moralised in the Hebrew Genesis.

Adam, says Josephus, was so-named because he was formed out of red earth, the true *Virgin* earth being of that colour.⁴ The dust that man was made of is called *Aphar* (אָפָר) or *Ghaphar*. *Af* (Eg.) denotes flesh with the blood-drop, and signifies born of. Hence, the *Âfar*, or *Dankali*, and the *Africans*. The *Hottentots*, who call themselves the *Red Men*, *Ava-Khoi*, derive from the red source. Adam, or *Dam* in Hebrew, and *Adamatu* in Assyrian, is blood simply; the female source of life. The *Rabbins* identify Adam as the “*Blood of the World*,” *i.e.*, the feminine source. The type-name is *Inner African*.

<i>Damu</i> , is blood, in Swahili.	<i>Didem</i> , is blood, in N'godsin.	<i>Isim</i> , is blood, in Guresa.
<i>Damu</i> ,,, <i>Adirar</i> .	<i>Dedam</i> ,,, <i>Duai</i> .	<i>Soma</i> ,,, <i>Gurma</i>
<i>Dam</i> ,,, <i>Beran</i> .	<i>Azema</i> ,,, <i>Kiamba</i> .	<i>Zem</i> ,,, <i>Mose</i> .
<i>Dam</i> ,,, <i>Arabic</i> .	<i>Zeam</i> ,,, <i>Dselana</i> .	<i>Zomos</i> , is bloodshed, in Greek
<i>Domi</i> ,,, <i>Pika</i> .		

¹ Ellis, *Polynesian Researches*, vol. ii. p. 28.

² *Korân*, ch. xviii.; Sale.

³ In Arist., *Phys.* p. 50.

⁴ *Antiq.* b. i. ch. i. 2.

The first man (*homo*) was made of red earth, the kind of red earth, however, that will also make black flesh or white, red flesh or yellow. It never was supposed that he was made from the actual clay of the earth. The myth-makers were not talking about external clay when they spoke of the primal matter. The material facts of creation were as obvious then as now, that of one blood-substance all men are made, and the soul of breath was first manifested when the gestator quickened, the Mother being the earliest Creator that inspired the breath of life through the navel. The legend of the woman who was created from the rib or bone of the man is the result of assigning the human creation to the male. Bone is the type of foundation, substance, and virility; it was a primitive image of Soul. The flesh-maker from the blood was *seen* to depend on bone for the power of building, and a soul of bone, so to say, was assigned to the masculine source, the horned one. Thus we find a creation in which the woman is typically formed from the bone of the male, when the idea of causation had been associated with the seminal source.

In his description of the Tahitian myth of creation, the missionary Ellis says: "*In connection with this some relate that Ta-aroa one day called for the man by name. When he came he caused him to fall asleep and while the man slept he took out one of his Ivi, or bones, and with it made a woman, whom he gave to the man as his wife, and they became the progenitors of mankind.* This," says Ellis, "always appeared to me to be a mere recital from the Mosaic account of creation which they had heard from some European; and I never placed any reliance on it, although they repeatedly told me it was a tradition among them before any foreigners arrived."

Some also stated that the woman's name was *Ivi*, which would be pronounced by them as if written *Eve*. "*I am disposed to think that Ivi or Eve is the only aboriginal part of the story so far as it respects the mother of the human race.*"¹ *Ivi*, the Maori *Iwi*, is identical with the Inner African *Ife*, and *Uve*, *Bini*; *Uvoa*, *Oloma*; *Ave*, *Momenya*, &c., for bone or rib, and for the mother. They certainly had more than *Ivi* the bone, for *Ivi* is a native name, as he himself notes, for the *Widow*, who is a survival of the genitrix *Eve* or *Kefa*, as she existed before the time of the fatherhood. *Ivi*, the bone or essential support, represents the Egyptian *Kefa* for strength, force, potency, of which bone was one type, and *Kefa* the hippopotamus another.

The Polynesians also knew the mystery of the woman being made from the man. In the first creation man was made of the red earth; in the second the substance was derived from the male.

The mixing of the blood and bone is shown in the Mexican

¹ *Polynesian Researches*, vol. ii. p. 38. The good missionary was once the neighbour and friend of the present writer, who can personally vouch for that devout man's profound perplexity in this and other matters of the Polynesian mythology.

creation of the primal pair. The Great Mother of the gods gives them instructions. “*Go beg of Mictlanteuctli, Lord of Hades, that he may give you a bone or some ashes of the dead that are with him; which having received you shall sacrifice over it, sprinkling blood from your own bodies.*” Having consulted together, they sent one of their number, called Xolotl, down to Hades as their mother had advised. He succeeded in getting a bone six feet long from Mictlanteuctli; and started off with it at full speed. Wroth at this, the infernal chief gave chase; causing Xolotl a hasty fall in which the bone was broken in pieces. The messenger gathered up what he could in all haste, and despite his stumble made his escape. Reaching the earth, he put the fragments of bone into a basin, and all the gods drew blood from their bodies and sprinkled it into the vessel. On the fourth day there was a movement among the wetted bones, and a boy lay there before all, and in four days more, the blood-letting and sprinkling being still kept up, a girl came to life.¹ In this version the bone is identified with the soul or enduring substance of the dead.

In the Targum of Palestine we read: “*The Lord God created man in two formations. and took dust from the place of the House of the Sanctuary on Mount Moriah.*” Rabbi Moses Gerundensis alleges that the creator in addressing the earth, and calling upon her to furnish her portion for the bodying forth of man, said he would furnish his part, which is spiritual. Here the spiritual takes the place of the bone, the white clay, and the spittle of the earlier myths, as the principle of the male-maker.

According to the gnostic doctrines of Saturninus and Basilides the world and all things therein were made by a certain company of Seven Angels² who said, “*Let us make man in our image and likeness.*” These seven are the Elohim of Genesis, the Egyptian seven spirits of the Bear, identified by the seven Jewish names. The seven are also found with the Great Mother constituting the Hebdomad of the Sethites and Ophites in which the Mother—so says Irenæus—takes the eighth place³ (cf. the eight-rayed star of Ishtar).

In the first account man was formed, but remained unable to stand erect. He writhed and wriggled on the ground like a worm, the seven workmen being unable to inspire him with a soul. Then the “*power above*” took pity on him, seeing the creature was formed in his likeness, and shot forth a spark of life which enabled him to rise erect and made him live.

In the other, the seven, headed by Ialdabaoth, say; “*Come, let us make man after our image,*” and the mother having furnished them with the idea of a man, just as did the goddess Citlalicue, they formed a being of immense size, but he too could only crawl along the ground until the Father had breathed into him the breath of life.

¹ Bancroft, vol. iii.

² Irenæus, b. i. ch. xxiv. 1.

³ *Ibid.*, b. i. ch. xxx. 5.

In the “*Divine Pymander*”¹ it is: said: “*This is the Mystery that to this day is hidden and kept secret; for Nature being mingled with man brought forth a wonder most wonderful; for he having the nature of the harmony of the seven* (the seven governors, also called the seven workmen, those who became the seven pigmy assistants of Ptah in a solar myth, and who were the seven Kabiri and seven Rishis) *from him of whom I told thee the fire and the spirit, Nature continued not, but forthwith brought forth seven men, all male and female, and sublime or on high according to the natures of the seven governors.*” The first creators were those of the inferior hebdomad; the next are the seven time-keepers of the superior hebdomad, who culminated as the Seven Planetary gods.

The doctrine of an imperfect creation preceding the more perfect one was continued by the Jewish Kabalists into the creation of worlds. They assert that an abortive creation preceding the present order of things is indicated by the Kings of Edom, or the old kings who are said to have reigned before the monarchs of Israel.² “*Before the Aged of the Aged, the Concealed of the Concealed, expanded into the form of King, the Crown of Crowns, he hewed and incised forms and figures into it (the Crown) he spread before him a cover and carved thereon kings (or worlds) and marked out their limits and forms; but they could not preserve themselves.*” These were imperfect; he therefore removed them, and let them vanish.

It is asked why these primordial worlds were destroyed or dissolved. And the answer is “*because the man represented by the Ten Sephiroth, was not yet created. The human form contains every thing and as it did not then exist, the worlds were destroyed. Still, when it is said they perished it is only meant that they lacked the true form. Hence though the scripture ascribes death to the kings of Edom, it only denotes a sinking down from their dignity.*” That is, the worlds or creations up to that time did not answer to the divine idea, since they had not as yet the perfect form of which they were capable. The doctrine simply relates to the earliest attempts at reckoning time, especially the time of the Seven which preceded the division by ten and seventy; and the failure of the first formations. The supposed destruction of worlds, like the “*Destruction of Mankind*” preceding the new creation by Ra, is but a false inference of those who were not in possession of the gnosis.³

The circle out of which all came is variously represented by other figures, such as the calabash, cocoa-nut, and the egg. An Hawaiian legend relates the beginning in this wise. “*Papa, the wife of Wakea, begat a calabash (Ipu) including bowl and cover. Wakea threw the cover upward, and it became heaven. From the seeds inside Wakea made*

¹ B. ii. 29. [= CH I. 16.]

² Gen. xxxvi. 31-41.

³ Idra Rabba, *Sohar*, iii. 135 b.; *Ginsberg, Kabalah.*

*the sun, moon, stars, and sky; from the juice he made the rain; from the bowl the land and sea.*¹ The calabash is another form of the circle and egg which were divided in the beginning.

In the Mangaian myth the circle of the earliest creation is imaged by the cocoa-nut instead of a calabash. The egg was another type of the beginning. In the British mythology, *Kreirwy*, the lady of the underworld, and daughter of Kêd, was called the token of the egg. This was represented as the *Ovum anguinum* of the Druids, which according to Pliny, who did not understand the typology, had the power of “swimming against the stream,” that being the test of a real serpent’s egg.

It is reported on good evidence that the natives of Hawaii have the tradition of the primæval egg. They say an egg of vast size was laid on the waters; this soon divided, and from it was produced the Island of Hawaii. Shortly after the egg burst, there came a woman and a man with a hog and a dog and a pair of fowls in a canoe.²

The missionaries did not include a knowledge of the hog Rerit, a type of the Great Bear constellation, and the dog is not to be derived from the Hebrew Bible. The two fowls answer for the Sut-Horus with two birds’ heads on one body. Hog and dog are the Great Bear and Dragon, or the Two Bears; the two birds reproduce the twin-son of the Typhonian genitrix; altogether this is one of the most perfect forms of the Kamite myth recoverable.

The Hindus tell us that “In the egg the Great Power sat inactive a whole year, at the close of which by his thought alone be caused the egg to divide itself; and from the two divisions he framed the heaven and the earth, in the midst the subtle ether, the *eight regions* and the permanent receptacle of the waters.”³ “This vast egg, O Sage, compounded of the elements and resting on the waters, was the excellent, natural abode of Vishnu, and there Vishnu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form. Its womb was vast as the mountain Meru.” And this egg was externally invested by seven natural envelopes.⁴ The seven are called “*Water, air, fire, ether, ahankára, intelligence, and the indiscrete principle.*” The egg is termed the golden, and it was the golden egg laid by the goose or duck of the beginning.

Sanchoniathon describes the beginning with a chaos of black mud, turbid as Erebus, and a dark, condensed, windy air, a breeze of dark air. These are just the primordial matter of the lake and the breath; mystically the blood and breath of the primitive biology, the Egyptian *Sen-Sen*; but when the physiological beginning is swamped in an unscientific cosmology we are apt to lose the clue altogether. The

¹ Fornander, vol. i. p. 211.

² *Ibid.*, vol. i. p. 211.

³ *Laws of Menu*, Sir W. Jones’ Works, vol. iii. 66.

⁴ *Vishnu Purana*, p. 18; Wilson.

mud of the Phœnician creation is also called *Ilus*, which agrees with the Egyptian *Aaru* for faeces; the Tahitian *Aarea*; the first faeces being the matter of the motherhood, whence the oneness of Mater and Matter. The external illustration of this doctrine so peculiar to Egypt as the alluvial land, has given the look of world-making to the mythos. The Egyptian word for chaos is *Hat*, which means the essential beginning and the determinative is the sign of marsh-land or land recovered from the waters; the same that is worn by *Kahi*, the land of Egypt personified as chaos, or the land created from the inundation. Therefore it is unnecessary to repeat much of the Phœnician "Cosmologies"; they are too late and too vague in their report.

It is said that from the embrace of chaos (primordial matter) with the wind was generated Môt (or Mokh as some read) which takes the shape of the egg of the beginning. The egg here applied to the heavens, or the heaven and earth is identical with the calabash of other mythologies. Chaos or darkness was said to produce the egg, which afterwards divided into two parts.¹ As the Phœnician mythology and cosmogonies are admittedly derived from the "Cosmogony of Taaautus," who was the Egyptian divinity of the writings prior to his becoming a man in Phœnicia, the true interpretation of these things is thereby handed over to Egypt.

The duality of the egg-type is shown in the hieroglyphics where it is the sign of the genitrix and reads *Su* for the son. The Two Truths were contained in the egg. Time or *Seb* is the egg of the goose which he carries on his head and the goose is *Apt*, the most ancient genitrix of time, and producer of the primal egg or circle which divided. The "*Tzophi ha-shamayim*" or *zophasemim* of Sanchoniathon's account are said to have been egg-shaped. They also were types of time or *Seb*. *Mut* or *Mat* is an Egyptian name of time and for the mother, who first laid the egg. The egg of *Mut* preserves its name as—

<i>Muttei</i> , in Tamil.	<i>Motte</i> , in Kurumba.	<i>Muttei</i> , in Malabar.
<i>Motte</i> , in Kota.	<i>Mutta</i> , in Malayalma.	<i>Motte</i> , in Toda.
<i>Motte</i> , in Karnataka.	<i>Motte</i> , in Badaga.	<i>Mutta</i> , in Yerukala.
<i>Muttei</i> , in Tuluva.	<i>Motte</i> , in Irula.	<i>Mitta</i> , in Gadaba.

And in Africa the egg is *Moke* in Isuwu; *Meikoi* in Kandin. In a Chinese myth, reported by Kidd,² celestial visitant to the "*Imperial Reverence*" (the Majesty and Glory, the Soul or *Nous* in other myths) of the Primal Pair tells how the whole universe was produced from the egg in, or discreted from, the water, and how the heaven was divided from the earth, the light from the darkness; how from the principles of *Yin* and *Ying*, the moisture and heat, the being was formed that was afterwards sexualised as the male and female, and

¹ Damascius, *de Origin.* Gale, *Opusc. Myth.* p. 179.

² Kidd, *China*, pp. 167, 168.

how the two-fold. one was followed by four other beings who were created at the four cardinal points.

The “beginning” with the Barddas is in *Abred*, the primal circle which contains all corporeal, earthy, dead existences. It is the circle of commencement from below. In the circle of *Abred* is the least of all animation and thence a beginning; the material of all things and thence increase, which cannot take place in any other state; and the formation of all things out of the dead things, hence the diversity of existence. In *Abred* all things by nature are derived from death;¹ death that is in the sense of *Mut* (Mute) the name of the mother, which also signifies death in Egyptian and various other languages. When a wicked man dies, his soul is described as re-entering the circles of being as a worm in *Abred*. The worm *Prif* is the first link in the chain of *Abred*, a type of the earth earthy, and of the red source or primordial matter. But the worm or grub transforms into the winged and soaring being of breath and air; the water changes into vapour, the darkness turns into light. So the red circle of *Abred* passes into the white circle of *Gwynvid*, the two corresponding perfectly to the red and white circles or the double-crown in Egypt, which typify the virgin *Neith* and the genitrix *Seti*; also the double *Horus*. In *Gwynvid* the breathing-place of the second principle, “*The living is stronger than the dead, and every principle of existence is derived from the living and the life.*”² The indefiniteness in stating some of these early doctrines arises from the dual beginning with the female nature, before the soul was attributed to the male.

The literal account of the dividing of heaven and earth in the Maori form of the mythos is, that *Tane-Mahuta*, the fourth of those who made the attempt (the four of the four corners), “*Propped up the heaven; the great heaven. Stood apart the watery heaven, stood apart the earth, the winds whistled between the two; the sky was made bright; the world was made light; the night was made definite; the day distinct, and Tane was the separator of the dark from the day, the creator of the clear space, the day, the great day, the long day, the day driving away night, making everything distinct, making everything bright.*”³ The fragment of a Polynesian myth was recovered by De Bovis,⁴ which tells us that in the beginning there was nought but the god *Iho-Iho*. Afterwards an expanse of waters covered the abyss and the god *Tino-Taata* floated on the surface. M. de Bovis renders *Iho-Iho* as the void, empty space. *Tino-Taata*, he translates the “*divine type or source of mankind.*” *Iho* in Maori and Mangaian is not only the divinity, the heart of all; it means to cut and divide. It also signifies above and below. *Iho-Iho* is literally the vault above and void below, a figure akin to that of the divided egg, cocoa-nut, or calabash of other myths: and thus *Iho-Iho* denotes heaven that was divided and duplicated.

¹ Barddas, vol. i. pp. 171-73.

² *Ibid.*, vol. i. p. 189.

³ *Te Iká a Maui.*

⁴ *État de la Société Taitienne à l'arrivée des Européens*, 1855.

Tino-Taata floats on the surface of the waters like the creative spirit in the Hebrew genesis, and represents the quickening of creation.

"In the Quiché myth of the beginning the heaven was formed and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, the Mother and Father of Life and existence. Behold the first word and the first discourse. There was as yet no man, nor any animal, nor bird, nor fish, nor crawfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not yet appeared,—only the peaceful sea and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence, in the darkness, in the night. Alone also the Creator, the Former, the Dominator, the Feathered Serpent,—those that engender, those that give being, they are upon the water, like a growing light. They are enveloped in green and blue; and therefore their name is Gucumatz. Lo, now how the heavens exist, how exists also the Heart of Heaven. And they spake; they consulted together and meditated: they mingled their words and their opinion. And the creation was verily after this wise; Earth, they said, and on the instant it was formed; like a cloud or a fog was its beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible, and the cypress and the pine appeared. Then was the Gucumatz filled with joy, crying out: Blessed be thy coming, O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labour has accomplished its end."¹

The beginning is thus described in a Carpathian Song:—

"Once there was neither heaven nor earth,
Heaven nor earth, but only blue sea,
And in the midst of the sea two oaks.
There sat there two pigeons,
Two pigeons on the two oaks,
And began to take counsel among themselves,
To take counsel and to say,
"How can we create the world?
Let us go to the bottom of the sea,
Let us bring thence fine sand,
Fine sand and blue stone,
We will sow the fine sand,
We will breathe on the blue stone;
From the fine sand, the black earth,
The cool waters, the green grass.
From the blue stone, the blue heavens,
The blue heavens, the bright sun,
The bright sun, the clear moon,
The clear moon and all the stars.' "²

We have identified the tree of the two truths in the Pool of Persea (in An) the locality of all beginning; the two trees in the Sycamores of the north and of the south. The two birds answer to the Sut-Horus with the two birds-heads, one black, the bird of Darkness; one golden, the bird of Light, the dual manifestor of the genitrix. Also the Egyptian heaven was blue stone, the lapis lazuli.

Our Missionaries who report these simplicities of the earliest time and denounce them as inadequate conceptions of creation, when compared with the Hebrew Genesis do not recognise that they are all

¹ Quoted from Bancroft, v. iii. p. 46.

² Afanasief, P. V. S. ii. 466. Ralston, *Songs of the Russian People*, p. 194.

one, and that the more primitive are the most important for a study of the beginnings. The Hebrew "Genesis" as it stands is not a creation from Chaos but the creation of Chaos. The same may be said of the cuneiform versions which render the myths in the language of history and romance, according to the literary mode of reproducing the *ancient myths*. The matter was scientific in its way because matter-of-fact, but when it has been poetized, theosophized, spiritualized, Semitized, and euhemerized, it is neither poetry, nor history; science, nor mythology. This is how the Hindu poet has subtilized the subject.

A hymn in the *Rig-Veda* begins:—

"There was neither non-entity nor entity, no atmosphere nor sky above that enveloped. Where? In the receptacle of what? Was it water, the profound abyss? Death was not then, nor immortality. There was no distinction of day or night. That One breathed calmly, self-supported; there was nothing different from or above it. In the beginning darkness existed enveloped in darkness. All this was undistinguished water, that One which lay void and wrapped in nothingness, was developed by the power of fervour. Desire first arose in it, which was the primal germ of Mind; (and which) Sages searching with their intellect have discovered in their heart to be the bond which connects entity with non-entity. The ray (or chord), which stretches across thence, was it below or was it above? There were there impregnating powers and mighty forces, a self-supporting principle beneath, and energy aloft. Who knows, who here can declare, whence has spring, whence this creation? The gods are subsequent to the development of this. Who then knows whence it arose and whether (any one) made it or not? He who is in the highest heaven is its ruler, he verily knows, or (even) he does not know."¹

The ancient Egyptian would agree with the modern positivist in considering that description *smudge*.

In the Berosian account:—

"There was a time in which there was nothing but darkness, and an abyss of waters, wherein resided most hideous beings, which were produced to a two-fold principle. Men appeared with two wings, some with four wings and two faces. They had one body but two heads, the one of a man the other of a female. They were likewise, in their several organs, both male and female. Other human figures were to be seen with the legs and horns of goats. Some had horse-feet; others had the limbs of a horse behind but before were fashioned like men, resembling hippocentaurs. Bulls, likewise, bred there with the heads of men; and dogs with four-fold bodies, and the tails of fishes. Also horses with the heads of dogs; men too, and other animals with the heads and bodies of horses and the tails of fishes. In short, there were creatures with the limbs of every species of animals. Add to these fishes, reptiles, serpents, with other wonderful animals, which assumed each other's shape and countenance. Of all these were preserved delineations in the temple of Belus at Babylon. The person who was supposed to have presided over them was a woman named Omoroka; which in the Chaldee language is Thalath; which in Greek is interpreted Thalassa, the sea; but according to the most true computation it is equivalent to Selene, the moon. All things being in this situation, Belus came, and cut the woman asunder; and, out of one half of her he formed the earth, and of the other half the heavens; and at the same time he destroyed the animals in the abyss. All this he (Berosus) says was an allegorical description of nature. For the whole universe consisting of moisture, and animals being continually generated therein, the deity (Belus) above-mentioned, cut off his own head; upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that men are rational and partake of divine knowledge. This Belus, whom men call Dis (or Pluto), divided the darkness, and separated the heavens from the earth, and reduced

¹ *Rig-Veda*, b. x. hymn 129. Muir, *Sans. Texts*, vol. v. p. 356.

the universe to order. But the animals so recently created, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth, and from thence to form other men and animals which should be capable of bearing the light; Belus also formed the stars, and the sun, and the moon, together with the five planets."

The value of this consists in its being a general representation of the pictographs and ideographs that were figured on the temple walls in Babylon. Also the first beginning is with *Omoroka* the woman of the celestial water, not the external sea merely, as the reference to Selene shows. She is a form of the old water-horse (Typhon), and Belus, who is divided or becomes twain, is identical with her son Bar, who duplicates in Sut-Horus. The transformation of Belus, who afterwards became a Solar God, is identical with the suicide of Nanahuatzin who re-arose as the Sun.

The following is M. Oppert's rendering of the creation tablets:—

- “ 1. Formerly, that which was up above was not called heaven.
- 2. And that which is on earth below had no name.
- 3. An infinite abyss was their generator.
- 4. A chaos, the sea, was the mother who gave birth to this universe.
- 5. The waters which they contained flowed together.
- 6. There was darkness without a ray of light; a hurricane without a calm.
- 7. Formerly the gods had no existence.
- 8. A name was not named, no fate was fixed.
- 9. The gods Lahmu and Lahamu were created first.
- “ 1. He distributed the mansions, seven in number, for the great gods.
- 2. And designated the stars which should be the abode of the seven lumasi (spheres?)
- 3. He created the revolution of the year and divided it into decades (misrat).
- 4. And for each of the twelve months he appointed three stars.
- 5. From the day when the year begins until the end.
- 6. He assigned a mansion to the god Niber in order that the days should renew within their limits.
- 7. In order that they should not be shortened nor interrupted.
- 8. He placed by the side of the latter the mansion of Bel and of Hea.”¹

The Brobdignagian Norse creation is almost unfeated and dislimned by the vastness of its size. But it contains the division into north and south, the two regions of heat and water, or fire and vapour. The heat and water (although frozen) are mingled in producing Ymir the giant-man, who is also called the “Wet-clay-mass” of primordial matter. Ymir was fed by the cow *Audhumbla* the “Treasure of Moisture,” and a form of the old suckler, the water-cow. “Four streams of milk ran from her teats,”² which shows that she was the cow of the four corners, represented in the Hindu mythos by the cow from which issued the four-fold stream; also by the Arg Roud or red cow that rests on the summit of Mount Alborz, and the African cow associated with the Rock Tabora on the Gold Coast. The original of all being Apt (Eg.), the water-cow of the four corners who was the earlier Kheb

¹ M. Oppert, in the *Histoire de Israel* of M. Ledraine.

² The Prose Edda.

or Khepsh of the north, in Egypt. Thus the cow which had been cut in twain as a symbol of the first division was turned into a figure of four, and from her four teats the four streams or waters issued forth. The Hindu cow is called *Chatur-bila*, because the udder has four outlets. The four teats furnish another reason for the figure of four being quadrupedal.

The cow Audhumbla bore a child, *Buri*, whose name denotes the origin, source, forth-bringer,¹ and who has a son *Bor*, the *born* one. These two are perfect representatives of Sut-Horus, one of whose names is *Bar*. Also, one only of the two—as with the two, Horuses—was the *born* one.² The physical foundation of this duality lies in the child who *precedes*, and the boy or man who follows the period of pubescence; the first produced was always the child, the Sut; the second was *born* on the horizon of the resurrection as the pubescent Sut-Horus, or later Solar-Horus.

The myths of the earliest creation have now been collected and correlated. Speaking generally the creations are stellar, lunar and solar; the series corresponds to that of the heavenly bodies which in the Avesta, for instance, is invariably given in the order of *stars, moon, and sun*, where we should say *sun, moon, and stars*. That which was latest with the earlier men becomes first with the later, and thus we have been *grounded in non-evolution* as a mode of education; consequently, much of our current explanation of the backward past in history, religion, mythology, and theology, is akin to that which accounted for the fossils found on mountain-tops by supposing that pilgrims in passing from land to land had dropped their cockle-shells. Of the mythical Mount Alborz it is said, that it grew up to completion in eight hundred years. *Two hundred years up to the star-station; two hundred years to the moon-station; two hundred years to the sun-station, and two hundred years to the endless light.*³ Such was the order of development in the Kronian creations, which began with the stars and ended physically with the sun; these being preceded by the elementaries of Chaos and followed finally by the recognition of the cause beyond visible phenomena. In the solar stage when the sun-god had become supreme, it is said in the texts, that it was he who had established the eight elementaries (the children of inertness) upon the summit of *Am-Smen*, when there was as yet no solar firmament uplifted.⁴ *Am-Smen* is the place of the eight gods; and as the *Am* is also the paradise in Egyptian, *Am-Smen* is verily the paradise of the eight, who were at first the genitrix and her progeny of the seven elementary powers. In the second stage the constellations were assigned to these seven (eight with the mother), and they became the Kronidæ or time-keepers in the earliest year; the Ili who are called

¹ So rendered by Thrope.

² The Prose Edda.

³ *Bundahish*, ch. xii. 1.

⁴ Naville, *Zeitschrift*, 1874, p. 57.

Auxiliaries of Kronus by Sanchoniathon; the Elohim of the Hebrew Genesis who are identified by the Kabalah with the seven sons of Sophia, or Jehovah-genitrix. These are the Ogdoad that ruled in space over Chaos and then in the primary sphere of Time, where they first became intelligent instead of mere blind forces. In the lunar stage we learn that Taht the moon-god had superseded Sut-Typhon and been appointed lord of the eight in Hermopolis (or Smen); the *octonary* of the Divine Pymander.¹ Hathor the lunar genitrix is likewise the goddess of the eighth region or region of the eight, represented on the mount of the seven stars, constellations, steps or stairs now described as *reaching to the moon* according to the method of ascending heavenward. In the Persian account of the creation or building up of the Mazdayasnian heaven, it is declared of Mount Alborz as a solar type, that "*around the world and Mount Terak, which is in the middle of the world, the revolution of the sun is like a moat around the world; it turns back in a circuit owing to the inclosure (Var) of Mount Alborz around Terak. And it is said that it is the Terak of Alborz from behind which, my sun, and moon, and stars, return again. For there are a hundred and eighty apertures in the east, and a hundred and eighty in the west, through Alborz; and the sun every day, comes in through the aperture, and the whole connection and motion of the moon, and constellations, and planets is with it: every day it always illumines (or warms) three regions (Keshvars) and a half, as is evident to the eyesight. And twice in every year the day and night are equal, for on the original attack (of the evil one) when it (the sun) went forth from its first degree, the day and night were equal, it was the season of spring.*"² The mount had here become a type of solar time; with 360 apertures representing 360 days of the year.

This series of stellar, lunar, and solar myths may be found in the Chinese Divine Dynasties. It should be premised, as it will yet be proved, that the nature of a deluge in mythology depends on the celestial waters, the blue heaven having been first described as the water above. The establishing of certain cycles of time was pourtrayed as putting a limit and boundary to the waters; and when time was not correctly kept this was described as letting in the flood, because it was a return to the state of chaos which preceded that of limit and law. The heads of the first three Chinese dynasties in the Annals of the Bamboo Books are each designated a Lord and Regulator of the Deluge, or the celestrial waters called the "Ho." Of Hwang-ti, the first, it is said that by means of the heavenly lady Pa, he put a stop to the extraordinary rains caused by the Enemy, and thus settled the Empire on a stable foundation. The second was Yaou. He likewise assuaged the flood of the waters, and then attributed the merits of the performance to Shun, in whose favour he wished to resign. He thereupon purified himself and fasted, built

¹ B. vii. 58. [= CH XIII, 15.]

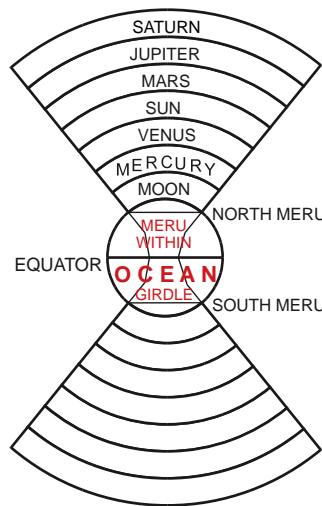
² *Bundahish*, ch. v. 3-6: West.

altars near the Ho and the Lō, chose a good day, and conducted Shun and others up Mount Show. Among the islets of the Ho, there were five old men, walking about, who were the spirits of the five planets. They said to one another, “*The river scheme will come and tell the Emperor of the time;—He who knows us is the double-pupilled yellow Yaou.*” The five old men on this flew away like flowing stars, and ascended into the constdlation Maou. In the second month, on the Sin-chow day, between the dark and light, the ceremonies were all prepared; and when the day began to deline, a glorious light came forth from the Ho, and beautiful vapours filled all the horizon; white clouds rose up, and returning winds blew all about. Then a dragon-horse appeared, bearing in his mouth a scaly cuirass, with red lines on a green ground, ascended the altar, laid, down the scheme, and went away. The cuirass was like a tortoise-shell, nine cubits broad. The scheme contained a tally of white gem, in a casket of red gem, covered with yellow gold, and bound with a green string. On the tally were the words, “*With pleased countenance given to the Emperor Shun.*”¹ It said also that Yu and Hēa should receive the appointment of heaven. Yu, the head of the third dynasty, is the great hero who lives in legend as the Chinese Noah. But, in the Bamboo Books he is, like his predecessor, only “the Regulator of the Ho,” called the waters, or a more correct, because later, keeper of the chronology. As the time came for Yu to take up the tallies and become ruler, he was one day looking at the Ho, when a tall man with a white face and a fish’s body came up out of the deep and said “*I am the spirit of the Ho.*” He thereupon called Yu and said he was to regulate the waters. Having thus spoken he gave Yu a chart of the Ho, which contained all instructions necessary for regulating the waters, and then returned into the deep. These three correspond to the stellar, lunar, and solar dynasties of the time-keepers in mythology. We are told that a kind of grass grew on each side of the palace stairs of the Emperor Yaou. On the first day of the month it produced one pod, and so on every day a pod, to the fifteenth; while on the sixteenth one pod fell of, and so on, every day a pod, to the last day of the month; and if the month was a short one (of twenty-nine days,) one pod shrivelled up, without falling. It was called the felicitous bean, and the calendar bean. Which shows the regulation of Yaou related to the luni-solar month of thirty days.

But, we must return to the mount of the seven stars on the summit of which was placed the paradise of the Eight Great Gods when it hardly reached to the moon. This Mount, as the Hindu Meru, was continued upward and conjoined with a mount of the Seven Planets. As expounded in the Sūrya Siddhānta, and the Puranas, there are

¹ Legge, *Chinese Classics*, vol. iii. part i. prolog. pp. 108, 113, 117.

two systems of the mount interfused and blended in one total figure. The twofold erection of the mount is proved by the two different places of the perfected, one of these being located *beneath the moon*, and another on the summit of the Planetary Seven, showing that *an earlier form of the Sevenfold Mount had ended when that of the seven planetary circles began.* We read in the *Sûrya Siddhânta*¹ that Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, *revolve above; and below, in succession*, the Siddha, the possessors of Knowledge. These belong to Meru the lower, or within. At this stage of the Ascent the prayer of the Aspirant that his soul might *rise to heaven in the disk of the moon*² was measurably applicable, as the moon had now become the typical abode of departed souls, the locality of a visible renewal. In the House of Osiris there are seven halls corresponding to the seven regions, Keshvars, Dvipas, and other forms of the celestial Heptanomis. There are also seven chief staircases, as if these were the seven planetary pathways. The Osirian in the Ritual exclaims: “*Hail, Keepers of the Seven Chief Staircases made the staircases of Osiris, guarding their halls. The Osiris knows you, he knows your names; Born-in-Rusta, when the Gods passed, making adorations to the Lord of the horizon,*” etc. The Rusta is the place of passage, and the first passage was made by the seven revolvers round the heaven, not the seven planets of the seven stairways. These seven staircases agree with the seven steps of Meru founded on the seven spheres or hollow crystalline globes of the ancient astronomy that arched dome-like overhead and formed seven corresponding staircases below the horizon, thus—



We may be sure the double Mount Meru was not reared up merely to become a subject of ghastly derision for the ignorance of European missionaries; the Men of one Book. It is the type of the celestial creations from the beginning, containing the Mount of the Seven Stars; the garden with the tree of the Two Truths; the pool of the

¹ B. xii. 31.

² *Book of the Second Breath, “Sen-Sen.” Records of the Past*, vol. iv. p. 121.

Two Waters, Four Rivers, or Seven Streams; the four half-moon-shaped quarters of the Tetrapolis. above; the mountain of the world that was described as reaching to the moon where the "*Meru Within*" was continued by Meru Without in the planetary series or the seven orbit lines. The God of Amos is "*He that buildeth his stories* (ascensions or spheres) in the heaven."¹ These ended with the seventh, the stairway of Saturn, as the steps of his throne. They constituted the creation completed by the Superior Hebdomad of the Gnostics, called the Holy Hebdomad of the Seven Planets.² The Inferior Hebdomad, with their mother, were then superseded by the Superior Hebdomad, as it is said by Asoka in the Rupnath Inscription (B.C. 221), those gods who were considered to have been true of old in Jambudvipa have now been discarded and abjured. Jambudvipa was the tree and mount in one and the place of the lost paradise of earth.³

Some of the Christian Fathers entertained the idea that paradise was some inacccssible mountain of the world which formed the summit of transition to the upper world. And this is identical with the Towering Tree of Paradise up which the Guaranis were to climb in reaching the higher life; the Mount, the Tree, the Pyramid or Pillar that represented the pole which pointed to the place of peace at the centreof all the starry motion; the circle of Eden at the summit of the world. The lower Elysium of two was the El-Lizzat (Alizuth) of the Arabs, which was *under the moon*, but constituted the highest heaven for the vulgar, whereas the superior spirits soared to a heaven beyond the planetary seven. Champollion thought there were eight regions between the earth and moon where the soul tarried after death.⁴ But the series is that of the seven-stepped mount which led up to the moon and the region of the eight where the planetary series commenced. The Chinese also have a "former heaven" (Sien Thien) represented by the octagon, the figure of which was suggested to Fu-hsi by the dragon-horse that issued from the river Mang. A plural paradise, which is also of a sevenfold nature, is known to the Kabalists. Menasseh Ben Israel says those who are experienced in the Kabalah affirm that there are two paradises—the earthly and the heavenly,—and they speak truly. They say there is an upper and a lower paradise, and the upper is known by seven names. In like manner there is a paradise below that also has seven names. This is the earthly paradise, the Garden of Eden and of delight, the top of attainment, which corresponds to the Sevenfold Mount of the Seven Stars. In each of these two paradises there are seven divisions intended as Abodes of the Blessed for the reward of the righteous. The two are united by a fixed pillar called the strength of the hill Zion, somewhat like the colossal pillar Irmiusul which bears up the

¹ Ch. ix. 6.

² Irenæus, B. i. ch. xxx. 9

³ Bühler, *Three New Edicts of Asoka*, p. 29.

⁴ Panthéon, p. 30.

heaven. The souls that enter the dwellings of the lower paradise are permitted to ascend by this pillar every Seventh day to spend their Sabbath in glancing at the divine majesty and sunning themselves in the double glory preparatory to bearing it every day.¹ These heavens are undoubtedly built on the same foundations as the two systems of Meru, including the mount of the seven divisions and the seven circles of the planets. Of the two paradises it is said that the lower one was formed 1365 years before the world was created, whereas the upper was formed on the second day of creation, which is in accordance with the two systems figured by the twofold Meru. So in the Hindu system, the place of the Siddhas, called the possessors of knowledge and the magnificent perfected, is immediately beneath the moon. The mount of seven steps and the seven stars was also represented by seven hills and seven pyramids. The Ancient Great Mother is described in Revelation as sitting on the Seven Hills. These are found in various localities, in Mexico, Britain, China and Inner Africa, as well as at Rome. Wherever identified they represent the seven hills of heaven, the seven forms of the celestial mount corresponding to the seven branches of the typical tree. In the Bamboo Books the four quarters are four mountains as figures of station; and seven mountains or hills on earth stand for seven constellations in heaven. The seven wicked spirits that revolted and fell are pourtrayed in the "Book of Enoch" as *Seven Mountains*, whilst, in "Revelation" the seven mountains are identified with the seven heads of the dragon. A constellation having been assigned to each of the seven elementary powers in their second but pre-planetary phase, the mother of these is described as sitting on their seven mountains or eminences for her throne. This was as Typhon, the Goddess of the Seven Stars and Seven clusters of stars, figured as the seven mountains. It is said in the Bundahish: "*Seven Chieftains of the Planets have come unto the seven chieftains of the constellations.*"² These constitute the two hebdomads of the gnostics; the inferior First being the seven rulers of constellations, the superior and later seven being planetary. Now the seven mountains or the seven pyramids which interchange with the symbolical seven hills are also represented by the mount with seven steps as they were in Mount Meru; a sevenfold formation, that preceded the Tower of Seven Stages of the planetary heavens. The seven hills were associated with the name of the British goddess Kêd at Great Grimsby; and it has now to be suggested that Silbury Hill was a form of the mount of the seven stars or constellations, the British Meru. For this reason. The first form of the sevenfold ascent terminated below the moon, it was pre-solar, pre-lunar, and pre-planetary; and Silbury Hill is

¹ *Nishmath Chajim*, i. 25, c. ii; i. 26, c. i.; i. 27, c. i. *Yalkot Chadash*, f. 57, c. ii.
Stehelin, vol. ii. pp. 2, 3, 5, 8, 25,

² Ch. v. i.

undoubtedly older by far than Stonehenge. Also, according to Stukeley's measurement, the top of the cone of earth was 165 feet in diameter, or *the exact diameter of the temple at Stonehenge*. So that the size of the soli-lunar or planetary erection commences just where the Mount of the Pole and the seven stars comes to an end! This would be in perfect keeping with the mode of building the seven planetary heavens above the mount or cone of earth belonging to the primary formation. First, then, we have to figure an imaginary Mount of the Pole round which the seven stars and seven constellations revolved, with the earth for a dial-plate. This reached to the moon, where it became a mount of the four quarters. Over the top of this vast cone the seven planets cross in their courses or staircases ranging from that of the moon to that of Saturn. The order of these as given downwards in the Sûrya-Siddhânta is Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon; this depends on their actual distance from the earth.¹ These seven circles widening in their upward range will form a figure answering somewhat to that of Meru the upper, which is described as being an inverted cone, on the top of the upright cone, or the inner Meru of the diagram.

It is not improbable that some Astronomer in the future who masters the Mythological Astronomy of the Past, will discover that one form of the imaginary Meru, the inverted cone or sugar-loaf, the "lotus of Immensity" as it was called, is finally *a figure of the Circle of Precession*; the reversed cone or sugar-loaf shape which is described in space by the axis or pole of the earth in the course of 25,868 years.²

Meru is also described as being *intersected by six parallel ranges running east and west*. In the Puranas, Meru or Jambu-Dvipa is encompassed about by six other Dvipas and seven oceans. In like manner the Chinese "posterior heaven" assigned to King Wan was represented by the hexagonal figure; the Hebrew קֶזֶב or space in six directions. The Yî King, *i.e.* the "Book of Changes," consisting of sixty-four hexagrams, is related to this change. Such figures may have become mere arithmetical puzzles where their primary significance has been lost, but they did not originate as intentional enigmas. These six parallel ranges across Meru the present writer taken to represent the *six divisions through which the planets were considered to file, seven as six* (Cf. the seven-headed dragon that became six-headed). In the language of Astrology, which was the ancient

¹ Book xii. 31.

² The figure of this movement, one aspect of Precession, may be realised by taking an orange for the earth, and sticking a long knitting-needle through it as an Axis, which will project a long way. Let the Axis lean—as it *does* in relation to the plane of the Ecliptic. Take a solid sugar-loaf and rest the point of it on the orange close to the needle (it should be at the centre, but this will do). Keep the sugar-loaf steady, and move the orange so that the needle grazes the sugar-loaf all the way around. Thus the top of the needle will make a complete circle—the Circle of Precession made by the Earth's Axis or Pole.

astronomy, each of the Seven had one house on either side of the Zodiac, excepting the sun and moon; these were the male and female of light, now reckoned as two aspects of the biune one. Thus—

Aquarius	Capricornus.	Sagittarius.	Scorpio.	Libra.	Virgo.
[Saturn.]	[Jupiter.]	[Mars.]	[Venus.]	[Mercury.]	[Sun.]
WINTER SOLSTICE.					
[Saturn.]	[Jupiter.]	[Mars.]	[Venus.]	[Mercury.]	[Moon.]
Pisces.	Aries.	Taurus.	Gemini.	Cancer.	Leo.
SUMMER SOLSTICE.					

Among the Egyptian coins of Antoninus Pius there is a series of twelve belonging to the eighth year of his reign (A.D. 146), which shows that the house of the sun was then in the sign of the Lion and that of the moon in the Crab; Mercury's double-house was in the Twins and Virgin; that of Venus in the Bull and Scales; Mars in the Ram and Scorpion; Jupiter in the Fishes and Archer; Saturn in the Sea-goat and Aquarius, thus—

Seagoat.	Archer.	Scorpion.	Scales.	Virgin.	Lion.
[Saturn.]	[Jupiter.]	[Mars.]	[Venus.]	[Mercury.]	[Sun.]
WINTER SOLSTICE.					
[Saturn.]	[Jupiter.]	[Mars.]	[Venus.]	[Mercury.]	[Moon.]
Waterman.	Fishes.	Ram.	Bull.	Twins.	Crab.
SUMMER SOLSTICE.					

The sign of the solstice had changed. For these coins were struck at the end of a sothiac cycle when the reckonings of the vague year were once more readjusted to the fixed year.¹

In this combination the seven planets are thrown into six double-houses. Six also is the number of the luni-solar month of thirty days, with its six divisions of five days each, in the year of 360 days, founded long before the establishment of perfect solar time, when the sun-god was made supreme as the first one or representative of the seven.

Proclus (in *Timaeus*) speaking in the later phase of thought, says; “*The Framer made the heavens six in number, and for the seventh he cast into the midst the fire of the sun.*”

The combination of the seven with the six, may be variously illustrated. There are seven manifestations of light and only six days of creation, seven circles to Meru, and six parallel ridges across it. It may be that this reading will supply a clue to the building with six compartments. In the grand temple at Abydos there are six vaulted chambers, and the pictures relate to ceremonies which the king, who personifies the Sun, ought to perform. The same number of compartments are round in the Temple of the Sphinx, dedicated to Har-Makhu, god of the mystery of the *double horizon*, and probably of the system of the dual houses of the heavens. The Mangaian cocoa-nut is likewise divided into six compartments which merge into the seven of Savaiki (Sevekh, No. 7, Eg.), as the seven

¹ Sharpe, *Egypt Under the Romans*, p. 76.

Hervey Isles. These six divisions correspond to the six of Meru and the six seasons completed in the luni-solar division of time by the month of thirty (6×5) days. The Hawaiians have the six days of creation in relation to a month; the first and last of seven days were held to be the sacred days. These two days also answer to the luni-solar combination of the seven planets in the six double-houses in which the sun and moon are paired together as one.

The Aztecs have left it on record that they migrated from Tulan Zuiva, the land of the seven (whether caves or a canoe), before the sun had arisen or was created, and they were witnesses to the solar creation. In the Mexican picture-drawings we are shown the migration in the act of setting forth from Aztlan, or Tulan. The starting-point is represented by an island-inclosure with a temple in it, and in the temple there are the six compartments as in the Mangaian cocoanut and the ridges of Meru. In the ideographic house there are two human figures, one of whom wears the long garment in which the "Wisdom of Solomon" declares is the "*whole world*." The other figure carries a looking-glass, a feminine emblem of reproduction. From the sacred inclosure an individual paddles forth over the waters. This represents the migration.¹ Here the two figures in the sixfold temple correspond to the sun and moon in the sixfold double-house of the heavens.

The blending of the seven with the six now to be identified as the passage of the seven planets through the six double-houses of the zodiac was celebrated by the British in the mysteries of Kaer-Sidi (Stonehenge). The passage of the seven through the six Kaers is again and again the subject of the Barddas, and Kaer-Sidi represents the zodiacal circle as the inclosure of the seven. In this inclosure, which is also called a prison, the six double-houses take the shape of six Kaers. The guides are Pwyll and Pryderi (previously identified with the two characters of Kepheus, the lawgiver of the solstices). The six Kaers of the circle of Sidi, or the seven planets, are enumerated in Taliesin's *Spoils of the Deep* (*Preiddeu Annwn*) which celebrates the escape of the seven with Arthur from the mythical deluge of the astronomical allegory. "*Thrice the number that would have filled Prydwen* (Arthur's shield or ship), *we entered into the deep. Excepting seven, none have returned from Kaer-Sidei.*"

The six inclosures are:—

Kaer-Bediwyd (Ark of the World. Cf. House of Sun and Moon).

Kaer-Mediwyd (the Perfect Ones. Cf. House of Mercury).

Kaer-Rigor (Royal Assembly. Cf. House of Venus).

Kaer-Golur (gloomy inclosure. Cf. House of Mars).

Kaer-Vaudwy (resting on the height. Cf. House of Jupiter).

Kaer-Ochren (whose side produced life. Cf. House of Saturn).²

¹ Schoolcraft, plates 1 and 2.

² Davies, *Mythology*. Skene, *Four Ancient Books of Wales*.

There were three primary heavens in the Babylonian astronomy; the heaven of fire, of æther, and the planetary heaven. These answer to the star-station, the lunar station, and the solar station of the Persians. And *after the lapse of three cycles* Ahura-Mazda created the world in six periods. The Egyptian series and sequence will enable us to fill in, rectify, and complete these imperfect versions. For these creations and periods were matters of fact in the science of mythology, which was treasured up and taught in the Mysteries, the Kabalah, and Gnosis, of various races; and the science, although more limited in range, was as really founded in observed and classified phenomena as is that of the moderns.

The astronomical typology of the ancients and all the mysteries of their hidden "Wisdom" are commonly looked upon by the moderns as history written falsely, or very foolishly. But that which they have registered in sacred books has now to be interpreted by what the earliest traditions have to *say* of the beginnings. Various myths, the Chinese, Polynesian, Mexican, Persian, Hebrew, and Greek, agree in stating that man (Adam) was created on the sixth day, or that he was the sixth in the order and series of creation. Orpheus says, "In the sixth creation closes the order of song."¹ This is identical with the sixth and last day of creation, in Genesis.² Of Ahura-Mazda's creatures of the world, the first was the sky; the second, water; the third, earth; the fourth plants; the fifth, animals; the *sixth*, mankind.³ "It says in *Revelation*, thus:—'The creatures of the world were created by me in three hundred and sixty-five days,' that is the six periods of the *Gahanbars* which were completed in a year."⁴ In this account of creation the year of 365 days is completed in six seasons, periods, or creations, that were finally perfected in the year of 365 days. They held a belief that their god *rested during five days after each of the six seasons of creation*; and they celebrated a great six days' feast, beginning on the 1st of March (Fravardin), or Ormuzd's day, and ending on the sixth day, as the greatest holy day, because, in this the sixth season, Ahura-Mazda had created the most superior things.⁵

These six festivals distinctly mark the six creations. According to an ancient Hawaiian legend the creation commenced on the 26th of the month, on the day of *Kane*, and was continued during the days named *Lono, Manli, Maku, Hilo*, and *Hoaka*. In six days the creation was completed. The seventh day, the day of *Ku*, became the first *Kapu*-day. The first and the last of these seven days in each month have been kept *Kapu* ever since by all generations of Hawaiians. In this we have the six days of creation with the day of rest on the seventh, and the first and seventh days held sacred. Yet the Polynesians generally did not observe a weekly sabbath, and had no week

¹ Plato, *Philebus*, 66.

² i. 26, 31.

³ *Bundahish*, ch. i.; West.

⁴ *Ibid.*, ch. xxv. 1.

⁵ Spigel on the *Avesta*.

of seven days. This makes the account of the seven days all the more valuable.¹

The Irish Druids possessed some great secret veiled under the name of Mor-Seislór, the Great Six, which was the number that was not to be spoken; this agrees with the Assyrian *Sesr*, applied to Anu, who was the One-Six; and the six-sided *Ses*, cube, and cylinder, of the Egyptians. But there was also a more mystical secret connected with the number six and the typology of time. The common traditions of mythology can be related once again to the phenomenal origines by means of the divine dynasties of Egypt; not always in accordance with later or local reports, but in strict keeping with the fundamental facts.

The earliest creation of the primordial Creator in whom alone can be found the initial point of unity and the line of descent is that of the genitrix of gods and men, who was personified in heaven as the goddess of the Polar centre of motion, and called the mother of the revolutions, the mistress of the birthplace, the bringer-forth of the Child. The Great Mother as the tower-crowned Ephesia, for example, comprises a building of the heavens in her own image.

The First Heaven was that of Dark and Light; or Silence and the Word, one type of which was the Sut-Horus, the child of the mother in his two phases. The Second Heaven was that of the Celestial Water, divided into Water and Breath, one type of which was the male and female Twins, Tefnut and Shu. On the third day of the creation, according to *Esdras*, there is a, sevenfold division, and this answers to the seven elementaries (eight with the Genitrix), who were represented by Zoötypcs before the firmament of Ra, the sun, was uplifted by Shu as a star-god. The Zoötypes passed into the Kronotypes, the time-keepers of seven constellations, the "Inferior Hebdomad," of what we may look upon as the Third Heaven (the stellar heaven, the star-station) in the total series.

Fourthly, Taht built the temple or ark of lunar-time, founded on the four corners symbolled by the Tat pillar-cross. Plutarch observes that "amongst all the numbers the fourth is peculiarly sacred to Mercury,² because as some say, the god was born on the fourth day of the month. Mercury, as the context shows, is the Ibis-headed Taht, the lunar messenger, who followed or superseded Sut-Anup, of the dog-star, and the moon, as the chief time-reckoner. The duplicated four quarters formed the Octonary.

Seb, whose name signifies No. 5, was lord of the fifth creation. He is a star-god and yet is expressly called the god of earth, but the reason is unknown to Egyptologists. Seb is frequently figured lying down on the ground, all his limbs being covered with leaves. He is designated Lord of Nutriment, who symbolises the fecundity of the

¹ Fornander, vol. i. p. 121.

² *Symp.* b. viii.; *Quæs.* iii.

soil, and is an ithyphallic form of vegetation. Here we may get help from the Chinese, who, like the British Druids, recognise "the five" planets, with which they associate five elements. Mercury (Chui-Sing), is the planet of water, he dwells in the north; Mars (Ho-Sing), is the planet of fire, he dwells in the south; Venus (Kin-Sing), is the planet of metal, and she dwells in the west; Saturn (Tu-Sing), is the planet of earth, who rules at midsummer; and Jupiter (Mu-Sing), is the planet of wood, who reigns in the east and rules in the vernal season.¹ Jupiter is Seb in his planetary character. Wood was the fifth element and Jupiter is the fifth of the planets in the series of seven. Seb, covered with foliage corresponds to Jupiter represented by wood. The relation of the fifth element, wood, to Zeus, the Greek Jupiter, is shown by the oak and its edible fruit together with the cornucopia of plenty being sacred to him.

Now the Egyptian Saturn was Sevekh-Kronus, who was an earlier form of Seb; and Sevekh, the crocodile, was a type of earth. Thus if Sevekh had kept his place Seb would have been lord of wood and vegetation rather than of earth, the earlier element. In the fifth creation there are four quarters, four islands or insular climes and a middle earth. *The first elements (following the four) are said to be the elements of the world.* Plato at one time asserts that "*the heavens consist of the four elements bound together by analogy, and that the whole world is constituted from these; but shortly after he fashions the five figures and calls them five worlds.*"² "*Theologists terminate the progressions of the highest gods in that place; and the Pythagoreans call the middle the tower of Jupiter.*"³ This mid-region or middle-earth, the fifth, with the element of wood, leaves, and fruit, was the mid-earth assigned to Seb, the earth that was vegetative, food-producing, central. Every degree of advance was registered in mythology. The name of Seb also signifies soul, but this has two characters. In one Seb is the vivifying soul of the earth, expressed seminally by the phallic type. Thus Proclus says "*Plato places soul in the middle, but not THE soul.*"⁴ This was the soul of Seb in its mundane phase; mere sap of wood, and soul of leafy life. Seb acquired his starry soul as Jupiter, god of the mid-region, a morning and evening star. In the Neo-Platonist stage of evapourizing the mythical into the metaphysical we find Proclus expatiating thus:—"With respect to the middle position of the soul, different interpreters explain it differently. Some say that the middle is the centre of the earth; others, that the moon is in the middle; others that it is the equinoctial, as bounding the breadth of the world. Against all these, however, Porphyry and Jamblichus write, blaming them for (so) understanding the middle locality. Of these divine men like-Owse, Porphyry indeed assuming this to be the soul of the universe,

¹ Amiot, *Mémoires concernant les Chinois*, tom. ii. p. 167; Eitel, *Feng-Shui*, pp. 15, 17.

² Proclus in *Timaeus*, b. iii.

³ *Ibid.*

⁴ *Ibid.*

*interprets the middle according the psychical essence;*¹ the Kronotypes having now become Psychotheistic.

Ptah built the temple of luni-solar time, founded on the four quarters, together with the Zenith and Nadir, which we may therefore term the sixfold heaven, or the sixth in the series of celestial creations. This is represented in China by the Hexagram of King-Wan, the "posterior heaven" that followed the celestial octagon of Fu-hsi. Ptah is a solar god who precedes the sun in his first sovereignty as Atum-Ra; and this creator of the egg or cycle of the sun and moon is characterised as the *founder of hell, the mythical abyss*, first established when it became known that the earth was a rotating globe. It is asked in the Rig-Veda, "Who has seen the primordial at the time of his being born? What is that endowed with substance which the unsubstantial sustains; from the earth are the breath and blood, but where is the soul? What is that one alone who has upheld these six spheres in the shape of the unborn?" or, more literally, the boneless one sustaining that which is bone. This was the god under his solar type who was at last made the base and support of the six spheres, because when the solar image of virile power, the fire that vivifies, was adopted in place of Seb and Sut, it supplied a new type of soul as Sol. This, in the Egyptian system was impersonated as Ptah, the solar opener of the earth; the *unborn* one in the shape of an embryo who transformed to re-produce himself. The *unborn* one then is the solar god in the Ament, the Af-Ra of the deep, sometimes called the Demiurgus. Both Ptah and Num-Ra were represented as the Unborn God by the embryo, in the image of which the Begotten performed the act of couvade.² The sun in the Ament typifies the hidden god who manifests in the sun on the horizon, and who was made as it were *to undermine all the rest in the endeavour to delve beyond visible phenomena*. Thus the hidden and unborn god became the foundation and support of the whole creation, including that of the seven stars and those of the six spheres, or six divisions of time and space.

The Egyptian statements are entirely true and trustworthy when we can read the typology in which they are expressed. As, for example, when the moon-god Taht says, "I am the Great Workman who made the ark of Seker (Ptah) on the stocks"; or, in other words he laid down the lunar zodiac which preceded the solar, to become the ark or the circle of the sun. Thus when Ptah is called the *creator of the egg of the sun and moon* and we know the egg to be an image of the cycle, this type at once identifies the god with the luni-solar cycle of six periods which constituted the sixth creation. The beetle Khepr assigned chiefly to the solar god, was also a lunar type of transformation. It represented the luni-solar creation. Hor-Apollo says the

¹ Proclus in *Timaeus*, b. iii.; Taylor.

² Pierret, *Panthéon Égyptien*, pp. 72, 73.

lunar Scarabæus digs a hole and deposits its ball of seed in the earth, *“for the space of twenty-eight days (for in so many days the moon passes through the twelve signs of the zodiac). Upon the nine and twentieth day, after having opened the ball, it casts it into the water, for it is aware that upon this day the conjunction of the moon and sun takes place, as well as the creation (or generation) of the world.”*¹ The world here signified, then, is the luni-solar circle or month in which the time of the moon (twenty-nine and a half days) was combined with that of the sun in establishing the month of thirty days, and the division into six parts which coincides with the six days, six Rita and the sixth creation of mythology. In the time of the “fifth creation,” that of Seb. there were but two heavens, or heaven and earth, the upper and lower of two; and Seb is the god of the lower of these two, which is the earth. *The abyss was not yet formed as the third of three divisions.* In the sixth creation, that of Ptah, the abyss is first opened by a solar god; the zenith and nadir are added to the four quarters and the total of six is the number of this new creation, or the hexagonal heaven. Ptah, as previously explained, is a solar god, but not the sun-god as a time-keeper. The first form of a solar deity was one of the elementaries, the god of solar fire; the Har, who preceded the Ra. Ptah represented the element later as the shaper by means of fire; the potter, brick-maker, and metallurgist. Ptah is also one of the measurers of space; he maps out a new heaven in conjunction with the goddess Ma, the True Measurer, his co-worker in building the temple of solar time. When Nigidius, the Roman philosopher, returned from Greece (B.C. 60) he taught that the world *rotated like a potter’s wheel* and was in consequence nick-named *Figulus*; so Ptah shaping his egg or vase in the character of Figulus the Potter shows us that at the time of the sixth creation they had discovered that the world turned round and was a rotating globe. There is monumental evidence, found in the papyri at Berlin, to show that the Egyptians were acquainted with the earth’s movement in space. The fact is familiar in the time of Neb-Ka-Ra, or Ka-Neb-Ra, of the fourth dynasty,² when a common peasant calls the Pharaoh the *helm (or pilot) of the earth which he navigates in space as the second brother of Taht*, who was the navigator of the lunar bark. This was some six thousand years ago, and nobody knows how many centuries earlier the knowledge was extant. Ptah is identified with the number six by the *cube-stone* on which he is placed, for a pedestal, that has six ascending steps. The cube is a solid figure of 6, corresponding to the Chinese hexagram of the “posterior heaven,” which followed that of the four quarters and eight corners.

The nadir and zenith were added to the four quarters when it was known that the sun got clear round (so to speak) and there was open space, or, as the Egyptians figured it, the firmamental water below as

¹ B. i. 10. ² *Zeitschrift*, p. 97, 1864; Brugsch, *Histoire d’Égypte*, pl. iv. fig. 17.

well as above. This water was really divided into upper and lower for the first time in Ptah's creation, when they had made out their north-west passage for the sun. It is stated in the great Harris papyrus¹ that Ptah the opener *formed the abyss of the underworld so that the sun could pass through as the revivifier of the dead*; that he also *encircled the earth with the firmamental sea*, on which the sun as sovereign ruler might *ride all round*, or as M. Lieblien renders the passage, he is the founder of "the earth *circulating in the great ocean of Heaven.*"

The "day of establishing the earth and completing the earth" was kept as the "burial of Osiris," the sun in the underworld, who is celebrated at the festival as the "traverser of the eternal path" and the roadmaker of the resurrection for the dead; the who first made the passage and carried the souls of the dead on board the solar bark.² In the "Chapter of vivifying the soul for ever"³ the boat of the sun goes along "sounding the heaven at the great place," i.e. in the northern quarter, the abyss, and we read "The Heaven is open, the Earth opens, the South opens, the Norht opens, the West opens, the East opens, the Southern Zenith opens, the Northern Nadir opens." This describes the six-fold heaven which followed that of the four quarters, and the new figure was registered and represented in manifold ways. For instance, Sekhet, the Consort of Ptah and Mother of Atum-Ra, she who, as the genitrix of the gods, is designated the "Only One," and who was divided into the "Two Sisters," is now called "the Mother in the horizon of heaven," and "Regent of the upper and lower world" of the three regions.⁴ Also, the Two Halls of Heaven (that of Nut) and Earth (that of Seb) are united in the Two-fold Hall of Mâ Goddess of the Double Truth (and co-worker with Ptah), that was now *established in the Nether World*, this being the "Hall of Justice" in which the hidden Sun-God became the Judge of quick and dead. The third region is also the place of the third and lowermost root of the Norse tree Yggdrasil. "The third root of the Ash is in heaven under the holy Urdar-fountain." 'Tis here the Gods assemble and sit in judgment. To this Court of Council they ride every day over the Æsir bridge, Bi-frost; but Thor has to wade through the waters, there being no bridge for him, as he fares to the Doomstead under Yggdrasil, in the region of the Abyss. This Judgment-Seat, the Fount, the Tree, are identical with the Judgment-Hall of Mâ, the Tree and the Pool of Persea, or the Ash (Eg.), only instead of the Hall of the *Double Justice*, or *twin dooms* of the Good and the Evil, the Fates have become Three, in keeping with the Triple division. "Near the fountain which is beneath the Ash stands a very beautiful dwelling out of which go three maidens named Urd, Vurdandi, and Skuld," or Was, Is, and Shall be. Urd is one with Urt (Eg.), the oldest,

¹ Plate 44, lines 4, 5, 6.

³ *Ibid.* cxxx.

² *Rit.* ch. xvii.

⁴ *Ibid.*, ch. clxv., Supplement, Birch.

the ancient Mother.¹ The Norse typology is later, and dependent on the making out of the three regions of space, represented by the tree of three roots which reaches up through the nine worlds.

The change of type from the dual to the triple form might be illustrated in various ways. Thus the earlier Dog or Jackal was double-headed as watcher over the two way and two worlds, but three-headed as Kerberus, the keeper of the entrance to the third, the added nether-world. Egypt, Upper and Lower, was based on the Two Heavens or Heaven and Earth, but *Tyre* and *Tripolis* were founded on the three worlds. The earliest division, according to the Two Truths of Light and Shade, may be found figured on the Chess-board; Playing-Cards are based on the four Quarters, and Dice upon the Cube of Ptah. Again, there were six mystical words said to be written in an unknown tongue on the waist and the feet of the great statue of Diana of Ephesus, Ephesia-Polymastos. The inscription was probably hieroglyphical and bi-lingual. The six words were employed as spells, repeated for incantations at the funeral pyre, and worn on the heels of wrestlers. It is reported that when Milesius and Ephesus wrestled together the latter could not be overthrown while the six magical words were fastened to his foot. This is symbolical of the six-fold foundation, which followed that of the four corners. The words as given by Hesychius are *Askion*, *Kataskion*, *Lix*, *Tetras*, *Damnameneus*, and *Aision*. According to Androkydes, the Pythagorean, the total was a symbol denoting that *divine things had been arranged in harmonious order*, such as *the sun to the year*, and he interprets *Askion* by darkness, *Kataskion*, light; *Lix*, earth; *Tetras*, the year; *Damnameneus*, the sun, and *Ta-aisia*, the True Voice.² The True Voice was an amulet or charm put on by Isis when she found herself *enceinte*.³ Also *True - Voice* is the literal rendering of Ma-kheru, a title of the solar god of completed time. *Damnamenus* appears on a Gnostic amulet,⁴ a mummy enfolded by a serpent, the type of renewal. This serves to identify the sun of the Abraxas stones, the *Sesr* who, as Anu, is the founder, the god based on the six-fold foundation; the True Voice, or one god.

Plutarch calls the first cube Neptune, the Egyptian Khnef, Lord of the inundation—the Chnubis of the cube-stone—and says it refers to the statues set up in the temples, and to things therein acted, ay, and pictured too, by Jove!⁵

Ptah is personified and named the opener, from Put, to open and divide. Put also signifies the number 9. Now there were but eight elementaries, mother and children, in the Typhonian pleroma of powers. In the lunar phase there were only eight, because Taht, the

¹ The Prose Edda.

² Clement Alex., strom. v. 8; Suidas, *Ephesia Grammata*.

³ Plutarch, *Of Isis and Osiris*.

⁴ King, *The Gnostics*.

⁵ *Of Isis and Osiris*.

moon-god, was held by the orthodox (or the innovators?) to have superseded Sut. But with Putah, the opener of the Put-circle, there are nine gods in the pleroma instead of the earlier eight and the Put circle of gods are called the "*Holy Nine, dwelling on the waters.*"¹ In the inscription of Shabaka it is said of the Maker, "*A blessing was pronounced upon all things in the day when he bade them exist, and before he had yet caused gods to be made for Ptah.*"² In a later form of the mythos, after Ptah had been locally exalted to supremacy the primordial eight are called his children. In an inscription at Edfou they are referred to as "*The eight gods, the very great who have been from the beginning, Children of Ptah, created before the gods, begotten by him; arising through him to have possession of the north and south, to create in the Thebiad and fashion in the land of Memphis. When they arose the stream flowed out of the young waters; the child of the lotus-flower rose up in his boat, beautiful, making earth bright with his rays.*"³ But the eight *had existed* in *Am-Smen* before the firmament of Ra was lifted by Shu. The sons of Ptah also appear as the Seven Pigmy Builders, the Kabiri, who were the Seven Spirits of the Great Bear. Such displacement and re-adjustment of relationships naturally cause great conflict and confusion, and increase the necessity of our holding on hard and fast to the fundamental facts. Ptah was not one of the eight either in *Am-Smen* or *Sessenu*, and when he is created the eight are called his children.⁴

This sixth creation must be incalculably ancient, although late in the total series. Various figures of the Put circle of the nine gods, or the heaven of nine divisions over-arching the abyss that was hollowed out below by Ptah can be distinguished. The Put are the nine that sat upon the waters of the quarter at present occupied by the three water-signs. The image of the Put circle and sign of the number 9,  is a circle three-fourths filled in and one fourth hollow. Now, Diodorus Siculus tells us that the Chaldees *figured the earth as a round boat turned upside down, with the hollow underneath.*⁵ The boat or Kufa still in use on the rivers Euphrates and Tigris is somewhat like a bee-hive with considerable bulge in the middle. This figure of the earth corresponds to the Egyptian Put-sign with its hollow underneath. The hollow, however, was the abyss that was founded or opened by Ptah for the sun to pass through the celestial waters and circumnavigate the globe. Various types of this formation of "the world" are extant, in addition to the Put-circle and the inverted boat or bee-hive. The horse-shoe figure is one. Hence its mystical value as a symbol of superstition. The *head-dress* of Hathor has the shape of the horse-shoe. The letter Omega Ω is another form of the same sign. Nine stones arranged horse-shoe shape on the edge of the water, as at the "Nine

¹ *Decree of Rameses*, ii. 2.

² *Book of the Beginnings*, vol. ii. p. 125.

³ Lepsius, on the gods of the Four Elements.

⁴ *Decree of Rameses*, ii. 2.

⁵ B. ii. 31.

Stane Rig," where stood the "headless cross," formed another. The "Headless Cross," or Tau, is also an image of the three quarters, the fourth being the crossing, the abyss. A Chinese ideographic symbol of a Tau or letter **T** is the sign of "Above," or that which is over. Also *Tee* in Burmese is a name of the sacred Umbrella, a mystical sign of *over*.

One type of this new creation was the pool or well with a tree standing in it, instead of the headless cross beside the burn. This tree of the four quarters is sometimes depicted with three great branches above and the root below the waters, as the Hindu tree of life and knowledge.¹ At others the three branches (quarters) are sub-divided into nine. The Ash-Tree Yggdrasil stands in the well of the Urdar fountain, and its branches tower up through the nine worlds to the summit where ranges the highest or heaven itself.² Here the nine worlds are identical with the nine branches (and the three quarters) rising out of the water.

The tree of nine branches is pictured on the Scottish stones with two human figures under it, supported by two serpents, head to tail.³ A cross found on a monument at Singanfu, Kenjanfu, or as it was anciently called, Changgan, is a rare form of the tree with nine branches above.⁴ An Irish legend relates that in very early times there was a certain mystical fountain called "*Counla's Well*," supposed to be localised in Lower Ormond. It was regarded by the Irish poets as another Helicon, the seat of the nine!

"Over this well there grew, according to the legend, nine beautiful mystical hazel trees, which annually sent forth their blossoms and fruits simultaneously. The nuts were of the richest crimson colour, and teemed with the knowledge of all that was refined in literature, poetry, and art. No sooner, however, were the beautiful nuts produced on the trees, than they always dropped into the WELL, raising by their fall a succession of shining red bubbles. During this time the water was always full of salmon; and no sooner did the bubbles appear than these salmon darted to the surface and ate the nuts, after which they made their way to the river. The eating of the nuts produced crimson spots on their bellies, and to catch and eat these salmon became an object of more than mere gastronomic interest among those who were anxious to become distinguished in the arts and in literature, without being at the pains and delay of long study; for the fish were supposed to have become filled with the knowledge which was contained in the nuts, and this, it was believed, would be transferred in full to those who had the good fortune to catch and eat them. Such a salmon was on that account called '*Eo Feasa*' or 'Salmon of Knowledge;' and it is to such a salmon that we sometimes meet a reference among our old poets, where, when speaking of objects which they pretend to be above description, they say, 'unless they had eaten of the salmon of knowledge the could not do it justice.'"

"Now, according to legendary tradition there were *seven secret streams of knowledge* flowing from Counla's sacred fountain. It was forbidden to women to come within the precincts of Counla's wonderful well, but the beautiful lady Sinaun, who possessed above every maiden of the time all the accomplishments of her sex, longed to have also those more solid and masculine acquirements which were accessible at Counla's well to the other sex only. To possess herself of these she went secretly to the mystical fountain; but as soon as she approached its brink

¹ Lundy, fig. 19.

³ Pl. 86, v. i.; Stuart.

² The Prose Edda.

⁴ *Book of Ser Marco Polo*, vol. ii. p. 93; Yule.

the waters rose up violently, burst forth over its banks, and rushed towards the great river now called the Shannon, overwhelming the lady Sinaun in their course, whose dead body was carried down by the torrent and at last cast up on the land at the confluence of the *two streams*. After this the well became dry for ever.”¹

The value of this legend, which represents the end of that creation typified by the well (the abyss of the three water-signs) and the tree of nine branches, will become more apparent in connection with the deluge mythos. The legend contains the Lady of Beginnings in person, the Tree of Knowledge with its nine branches, the Well of the Abyss, the Seven Streams, the Pool of the Two Waters and Two Truths, all in one. The Nine Muses, daughters of Memory, that danced around the violet-hued fountain of Parnassus, and the nine damsels who warmed the cauldron of Kêd with their breath, and caused it to boil once a year, were representatives of the nine branches on this Tree of Knowledge. The Well was the fount of knowledge and wisdom. Helicon was learning’s Well. Mimir’s was the Well possessing Knowledge. Hea, the God of Wisdom, was the Fish of Knowledge, and Lord of the Well or Deep. According to the Hebrew fragment of the mythos, the Well was first dug by the Princes, the Seven of the Hebrew chariot, hence it was called the Well of the Seven, because the Seven Stars had first dipped down to dig it. But Ptah turned it into a passage for the Sun below the horizon. Lajard copied from an antique baked cylinder a Mithraic figure of a tree with nine branches. This he calls the Persian mystic ladder and considers that it represents the eighth degree in the mysteries of Mithra. But he knew nothing of the typology of the tree, or the heaven of nine signs completed by the abyss at the root of the tree in the hollow of the earth.² In various North American Indian traditions the natives of some fore-world now passed away are said to have climbed up from it by means of the root of a tree, or a grape-vine. Some ascended into the upper world while the rest remained beneath.³ In one instance the Indians represented the locality of those who were left on the earth below by *Nine villages*.⁴

These foolish-looking myths are full of facts concerning the prehistoric past. Here, too, we find the tree of the nine divisions that preceded the twelve; the nine villages stand for the nine branches, nine hazels, nine islands, nine stones, in other versions of one original. In the Algic researches we read of Mudjekewis and his nine *brothers* who *conquered the mammoth bear*, and won the belt of wampum.⁵ The number of the same brothers in an Ojibwa legend is twelve. Getube is the parent of two children of whom Mudjekewis is the eldest,⁶ which is a parallel to the tree of nine branches growing into the tree

¹ O’Currey’s *Manners and Customs of the Ancient Irish*, pp. 143, 144, vol. ii.

² Lajard, *Mithra*, pl. 61, fig. 6.

³ Lewis and Clarke, p. 139.

⁴ Schoolcraft, pt. i. pp. 14-17.

⁵ *Ibid.*, vol. ii. p. 214.

⁶ *Ibid.*, *Indian Tribes*, ii. 136.

of twelve, where we can identify it as zodiacal. Kircher has reproduced a remarkable Chinese image called Manipe, which was worshipped in the kingdom of Tangut. This comprises two representations. When looked at one way it exhibits nine heads; the lowest three of which have crowns upon them. Looked at the other way the image shows a naked woman in a sitting posture.¹ The heaven of nine divisions is also Chinese. It was established by Yu after a deluge. The nine divisions take the place of the previous three quarters, here indicated by the three crowned heads which, with the woman that sitteth upon the waters, make up the four, who kept the four quarters of an earlier creation as the genitrix and the three males. The woman was the primordial Great Mother out of which all issued at first, and the three quarters sub-divide into nine, as did the hazel into nine trees and the three quarters into nine non-water signs. In the Avesta² there is a creation by Airyama (the Aryaman of the Vedas, who is commonly invoked along with Varuna and Mithra) who brought to the *mount nine withies*, or the means of forming and founding nine circles in which nine kinds of cattle were inclosed and protected. Such was the symbolical mode of tying up time.

Modern students of Buddhism, who are also Masons have found the most striking likenesses between the rites of Buddhism and Masonry; not because Free-Masonry is a direct Survival of Indian Buddhism, but on account of their common Kamite origin. "Who knows not *Adi-Buddha*" knows nothing of the beginning of Buddhism in India. Possibly the first Buddha, called Hermias, may be traced back as far as Sut-Anup, the Egyptian Mercury, or Hermanubis, but the Buddha is especially like the Putha (Ptah) by name and number. The consort of Ptah is Mâ (the earlier Maka or Menka, the Measurer with the Vase) and the Consort or Mother of Buddha is Maya. Putha (Ptah) is the opener, and Buddha was worshipped expressly as the opener; the open flower, the lotus of his eyes, being one of his types. In Buddhism this opening has passed into later and less material phases of phenomena. Nevertheless the opening is at the root of all the awakening, expanding, unfolding of the mind. Our English word *Bud*, applied to the blossom and flowering; the Zend *Bud*, to awake; Lithuanic, *Budeti*, Russian, *Bdju*, depend on the opening, whether of the flower, the eyes, or the Put circle. The train of thought runs into a region of more abstract meaningss, where the Buddha, whose mind and inner sense have been opened and expanded into full flower, becomes the Enlightened, the Wise, Sage or Saint. In the peculiar system of Buddhism existing in Tibet it is said, "He who does not know the first Buddha knows not the circle of time." This identifies the Buddha with the circle; Buddha also wears the nine-headed *Naga* serpent,³ and one of his types is the tree with nine branches

¹ *China*, p. 72. ² *Vendidad*, Fargard 22. ³ Moor's *Hindu Pantheon*, pl. 75.

rising out of the water. A gilt bronze Buddha in the possession of the author of *Monumental Christianity*, obtained from a British officer who captured it from a Burmese temple, represents the Buddha beneath a tree, which has three branches, and these three divisions are sub-divided so that the tree has nine branches in all.¹ The Buddha is seated on a bell, the pattern upon which is the Yoni. Thus the bell is feminine and identical with the well or abyss of waters in which the tree of the three quarters and the nine branches stands.

Buddha was also pourtrayed standing within the horse-shoe figure that is thus shown to be a type equivalent to the tree of nine branches under which he sits. The horse-shoe symbol of good luck is thus connected with the nine months' period of gestation.²

The Hindu Golden City of the Gods, also called the 8-leaved Lotus, has eight Circles and *Nine Gates*, in agreement with the eight-fold Amsmen and Sesennu (Eg.) which passed into, or were followed by the Put-circle of the Nine. It is said the initiates knew that living *Being which resides in the Lotus with Nine Gates with Three spokes and triple supports*.³ Thus the Lotus of Nine Gates rests on a three-fold rootage in the Waters, which is equivalent to the three water-signs. Also in a Hindu representation of paradise previously described there is a silver bell with nine precious stones surrounding the square of the four quarters. It comes to this at last. The four quarters represented by the Put circle, the tree and well or tree and bell are identical with the ankh-cross ♫, in a reversed position thus ♫, with the feminine Ru below and masculine Tau above; and from this form of the figure was derived the well-known cross and circle or Imperial Globe as a symbol of world-wide supremacy. The legends relate that Gautama Buddha was re-born under the tree in the ninth incarnation of Vishnu, and that it was by means of the tree that he attained Nirvana, or passed into the divine circle of the gods, called the Put pleroma in the Kamite mythos. Here also the number identifies the name of Buddha with the Egyptian Put, for number 9, the circle of the nine, and with Putah, the founder of this cirde of the nine gods. Buddha in China is Yu, Fo, Fot, or Boud, whose great work was the dividing of the land into nine parts after the deluge, which is identical with the work of Ptah, who founded the Put circle of nine gods upon the waters that were thus limited to one quarter of the four.⁴

The Put pleroma of Nine Gods was likewise extant in China. In the third of the divine dynasties there was a company of Nine Brothers, who were the ruling powers and during their reign, as in the time of Yu, the earth, the mountains. and the waters were separated into 9 Divisions. Pure customs then prevailed, good government was established, human beings occupied one territory,

¹ Lundy, *Monumental Christianity*, fig. 120. ² Inman, [Anct. Faiths, vol. ii.] fig. 33.

³ See *Texts*, Muir, vol. v. p. 377.

⁴ Lundy, *Monumental Christianity*, p. 274.

and Males and Females originated food and drink.¹ The Chinese have a Sacred Cap, exclusively consecrated to the emperor, styled "*the orbicular Cloudy Court Cap of Nine Seams*;" whereas the empress wears one called Seven Gems, or the White Water Lily.²

According to Lawson the Congaree Indian of South Carolina buried their embalmed dead beneath a pyramid or earth which had a kind of umbrella on the top supported by *nine* small posts or stakes.³ Here, also, the number is significant of re-birth, as were the nine Bubu-Beads and the horse-shoe shaped headdress worn by the genitrix.

The Put circle, then, established by Ptah, we have to look upon as a sort of zodiac of nine signs, imaged by the nine stones, nine branches, nine bridges, or other forms of the nine, and representing the nine months which, together with an inundation, made up the earliest solar year, the fourth quarter being typified by the abyss (our three water signs) that the sun navigated in the passage fabled to have been created by Ptah.

The "Creation by Ra" which has been called the "*Destruction of Mankind*"⁴ shows conclusively how the sun-god, the divinity of the latest creation, was elevated to the primacy by his worshippers as "*God by himself*." The *Destruction* is but the ending or superseding of an eadier creation, which is also represented by the deluge or overthrow of a tower in other myths. The god *being by himself after he has been established as king of men and the gods together*, he summons the old gods Shu, That, Seb, Nun, and others. He speaks "*in the presence of his Father, of the Elder Gods, of the Creators of Men and wise beings*."⁵ Through the discovery of correct solar time it has been found out that the men of an earlier creation are false and rebellious against the sun, and have to be destroyed. Precisely the same meaning is intcnded to be conveyed when the Targum of Palestine relates that the moon was once equal to the sun in glory, but the moon *published a false report* concerning the sun and thenceforth she diminished and the sun became the greater light. Ra resolved to be "*lifted up*" and raised to supremacy in the new tabernacle of time in the heavens in which Shu becomes his son, and Taht his lunar light is to be under his dominion, and Seb with his serpents, types of the time-cycles, are made subservient to the solar deity. These serpents or time-keepers are to be told by Seb that "*for a long time*" it was the sun-god himself who has "*been giving them light*." This is the new revelation communicated by Ra, who is now established as the god by himself, in the completed creation in which star-time, planetary time, lunar, luni-solar, and solar time are perfected,

¹ Kidd, *China*, p. 101.

² *Ibid.*, p. 284-5.

³ Schoolcraft, part iv. p. 155.

⁴ "La Destruction des Hommes, par lex Dieux," par Edouard Naville, *Biblical Archaeology*, vol. iv. pt. i. *Book of Beginnings*, vol. ii., p. 111 *sqq.*, given at length.

⁵ Line 7.

and God the Father as a sun-god, is enthroned in heaven in *the person of Atum-Ra* who was the solar god "in his first sovereignty." Yet so ancient was this creation that it was pre-monumental; the sun-god *Tum*, who was the Egyptian Father in heaven, may be recognised as the god *Tamoi* of the Guaranis of Paraguay, the lord of paradise, the ancient of heaven, the divine father and the ancestor of mankind;¹ and as the patron deity of the Caribs named *Tamu* or *Itamoulou*, whom they called great father, grandfather and old man of the sky, and who was of a red complexion; the god *Tum* being the red sun, the red man of the celestial creations. *Tum* also reappears by name in *Tomaoteot* (the god *Toma*) who was adored by the Nicarguans as the great god, whose son, *Teotbilche*,² was sent down to save mankind. *Tamoi* is the sun in *Daurai* (Carib group); *Tamet*, in *Kij*; *Temet*, *Netela*; *Tamit*, *Cahuilla*; thus we find the sun and the sun-god, who was the father in heaven under the same name as in Egypt.

We are now able to see why Atum-Ra who was the son of Ptah, and is denominated "Ra in his first sovereignty," should be termed the "Lord of Peten," the heaven that is related to the number nine; the heaven or zodiac of nine dry signs and the wet quarter. Peten or Putten is from Pet or (earlier) Put. Yet the heaven of the Put circle is so ancient that it reappears by name in the sacred lake *Peten* in Central America. In this there was an island, and its chief temple formed a kind of pyramid having nine steps or tiers. It was on this island, in lake *Peten*, that the Spanish conquerors found twenty-one stone temples with stone roofs belonging to the Itzas. The images were so numerous there, that it took over a hundred men a whole day to destroy them.³ Pyramid Lake in Nevada also contains nine islands. Nine islands standing out of the water would offer another figure of the Egyptian nine dry months, or the Put circle of the nine gods: and if the astronomical mythology of Kam was carried into Nevada, we shall be sure to hear of the great serpent lurking in the waters of Lake Pyramid; one with the Apophis of the north and dragon of the deep. Accordingly we find the Piutes believing that the Apophis, their devil-snake, lies in wait under the lake just as the lurking devourer does in the Egyptian Ritual.⁴

Dr. de Plongeon the Mexican *savant* and explorer of the ruins of Uxmal asserts that he has exhumed antiquities which bear the most striking resemblance to those found at Heliopolis in Egypt. This was the place of the great temple of Atum the "Lord of Peten." *Peten*, the heaven of the nine divisions and of Atum the father-god, is also the possible original of the Assyrian *Pitan*, a name of Telassar mentioned as a city inhabited by the children of *Eden*.⁵

¹ D'Orbigny, *L'Homme Américain*, vol. ii. p. 319.

² Cf. Bilge, who was invoked as the Saviour in the Akkandian Magical Hymns.

³ Bancroft, vol. iii. p. 485.

⁴ *Ibid.* vol. iii. p. 135.

⁵ 2 Kings xix. 12; Isaiah xxxvii. xii. Inscription of Esarhaddon, col. 2., 22-6. [Records of the Past, Vol. iii pp. 113-4.]

These different Creations and starting-points which are verifiable in phenomena, will account naturally for the moon being in existence before the sun, and light before either, which impossible postulates have called forth the naivest reflections on the ignorance of the early men. It is said of Taht the lunar god, in a Turin Papyrus, "*He hath made all all that the world contains, and hath given it light when all was darkness and there was as yet no sun,*" that is, no sun as a representative of time. In the Babylonian account of the creation the moon is produced before the sun, as one writer points out:—"in reverse order to that in *Genesis*, and evidently the Babylonians considered the moon the principal body, while the *Book of Genesis* makes the sun the greater light. Here it becomes evident that *Genesis* is truer to nature than the Chaldean Text!"¹ The uninspired Babylonians did not know the sun was the larger light! The Babylonians were not talking about creation in the modern sense at all, but about the mythical beginnings. And in these the observations and mapping out of the lunar course came first. So the Mexicans held the star Venus to have been created before the sun. It was earlier than the moon, and properly the first light that appeared in the world.² "*Truer to nature*" can have no meaning for an account which makes the creation of light prior to that of the heavenly bodies. The seven revolving stars and Sothis were extant as time-tellers before men could reckon by moon and sun.

When the ruling powers of nature or gods of the elements were represented by the Beast, Bird, Fish, and Reptile, it followed that if they were accredited with a creation of man, the human race would appear in their likeness or under their names, as in the totemic system. Hence the Ape-men, the Dogs, Bears, Wolves, Jackals, Snakes, Crocodiles, Hawks, and others. The Ape-men are described as a first creation, and a failure. Mythology being the mirror of sociology, we see in this that the first men were created in the likeness of the mother alone; and as she was represented by the beast the earliest children were created in the image of the beast, as the men with tails. The various phases of the mythos are reflected all through in the traditions of the human creations, from that of the mother alone in the beginning, to that of the fatherhood of Atum, the Hebrew Adam, in the end. The Blacks being the primordial race, they preserve the oldest human traditions. It is the blacks whether in Africa or Australia who were the *No-people*, the *A-Mānusha*, as the black Dasyus of India are still called; or they were the people sometimes described as having no knee-caps, and at others as going upon one leg; these being two modes of describing the mass who were as yet undivided into the first two castes. It is the blacks who

¹ Smith, *Chaldean Genesis*, p. 75.

² Kingsborough, *Cod. Telleriano Remensis*, vi. 126.

first divided in the likeness of the Sut-Horus as the people of dark and light; they who have continued the two primary castes of the twin-brotherhood, as well as the dual motherhood of the two sisters to this day; they who still name themselves from the earliest elements which were the pre-human children of the ancient mother; and who are, therefore, born in the likeness of the zoötypes of mythology.

The ape was one of the primary types as the Ben (or *Bun* Eg.) and the Kaf. Now the wild, hairy, monkey men of India are still known as the *Bun*-manus, *i.e.* Bun-men who are identified with or as the apes.¹ The Brazilians designate a certain savage tribe by the name of the *Kaúiari*. Also, there is a species of ape, the big black *Simia Paniscus* called the *Kuata* or *Koata*. This name has been applied in contempt to Aborigines. Here the *Kaú* or *Kuáta* agrees by name with the black Kaf (or *Kaú*) of Africa. The *Gbe* people of Africa bear the name of the dog (*Gbe*) in their own language. The dog would, therefore, be their type, ideograph, or, if it came to heraldry and drawings, their totemic sign. The earliest human creation was afterwards recognised as the monkey-men, long-tails, goat-noses, black bastards, sons of the bitch, born without souls because they descended from the mother alone, before the individual fatherhood was known. It was not that primitive man recognised himself in the mirror of the monkey or reconstructed his past on the evolutionary theory. The very earliest operation of the human consciousness depended upon man's distinguishing himself from the ape, amongst other surroundings; and at every step of the ascent he would look down more and more on his poor relation.

When the Greek tradition relates that birds were the first of created beings, we can read the statement by the bird-type of Sut-Horus, a dual image of the men who were first divided to be distinguished; the human race who are described in the Babylonian legend as "Warriors with the bodies of birds of the desert (birds of prey) and men with the faces of ravens"; the people of the west and east, or the two horizons of darkness and light which Sut and Horus represented, who were earlier than the foundations and the races of the four quarters. In the description of the four races, the solar god Atum-Ra repudiates the creation of the Nahsi or negroes! The others, the "superior men" were *wept* by him from his eye, but the blacks came into being some other way; because they were pre-solar.² The Ruti had become almost red in the image of Atum, the Hebrew Adam; and they turned round on the Nahsi, scorned them and wrote their name with the foul black bird (the Nab) of Sut-Typhon. They of the later race and lighter complexion in all lands, despised the earlier as the Dasyus, the "people that grew in darkness," the black skins, the "enemies of the gods" of light, the Nagas, Typhonians, dogs and monkey-men. Esdras, in his account of the six creations called the

¹ Gladwin, *Ayeen Akbaree*.

² *Trans. Soc. Bib. Arch.* vol. iv. p. i.

six days of creation, says “*After these Adam also (was created), whom Thou madest lord of all the creatures; of him come we all, and the people also whom Thou hast chosen. All this I have spoken before Thee O Lord, because Thou madest the world for our sakes. As for the other people, which also come of Adam, thou hast said they are nothing, but be like spittle.*” “*And now, O Lord, behold these heathen, which have even been reputed as nothing have begun to be lords over us, and to devour us. But we Thy people whom Thou hast called Thy first-born, Thy only begotten, and Thy fervent love, are given into their hands. If the world now made be made for our sakes, why do we not possess an inheritance with the world.*”¹ The writer was doing exactly the same that is done in the Hindu writings, *i.e.*, he was making an ethnological application of the celestial allegory. It is declared in the Mahabharata, that the colour of the Brahmins is white. They are the children of light and the sons of the solar god, in opposition to the children of darkness who were begotten of the Asuras, or rather spawned by them when there was no fatherhood yet made personal. The “coarse ancestral spirits and beings without intelligence,” that are worshipped by the Chinese amongst other civilised races, are faithful reflectors of a status once natural. In these the primates are sacredly preserved, and by these the ancestral spirits may be traced back to the elementaries or the pre-human and Totemic types.

The fatherhood was not distinctly individualized in Egyptian mythology until the creation of Seb, who is then proclaimed to be the “*Father of the gods*” and who at the same time is the “*youngest of the gods*.” He is hailed as the “*Lord of the gods*,” in consequence of this new character. The egg previously assigned to the genitrix is now said to be “*prepared for the earth*” by Seb.² There is what seems to be a touching reference to this new found fatherhood in a certain passage of the Ritual where Seb is spoken of as the god *who reveals, makes known to the children in the next life their fathers whom they may not have known in this world.* It is said that “*Seb rejoices, letting the children, know their fathers. They pray to see them.*”³ Seb, however, was of the earth, earthy, the father-god of earth, a priapic representation of the seminal source, the masculine tree of life. He was not altogether a monogamist either. Ptah was also a creator, but his creation was chiefly one of clay or red earth—hence he was figured as the potter—although he was a worker in fire as well.

The true father of individual souls was first recognised in Atum his son, who succeeded the sixth creation and the institution of a higher law. As the father of souls he is called the Eye of the gods. This had previously been the emblem of the motherhood, and the reproducer earliest acknowledged. At this stage of development the deceased can boast that he is the lord over time, a lord of the limitless age, an eternal substance; he is Atum, created for ever; he has shared in the

¹ B. ii. ch. vi.

² Rit. ch. liv.

³ Ibid., ch. cliii.

soul of the fatherhood.¹ He says, “*Written are the words of my father Tum in my mouth. He throws down the wife and the concubine of Seb.*” The children of Seb now give up their crowns to those who belong to the solar birthplace in Annu² and the deceased rejoices in being united to *Atum-Ra*. Atum who followed the sixth creation then is the product of Ptah, and is called his son. Now in the second account of the creation or formation of Adam, the word used is *Jatzar* (יצַר) which shows the creator in the character of the potter, the Phœnician יִצְרָא, and this in the monuments is the creator personated by Ptah, in the form of the potter sitting at his wheel and shaping an egg or a vase—two types of the circle—the “*egg of the sun and moon*” (or luni-solar circle) as it is designated. Adam is formed by this potter, and Atum who is designated the “*Sun (Ra) in his first sovereignty*,” i.e., of the solar fatherhood, *is the son of Ptah the potter*. It is here we find the unity of Adam the red man with Atum the red sun. Adam was created on the sixth day, or sprang from the sixth in the order and series of the creations; and Atum the first father as the solar god belongs to the sixth creation, and is its product as the son of Ptah.

The creation of Adam follows the six days or six creations just as the creation of Atum, the first form of the solar father in heaven followed the luni-solar creation of Ptah, which was the sixth of the series, and this explains their identity. It is also in keeping that *Tum* (Eg.) should be the name of mankind as the race of *created* persons. The completed year of 365 days is shown in the *Bundahish* to *include the six periods of creation*. When it says “*the creatures of the world were created by me in 365 days*” it does not mean *during* a period of 365 days, any more than it meant the six days of the Hebrew misrendering of the matter, but that the sixth and concluding creation culminated in a year of 365 days. When Ptah had made the passage of the Waters below, his son Atum (or other representative of Ra) became the Sun in the Third Region, the Amenti, known as the Af-Ra; and just as the 12 Signs followed the Nine Divisions, so the Sun-God now appears in his Bark with the Serpent twined round him in *twelve loops*, i.e., a figure of 12, equivalent to the twelve signs of the final Zodiac.³

The Kabalists are right in affirming that there were various pre-Adamic creations, of which they possess some scattered remains, but have published no true explanations. Also the father Atum in Egypt was preceded by the female Atum, who is the mother-goddess of time, the genitrix alone being the giver of birth to the beginnings. Jehovah-Elohim represents the earliest gods who were the elementaries as the mother and her seven-fold progeny. Chavvach and Seth are identical with Kefa (Kep) and Sut (or Anup).

¹ *Rit.* ch. lxii.

² *Ibid.* ch. lxxxii.

³ “*Le dieu Af dans sa Barque*,” figures p. 67. *Le Panthéon Égyptien*, par Paul Pierret.

Seth follows the seven patriarchs of one version, and is the first son of Adam in the list of the ten patriarchs. In this list Adam is both male and female under one name which resolves at last into the red or female source; the mother of all flesh.

In the Rabbincal legends Cain is held to be son of the tempter Samael; and other children were attributed to Eve which were not of Adam's paternity; they were born before Adam begot his own likeness. Eve's pre-Adamite children were held to be pre-human. They are the offspring of the great mother, extant before the establishment of the fatherhood in mythology, who was represented in one character as Lilith (Rerit, Eg.) and in the other as Eve (Kep, Eg.). The total matter has been mixed up in the *réchauffe* of the writings following the captivity in Babylon and the consequent acquaintance-ship with the Persian "revelation."

The heavens are a vast reflector to the earth of pre-historic times. We see in them the beginning with the mother, the African's *Mama*, and the line of descent on the mother's side; the two mothers of the Kamilaroi (*i.e.*, the mother in her two phases of mother and sister). The male twins follow the great mother as the dual Sut-Horus or Gayomard and the brilliant youth. Next Shu and his sister are the twins of two sexes that were placed in the zodiac as the Gemini, who became the first human pair.

In the Bundahish the first created betng is typified by the ox Gayomard which divided in twain. At the advent of Soshyans, the promised Saviour, the resurrection or general rising is to occur in the order of the creations, and first the bones of Gayomard are roused up, then those of Mashya and Mashyoi, then the rest of mankind.¹ This will show that Gayomard of the first creation preceded Mashya and Mashyoi who belong to the second creation in the Persian system; the third according to the present reckoning of the total series, the first of which was omitted by the Babylonians as recorded by Damascius. On getting the fragments adjusted we shall see that from the first creation which was that of Geūshuran and Gayomard (the ox being a dual type of both sexes) there sprang seven races of men answering to the *seven* of the book or Genesis, and from the Mashya and Mashyoi of a following creation there sprang *ten* races of men corresponding to the ten patriarchs of the second list, and the ten kings that preceded the deluge in Berosus. Seven varieties of men are described in the Bundahish (1) *those of the earth* (2) *those of the water* (3) *the breast-eared* (4) *the breast-eyed* (5) *the one-legged* (6) *those who have wings like a bat* (7) *those of the forest with tails, and who have hair on the body.*² These are they who were created in the likeness of the Seven Elementaries, and amongst them are the tailed and hairy men; the one-legged men, the bird-men, earth-men and the rest that sprang from Gayornard, the cow (or ox) who corresponds to the earlier water-

¹ Ch. xxx. 7.

² Ch. xv. 31.

cow, the Typhonian genitrix. In a Parsee MS. the seven are extended into the ten, just as they are in the second list of the patriarchs. According to Totemic phraseology *the names of the ten species of men are the breast-eyed, the three-eyed, the breast-eared, the elephant-eared, the one-legged, the web-footed, the leopard-headed, the lion-headed, the camel-headed and the dog-headed.* These as explained in the earlier volumes are to be found in the chart of the heavens ranging from the first divisions of day and dark to the celestial Heptanomis of the seven brothers which being followed with the subdivision by ten led to the heaven of 70 divisions. The seven survived in the Kabiri, the Rishis, Hohgates, sons of Alban, sons of Mitzraim, and the *seven* patriarchs. The ten are in the second list of patriarchs, the ten kings of Babylonia, the ten tribes which preceded the twelve in Israel.

In the physiological phase the primary creation was also reckoned from the mother alone, the mother source, which was *common to the ape.* The twins, Mashya and Mashyoi, have merely the masculine and feminine forms of the same name.¹ Mashya, the "mortal" is a later meaning. These things have to be determined by phenomena. When identified, they belong to the celestial creations, and relate to the gods, not to human beings, or mortals, who never did and never could spring from a plant or a tree, a fish, bear, or water-cow.

The second (or third) creation, that of *Ma-Shu*, is also extant among the Canadian Indians, who relate that a new earth was formed by the *second* creator, named *Messou*,² who is identical by name and by position with *Ma-Shu* (in Egypt), who followed Sut-Horus, and was a determiner of the two Solstices in the circle of the year.

In the Tezeucan account of creation the beginning or opening was made with the flint-stone; then man, consisting only of head and arms, ascended from a hole in the earth. This was evidently the male, imaged as the forepart. Afterwards the woman came up out of the hole, obviously figured as the feminine hinder-part, as Mendieta considered the details too indelicate to describe. The first man was called *Aculmaatl*, or Hand and Shoulder,³ *i.e.*, forepart, just as he might be called The Horn or Bahu. So the Hebrew primal pair are described *organically*; "Zakar and *N'qebah* created he them."

In a Miztec myth the being that divides or is divideed appears under the type of a deer. "*In the year and in the day of obscurity and darkness, yea, even before the days or the years were, when the world was in a great darkness and chaos, when the earth was covered with water and there was nothing but mud and slime on all the face of it, behold, a god became visible; and his name was the Deer; his surname the Lion-Snake. There appeared also a very beautiful goddess called the Deer, surnamed the Tiger-Snake.*"⁴ These have the look of the

¹ Parsee MS. of *Miscellaneous Texts*, m. vii. fol. 120, West.

² Hazard, p. 437.

³ Bancroft, iii. p. 63.

⁴ *Ibid.*, v. iii. p. 70.

double lion of Shu and his sister, or Ma-Shu, but the point here is the double deer. An Ephesian coin shows the stag cut asunder for the sign of the division (equinox) the place of renewal, proved by the palm-tree springing beside the severed stag.¹ The stag was an Egyptian emblem of renewal, because of the animal shooting its horns.

We divide the heaven by the equinox or solstice, whereas the early man cut the type in two; thus Omoroka was cut in two; the Cow, the Lioness, the Deer, or the Dragon, was cut in two to mark the place of division. Hor-Apollo says for a part of the world the Egyptians depict half a serpent.²

Before what may be termed the Persian "Fall" and the coming of the evil one, Aharman, the shadow of whose presence brought eclipse upon the whole good creation, it is said that Ahura-Mazda "brought forth a sweat upon Gayomard, the sole created bull so long that one might recite a prayer of one stanza, and formed that sweat into the youthful body of a man (or being) of fifteen years, radiant and tall. When Gayomard issued from that sweat he saw the world dark as night" in the overcoming shadow of the Evil mind.³

The sweat of Gayomard, and the formation of the human being from it, is paralleled by the swoon into which Adam was cast. Whether we take this being, or the Genitrix-Soul Gosurvan, it does not matter; there is a second distinct being formed from the ox corresponding to the formation of Eve out of the side of Adam. The formation or creation of the woman from the man was an Egyptian mystery. It is alluded to in some versions of the Ritual.⁴

Atum-Ra says: "When the circumference of the darkness was opened I was as one among you. I know how the woman was made from the man." This is said by the sun-god, the Father of Souls, and it proves that the derivation of the Woman (rom the man can be explained by that founding of the fatherhood which it follows.

Now we may see where the Persian influence is recognizable in the Book of Genesis, and how it minglest with the Egyptian or keeps its own current in the double stream. *The story of Adam and Eve in the second chapter is told according to the Bundahish history of Mashya and Mashyoi, who became the typical human pair.* As gods they belonged to the second Persian creation, the third Egyptian, but as human beings, in the Genesis, they are a product of the six days, six seasons, or the sixth creation.

With the completion of solar time the cycles of the seven planets were established, and we have the seven heavens following the sixth creation. When planetary time had been made out, a planet was assigned to each of the older gods of constellations. We read in the

¹ Smith's *Mythological Dict.* p. 289.

³ *Bundahish*, ch. iii. 19, 20.

² B. i. 63.

⁴ Ch. cxv.

Bundahish how the five were distributed among the keepers of the four quarters, and a great constellation of the middle sky, the name of which has been read *Gurg-Kihar* or “progeny of the wolf.”¹

“Seven chieftains of the planets have come unto the seven chieftains of the constellations as the planet Mercury (Tir) unto Tishat (Dogstar); the planet Mars (Vahram) unto Haptoringa (Great Bear); the planet Jupiter (Ahura-Mazda) unto Vanand (Fomalhaut); the planet Venus (Anahid) unto Sataves (Antares?); the planet Saturn (Kevan) unto the Great One of the middle of the sky, Gôkihar.”² This version at least identifies Mercury as the planet of Sothis, Mars (*i.e.* Shu) as the planet of the Great Bear; and Jupiter with the Persian Father God, and therefore with Seb in the Egyptian system. It follows that Saturn, who was the “Dragon of life” was combined with an ancient constellation of Sevekh-Kronus—but this must be reserved for the following section.

Seb, as before said, was the earlier Sevekh, the first god in the Kronian mythos; the crocodile-headed or dragon-god, a *pre-planetary form* of Saturn-Kronus. Sevekh, as God of the No. 7, is identical with Sut or Sebti. In the Kabalist work, Jetzira, Saturn is called Sabtai, that is the Egyptian Sebti or Suti by name. According to the Kabalah the angel of the planet Saturn is Zaphkiel, and the Spirit of it is Sabathiel.³ Both names are derived from Sevekh and Sebti, which denote the Seventh in Egyptian. A chasm opened in Egypt between the cult of Seb, the stellar Father-God, and Sevekh, the son of the genitrix. Sevekh was continued into the solar mythos as a form of Ra, but was still considered to be the son of the mother who became her consort, as did Sutekh, Adar, Duzi, and others. At Ombos Sevekh was worshipped as the son of Typhon; her boy.

A story told by Diodorus Siculus contains a blotted page of Egyptian history. He relates how Rhea, the primordial genitrix (who was Typhon as consort of Sevekh, and Nupe as wife of Seb) forsook her husband Ammon, and returned to her brethren the Titans, *taking one of them named Saturn to husband*, whom she persuaded to make war upon Ammon, when, by the assistance of the Titans, Saturn was victor, so that Ammon was constrained through famine to fly into Crete. This is the other side of the same religious warfare represented in the conflict between Jupiter and the Titans, and the overthrow of Saturn. This reconquest by Sut-Typhon was historical in Egypt at the end of the twelfth dynasty when Typhon took Sevekh for her husband, he who was the chief one of the seven elementaries, here called the Titans, to whom the seventh planet was at last assigned as Saturn.

The mother of the beginning and her two-faced son, her opener and shutter, Sut-Horus or Sut-Nub, were continued to the end by the

¹ Windischmann.

² *Bundahish*, ch. v. i.

³ Kircher, *Oedipus Aegyptiacus*, vol. ii. p. 335.

Typhonians. The Sut-Horus who had represented dark and light, water and fire, impubescence and pubescence, the dual lunaition, the star or constellation of the double horizon, still served as the type of the Black Saturn and the Golden Sun in Sut-Nubti and the *Iao-Chnuphis* of the Gnostics, the Egyptian Sebek-Ra.

Fuerst and other Hebraists render the name of שְׁבָתִיה (from שְׁבָתִי, or Jah is Saturn), by "he who is worshipped as Saturn;" and according to Cedrenus the deity worshipped by the Chaldeans and Gnostics (those of the stones) known as the IAΩ the divinity whose name was ineffable, and whose secret was never to be uttered, was a divinity compounded of the sun, moon, and Saturn.¹ The moon here represents the genitrix who was the earier goddess of the seven stars. The compound deity is the God of the Seven Rays, the Heptaktis, and the triliteral secret is that the divinity includes the Great Mother of the Seven, whose own especial son in a soli-stellar character was the Sun and Saturn or Sebek-Ra united with the genitrix as a form of the compound deity Iao. The unity of Chnubis-Iao is expressed by the Egyptian Nub, which means the Laby, the Lord, the All. These were combined in the god Sut-Nub, and the Gnostic solar dragon of life.

According to Eustathius² Iao was identified with Baal, (that is, Bar-Typhon in Egypt), whose image was worshipped by Manasseh, one form of whom was Baal of the seventh heaven, or Saturn. This was the son of the woman always opposed to the son of the father in bringing on the origines. If the fatherhood had been introduced these three would have made a trinity of father, mother, and son, but the peculiarity of the cult was the absence of the fatherhood, the son sustaining two characters all along as the suckling child and the pubescent lad who produced himself as the son of the eternally virgin mother.

The sun and Saturn both became the lord of the seventh day, the Sabbath, the day of rest or peace, which is *Hept* (Eg.) the name for number seven, whence *Heptaktis*. But, in this particular cult of Sebek, who was the original of that solar Sabazius, the son of the genitrix Kubeb or Kubelē, the sun and Saturn were combined as Sabat, Sabaoth, or Sapt, which read as Sebti (Eg.) shows the dual form of Seb, for the sun and Saturn; the solar Sebek, son of Typhon, being compounded with his planet, and both, according to the statement of Cedrenus, with the planet, (the moon) of her who had been goddess of the Seven Stars. Sabazios was reported to have been torn into seven parts by the Titans, corresponding to the seven days of the week and the seven planets to which they were dedicated. It is particularly noticeable that in Montfauçon's collection of the *Abraxas* stones the seven stars also appear as well as the seven-rayed sun and the moon.

¹ Cedrenus, i. 296.

² Munter, *der Karth*, p. 40; Suidas sub voce Μανασσῆς.

An ass-headed form of the *Iao*-Abraxas shows his relationship to the cult of Sut-Typhon.¹ Epiphanius says: "According to some the Gnostic *Sabaoth* has the face of an ass."² And *Iu* (Eg.) is a name of the ass.

This god, who was founded on the sonship and virgin motherhood, was the deity of the *Saboi*, who, in their religious phrenzy, emasculated themselves to assume the likeness of the god *Iao*, who was neither male nor female; and became *Sebau* (Eg.) or eunuchs, those who unsexed themselves to save their souls, on grounds to be hereafter specified. In Egyptian, *Seba*, to worship, is the name of the eunuch. Such worshippers were especial and favourite servants of the God of Isaiah. "For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenants, even unto them will I give in mine house and within my walls a place and a name better than that of sons and daughters" (they who were the sexless for heaven's sake). "I will give them an everlasting name that shall NOT BE CUT OFF," as their virility had been.³ This kind of circumcision is up-held in the gospel according to Matthew. "There are eunuch, which made themselves eunuchs for the kingdom of heaven's sake, he that is able to receive it (the doctrine) let him receive it." This is followed by the passage concerning the little children and the statement that "of such is the kingdom of heaven."⁴ By castration the *Saboi* were converted and became as little children.

What a history of religion is that which no one will ever dare to write! It was by the aid of the woman, the great mother of mythology, that the sexual instinct was trained into the right way in the Mysteries. Through her, Nature was made a lure to a cleanly life, when humanity was but just emerging from the promiscuous condition of the beasts. Standing in presence of the door of life the initiates were sworn in as reproducers and taught how to keep the covenant of cleanliness. Only the evolutionist or a Peguan queen can apprehend the need and the value of such primitive teaching. When the daughters of Babylon devoted themselves to the procreant goddess, it was in token of their willingness to be "bowsome" reproducers.

At a very late period in the Mysteries Apuleius presents a portrait of the supreme goddess as she was unveiled to the initiates. The mother-earth flower-crowned with her bounteous-bosomed body, full of fruit. The mother-heaven in her black mantle lustrous with moon and stars; a radiant reality of the divinest dreaming unveiled in human form; a visible revelation of the bringer-forth as "women wish to be who love their lords;" the most worshipful shape presented by woman according to a certain sense both natural and masculine.⁵

¹ King, *Antique Gems*, vol. ii.

² *Adv. Hæres*, 26.

³ Isaiah lvi. 4, 5.

⁴ Matthew xix. 12; cf. ch. xviii. 3.

⁵ The primitive type of female beauty was the deep-bosomed woman, of full-wombed cow; the beauty of pregnancy and plenty. Hence the belle is still the

And then, when the strangest rites had been made religious and the early simplicity was lost, and human nature ran riot, and the reaction came, it looked as if the true religion must be non-sexual, and so in the cult of Sabazius men were to be neither male nor female in conforming to the image of the biune being, the Iao-Sabazius, the Iao-Sabaoth of the Jews, the Sut-Nub, the Sebek-Ra of Egypt, or the Child-Christ of Rome.

Sebek, then, was a god of the *seventh creation*, as the sun combined with Saturn; the lord, therefore, of the seventh day and the seventh planet, in conjunction with the genitrix.

The Kabalah enables us to identify and distinguish the Hebrew Jehovah-Elohim from Iao-Sabaoth. It shows that the eighth of the Sephiroth represented the former, whereas it associates the seventh with Iao-Sabaoth.¹ We have now the means of absolutely demonstrating the phenomenal origin and relationship of both. Jehovah-Elohim was the genitrix of the seven elementary gods who became Kronian as representatives of the seven constellations. Iao-Sabaoth was the supreme divinity of the seven planetary heavens, who is especially connected with the No. 7, as was Sevekh (or Sebti), whose name is that of the number seven. Both types are apparently alluded to in the following passages. “*Give a portion to Seven and also to Eight, for thou knowest not what evil shall be upon the earth.*”³ “*And this shall be the Peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men.*” Peace, in Egyptian is Hept, another name of No. 7.

Also, when the Fijians send a present to a Chief, it is accompanied by a herald, whose salutation is “*O! Aa!*” When this messenger has delivered his long set speech, and is ready to hand over the gifts, the Mata who receives them says “*Seven,*” and the messenger responds with “*Eight.*” This inexplicable formula is entirely independent of the number of things offered.³ May it be explained by the fact that Seven (Hepti, Eg.) is synonymous with peace, plenty, welcome, good luck, and that the messenger was manifestor of the seven as it was in mythology?

In Assyria. the Great Gods are reckoned as seven in number, but there is a symbolical eight-rayed star which is the sign of the genitrix Ishtar, and also of the son as Assur. In the one case the star is the figure of her who produced the primary hebdomad of powers, the mother of the Pleroma; and in the latter it typifies the Manifestor

beauty. To bellify is to beautify. To belle is to swell, or to belly out, and the belle and swell met in one image as the *great* Mother. Primitive men did not admire wasp-waisted women. The Greek Venus retains traces of this early type and taste, like the Akkadian Dammal, who was broad and bowerly.

¹ Ginsburg, *Kabalah*, p. 11; *The Sohar*.

² Ecc. xi. 2.

³ Williams, *Fiji*, vol. i. pp. 153, 154.

of the later planetary seven, the eight-rayed Star of the Pleroma, as was the Gnostic Christ.

The various Heavens of the different Creations were represented on earth as the House, Tabernacle, or Temple of the Gods, ranging from that of the typical Mount to that of the Astronomical Dome or Heaven indoors. The Tabernacle of the wilderness was made according to the pattern seen in the Mount with its Cherubim (the Two Bears), its Tree of Seven Branches, and other celestial symbols. The Kaaba of Mecca (*Makha* (Eg.) denotes the equipoise or Equinox) is the Quadrangle of the four Quarters. With the addition of the height and depth (the well) this would be identical with the Hexagram or *Cube* of Ptah. The Kaaba was fabled to have been first let down from Heaven to Adam, and to have been remodelled by Seth, Abraham, and others. A knowledge of these things, celestial and chronological, including the Seven of the Chariot (the Kabiri), the *Keb* (Eg.) of the Mount and the Four Corners, *i.e.* the Kaaba, etc.; constituted the true, the primary Kabalah, not the mongrel so-called nowadays, just as they *are* the Mysteries in the Egyptian Ritual.

It is affirmed that our Freemasons conceal, among other secret arts, what they term the "*faculty of Abrac*," which is obviously a reduced form of the word Abraxas,¹ the six-sided stone (Sas or Kas, Eg.) of the *Ab-ra* or *Af-ra* (Eg.) the Chnubis sun. The Abraxas stone with six sides is the foundation stone of the Masonic degree of R.A.M. This stone was fabled to have been brought by Adam out of the lost Paradise or a fore-world, and was passed on until Solomon used it as the foundation stone for *his* temple.

The seal of Solomon is a double triangle, looking like a six-pointed star. It is sometimes called the shield of David. The Hindu *Sri Iantra* contains the same figure, which is also found in ancient English churches, where the builders have made a Masonic mark.

This figure is a symbolic part of the Royal Masonic Arch; and the seal of Solomon or shield of David is an extant illustration of the lunar character of David (the Egyptian Taht), and of the soli-lunar origin of Solomon the son. The double triangle of the sixfold one was also continued in a form of the divine nimbus worn by God the Father, which is represented in a fresco at Mount Athos, and upon an "Epigonation" worn by a great image of St. Nicholas in the chief convent of Meteora in Thessaly, near Triccalia.² Building the temple of the heavens is the great mystery of Masonry, and they retain the chief figures accordingly. The numbex 5, for example, in which the first planetary heaven was completed, is one of the sacreds. This five runs into the six in the "*Five Orders*," of what are termed the "*Six Periods, the Grand Architects*"; which expression is used

¹ *A Lexicon of Freemasonry*, by Albert G. Mackey, and other sources.

² Didron, fig. 21.

to designate the six days of the creation. Their mysteries reveal the same system as mythology. The building of the temple is one of the Masonic mysteries. Masons who know nothing of the mythical, that is Astronomical, origin of these mysteries think this was the temple of an historical Solomon. But the mystic Sen (Eg.) or brotherhood of *Mâ* is indefinitely older than the times of the supposed Solomon. Universal symbols found in all forms of the mysteries did not originate with the Jews a few centuries before the present era. Besides which, the "Venerable Mah" of the Masons is one with the Hebrew Chokmah (חכמָה), the personification of wisdom, or Sophia, who acts the part of the builder in creation that *Mâ* does in the creation with Taht and Ptah. *Chokmah* was the "founder of the earth."¹ When the heavens were prepared and a circle was set on the face of the deep, and the decree was given that the waters should not pass their appointed, limit, *Chokmah* was there.² She was the builder from the beginning, who first builded the *House of the Seven Pillars*, and, therefore, like *Mâ*, can be traced back to the Goddess of the Seven Stars, the first measurer and maker of a circle in heaven. *Chokmah* denotes the skill of an artificer, but personified, she is the feminine artificer. One mode of creating is described as checking the waters. This, in Egyptian, is *khekh*, to expel, turn back, or check. In the cuneiform description of creation, as part of the process, the waters were gathered into one place, where they are yet, in the three water-signs of the zodiac, and in the *Meh* of the north. The words on the Babylonian tablet are *mi*, *istinish*, *ikhique*. *Mi*, is waters; *istinish*, one place; and *ikhique* answers to the Hebrew *chaq* (חָקֵק), a defined and appointed limit. *Chig*, in Phœnician, means encompassing. *Kiki*, Maori, is confined. *Kuku*, Fiji, to hold. *Ciko*, Zulu, is the woman's word for a stopper; as we have it in stop-cock. To *cag*, English, is to bind, limit, imprison. *Kakhya*, in Sanskrit, denotes inclosure; *Kachcha*, shores; *Ciug*, Irish, the circle; *Kac*, Breton, inclosure, whence the *Kay*. One *Khekh* (Eg.) sign was a collar with nine beads which, as the collar of *Isis*, signified the nine months of gestation and breath (or the Put-circle of the nine gods). The nine dry months of the *khekh*, and the inundation, represented by the three water-signs, made a year, in the figure of which the waters were checked, limited, and confined to the *Meh*, the abyss and water-girth of the northern quarter. On this the earth described by the Hebrew writers and Diodorus was founded in the nine dry signs, the antithesis of the waters. On this abyss of the waters was established the *Put*-circle of the nine gods, the creation of *Ptah* who wrought in conjunction with *Mâ*, the Hebrew *Chokmah*, the Masonic "Venerable Mah." It is the mythical origin alone that affords any solution in such a case as this where the historical becomes fraudulent. Solomon, the Prince of Peace, was but a form of the solar or luni-solar

¹ Prov. iii. 19.

² Prov. viii. 22-29.

manifestor. The Demiurgic Ptah, the architect who built the temple of the heavens in conjunction with *Mâ*, according to one of the particular patterns, of which there were several, stellar, lunar, and solar, has a son who takes the nature of *Iu-em-hept*, the bringer of peace. This was the Egyptian Solomon, the Ecclesiasticus or *Iu-su*, the coming son of the "Apocrypha" that was brought out of Egypt. He who comes with peace or fulfilment is the Solomon by name. The Egyptian Solomon was the typical builder and designer, the original, *i.e.* divine, modeller of the celestial temple. It is said in an inscription that the Temple of Edfou was "*restored as it is in the book of the model of the temple composed by Prince Iu-em-hept, eldest son of Ptah.*"¹ Prince *Iu-em-hept* is the prince who comes with peace, and is the Solomon who became the typical architect and healer in Israel.

This establishes the link with the god Ptah, the solar architect whose assistants, the seven *Khnemu*, are the fraternity of the seven builders of mythology. The sovereignty of Sebek (or Atum-Ra) as the seventh was founded on the six previous creations typified by the *Ab-ra-xas* stone; and the fact of the year having been established on those six creations and the luni-solar six divisions and then completed in 365 days, was conveyed by the "*faculty of Abraxas*" in the number of the name, after the mode of the mysteries. This name is *Abraxas* in Latin and *Αβρασάξ* in Greek,

A	b	r	a	x	a	s		= 365
1	2	100	1	60	1	200		

Such being the numeral value of the letters in Greek and Coptic, and therefore, still earlier, in Egyptian. Theophilus, Bishop of Antioch, affirmed that Orpheus composed a poem of 365 gods; one for every day of the year.² Justin Martyr puts the number at 360. Both are numbers of the year, and both show the phenomenal foundations in the time reckonings. The Gnostics, says Irenæus, make out the local positions of 365 heavens. They hold that their chief is *Abraxas*, and on this account the word contains in itself the numbers amounting to 365.³ Lastly, the legends show that man was created in the likeness of the types belonging to the mythos at various stages of its evolution; and as, according to the Targum of Palestine, the Adamic man was *created in the image of the Lord, with 365 nerves*, the divine image was the solar god of the complete year of 365 days or divistons described as nerves. That is, Adam was formed in the likeness of Atum-Ra and of the Af-Ra, the sun of the three realms, the sixfold division of heaven and of the perfected year of solar time. This was not a primary but almost the final creation.

Here is another link with the Masonic six, the great *seisor* of the Irish Druids. *Acacian* is a title signifying a Mason, but not because ἀκακία

¹ *Book of the Beginnings*, vol. ii. p. 101.

² *Autol. lib. iii. c. ii.*

³ *B. i. ch. xxiv. 7.*

means innocence. The Acacia (*Mimosa Nilotica* of Linnæus) is the Masonic typical tree, the Nile name of which is *Sas* (Ses, or sesso wood), the same as the number 6 and the division of time by six. The cube *sas* or *xas* was squared in Acacia wood, as well as stone, on account of its hardness, as a figure of the sixfold foundation. In “*passing the veils*” in the Masonic mysteries the candidate proceeds from the figure of six, the double triangle, and at the figure of nine—the triple triangle—the word is communicated by the companions. The Masonic North is the Void or Abyss. It appears to me that their temple or the heavens ranges from the heaven of the seven stars to that of the seven planets.

The *sanctum sanctorum* is a place of the seven, which are typified by a Candlestick with seven branches. Here the initiate is shown the Ark of the Seven and of the Covenant; “*the Ark to build, the Covenant to Keep.*” It is the same Ark of the Seven as that of the Seven Rishis, the Seven Hohgates, the Seven Companions of Arthur, the Seven Stars of the earliest circle and covenant made in heaven. Synesius observes that the Egyptian Hierophants had *κομαστήρια*, which are arks concealing, as they say, the spheres. The later planetary seven are illustrated by the seven steps and seven degrees of ascent. There are seven steps in the Scottish ritual of the degree called the “*Knight of Kadosh*,” the names of which are chiefly Hebrew. Also, the ladder of seven rounds ascends from the Red Room, Red being the colour of the goddess *Mâ*, and of the Nocturnal Sun. *Ne plus ultra* is written at the foot of the ladder. This is considered the highest mystery. It was the top of attainment in relation to the later and superior ogdoad of gods consisting of the Seven Planetary gods and their Manifestor, the “Star (eight-rayed) of the Pleroma.” Both systems are combined in the account given by Celsus, preserved by Origen, who says:

“After this, Celsus, desiring to exhibit his learning in his treatise against us, quotes also certain Persian mysteries, where he observes:—‘*These things are obscurely hinted at in the accounts of the Persians, and especially in the mysteries of Mithras, which are celebrated amongst them. For in the latter there is a representation of the two heavenly revolutions of this movement, viz., of the fixed stars, and of that which takes place among the planets, and of the passage of the soul through these.*’ The representation is of the following nature:—There is a ladder with lofty gates, and on the top of it an eighth gate. The first gate consists of lead, the second of tin, the third of copper, the fourth of iron, the fifth of a mixture of metals, the sixth of silver and the seventh of gold. The first gate they assign to Saturn, indicating, by the “lead,” the slowness of this star; the second to Venus, comparing her to the splendour and softness of tin; the third to Jupiter, being firm and solid; the fourth to Mercury, for both mercury and iron are fit to inclose all things, and

are money-making and laborious; the fifth to Mars, because, being composed of a mixture of metals, it is varied and unequal; the sixth of silver, to the Moon; the seventh or gold, to the Sun; thus imitating the different colours of the two latter.' He next proceeds to examine the reasons of the stars being arranged in this order, which is symbolised by the names of the rest of matter. *Musical reasons, moreover, are added and quoted by the Persian theology;* and to these, again, he strives to add a second explanation connected also with musical considerations."¹

There are data, then, in all the different creations and points of departure which range from the motherhood of the Seven Elementaries to the final fatherhood established on earth and in heaven, as it was under Atum-Ra, or in the second Gnostic "*Hedbomad which surrounds the Father,*"² the Planetary Seven represented by Iao-Sabaoth. The development, changes, and re-adjustments can all be traced according to the data yet extant. This was preserved by the Gnostics, amongst others of those who knew, the men who were supposed, by the Christian *Idiotes*, to be mere plagiarists and heretics that sprang up in the second century of the present era.

The Gnostics and Neo-Platonists brought on the whole matter with the connecting links. They have the primary ogdoad consisting of the Mother Sophia and the "*Inferior Hebdomad*" of the Seven Elementaries who dwelt upon the mount of Am-Smen. "*This Mother they (the Gnostics) also call Ogdoad, Sophia, Terra, Jerusalem, Holy Spirit, and, with a masculine reference, Lord.*"³ Proclus also says: "*The Goddess Rhea is a Monad, Duid, and Heptad, comprehending in herself all the Tittannidæ.*"⁴ Valentinus main mined that the power of the seven who gave life to this world after the likeness of the first hebdomad was represented by *Arrhetos*, whose name is composed of *seven* letters (with one duplicate) to indicate the Sevenfold nature of the one. *Arrhetos*, the Sevenfold, answers to *Sebti* (or *Sut*) and *Sevekh* both of which names contain the number Seven. There was a certain Dyad, or twofold being, he said, who is inexpressible by any name, of whom one part should be called *Arrhetos* (that is ineffable), and the other *Sige* (Silence); this was the source of the Ogdoad.

Irenæus, in his account of the theory of creation held by the Marcosians, says that "*Creation itself was formed through the mother by the Deiurge (as it were without his knowledge).*" Next, "*They maintain that first of all the four elements, fire, water, earth, and air were produced after the image of the primary tetrad above, and that then if we add their operations, namely, heat, cold, dryness, and humidity, an exact likeness of the ogdoad is presented.*"⁵ The Gnostics also had the "*Superior Hebdomad*" identified as the *Seven Planetary*

¹ Origin, *Cont. Celsum.* b. vi. ch. xxii.

² Irenæus, b. i. ch. xxx. 5, 8.

³ *Ibid.* b. i. ch. v. 3.

⁴ Proclus in *Timæus*, b. iii.

⁵ Irenæus, b. i. ch. xvii.

Gods of the Seven Heavens or the god Iao, who, “*on this account they termed Hebdomas*,” and his mother “Ogdoas,” because she “*preserved the number of the first begotten and primary Ogdoad of the Pleroma.*”¹ “*They affirm, moreover, that these seven heavens are intelligent, and speak of them as being angels;*” and therefore they are superior to the non-intelligences of Space and Chaos, or the seven superseded Gods of Constellations. They taught that Ialdabaoth, the chief of the first hebdomad, who held his mother in contempt, became puffed up and boasted “*I am Father and God, and there is no one above me.*” His mother, bearing him speak thus, cried out to him, “*Do not lie, Ialdabaoth, for the Father of all, the first Anthropos (Man), is above thee, and so is Anthropos, the Son of Anthropos.*”⁴ That is, the deity who was imaged in heaven as the masculine father, had superseded those gods who were born as children of the mother only, like Ialdabaoth and his fellows of the first hebdomad. The Son of Man, even on earth, was higher than the Child of the divine genitrix. The Gnostics identified Jesus with the Horus of the hexagonal heaven, and said his name of Six letters was arithmetically symbolical, and of a nature that was known to those who belonged to the Called.³ *Christus* being a name of eight letters indicated the ogdoad, the elements of which were all contained in him.

For they had an eighth creation both divine and human. Irenæus says, “*They affirm that man was formed on the eighth day. Sometimes they assert that he was made on the sixth day, and at others on the eighth; unless perchance they mean that his earthly part was formed on the sixth day and his fleshly part on the eighth day; these two being distinguished by them,*”⁴ Plutarch, writing of the civil wars between Marius and Sulla, tells us that the Tuscan Sages reckoned *Eight several kinds of Men whose total time or lives was limited by the circuit of the Great Year.*⁵ These Eight kinds of Men correspond to the Eight Creations, and each had its animal or human type that culminated in the highest, called the Christ of the Superior (Planetary) Hebdomad, and the crown of all. This was the Gnostic Jesus of the Eighth Creation, the 8-rayed Star of all the rest, who gathered together all things in himself, he who was the New Adam of the Eighth day of Creation, or of the Eighth Creation. There is evidence of this octave being attained in Egypt when the Seventy show it was in *Eight* days that God created the world! This reckoning was continued by the Gnostics, whose divine man is the Eighth in the series. “*The Eighth day,*” says Barnabas, “*is the beginning of the other world. For which cause we observe the Eighth day with gladness, in which Jesus rose from the dead.*”⁶ This was the New Man of the Eighth day, Eighth creation, eight letters in his name, and Eight rays to his Star,

¹ Irenæus, b. i. ch. v. 2.

² *Ibid.* b. i. ch. xxx. 6.

³ *Ibid.* b. i. ch. xiv. 4; ch. xv. 2.

⁴ *Ibid.* b. i. ch. xviii. 2.

⁵ *Life of Sulla.*

⁶ *Epistle of Barnabas,* 15.

who as the Gnostics show, was the outcome and fulfilment of the Superior Seven; the “full-grown Man” of Paul, who had the “*measure of the stature of the fulness of Christ.*”¹ The eight-rayed star that was the symbol of Assur in Assyria and Buddha in India is likewise the sign of Christ in the catacombs.² This was the sign of the youthful manifestor, the “Star of the Pleroma” as the Gnostics called their mythical Christ. They explain the numeral value of the Eight-rayed Star which is the figure of the Christ because he was the manifestor of the seven spirits who each contributed to produce the perfect star of the god-head; the Horus, whose name in Egyptian means to go forth as a spirit, to emanate and manifest. Hence the Christ was designated the All, the *Totum*. The Christ of the Gnostics was what the Horus had become in Egypt ages on ages earlier; a manifestor in the realm of mind, the medium of a spiritual communication to men, the Christ of a power *conceived* to be intellectual beyond a mortal type. This *conception* followed the earlier observation of more palpable phenomena and the more primitive perception of power.

Further, Irenæus says of the Gnostics;

“They next reckon up ten powers in the following manner:—There are seven globular bodies, which they also call heavens; then that globular body which contains these, which also they name the eighth heaven; and, in addition to these, the sun and moon.” (Here there is an error apparently, as the spheres of the sun and moon were two of the seven.) “These, being ten in number, they declare to be types of the invisible Decad, which proceeded from Logos and Zoë. As to the duodecad, it is indicated by the zodiacal circle, as it is called; for they affirm that the twelve signs do most manifestly shadow forth the Duodecad, the daughter of Anthropos and Ecclesia; and since the highest heaven, beating upon the very sphere (of the seventh heaven), has been linked with the most rapid precession of the whole system, as a check, and balancing that system with its own gravity, so that it completes the cycle from sign to sign in thirty years,—they say that this is an image of Horus, encircling their thirty-named mother. And then, again, as the moon travels through her allotted space of heaven in thirty days, they hold, that by these days she expresses the number of the thirty æons. The sun also, who runs through his orbit in twelve months, and then returns to the same point in the circle, makes the Duodecad manifest by these twelve months; and the days as being measured by twelve hours, are a type of the invisible Duodecad. Moreover, they declare that the hour, which is the twelfth part of the day, is adorned with thirty parts, in order to set forth the image of the Triacontad. Also the circumference of the zodiacal circle itself contains 360 (for each of its signs comprises thirty); and thus also they affirm, that by means of this circle an image is preserved of that connection which exists between the twelve and the thirty.”³

They maintained that the Apostles were nothing more than a type of their own Twelve Æons produced by Anthropos in conjunction with Ecclesia.⁴ This statement is corroborated by “Revelation,” in which the Son of Man establishes the new temple of the heavens in conjunction with the twelve Apostles of the Lamb (or Ram); or the new heaven that is seen descending as “the Bride, the Lamb’s Wife”;⁵ which twelve apostles were founded some 2,400 years before the time supposed.

¹ Eph. iv. 13.

² Bosio, *Rom. Sott.* plate 1.

³ Irenæus, b. i. ch. xvii. 1. Ante-Nicene Library.

⁴ *Ibidi.* b. ii. ch. xxi. 1.

⁵ Rev. ch. xxi. 14.

The two systems were combined in the double Meru of the Hindus, the first form of which is immediately beneath the moon. This in the early pre-planetary time was the region of the Siddhas or the Perfected. *Sidh* in Sanskrit means to be accomplished, fulfilled, effected, perfected, *Sata* (Eg.) denotes the perfect. But the moon was the first step in the ladder above the Mount; this became the Siddhi-Sopana, of the Buddhists; the ladder of completion and success, at the summit of which is to be found the upper paradise attainable by those who are in possession of the eight Siddhas or potencies of the Adept. In the divine Pymander there are seven zones of the soul's ascent, and then "*being naked of all the operations of harmony, it cometh to the eighth nature, having its proper power, and singeth praises to the Father with the things that are. It heareth also the powers that are above the eighth nature, singing praises to god in a certain voice that is peculiar to them.*"¹ This is the summit of attainment for those who know how to be deified. "*Then in order they return unto the father and themselves deliver themselves to the powers, and becoming powers they are in god.*" This Heaven of the Eight (and the height) is also spoken of when Tat says he would fain hear the Hymn of the Powers, that was uttered when he was "*in the Octonary.*" The reply is that, "*as Pymander said by way of oracle to the Octonary, thou dost well, O son, to desire the solution of the Tabernacle, for thou art purified.*" Tat was the lunar divinity in Egypt and Lord of Sesennu, the eighth region, or region of the eight, here called the *Octonary*. In this reduced phase Tat is addressed as if he were one of the initiated in the later mysteries, one of the perfected (the Siddhas), to whom the celestial allegory was made known in the eighth region at the top of attainment.² The Tower of Babel (*i.e.* the Babilu) was a form of the planetary ladder erected on a lofty base or pedestal which stood for the lower mount, and thus the dual Meru was represented by one erection. This mode of climbing the heavens was enacted in the Mithraic and other mysteries.

According to the present interpretation the cone of Silbury Hill was a form of the mount of earth, the lower Meru, and where it terminated was the beginning of Stonehenge as the planetarium. Hence the combination of the Sun, Moon, and Saturn found in the temple of Sidi or Suti, as shown by the nineteen stones of the luni-solar cycle and the thirty stones of Saturn's cycle. The Arab astrologers make the eighth sphere to be that of the fixed stars. Over all they locate the seven seas of light, which are only another form of the seven divisions of the Nun (Eg.) or primordial water. In the Ptolemaic system the earth was central in the universe, it took the place of the mount; the planets ranged round at their respective heights in the same order as that of the Hindus. The stars were fixed in a "sphere"; so was each planet; they were sphere within

¹ B. ii. 61-68 [CH I. 26] ² B. vii. 58, 59 [CH XIII. 15]. *Book of Beginnings*, vol. ii., p. 100.

sphere like the coats of an onion; you could see right through to the outer one because they were "crystalline"; each was moved by the friction of those beyond it; the *ninth was said to cause the precession of the equinoxes*; its axis being that of the ecliptic. A tenth was then added called the *Primum Mobile*; its axis being the equator and its extremities the poles of the heavens. The Chinese have a system of Ten heavens, the ninth being the *primum mobile*, which carries with it the eight inferior strata; these are again surrounded by the tenth, called, by Choo-foo-tze, the *hard-shell heaven*;¹ and they also say the Gods are Ten, eternally tranquil and unmoved. The followers of Ptolemy ran the spheres up to the eleventh, called the imperial sphere, of which Calliope sings:—

" Only to this Imperial sphere belong
 The gods of Truth; for Saturn, Janus, I,
 Jove and his Juno, are a fabled throng.
 A mortal figment, mythic phantasy;
 Only to deck the poet's sprightly song
 We served; and thus if more humanity
 We gained of man, 'twas that his wit had given
 Our names and natures to the stars of heaven."²

The Mount Meru, with its seven steps, the Babel Tower of seven tiers; the Pyramid of Sakkarah, with its seven stages of ascent, was each in its way a form of the "great World's Altar-Stairs," by which men climbed heaven-ward; and the natural origin of the Buddhist Nirvana has to be sought by means of this series of ascents and succeeding steps in the physical heavens. Nirvana was not the *conception* of Buddha or anybody else; it is not identifiable as any one's idea or doctrine, but belongs to the mythical origines about which the modern student of religious dogmas and ideas literally *knows* nothing, who *begins* with this or the other "*Buddhist conception*" unwitting that it is an ultimate deposit, the last result in an extended series of pre-historic developments of primitive thought. All other methods of explaining the past in the present will soon be superseded by the evolutionary one, and those who cannot show us how the extant results of the past were led up to, must now retire as teachers who have had their day. Everything has been led up to, Nirvana included. When described as a locality this top of attainment is said to soar beyond the heaven of the Tushitas and others that were built on the physical foothold; which sufficiently identifies the nature of the ascent with the stairways and ranges of the various creations already traced. It was not, as some have asserted, the mere orbits of bodies in space that gave rise to the doctrine of the transmigration of souls, but this process of building up the heavens step by step according to the succeeding cycles of time; hence the highest heaven as the seventh was that of Saturn; hence also the various stages of

¹ Morrison, *Chinese Dict.* part iii. pp. 204-5.

² Camoens, *The Luniads*, canto x. 82; Burton.

progression and attainment, and the series of migratory existences leading to the final place of rest, for the spiritually perfected, to be found in Nirvana. The eight stages leading up to Buddhahood and the eight stages of progress which conducted the Essenes up to their state of Elijahhood were likewise an outcome of this physical foundation, still determinable according to the gnosis of Numbers. Migration and ceaseless revolution are the constant conditions of existence short of Nirvana, because the ascent was made from one stage or phase to a higher in a universe that is for ever turning round to form the various cycles of time and circles of being; and Nirvana is the antithesis of the migratory existences and rotatory turnings, as the region and the reign of rest upon the anti-cyclic summit. In the Egyptian Ritual the Osirified deceased expresses the supreme felicity of his condition beyond death with the exclamation "*I exist!*" "*I revolve!*" It is said of Brahma, that being established within the Egg, "*he himself then revolves, causing existence,*" as a visible manifestation.¹ The Buddhist Nirvana is a condition of rest without revolution; non-cyclic because it is above the region of visible change, the orbits and limitations, the births and deaths, and continual renewals of time. This top of attainment is the condition of being eternal; and, in relation to the visible spheres of ever-moving, never-resting life, its point of culmination is akin to the motion of the Top that is perfected in an appearance of standing still. But the physical mould of Nirvana can be recovered; and only by the natural genesis can we interpret either the type or the doctrine. In a Mangaian Chant it is said,—

“ *Ina has reached No-land-at-all;*
A sacred stop attained by few!”

That was a primitive mode of expressing Nirvana which was modified but continued in India. In the legendary life of Gautama, Buddha is described as having to pass over the celestial water to reach Nirvana which is the land of the bodhi-tree of life and knowledge. He was unable to cross from one bank to the other, but the spirit of the bodhi-tree stretched out its arms to him and helped him over in safety. By aid of this tree he attained the summit of wisdom and immortal life. It is the same tree of the Pole and of Paradise, all mythology through. The tree of the Guarani garden, the Hebrew Eden, the Hindu Jambudvipa is likewise the tree of Nirvana. This final application of the imagery proves its origin. The realm of rest was first *seen* at the polar centre of the revolving stars. It was in that region the Chinese placed the thirty-six *Thien-Kong-Sin* or celestial spirits, who are the messengers of the supreme being; the region round which the seven stars revolve as the Egyptian Ark of Souls, the Hepti—Hepti also signifying peace and the No. 7. By

¹ *Surya Siddhânta*, B. xii. 21.

aid of the Mount, the Tree, the Ark, the early thought made its first ascent toward the heavenly country; and step by step the climbing was continued as the planetary heavens were established on the different cycles of time. Then, just as the celestial dome was taken indoors to become the astronomical ceiling of the ancient temple, so the imagery of heaven was made a part of the mental furniture, and Nirvana became subjective, abstract and indefinite. We can best restore the lost link between things sensible and the later thought, if instead of contemplating the Buddhist recluse sitting on the summit of his adeptship at the top of this life's attainment yearning for the vague Nirvana, the "extinction of desire" or "annihilation," we think of him as turning to the one fixed centre and visible place of repose amid all the revolutions of time and change, and longing for the light and life pre-figured by that spot of calm "dim-pinnacled in the intense inane," as one of the Eternal, where the weary spirit shall be no more bound or broken on the wheel of birth, of time and material existence, having attained that which is unchanging, untransitory, non-cyclical, therefore eternal; where, being prepared by its sheddings of the old human, elementary, egoistic or other forms of self-hood, it passes through the opened gates of Nom, of exit, of no return, to be finally absorbed in the *not-self* of a nature that is perfect in purity and permanent in peace,—

*"Where, at the centre of the Wheel, the Blest
Dwell in the place of everlasting rest."¹*

Such are the unsubtilised matters of fact, the sum and substance of the Kronian mythology; whilst astrology, theosophy, theology, eschatology, metaphysics, all originated in the astronomical allegory, not in any vague concept of the Infinite. The most consummate flower of their doctrinal developments can be traced back either to this rootage in physical phenomena or to the *join* where a new idea was grafted on the old stock, to grow an off-shoot at a fresh point of departure. The various gods were created or impersonated as the heavens were built and the succeeding cycles of time were measured. In the theosophy of the past we find the "One God" as the Mother who takes a second character in the Sister. A twofold god in the male Sut-Horus; also in the male-and-female twins (the latter being the third in series); a fourfold god of the four quarters; a fivefold god, Seb, of the fifth element and planet; a sixfold god in Ptah, in Anu, and Horus of the Hexagon; a sevenfold god in Sevekh, or Heptaktis; an eightfold god in the youthfu; manifestor, the eight-rayed star of the pleroma; a ninefold circle of gods in the Put; to these may be added the Ten Sephiroth of the Jewish Kabalah. And these Kronidæ were preceded by the primordial eight elementaries of

¹ "Motionless Heart is thy name!" is said in a Hymn to the God Horus. Sharpe, 118. 3.

chaos in space. Lastly, the phenomena are one in all the great primal phases. The typology is one in all the principal myths. The same celestial imagery may be seen to overshadow the chief high-places of the earth. The root of the matter is identical in all the mysteries or the scriptures, and therefore the inference of a common origin cannot be attributed to the mere desire of youth which seeks an over-hasty consummation in a premature unity. We find that each of the great types, with others, such as the fish and stone, not traced separately, is an essential part of a total system of mythology. The identity of the subject-matter is indisputable, and the question of origin resolves itself into one of unity from the mould of the beginnings or of unity attained in the end. The non-evolutionist may seek to explain this universality of the mythical types in accordance with his favourite doctrine of coincidence, and try to derive their final unity from endless diversity of origin, by means of the supposed *psychical identity* of the human race, and the *sameness of external phenomena*; but the laws of evolution teach us that an embryonic unity alone can account for universality of likeness. Moreover, Evolution keeps its own record and shows the original unity in the different stages of development from the beginning to the end.

SECTION X.

NATURAL GENESIS AND TYPOLOGY OF THE FALL IN HEAVEN AND ON EARTH.

*They are Seven! they are Seven! Who were Watchers once in heaven,
They are Seven! they are Seven! Who have never wooed nor wiven,
They are Seven! they are Seven! Into sex they were uncleaven,
They are Seven! they are Seven! In the Deep that has no haven,
They are Seven! they are Seven! Death and Hell to them are given,
They are Seven! they are Seven! Ever driving, ever driven,
They are Seven! they are Seven! In the Storm-clouds thunder-riven,
They are Seven! they are Seven! And their laughter is the levin.
They are Seven! they are Seven! Lo! they rush to blind and deafen,
They are Seven! they are Seven! Ruthless all to the bereaven,
They are Seven! they are Seven! Grim destroyers never grieven,
They are Seven! they are Seven! Who were Watchers one in heaven.*

IT has been shown that the “gods” of mythology in general are of two classes or types, namely; those of the elementary forces of nature which dominated in Chaos, and the Kronidæ, or keepers of the time-cycles, who afterwards became the ruling powers in Creation. The various “creations” are identical with the establishment of the circles and cycles of time; and the gods who have souls in distinction to the earlier elementaries are intelligencers to men as the demonstrators, watchers, and keepers of their several periods of time. The goddess of the Great Bear was the mother of these continued from Chaos. She brought forth her progeny on the summit of Am-smen, the paradise of the eight gods. She is the mother-goddess of time, the “*Mother of the Revolutions*” who was the “*regent of the birth-place*” in heaven; the “*Mother of the fields of the Aah-en-ru*” (Aahru), the divisions in the celestial circle. Her first-born in this new phase of time was Sevekh the Dragon or Crocodile, the earliest form of Saturn-Kronus in heaven. These two, as mother and son, Great Bear and Lesser (including the dragon), were the primal pair in the circumpolar heavens. They are a form of the typical Sut-Typhon of Egypt; Sutekh and Astarte (in a pre-lunar phase), Saturn and Gaea, the primæval Dyad in mythology that were humanised as the first parents of our race who were placed in the

Garden of Eden, on the mount where stood the tree of the pole. Six other gods of constellations were associated with these two, and the genitrix was represented as being mother of the same number in the sphere of time as she had been in the previous phase of Chaos or limitlessness; the seven elementaries having now become seven keepers of time and period. The various Mythical Creations then were the result of establishing certain periods of time and season, and the "*Fall*" was a consequence of the failure in keeping time faithfully, and of observing periodicity sacredly; this being also mystically applied in a human phase.

The Kabalists relate that after the fall of Adam the angels communicated to him the doctrines of the Kabalah as the means whereby he might recover the lost paradise of his pristine condition. Kircher also quotes an Arabian doctor, who relates how Adam, one day after his fall, was meditating on the heaven he had lost, and the state of felicity from which he had lapsed, and he prayed to God for some alleviation of his misery. On the third day after his supplication the angel Rasiel came to him with a book that shone like white flame; in this there were letters traced by which Adam could understand all the events that ever had been or ever were to be; "*all the secrets of the heavens and their manifestations, the motions of the sun, moon, and stars, and their natures, together with all things by which the world is regulated.*"¹ The constellations of the Two Bears, with which we identify the primal pair, figure in the Kabalah as the two chariots. The Lesser Bear in Arabic is named Rakubah. These chariots were looked upon as bearers of the most hidden wisdom. Also the Buddhists have two classes of tradition, divided into the Mahâyana and Hinayana, which are distinguished as Sûtras of the great and the lesser chariot. Now, the paradise that could be recovered by the Kabalah and the true keeping of the time cycles had been lost through those that were untrue and untrustworthy. Time is that which is true, and the word *true* answers to the Egyptian *teru* for time, measure, and limit. Time is that which is measured truly. Tema or Tsema (whence the variant Sema) signifies the making true or accomplishing the truth.² "*Har-Tema*" is a title of the maker-true, whether as the star-god Shu, or as the Solar Horus, in the sense of the true time-keeper. Hence he is the warrior enemy, and conquerer of the Typhonian powers of evil, who would disturb the established order of things and break up the harmony of creation. These began with the darkness impersonated as the Dragon, the Akhekh or Apophis Serpent, the

¹ *Fabric. Cod. Pseud. Vet. Test. i. 18.* Bartoloc, *Bib. Rab.*, tom. i. p. 15.

² Pierret, *Panthéon*, p. 18. "*Par substitution d'un impulsif à un autre, Tma égale Sma dans le sens de faire la vérité.*" But M. Pierret omits the fundamental motive for keeping time as the object called the True, the true measure, the truth. *Tem* and *Sem* both denote a total of two halves, the two times or *teriu*, such as those of the two solstices, or equinoxes.

opponent, the swallower of the sun or its eye, and the natural antithesis of light and life. When the sun sets it enters the dark valley, where lurks the Kamite Apollyon waiting to attack, and twine round, and strangle the sun-god during the twelve hours of night. The winter sun growing weaker and diminishing daily is under this malign influence. Ra says of his evil opponents, "*Beware of those enchanters whose mouth is subtle, through whom I am enchanted myself. I cannot preserve myself because of my old age.*"¹ Hence the need of Har-Tema, his support in this perilous passage, as his avenger on the powers of darkness. Through his aid the sun *comes to time* in the morning, and keeps time annually.

The earliest *intelligence* manifested in heaven above to man below, which made the primal appeal to his apprehension, was shown in periodic recurrence; the intelligence of the starry serpent annually crawling round; and mythology proper begins with the founding of time on the cyclic movements of the heavenly bodies. The twin beings of the Avesta, who are the Two Truths of light and dark personified, are yet considered to be *sons of time* without bounds, who became the demonstrators of time within the primary bounds of night and day; the twins of twilight. It was by drinking the Amrit juice of immortality that the dragon of darkness, as Rahu, was transformed into one of the keepers of time, and figured in heaven at the place where he had been cut in two. By drinking of this juice he had got "*time in his body*," and thenceforth could not be destroyed. The elementaries acquired their souls as time-keepers; the soul and time being synonymous as *Seb* (Eg.). Rahu became one of the Kronotypes as the dragon of the annual eclipse, because he now possessed a soul, or was fabled to have drunk of the immortal juice.

It is one of the Kronian gods who is described in the Books of Enoch and Daniel as the "*Ancient of Days*." Also the typology of parent and offspring or father and son applied to Deity, was founded on the series and sequence of the time-cycles, as a human mode of expressing known phenomena, and not under a pretence of revealing the unknown. The god, whether stellar, lunar, or solar, was born of the cycle of time. Hence it is said of Amen-Ra, one of the latest because solar divinities, in the Temple of El-Kharjeh, "*He has not come out of a womb, he has come out of cycles.*" The first figure of formation is a circle, the image of a cycle. Hermes speaks of "*Every soul being in flesh (or embodied) by the wonderful working of the gods in circles.*"² When the gods are discussing their plans of battle after the Assyrian fall, it is said, "*In a circle may they sit.*" They were founded on the circle because they were born of cycles of time, even as men are born of nine solar months. The antithesis of the circle was Chaos, the deluge, and timelessness. In the Ritual, the goddess Renen, the gestator, is said to receive the breaths (or spirits) of the departed,

¹ *Records*, vol. vi. p. 110.

² B. iii. 9.

those belonging to her, and to turn them into time, “*She has made each time of the breath, the time of the*” *** (lacuna), as a mode of continuity in a future life. The mummy of the dead is figured as the bull of Renen, and she reproduces his spirit just as Keridwen reproduced Taliesin in nine months. Being reproduced millions of times is the Kamite expression for eternity.¹ “*My soul is from the beginning—from the reckoning of years,*” says the Osirified deceased in the Ritual;² and such was the origin of the Kronian deities. The gods in heaven prepare their cycles of time according to the respective lengths assigned to them by their human creators on earth, ranging from the “*chiefs preparing moments*”³ up to Atum the solar lord of millions of years, or an eternity that is Æonian.

In Egyptian the oath and covenant are also synonymous with true time-keeping. The word *Ark* denotes the thirtieth day, the end of a month, and to make the circle, inclose, tie up, take an oath, keep the covenant. Time and truth were founded on this covenant of the Ark, or in *Arke*. In the Book of Enoch⁴ we are told that the Most High established the oath of Akæe “*by the instrumentality of the holy Michael. These are the secrets of this oath, and by it were they confirmed. Heaven was suspended by it before the world was made for ever. By it has the earth been founded upon the flood. By this oath the sun and moon complete their progress, never swerving from the command given to them for ever and ever. By this the stars complete their progress, and when their names are called they return an answer for ever and ever.*” Such was the nature of the “*Ark and Covenant;*” the “*Ark to build, the Covenant to keep;*” and such the oath taken by the time-keepers and appointed watchers of the heavens, as unfolded in the “*third parable of Enoch.*”

To comprehend the Egyptian idea of Truth and Justice impersonated, we must know the types; the straight inflexible rule-measure; the scales at perfect poise, which could be turned by a feather; the tongue of their balance being a vase named FULL, as the type of absolute equilibrium. Truth was geometrical, the truth of the stone-squarers and the Masons, whose emblems are the square, the level, the compasses; the straight line of plumb-rule. When the true heart is weighed in the Judgment Scales it is described as balancing itself by its own bearing or deportment; that being a figure for uprightness. Such, and not abstract conceptions, is the base of all their building in the realm of Thought. More abstract ideas were gradually evolved in later stages of development. The Kronian deity being born of the cycle, the truth was established and the covenant fulfilled by the true time-keeper; and the eternal of mythology was evolved by a process of selection from the various cycle-makers, the goddess of the Great Bear and Sothis;

¹ *Ritual*, ch. cix; Birch.

² Ch. xcii.

³ *Ritual*, ch. lxxxiv.

⁴ Ch. lxxviii. 22-25. Cf. Akh (Eg.), to suspend, adjust, revolve.

Sut-Horus; Shu and Seb the star-gods; Sut-Anup, Taht and Khunsu the lunar, and lastly the solar gods, ending with the survival of the fittest in the final Sun-god. For the foundations of the eternal were based on that which was ultimately true in time, the order of things established by calculation, measure, and reckoning of the various gods, the sun at last became the perfected type of the true keeper of time or, what the Egyptians harped on incessantly, the *maker of truth*. This stage had been attained in Egypt before the time of Menes in the cult of the Solar Horus, and in that of Atum-Ra; the sun had consequently become the truest god. As soon as the sun rises the reign of Truth begins, with the god upon his throne; Truth is united with his glory; he establishes Truth in his bark; he becomes the producer and bringer forth of Truth; he makes Truth; and Truth becomes identical with the god.¹ The sun who overthrows his enemies by his *Word*, does so through that Word being made or making Truth, and he re-arises from the underworld as Har-Ma-Kheru, who is the True Word, the Word that makes Truth or the Word made Truth.² The Word of Horus is Truth. The Word is Truth against the enemies of the sun or the souls who are overthrown by the truth of the Word, or the Word made Truth, as it was in the divine Ma-Kheru.

Shu and Har Tema, the supporters of the Sun in his weakness, were the *makers of truth*. Taht is Master of the Truth; he *makes the truth*; he is the “fecundator of the truth,”³ as he who constitutes the World, the established order of things, that is, as the reckoner and the keeper of the register of time and period. The antithesis of this is found in the “*Lying Speech*” of the Avesta. When Yima forsook the True Word or Voice for “*Lying Speech*,” he fell. All who suggest evil thoughts, or who do bad deeds, are termed the “*Mithra Liars*,” those who are false to Mithra. The origin of this lying speech is traced to Anra-Mainyus (Aharman, in the Bundahish), the Dark Mind, or devil of the dark, who is the reverse image of the good deity, his likeness in shadow, a dark silhouette of the Lord of Light.

Periodical time was so profoundly important a subject of the early thought, and the orbs of heaven were demonstrators so august and glorious, that no conception of unfaithfulness, of failing in duty, of being treacherous to all trust, could have been embodied in more appealing or appalling imagery than this of the stars, the eternal Watchers in Heaven proving false to the Watchers on earth, who had trusted them for their periodic time; the luminaries themselves breaking the law of light and siding with the Dragon of darkness, the Akhekh Monster of Eclipse, the primal cause of all obstruction, disorder, and confusion in external phenomena! When this was first observed, it must have seemed as if they had lost their one firm bit of solid foothold in the infinite; as if the uniformity on which they had based the stability of

¹ Pierret, *Panthéon*, p. 19.

² Rit., ch. xviii.

³ Pierret, *Panthéon*, p. 11.

the universe were found to be failing them. At least this is the impression made by the Mythos.

The Persian "Revelation," as the Parsee writings are termed, contains some of the most valuable and definite matter extant for the understanding of the story of the Fall. In these scriptures the first Creation is emphatically the birth of Time itself. For "*Three thousand years the creatures were possessed of bodies, and (had) not (been) walking on their navels. The sun, moon, and stars stood still. In the mischievous incursion at the end of the period, Ahura-Mazda observed thus: "What advantage is there from the creation of a creature although thirstless, which is unmoving or mischievous?"*" And in aid of the celestial sphere he produced the creature Time, and Time is unrestricted, so that he made the creatures of Ahura-Mazda moving, distinct from the motion of Aharman's creatures, for the shedders of perfume were standing one opposite to the other while emitting it. And, observantly of the end, he brought forward to Aharman a means out of himself, the property of darkness, with which the extreme limits of Time were connected by him, an envelope of the black-pated and ash-coloured kind."¹

The Creatures of Aharman (here described as preceding time) that were unmoving and mischievous, are identical by nature with the Elementaries of Egypt, the children of laziness, inertness, and revolt, who ruled in Chaos as the progeny of the evil Typhon. The ancient phraseology makes the matter seem remote, but it relates to the establishment of day and night, light and dark, and the limits of the grey twilight, in which the two powers met to mingle as co-partners in the production of time as a day and night, the time of the Asvins, or Sut and Horus. The Evil Spirit Aharman, the opponent of the Spirit of Light, in the Bundahish, is identical with the Apophis of the Ritual, the eternal enemy of the sun. Ahura-Mazda lives in a region of limitless light; Aharman dwells in a domain that is endlessly dark. Then the Evil Spirit arose from the abyss and came in unto the Light which he saw,² and rushed forward to destroy.

"Aharman came from accompanying Time out to the front, out to the Star-Station [...] And having darkness with himself he brought it into the sky, and left the sky so to gloom that the internal deficiency in the sky extends as much as one-third over the Star-Station.³

So, in the Bundahish, the Evil Spirit rushed towards the luminaries. *"He stood upon one-third of the inside of the sky, and he sprang like a Snake out of the sky down to the earth."⁴* It is also said that his shadow covered one-third of the base of the sky in a downward direction, and that darkness, without an eyelid, was brought on by him. The same measure of darkness over-spreading the sky is employed in John's Revelation:—"And there appeared a Dragon in

¹ [Selections of Zâd-Sparam, I. 22-25; West.] ² Bundahish, ch. i.; West.

³ Selections of Zâd-Sparam, [I. 27, 28.] ⁴ Bundahish, ch. iii. ii.

heaven having seven heads, and his tail drew a third part of the Stars of Heaven and did cast them to the earth. And there was war in Heaven." "And the great Dragon was cast out into the Earth, and his angels were cast out with him."¹

The attack of Aharman is not limited to indefinite darkness. It takes form in an eclipse, and the exact time of an assault on the celestial luminaries is given. "In the month Fravardin and the day of Ahura-Mazda (that is at the time of the Ve:rnat Equinox), he rushed in at noon, and thereby the sky was as shattered and frightened as a sheep is by a wolf."² The time identifies this manifesation of the Evil One with the Dragon of eclipse, this being the season of lunar eclipses, and the period of re-birth for the young sun-god.³

The first demon named as an assistant of the Evil One is the wicked Gēh, who is a personification of the impurity of menstruation. The Dark Mind or Devil, Aharman, is represented as powerless, and unable to make a breach in the good Creation until the coming of Gēh at the completion of the three thousand years⁴ of confusion that followed the first vain assault made by Darkness upon the Light. Thus Menstruation, the dark shadow of periodic time, the solution of Continuity, is here represented as an equivalent in one domain of nature to the dark break in the Circle of light caused by Aharman's eclipse in the other. So when Ahura-Mazda had created Haptā-Hendu, the opposition of the dark deity was shown in producing irregular menstruation.⁵ These, then, are *two periodic breaches made in continuity, or time, considered to be the shadow projected on Creation by the Evil Mind*, the Dragon of eclipse.

The next assault is described as having been made on the primæval ox called Gayomard, who is now to be identified with the Star Sothis and Haptoringa, the Seven Bears—two stellar types north and south of her who was set in heaven as the Mother-Goddess of time. The Primæval Ox, the Sole-Created, is distinctly stated in the *Selections of Zad-Sparam*⁶ to have been female at first. "It was a a female white and brilliant as the moon." This agrees with the Egyptian form of Sothis described as the female bull which was originally the cow (or the Water-Cow). From the ox there were produced for Airyana-Vaējo, a pair of oxen, male and female. This likewisc agrees with the Egyptian beginning. The Cow (or Water-Cow) is female in the north, and has a masculine character as Sothis in the south, the fore-part being male.

As Plutarch says, "The souls of the Gods are stars shining in Heaven. The soul of Isis is called the Dog by the Greeks, but by the Egyptians Sothis; that of Horus Orion; and that of Typhon the Bear."⁷ The soul of Isis (Genitrix) was said to dwell in the Dog-Star. So Gōshurvan,

¹ Rev. xii. 3.

² *Bundahish*, ch. iii. 12.

³ *Ibid.* ch. xxv. 7.

⁴ *Ibid.*, ch. iii.

⁵ *Vendidad*, Fargard i, 71.

⁶ Ch. ii.

⁷ *Of Isis and Osiris.*

as the soul of the primæval ox Gayomard, is a female. She comes forth from the ox as its soul, after its fall, and asks the Creator where is the promised seed, the man of whom it was said by Ahura-Mazda, “*I will produce him so that he may preach carefulness*” against another fall. And Ahura-Mazda, said, “*You are made ill, O Gôshurvan! you have the illness which the evil spirit brought on (the Gêh).* *Forth Gôshurvan walked to the Star-Station and cried in the same manner, and forth to the Moon-Station and cried in the same manner, and forth to the Sun-Station, and then the Guardian Spirit of Zaratusht was exhibited to her, and Ahura-Mazda said thus: ‘I will produce for the world him who will preach carefulness.’ Contented became the spirit Gôshurvan, and asserted thus: ‘I will nourish the creatures,’ that is, she became again consenting to a worldly creation in the world.”¹ This was when the Adversary had prevailed over Gayomard, or as may be illustrated, if not interpreted, *when Sothis was discovered to be lapsing and losing time*, and the true, the solar time-keeper is promised to be brought forth by the ancient genitrix. Gayomard, as the Ox (male), repeats the Bull of the Seven Cows, or Seven Stars, in the Egyptian Ritual. Before the coming of Ahuraman, Ahura-Mazda had “*brought forth a sweat upon Gayomard so long as he might recite a prayer of one stanza. Moreover, Ahura-Mazda formed that sweat into the youthful body of a man of fifteen years, radiant and tall. When Gayomard issued from that sweat he saw the world dark as night. . . . the celestial sphere was in revolution, the sun and moon remained in motion; the world’s struggle, owing to the clamour of the Mazinikan demons, was with the constellations.*”²*

This duplicating of Gayomard by a Second creation is in agreement with the formation of the dual-headed Sut-Horus, or Sut-Anubis. Anup like Horus is a typical youth. “*His Majesty was like a young Anup.*”³ Now Sothis (Sirius) is known to be the Star Tishtar.

“*The star Tistrya, the shining, majestic, we praise, who brings hither the circling years of time.*”⁴ The Bull was one of the types of Tishtar, who, in the Vendidad,⁵ is expressly invoked as the golden Bull. That is as Sut-Anta (Eg.). Also the female Companions of Tishtar are invoked in the Khordah Avesta.⁶ “*Tistrya praise we, the female companions of Tishtar praise we, the first (Star) praise we, the female companions of the first Star praise we; I praise the Stars Hapto-ringa for resisting the sorcerers and parikas.*” These are the Seven Bears which as the Seven Cows in the Ritual are the Seven female Companions of the Bull. They are also the Sevenfold Soul or the Bull or Sothis. This Gayornard and the genitrix, who is called the Soul of the Bull (the giver of breath, or inspirer of life as the mother), are the same dyad, now identified

¹ *Bundahish*, ch. iv. 1-4.

² *Ibid.*, ch. iii. 19, 20.

³ *Dream of Tahtmes*, iv. 4.

⁴ *Tishtar Yasht*, viii. 36.

⁵ *Fargard* xix. 126.

⁶ *Tishtar Yasht*, vi. 12.

by the celestial phenomena, as the good Sut-Typhon. In the appointment of Time at first it was decreed that the period of Gayomard-Tishtar should be thirty years, the time of the Egyptian Sut-Heb, a Sothic Festival. A reason is given for the failure or fall of Gayomard-Sothis, who came under the influence of the Dark Mind, the evil Aharman, the author of discord and dissolution, the antithesis of time and the law of light.

In the Beginning it was so appointed that the Star Jupiter (Planet of Ahura-Mazda), was life towards the Creatures, not through its own nature, but on account of its being within the control (band) of the luminaries, (especially the Signs of the Zodiac, to whose protection the Good Creation was committed), and Saturn was death towards the Creatures. Both were in their supremacy at the beginning of the Creation, as Jupiter was in Cancer on rising, that which is called Givan (living), for it is the place in which life is bestowed on it. And Saturn was in Libra, in the great Subterranean, so that its own venom and deadliness became more evident and dominant thereby. And it was when both shall (should) not be supreme that Gayomard was to commence his own life, which is the thirty years, (during which) Saturn came not again to supremacy, that is to Libra." And "at the time when Saturn came into Libra, Jupiter was in Capricornus." That is while Saturn performed one revolution about the Sun, Jupiter performed two and a half, his cycle consisting of eleven years and three hundred and fifteen days, so that when Saturn was again supreme, the reviving influence of Jupiter was at its minimum power, on account of the small altitude of Capricorn. Cancer and Capricorn were the two signs in which the end of a world was fabled to occur by a conflagration and a deluge. In consequence of this victory of Saturn over Jupiter, "Gayomard suffered through these very defects which came and are to continue advancing, the continuance of that disfigurement which Aharman can bring upon the Creatures of Ahura-Mazda."¹

Here it occurs to me, that the same mode of reckoning and adjusting the reckonings is described on the Cuneiform Tablet, when "Bel goes to Elam." "At last, after thirty years the Smitten are restored, the Great Gods return with them."² This appears to refer to the cycle of thirty years, the Egyptian *Heb-Sut* or festival of the Triakontaeteridæ, which was probably regulated by or in relation to Saturn's revolution, and thirty years of three hundred and sixty days. The restoration of the Smitten, and the return of the Great Gods to their Supremacy would then be a metaphorical mode of describing the re-adjustment of the year, and the reckoning according to the fixed rules.

The deviation of Sothis from the true Solar time—in its heliacal

¹ Zad-Sparam, ch. iv. 7-10.

² "Astronomical Tablets," *Records*, vol. i. p. 162.

rising—which was allowed for annually, and rectified every 1460 years, was considered to be the work of the opposing powers of disorder, falsehood, and chaos; these were depicted as gaining thus much ground according to the typical mode of representation, and such seems to be the meaning of this restoration of the Smitten and the return of the Great Gods at the end of thirty years. The attack was made on Gayomard and Gôshurvan by the evil Power, the enemy of true Periodicity, and he who had been brilliant as the Sun, now waned in the Shadow of Eclipse. When he issued from his Sweat or Swoon in which the Youth was formed out of him, the whole world was dark as night, and swarming with all kinds of noxious creatures of Aharman. And it was at the “*Coming of a planetary star into planetary conjunction, and the moon and planets all at Sixes and Seven; (literally in fours and fives), that many dark forms with the face and curls of Azi-Dahak suffered punishment.*”¹

The Planetary Star of Sothis was Mercury, who is Sut-Anubis under his Planetary type; but there was also a lunar Mercury or Hermanubis. When Ahura-Mazda’s creatures *had been disfigured, then through the same deterioration his own great glory was exhibited; for he came within the sky like an intrepid Warrior, who has put on metal armour; and the Sky in its fortress (burgo, which also means the Zodiacal Signs), spoke these hasty deceitful words to Aharman, thus:*

“Now, when thou shalt have come in, I will not let thee back;” and it obstructed him until Ahura-Mazda prepared another rampart that is stronger around the sky, which is called “righteous understanding.” And he arranged the guardian Spirits of the righteous who are Warriors around that rampart, mounted on horses and spear in hand, in such a manner, as the hair on the head (or thick as hairs on the head); and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries to an enemy descended from the inside. Immediately Aharman endeavours that he may go back to his own complete darkness, but he found no passage; and he recapitulated, with seeming misgiving, his fears of the worthiness which is to arise at the appearance of the renovation (of the universe) at the end of the nine thousand years. This was the first contest, that of the Sky, with Aharman.²

Thus, it is said, “Both Spirits (the Dark and the Light) have come to the body of Gayomard,”² which statement may be illustrated by the type of Sut-Horus or Sut Nub-ti with the double head, one black, one bright, denoting the dark and light Spirits, the two representatives of time, as true and untrue, of order and disorder, of upper and lower, of heaven and earth, the horizon of darkness and death, and the horizon of the resurrection. The meaning is this Sothis was

¹ *Selections of Zad-Sparam, ch. ii. 10.*

² *Zad Sparam, ch. v. 1, 3, 5.*

³ *Ibid., ch. v. 4.*

discovered to be losing time—in its heliacal rising—it lost one whole year every 1460 years; and the lunar Hermes-Anubis (described later) came to the assistance of the lagging time-keeper, the two being compounded as Sut-Anup the Golden Dog of Sothis.

The first time-keepers were Constellations, not the Planets, but the Stars of fixed Station, which turned round with the Sphere as do the Bears, Kepheus, Orion, Hydra, the Eagle or Vulture, and the rest. Next the Planets were added and combined with these.

"All the original Creations residing in the World" are committed to the keeping of the Constellations which have especial charge of the welfare of Creation: *"So that when the Destroyer arrives, they overcome the Adversary and their own persecution and the creatures are saved from their Adversaries,"* and *"As a specimen of a warlike Army, which is destined for battle, they have ordained every single Constellation of those 6480 thousand small stars as assistants, and among these Constellations 'four Chieftains,' appointed on the four sides, are Leaders."* On the recommendation of these four Chieftains, the unnumbered Stars were assigned to the various quarters and places. *"It is said that Tishtar is the Chieftain of the east, Sataves the Chieftain of the west, Vanand the Chieftain of the south, and Hapto-ringa the Chieftain of the north."* Hapto-ringa is the Constellation of Ursa Major or the Seven Bears.

Tishtar is identified with Sirius, the other two are less certain, but most probably Antares in Scorpio and Fomalhaut in Pisces Australis are intended. Also the Four are certain to be the Gods of the Four Quarters who are found in so many mythologies. In the Avesta these Watchers in the four quarters of the heavens are called *Tistrya* in the east; *Satavaesa* in the west; *Vanand* in the south, and *Hapto-ringa* (the Seven Bears) in the north. Furthermore, the *Bundahish*¹ says, *"Seven Chieftains of the planets have come in the Seven Chieftains of the Constellations. The planet Mercury (Tir) unto Tishtar; the planet Mars unto Hapto-ring (the Seven Bears, the female companions of Tishtar); the planet Jupiter (Ahura-Mazda) unto Vanand; the planet Venus (Anahid) unto Sataves; the planet Saturn unto the great (one) of the middle of the sky, Gôkihar;² and the thievish Muspar (or Mus-parika), provided with tails, unto the Sun, Moon, and Stars."³*

The main point here, however, is that Mercury is the servant of Sothis,—its messenger, its dog, who became its bright and better half in the reckoning of time, the period of the one being corrected and kept by the other. Plutarch suggested that the horizon immediately before the rising and immediately after the setting of the sun was symbolized by Anubis.⁴ Renouf says, *"I believe that he represents the twilight or dusk immediately following the*

¹ Ch. v. i. ² Gôkihar. Windishmann would read Gurgkihar, wolf-progeny.

³ *Bundahish*, ch. v. 1, 2.

⁴ *Of Isis and Osiris*.

*disappearance of the Sun.*¹ But Anubis is the guide of ways, the guide of Isis, and of Sothis, the discoverer of the Sun, the conductor of souls. He was typified by the Jackal that came out at dusk, and was painted with a black head, as guide of the Western land, and the Jackal was the *Golden Dog*, as the guide to the horizon of the resurrection.

What is needed here here is a star of the dusk, that is a guide to the sun. This is to be found in the planet Mercury which is sometimes a morning and at others an evening star. This planet was given to Sothis as her guide and assistant, hence Anup accompanies Isis the genitrix in her search for the lost Osiris and is the guide of souls through the underworld of the dead, and was like Nebo the keeper of the morning and evening Gate of Souls, as well as of the sun, because he was the god of the morning and evening star. As evening star he presided over the burial of the sun, and was made the deity of embalmment and burial. As star of morning he restored the Eye of the Sun at the dawn of day; not merely as the dusk or twilight, but as the herald light, the guide of ways, and conductor of the solar orb. Mercury watched at dusk over the closing grave of sunset, and at dawn he rose and preceded the resurrection of the sun. Sut-Anubis was Hermes-Anubis, who preceded Taht, in his lunar phase (yet to be described), and Mercury in his planetary character.

Moreover, there are Seven Spirits associated with the Great Bear. Anup *makes their places*, and stations them for the protection of the Coffin of Osiris, *i.e.* the constellation of Ursa Major. The Seven Spirits are the gods of the seven constellations that preceded the seven planets and were finally superseded by them or compounded with them. There are eight altogether, considered as the genitrix and her progeny. The seven furnished a type which was continued in the lunar and solar phases of the mythos. They were Typhonian at first, and Sut (Sevekh) was the chief of the seven. When lunar time had been established, Taht was made the manifestor, word or speech. When Ptah, a solar god, although not the sun, was created, the seven as the Khnemu are called his sons. And the eight-rayed star remained a type of the solar manifestor of the final pleroma of the godhead.² The eight are included under the type of the female dragon and her seven heads in the Akkadian legends. The original eight were elementaries in Egypt who had been represented under zoological types. These were afterwards more or less humanized when they became watchers and timekeepers, and personification had succeeded the earlier mode of representation. This is mentioned in passing because the change of type to the human form may have a bearing on the marriage of the sons of God who saw the daughters of men were fair, and took them wives from the women

¹ *Hibbert Lectures*, p. 112.

² *Ritual*, ch. xcix., and ch. xvii.

of earth, who are charged with leading them astray in order that they might salute them.¹ In their second phase the seven (eight with the mother) became the watchers in heaven that failed to keep the true time; the *Betsh* party who were degraded as the Children of inertness, laziness, and revolt, and the sluggish "Animals of Satan," the standers-still, the "Fools" and "Sleepers" of later legends; they who, like Orion, were discovered to be bound in heaven and held to be fools and blind: or, as we say, they were fixed stars, that only turned with the sphere, not movers of themselves. Moreover, they were discovered to be losing time all together in the course of precession, and so they were fabled to have been lifeless laggards, or, it was said they had fallen in love with the women of earth and were of the earth earthy—not true celestial beings, nor trustworthy watchers.

Hence the mythos of the fall in heaven. The fallen ogdoad survived in the Mussulman traditions as the "seven sleepers and their dog *Al-Rakim*." In the Koran² it is asked, "*Dost thou consider that the companions of the cave, and Al-Rakim, were one of our signs and a great miracle?*" In this version Al-Rakim takes the place of the dog, the companion of the Seven Sleepers of Ephesus. The companions of the cave are here said to have been *struck with deafness and to have slept undisturbed for a long time, and then the Lord awoke them that he might know "which of two parties was the more exact in computing the time that the sleepers had remained there!"*" according to which statement they were of the nature of time-keepers, and therefore belong to the astronomical allegory. "Some say the sleepers were three, and their dog was the fourth," as was the opinion of Al-Seyid, a Jacobite Christian of Najrán. "Others say they were seven, and their dog was the eighth." "And this was the true opinion." The four can be identified with the Genii of the four corners, who are four of the seven spirits of the bear and the dog. The time of their waking is that of the final resurrection of souls and the renovation of all things. There was a tradition at Ephesus that St. John was not dead, but sleeping there until the consummation or end of the world should come; and this points to the seven churches of Asia as having been founded on the seven constellations in the celestial heptanomis, the seven spirits of which appear "before the throne" in the Book of Revelation just as they do in the Egyptian *Ritual*.³

It was in the time of the Nephilim (נָפְלִים), as described in the Book of Genesis, that certain transactions occurred which led to a deluge. The Nephilim, called the giants, are the fallen ones. נָפֵל means to fall down, to fall down from heaven, to be overthrow, to be abortive, or an untimely birth. These fallen ones correspond to the celestial giants of the primary world or cycle of time who failed and

¹ *Book of Enoch*, ch. xix. 2.

² Ch. xviii.

³ Ch. xvii.

fell. In their time it is said the sons of God saw the daughters of men that they were fair, and they cohabited with them.¹ The legend is developed at length in the *Book of Enoch* where they appear as the "Watchers" of heaven. In this version of the mythos they are the celestial watchers in the astronomical sense, the disposers and timekeepers; recognized as seven in number. The language is not to be understood apart from the total typology of the subject. The crime charged against Samyaza, Azazel, and their fallen fellows is that they have known and taught a reprobated or unworthy mystery;² this they have "*related to women in the hardness of their hearts;*" and by that mystery, they have "*multiplied evils upon the earth.*" They "*have associated with women, that they might be polluted with all their impurity.*" They have discovered crimes to them. It is said to them, "*You being spiritual, and possessing a life which is eternal, have polluted yourselves with women, have coupled in carnal blood, have lusted in the blood of men.*" "*They have disclosed to the world all the secret things which are done in the heavens.*" "*Enoch, scribe of righteousness, go tell the watchers of heaven, who have deserted the lofty sky and their holy, everlasting station, who have been polluted with women, and done as the sons of men do, and who have greatly corrupted the earth, they shall never obtain peace or remission of sin, they shall not rejoice in their offspring, they shall behold the slaughter of their beloved, they shall lament for the destruction of their sons.*"³ This doomed offspring is emphatically described in the Clementine *Homilies*⁴ as "*bastards,*" begotten of the "*fire of angels and the blood of women.*" The language is typical, the imagery physiological. The offspring are giants, that is types of Typhonian powers which were lawless, and existed before the establishment of time and period, hence the non-respect to female periodicity in the figures employed! Hence also it is said, "*The souls of those who are dead cry out and complain even to the gate of heaven,*"⁵ a these are the souls that should have been human, waiting to be born, and frustrated in fulfilling their earthly existence, because of this non-natural relationship which has filled the earth with iniquity and corruption. The language of the myth has the same basis in physics as that of the eating of the forbidden fruit and consequent fall of man. The watchers are tempted like the Adamic pair to eat of the carnal tree; and as in the one fable the act brings death into the world, in the other the earth is deprived of her children that should have been born but were abortions. Indeed, one of the watchers, Gadrel, he who discovered every stroke of death to the children of men, is singled out and said to have been the seducer of Eve.⁶

How the physiological origin dominated the figurative expression may be judged by the exclamation of Esdras for the climax of

¹ Gen. vi.

² Ch. xvi. 3, 4.

³ Ch. xii.

⁴ viii. 18.

⁵ *Book of Enoch*, ch. ix.

⁶ Ch. lxix.

confusion, “*and menstrual women shall bring forth monsters!*”—the monsters and giants of the mythos, which relate to the keeping of time and period, first in the human domain, next in the celestial, and lastly in the spiritual sense. The fallen stars then are period-breakers, and the mode of expressing this is in relation to the feminine periodicity. They are spoken of as guardians of time who have proved unfaithful to their trust. They are “*Stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes.*”¹ Enoch is carried to the summit of a mountain which reached to the top of heaven and is there shown the seven deposed stars or constellations, which appear “*like great blazing mountains, and like spirits entreating me.*” The seven are the watchers who in the beginning were high in heaven, but who together with their fellows failed to keep time, and were cast out until the end of the secret or great year of precession, when the heavens were to be renewed. They are seen by Enoch, bound in a desolate place “*in which nothing was completed, and there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth.*”² They who first emerged from chaos had here returned to chaos; for in that place there was neither the “tremendous workmanship of an exalted heaven, nor of an established earth”; nothing but desolation. The seven appear as mountains because the mountain had been a figure of station and of the constellations; hence the seven mountains which represented them on earth. In like manner, the tree was not only imaged by seven branches, as it is on the Assyrian monuments, but also by the seven trees. The tree (vine) in the planisphere has seven branches,³ and this in the *Codex Nazareus* takes the form of seven vines.⁴ So the staff of the twin brothers Kabil and Habil grew up into the seven trees. The total number of the stars that fell, leaders and followers together, who are described as alighting on Ardis, the summit of Mount Armon, was two hundred,⁵ and this is the exact number given in a Tongan tradition of creation which tells that when the islands were made, but before they were inhabited by reasonable beings, two hundred of the gods, male and female, took a great boat to go and see the earth which had been fished up from the sea by the god Tangaloa. So delighted were they with the new-found land that they broke up their big boat, intending to make smaller ones in which they should return. But after a time some of them died, and one of them, being divinely inspired, told them that since they had come to Tonga, breathed its air and eaten its fruits, they should be mortal, and people the world with mortals. Then they were sad and

¹ Enoch, ch. xviii.

² Ch. xxi. 1, 2.

³ Plate in previous vol.

⁴ *Codex Nas.* vol. iii. pp. 60, 61.

⁵ Ch. vi. 6.

sorry that they had broken up their big boat. They set to work to build another, and went to sea hoping to reach Bolatu, the heaven they had left, but failing to find it they returned regretfully to Tonga.¹ Their great boat was the ark of the sphere in which the seven Kabiri had first sailed on their annual voyage through the celestial sea in the earliest cycle of time. The seven constellations may have included 200 stars.

It was as the seven that the Hohgates sailed in their boat when they were borne on and on to the edge of a vast cataract, and when about to disappear down the waterfall they were caught up to heaven and set there as the Seven Stars. An inverted way of identifying the seven that fell.

In the Norse Edda the temptation and fall are caused by the seducing women who came out of Jotunheim. Gangler asks, “*What did All-Father do after Asgard was made?*” and Har replies:—“*In the beginning he appointed rulers, and bade them judge with him the fate of men, and regulate the government of the celestial city. They met for this purpose in a place called Idavoll, which is in the centre of the divine abode. Their first work was to erect a court or hall, wherein are twelve seats for themselves, besides the throne which is occupied by All-Father. This hall is the largest and most magnificent in the universe, being resplendent on all sides, both without and within, with the finest gold. Its name is Gladheim. Hence that age was named the Golden Age. This was the age that lasted until the arrival of women out of Jotunheim who corrupted it.*”²

One version of this mythos of the fallen angels has it that “*the mortals becoming proud and insolent married the daughters of Kronus and Taut.*” This reverses the statement that the sons of God fell in love with the daughters of men, but agrees with the Norse account of the women who came out of Jotunheim to seduce mankind. As Kronus is time, and Taut is the lunar god, the reckoner, measurer, and recorder of time, the daughters of these must be the representatives of cycles and periods of time, and are equally illustrative of the typical fall from heaven. After the casting out of the unfaithful stars which in the Book of Enoch are primarily seven in number, and in Egypt were reckoned as the eight of Am-Smen (including the mother), they were merged with the evil powers of darkness, eclipse and death, so that Sut-Typhon, whether considered as the male Sut or the female Typhon, was held to be synonymous with the Akhekh serpent, the Apophis dragon and devil of the deep. In this way it is possible to identify the Leviathan and Behemoth of the *Book of Enoch*. We learn that a great day of judgment is coming, a day of covenant for the elect, and of final confusion for the wicked. “*In that day shall be distributed (for food) two monsters, a female monster*

¹ Quoted by Farrer, *Primitive Manners and Customs*, p. 14.

² *The Prose Edda*, Mallet.

whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters, and a male whose name is Behemoth, which possesses the invisible wilderness. His name was Dendayen in the garden eastward, where the elect and the righteous will dwell, when he received it from my ancestor who was man—from Adam the first of men.”¹

Here the Sexes have been changed. Leviathan represents the dragon or crocodile, the son of Behemoth (the Egyptian Bekhmut, the hippopotamus), called by Job “the beginning of the ways of God.”² The two are the Bear and Dragon. Behemoth was not only in Eden, for the garden was in the circle that Behemoth formed in the beginning of the celestial ways. These types revert to their earlier status as the evil forces of physical phenomena. The same fusion occurs in the Akkadian form of the mythos. In this the Dragon of Darkness and the Abyss of Chaos is confounded with *Tiamat*, who was the bringer-forth of the primitive creation, she who was said to have “brought the heaven,” just as Typhon was designated the mother of the fields of heaven, or *Aahru*.

It is related in the Rabbinical legends that Lilith, who was Adam’s first wife, beguiled the serpent at the gate of Eden to lend her its form for the time and the purpose of temptation. The serpent, being a type of the Two Truths, has two aspects, and that Lilith represented both of these may be gathered from the tradition preserved by Comestor, that while the serpent remained erect it had a Virgin’s head. The serpent and Lilith were types of the Virgin Mother in mythology. Lilith, as already shown, was the Egyptian *Rerit*, the Goddess of the Seven Stars; who was represented by *Rerit* the Sow, the Suckler named *Ta-Ur-neb-hept*,³ the *enceinte* bearer, who was the good lady; also by the hippopotamus or rhinoceros, another type of *Rerit* or *Lelit*, the Rabbinical Lilith. But *Rerit* is also the snake as well as the suckler, and this explains the serpent form of *Rerit* or *Lilith*.

When *Tiamat* is confounded with the indefinite monster of chaos, disorder, and distraction, her fall has taken place, and she has then been identified with the dragon of darkness, the Akhekh of eclipse, the devourer Death, the gape of the greedy grave, exactly as it was with the most ancient genitrix in Egypt, who was turned into the evil Typhon, the female Satan and Egyptian Hefa, her name supplying that of *Tepi* for the typical devourer. These types of commencement did not begin in India to be continued in Akkadia, and to end in Egypt, as Typhon the genitrix of the seven stars who was the first in heaven—first by name and nature. This process of derivation and development has to be reversed before we can reach the origines.

The Akkadian Seven, as Watchers, were founded on seven constellations of primordial time. These were the Watchers in heaven that were found unfaithful and were cast out. They are called the

¹ Ch. Ix. 7, 8

² Ch. xl. 19.

³ Pap. 3148, Louvre. Pierret.

“Rebellious Genii,” the “Wicked Gods,” who, in “*the beginning*,” had been “*formed in the interior of heaven*.” They are especially described as the Seven in the service of Anu their King, just as the Seven Spirits in the Ritual are said to be “*the Seven Great Spirits who are in the service of their Lord*.”¹ They had been the first openers of heaven. “*That which had no exit they opened*,” and “*the heaven like a vault, the extended*,” or hollowed out. In another version we are told that “*unto heaven that which was not seen they raised*.” It was they who exalted on high the mighty God, the “*first-born Supreme*.” Like the Seven Great Stars in the *Book of Enoch*, they once were Watchers in heaven, for it is written, “*In watching (was) their office*,” but “*among the stars of heaven their watch they kept not*.” They failed and fell. This was one form of their phenomenal origin then, as “*Watchers among the Stars of heaven*,” not merely as seven storm-clouds and Typhonian winds, as the translator of the tablet seems to think. A group of seven storm-winds never watched in earth or heaven, whereas a group of seven stars or Constellations are the Watchers who were cast out as unfaithful to their trust, and were then associated with seven forms of phenomena, or elements, because the seven types had originated in these as the primary powers of Nature.

The Seven likewise appear in the fragment of a Babylonian Legend of the Creation, in which we read of those “*Spirits who drank turbid waters, and pure waters did not drink*,” and of the Seven brethren who are called Seven Kings, the foremost of whom is the Thunderbolt. A state of chaos is alluded to, and the “*evil curse which in blood he raised*,” is mentioned. Following the disorder and bloodshed, the holy ordinances, or statutes, are said to be established. “*Seven against seven in breadth I arranged them*.”² It is somewhat like the Sevens entering the Ark against the Deluge. But, according to the present interpretation it refers to the appointment of the Seven good spirits that were the opposite to the Seven evil ones of chaos.

The Seven elementaries in Egypt were translated into Seven Spirits of Constellations, and continued by Conversion. In Babylon, Akkad, and India, they were superseded by the creation of the seven stellar timekeepers who passed on into the final planetary seven. The fragment does not show whether the “*Seven against Seven*” belong to the seven constellations or planets, as in the two Sevens of Meru, but it does relate to the Seven who fell in the so-called “*Revolt in heaven*,” found on a cuneiform tablet. The harmony of the established order of things is pourtrayed by a concert of the celestial beings; a festival of praise is proceeding, when suddenly there is defection amongst the heavenly host, and a rebellion breaks out in the midst of the music. With a loud cry of contempt the children of revolt and discord broke up the sacred song, “*spoiling, con-*

¹ Ch. xvii.

² *Records of the Past*, vol. xi. pp. 111-113.

fusing, confounding" the hymn of praise. Then the God of the bright Crown, with a wish to summon his adherents, sounded a trumpet blast which might wake the dead, and which prohibited return to those rebel angels. He stopped their service, and sent them to the Gods who were his enemies.¹

Powers of evil are here postulated as being in existence before the revolt, and the rebels are sent to join them in eternal darkness. So the natural enemies of the sun-god are held to have been pre-extant in the Egyptian myth: "*My enemies*," they are called by Ra; "*let us smite the enemies*;" also they are the "*followers whom my heart hates*." Of the same evil powers it is said in the *Ritual*:² "*The time when he made the heaven, creating the earth, creating all the accursed generation, cannot be found out*." This evil race, called the rebels in the Egyptian mythos, "*utter words against the majesty of Ra*," and in the Assyrian revolt they break up the holy song with a loud cry of contempt; spoiling, confusing, confounding the hymn of praise. In both, the destruction follows, and there is a new creation.

"In their room he created mankind.

"The first who received life dwelt along with him.

"May he give them strength never to neglect his word, following the serpent's voice, whom his hands have made.

"And may the god of divine speech expel from his five thousand that wicked thousand who in the midst of his heavenly song had shouted evil blasphemies.

"The god Assur, who had seen the malice of those gods that deserted their allegiance to raise a rebellion, refused to go forth with them."

We are told that the God then created mankind to fill the room of the fallen spirits, or celestial types. This mythos, like so many more, was continued by the Romish Church, which in the Middle Ages held the doctrine that mankind were created to fill the vacant place of the rebel angels who sinned and were cast out of heaven. The Assyriologist, Talbot, says, "*A friend has supplied me with some striking evidence that the Mediæval Church also held the opinion*, though it was never elevated to the rank of an authorized doctrine."³ This was a pre-Adamic Fall. Both can be explained by the astronomical allegory, with its series of creations, and in no other way. The serpent that raised the voice of the tempter in the Assyrian, appears as the "enchanters" in the Egyptian revolt. In establishing the order of creation anew, Ra says to Seb, the god of planetary time, "*Beware of those enchanters whose speech is subtle, through whom I am enchanted myself.*" These are spoken of as the serpents of the old time now superseded by the new. The serpents are simply types of time. Seb is both time and a serpent. Seb is called the father of these serpents, and the sun-god says to him, "*Be the guardian of their*

¹ Talbot, *Records*, vol. vii. p. 127.

² Ch. xlvi.

³ *Records*, vol. vii., p. 127, note.

children, for the hearts of their elders are perverted; through their intelligence they do what thy like on the whole earth, through the charms which they have in their bodies." Taht, also, the moon-god, is called upon to become the guard over those who do evil. Seb is to write in all the abodes of his serpents, saying, "*Beware to take hold of anything,*" that is, they are to move in their circles unceasingly without pause, so that time may be correctly kept, and not become perverted like their elders and predecessors.¹

The seven evil spirits of the Akkadian mythos, who attack the moon when it is eclipsed, and who are also identified with, or are led by, the Dragon of the Deep named Tiamat, are regarded as the allies of the incubus and nightmare which in the Hebrew tradition, is personified as Lilith, Egyptian Rerit, the Typhonian Mother of the Seven.

The lunar eclipse is pourtrayed as the act of the seven spirits of darkness who make war upon the moon. "*Against high heaven they plotted evil and had none to withstand them!*" "*When those seven evil spirits rushed upon the face of heaven, and close in front of the moon with fiery weapons advanced, then the noble Sun and Im the warrior side by side stood firm.*" The seven ringleaders of the demons are mentioned in the *Bundahish*,² where they have been confused with the seven planets; which furnishes an additional reason for suspecting a continuation of the particular chapter by a later hand.³ The *seven planets never were denounced and superseded as demons*, and this evidently is a misreading for the seven stars that were degraded. The passage runs thus: "*Various new demons arise from the various new sins which the creatures may commit, and are produced for such purposes; who make even those planets⁴ rush on which are in the celestial sphere. Their ringleaders are those seven; the head and tail of Gôkîhar, and Mûshpar provided with a tail, which make ten.*" *Mushpar* or *Mushparika* is the comet, and the head and tail of *Gôkîhar* point to the severed dragon *Rahu* and *Ketu* whose head and tail represented the lunar nodes upon which eclipses depend—as the dragon of eclipse. For *Gôkîhar* is related to the moon and is recognized as being its especial disturber. "*As Gôkîhar falls in the celestial sphere from a moonbeam to the earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls on it,*" distinctly expresses the nature of a lunar eclipse.⁵ Moreover, it is probable that one passage referring to the end of things quotes *Gôkîhar* as the: serpent or dragon who is to be consumed in smolten metal.⁶ These ten represent the seven evil spirits who assault the moon in her period of eclipse, with the addition of the dragon (head and tail) and the comet. Therefore the planetary

¹ *Destruction of Mankind*, pl. b. 57-70. *Records*, vol. vi. p. 105.

² Ch. xxviii. 43, 44.

³ West, note, p. 113.

⁴ Planets rendered doubtfully. *West.*

⁵ *Bundahish*, ch. xxx. 18.

⁶ *Ibid.*, ch. xxx. 31.

seven are mistaken for the Typhonian seven of the Great Bear cycle, who were previously the seven elementaries; or the addition and reapplication has been made by an A-Gnostic.

Now, the Book of Revelation is mainly Mithraic, as will be sufficiently demonstrated, and these ten are identical with the *ten horns of the beast with seven heads* which rose up from the pit. “*The ten horns receive power as kings one hour with the beast,*”¹ and there is nothing in natural phenomena answering to that like the period of eclipse. It was at the vernal equinox that the young sun-god was annually re-born, and this is the time of the lunar eclipse. Plutarch says, “*There are some that will have the shadow of the earth upon which they believe the moon to fall when eclipsed, to be called Typhon.*” Also, “*The Egyptians believe and relate that Typhon at one time smote the eye of Horus, and blinded him, indicating by the blinding of him the lunar eclipse. This the sun cures again presently by shining on it, as soon as it hath escaped from the shadow of the earth.*”² “*And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron.*”³ This was the later luni-solar genitrix who brought forth the young sun-god, the *Deo Soli*, in the heaven of the twelve zodiacal signs, called her crown of twelve stars. She is represented, in the pangs of travail and the shadow of eclipse, as opposed by the whole powers of evil, impersonated by the dragon with seven heads and ten horns. Tiamat (or Typhon) was the dragon with seven heads; the ancient genitrix and her seven elementaries of chaos who made war on the moon, here represented as the mother in labour. Three horns or powers have been added to the seven which the *Bundahish* enables us to explain. The ten horns, ten powers or ten kings, “which receive power as kings one hour with the beast,” denote the seven evil powers of Typhon (the seven who were also outcast constellations in their secondary phase) together with the head and tail of the dragon of eclipse; and Mushpar (provided with a tail) is the comet, who has to be taken charge of by the sun⁴ to prevent it from working harm. This identification of Gôkihar with the head and tail of the dragon is further corroborated by the “*great one in the middle of the sky,*” being the constellation into which Saturn is said to come. The seven heads of the beast in Revelation were the seven mountains on which the woman sat, and the seven mountains were the seven outcast constellations shown to Enoch. Thus, the beast with the ten horns typifies the

¹ Rev. xvii. 12.

² *Of Isis and Osiris.*

³ Rev. xii. 1-5.

⁴ *Bundahish*, ch. v. 1.

Typhonian totality of ten opposing forces that worked with the beast in unity for “one hour” of eclipse, whilst opposing the re-birth of the young god of light, the *deo soli invicti* of the Mithraic cult, who as Osiris in the Egyptian was re-born of the Moon.

The beast with the ten horns also appears in the vision of Daniel. This follows the beasts of the four quarters that rise up out of the sea,—one like a bear, one like a lion, one like a leopard, and the fourth corresponding to the crocodile or dragon,—the ancient Typhon, whose types were the crocodile, Kaf, bear (*hippopotamus*), and lion—the four beasts of the four quarters. It was the fourth (or fourfold) beast that had the ten horns.¹ The imagery is identical in Daniel, in Revelation, and in the Persian Scriptures, and it can only be interpreted by the astronomical allegory of that “*original creation*” which gives its name to the *Bundahish*. In neither case would it profit us to pursue the *tag* of interpretation which has been appended to the celestial allegory, with some local application looked upon by the A-Gnostics as “*Prophecy*.”

The outcast seven became the seven devils or demons of various myths. In the oldest of these, however, the seven are not the outcasts of the stellar stage, but of the earlier elementary phase which preceded the astronomical. The Karen believes in *seven* evil dæmons that roam about seeking his life.

The primary seven are the Maruts and Asuras of India, who were elementaries at first and afterwards became Kronotypes, as the gods who were once considered to have been true in Jambudvipa, of whom the Hindu poet speaks, when he says, “the other gods were sent adrift like wizened old men, and Indra became the supreme.” But the seven deposed Asuras of the Rig-Veda are identical with the seven supreme Ahuras or Lords of the Persians, as shown by the seven Metres used in the Yajurveda which are marked by the title of *Asuri*.² The Gnostics held that there were seven mundane dæmons which they term the *inferior hebdomad*; the superior and “holy hebdomad” being the “*seven stars which they call planets*.” “*They declare that these are the seven mundane dæmons who always oppose and resist the human race, because it was on their account that their father was cast down to this lower world*.”³ The Gnostics not only identify the Typhonian seven that were cast out from heaven to become devils on earth, and distinguish them from the planetary seven, they likewise show them by name to have been the seven Elohim of the Hebrews. For the inferior hebdomad consists of Ialdabaoth, Iao, Oreus, Astanphœus, Sabaoth, Adoneus, and Eloeus, who were born of the mother alone, Jehovah-genitrix, the Gnostic Sophia.

The seven good spirits or superior hebdomad are also the “*seven*

¹ Daniel ch. vii.

² Haug, *Essays*, p. 271; West. Weber, *White Yajurveda*, vol. i. p. 60.

³ Irenæus, b. i. ch. xxx. 5, 8, 9.

white spirits" in the Book of Enoch. The Ancient of days, or eternal keeper of time, commands these seven to bring before him for judgment the seven which fell down first of all, and were followed by the seventy. This shows us the seven against seven as in the Babylonian legend. In the Gnostic remains the superior seven are known as seven powers, intelligences, angels, or heavens of the planetary series. These are also represented by the seven letters or vowel-sounds previously described. According to Marcus seven powers do glorify the word, the *IAO* of the hebdomad. "The first heaven pronounces *Alpha*, the next *Epsilon*, the third *Eta*, the fourth—which is midmost of the seven—utters the sound of *Iota*, the fifth *Omicron*, the sixth *Upsilon*, the seventh, which is also fourth from the middle, utters the element *Omega*."¹ These powers are now said to sound forth the glory of him by whom they were produced.

In the Popul Vuh the revolt and war in heaven, the fall of a race of beings called men, and the deluge are all combined in one great catastrophe. In this version, the serpent of the Hebrew genesis is personated by *Thevetat*, the dragon-king whose tempting tongue seduced the people of Atlan, and led them to become a wicked race of sorcerers. The war in heaven began, and Atlantis or Atlan was submerged beneath the waters. Here it is noticeable that the *Tepht* (Eg.) is the abyss of source, the place of the Kamite dragon.

In the Hawaiian legends relating to a fall of man and the bringing of death into the world, the gods had created a multitude of spirits—"IKINI *Akhua*"—who were not made as man was from the red moist soil of earth, but from the spittle of the gods—"i-Kuha-ia"—to be their messengers. A number of these disobeyed and revolted because they were denied the Ava or Kava, a sacrificial offering and sign of worship. The war in heaven followed, and they were conquered by Kane who thrust them down into uttermost darkness. The chief of these was Milu or Kanaloa, ruler of Po, the evil one.²

A Russian legend relates that when Adam and Eve were first placed in Eden the dog was given to keep guard and watch over them. On no account was he to admit the Evil One. But the Evil One came to the gates of Paradise and tempted the dog with a bit of bread (or a fur tippet in another version), and the dog let in the devil.³ This may be explained by the lapse of Sothis, the dog-star, which was overcome by Aharman, the devil of darkness and disorder. But another Russian folk tale affirms that it is owing to the dog that any of God's corn was left growing in the world at all. For Ilya (Elijah) was so angry at the base use to which a woman turned God's corn that he began to destroy all the corn in the earth. At the dog's entreaty, however, Ilya left a few ears for seed. On this account ought mankind to cherish the dog. In another story a woman curses "God's corn."⁴

¹ Irenæus, b. i. ch. xiv. 7, 8.

² Fornander, vol. i. p. 84.

³ Ralston, *Russian Folk Tales*, p. 326.

⁴ *Ibid.*, p. 328.

The woman was the genitrix of the seven stars for whom there was no recovery or restoration in heaven as there was for the dog who as Sothis or Sut-Anup, the lunar Mercury, was continued as a time-keeper of the Sothic year; and who as Assur did not join in the revolt with the seven. The dog as guard of Eden is illustrated by an old planisphere,¹ in which the dog-star is figured watching in the tree constellation near to Virgo, and the place of beginning in the Egyptian solstitial year. According to the Kamite legend related by Diodorus, Osiris and Isis lived together in Nysa or Paradise. Here there was a garden wherein the deathless dwelt. Here Osiris discovered the vine and Isis the wheat, and they lived in perfect happiness until Osiris was seized with the desire to drink the water of immortality. Then he went forth in search of it and fell.² This region of corn and wine has left some of the imagery at the place of commencement in the Egyptian year. The vine is still there in the decans of Virgo, and Virgo as Isis carries the corn in seven ears.³ But an earlier couple than Osiris and Isis was Sut-Typhon or Sevekh and Ta-Urt, who as the two constellations of the seven stars revolving round the tree or pole, were the primæval pair in paradise, she as the bear and he as her dog or dragon.

In an Iroquois myth the great mother lost heaven through being tempted with bear's grease. The first men lived alone, and feared for the extinction of their race. On hearing that a woman dwelt somewhere in the heavens they sent a messenger in search of her. He was borne aloft on the wings of many birds. He waited and watched at the foot of a tree until the woman came forth to draw water from the well. So in the Christian legend the angel Gabriel met the Virgin Mary as she went to the spring. Such meetings at the well are manifold in mythology. As she approached him he offered her the fat of bears, and then seduced her.⁴ On seeing her shame the deity thrust her out of heaven and she fell. The tortoise, however, caught her on his back; then the fish of the sea brought clay from the depths to build up an island, and upon this floating island the Iroquois Latona brought forth her twins.⁵ In this version the Typhonian goddess of the bear is identified by the bear's grease and the tortoise. Her name of UR (Ta-Urt) also means grease or ointment. In the Parsee ritual the kidneys and their fat are sacredly consecrated to the Bear or to Haptoringa, the seven bears. A myth of the Warau tribe of Guiana teaches that in reply to the supplications of his creatures the Great Spirit created the waters which they were permitted to drink, but were forbidden to bathe in or evil would befall them. This injunction is disregarded by two wilful maidens who are sisters, and who venture into the prohibited pool. In the centre of this water

¹ In previous vol.

² Diod. Siculus, b. i. 14.

³ Egyptian planisphere in previous vol.

⁴ Schoolcraft, vol. i. 16, 17.

⁵ Lafitau, *Mœurs des Sauvages Américains*, vol. i. p. 93.

there is a pole or tree which must on no account be touched. The two women represent the two divine sisters into which the mother divides as Isis and Nephthys, the beginning and ending ones. The pole in the water stands for the tree in the pool of Persea. The boldest of the two sisters shakes the pole or tree and the spirit of the pool rises and seizes her. The transgression is followed by the threatened woe. The result is the birth of evil in the shape of a serpent-child. The monster when attacked by the brothers of the two sisters always takes refuge in the mother's embrace. In like manner Isis was fabled to protect Typhon against Horus-Tema the avenger.¹

The Hebrew legend of the "fall" in the third chapter of Genesis is in particular accordance with that of the Persian scriptures; the title of the book being identical with the *Bundahish* or "original creation."

When the primal pair as Mashya and Mashyoi are created, Ahura-Mazda spoke thus:—"You are homo, you are the ancestry of the world, and you are created perfect in devotion by me. Perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons.

"Both of them first thought this: that one of them should please the other, as he is a man for him; and the first deed done by them was this. And the first words spoken by them were these: that Ahura-Mazda created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestations of righteousness.

"And afterwards antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the wafer and earth, plants and animals, and the other things. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them. Through that false speech they both became wicked, and their souls are in hell until the future existence.

"And they had gone thirty days without food (or drinking water), covered with clothing of herbage; and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder into their mouths. When they had devoured the milk Mashya said to Mashyoi thus: 'My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body.'

"That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part (only) remained. Afterwards, in another thirty days and nights, they came to a sheep, fat and white-jawed, and they slaughtered it. And fire was extracted by them out of the wood of the lote-plum (the Kunar, a thorn-tree) and box-tree, through the guidance of the heavenly angels, since both woods were most productive of

¹ Brett, *Tribes of Guiana*, pp. 390-392. Plutarch, *Of Isis and Osiris*.

fire for them, and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, loto, date-palm leaves, and myrtle. And they made a roast sheep. And they dropped three handfuls of the meat into the fire and said, 'This is the share of the fire.' One piece of the rest they tossed to the sky and said, 'This is the share of the angels.' A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat.

"And first a clothing of skins covered them, afterwards. it is said, woven garments were prepared from a cloth woven in the wilderness. And they dug out a pit in the earth, and iron was obtaind by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun. Owing to the gracelessness which they practised, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks (or tore their hair bare). Then the demons shouted out of the darkness thus: 'You are man; worship the demons, so that your demon of malice may repose.' Mashya went forth, and milked a cow's milk, and poured it out towards the northern quarter.¹ Through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children.

"And on the completion of fifty years, the source of desire arose, first in Mashya and then in Mashyoi, for Mashya said to Masyoi thus: 'When I see thy shame my desires arise. Then Mashyoi spoke thus: 'Brother Mashya, when I see thy great desire I also am agitated.'

"Afterwards it became their mutual wish that the satisfaction of their desire should be accomplished, as they reflected thus: 'Our duty, even for tltose fifty years, was this.' From them was born in nine months a pair, male and female: and owing to tenderness for offspring the mother devoured one and the father one. And afterwards, Ahura-Mazda took tenderness for offspring away from them, so that one may nourish a child and the child may remain."²

This legend of the first parents who devoured their offspring also appears in a *Pahlavi Rivayat*. It needs to be interpreted by the comparative process. In the *Avesta*,³ Yima speaks of the evil mind having taught men to "eat flesh in morsels" as a mode of leading them astray. The stanza is admitted to be utterly unintelligible to the translators. But the "flesh in morsels" is to be read as a form of the forbidden fruit. Blood is liquid flesh, and on account of its typical nature the eating of it was prohibited to the Jews. The text, however, contains a metaphorical allusion to a certain manner of living in unclean intercourse which is equivalent to devouring the offspring.

¹ *Vide Plate, Oedipus Judaicus; Drummond.*

² *Bundhish, ch. xv. 6-22.*

³ *Yasna, xxxii. 8.*

Epiphanius has bequeathed a few fragments of the Gospel of *Eve*, a book of the Ophite sect who revered the serpent as the inductor of the primal pair into the mysteries of wisdom. These passages show that the *Gospel of Eve*, that is of the woman, instead of the seed, her son, contained the allegory of the fall in all its naked nearness to nature.

One quotation relates to the plucking of the fruit.

*“Being on a very high mountain, I beheld a man of lofty stature. There was another who had been mutilated. Then I heard a voice as of thunder, and as I drew near, he spake unto me thus: I am thou; thou art me, and wheresoever thou art, thou am I. I am dispersed throughout all, and thou canst gather me wheresoever thou wilt, but in plucking me, thou gatherest thine own self.”*¹

The man mutilated is introduced as emblematic of this self-gathering against which the voice of thunder protested. The tree itself appears in the second passage with its meaning truly interpreted. “*I saw a tree bearing twelve fruits (one) every month, and he said to me, this is the Wood of Life.*” This, says Epiphanius, they *allegorise into the monthly-produced feminine flowers*. That is, they retained the actual meaning of the allegory in its biological aspect. He further states that “*they forbid child-making by mixing one with another, for not unto child-making is the deflowered one courted amongst them, but for the gratification of lust.*” The suggestion is that they practise the crime which the allegory of Eve’s Gospel condemns by the intimation, “*In plucking me, thou gatherest thyself.*” That is probably a Christian calumny, for, says Ephraem, “*they shamelessly boast of their Gospel of Eve,*” and they may have had no reason to be ashamed. The object of the teaching in this instance was moral. Likely enough they may have continued the primitive practices of the Sakti Puja and the Yonias in their mysteries, and illustrated the creative chemistry by “mixing one with another” in a manner totally different to the one supposed. These practices are strange and revolting to us, but originally they were physiological demonstrations and eucharistic rites, intended to teach obedience to human law and bind to fealty by sacred covenants. They knew what the typical serpent was that beguiled the woman, and the true nature of the “seed,” which is what their malignant opponents never have known.²

The lament of Lamech, when read by the Rabbinical gloss, can likewise be understood. “*Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives, harken unto my speech, for I have slain a man (אִישׁ) to my wounding and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.*”³

The word אִישׁ (Aish) has more than one meaning. It also denotes male-essence, the life. Ash (Eg.) is liquid and the tree of life. The

¹ Epiphanius. *Hæres*, xxvi. 3. ² Epiphanius, *Hæres.*, xxvi. 2, 3, 5.

³ Gen. iv. 18-24.

Book of Jasher affirms that in those days men did not desire to have children, and they gave the women potions to keep them sterile, which, if not the whole truth, contains a hint of it.

The great sin of the fallen angel Kasyade was that he discovered to the children of men the wicked stroke of the embryo in the womb, and how to cause abortion, and the wicked stroke of the spirit by the bite of the serpent.¹

In Philo's version of the allegories contained in the Book of Genesis he says the "Sacred Writer" is not speaking of any actual river "Phison" but of the *correction of manners* in relation to periodicity.² He tells us the name "*being interpreted*," or rendered mystically, means the change in the month, or the monthly change. Phison in Hebrew denotes the flowing, and there is but one form of the flowing or of monthly change in nature which can be connected with the *correction of manners*, that of the periodic purification and the teacher of purity.

The Gentoo code of Hindu laws asserts that the earliest men lost their primitive innocence through debauchery and iniquity, and by assuming the licentiousness of eating forbidden things.³ The Fall is characterised in the *Avesta* as the departure from purity.

According to the Clementine Gospel, the Christ, in healing the man⁴ who was born blind, is represented as saying that his blindness was the result of his parents having disregarded the *New Moons* and *Sabbaths*, not wilfully, but through ignorance. *Parvagami* is the Hindu epithet applied to one who cohabits with his wife during the prohibited period. The first day of the New and the Full Moon are also *parvas* days as they were with the Jews; and these had been disregarded.

The title of the Kabalistic Book Sohar signifies the *Glory*. According to this work, the primal pair were instructed by a voice from on high. So long as they attended to this, they were guided by the wisdom from above, and, like Yima, they wore the glory or garb of celestial light. The supernatural visitant, or Holy One, is also said to abide with man whilst the male principle is properly united with the female principle. Here, as elsewhere, an improper connection is the cause of the fall from paradise, and the loss of the glory.

It is said in Hesia that an apple must not be eaten on New Year's Day, or it will produce an abscess; a mode of memorizing which goes right to the root of the Typical Apple-Tree! Other symbolic representations of this kind might be adduced and explained.

"Look not on the wine when it is red, when it giveth his colour in the cup," says the Proverb, in connection with the Strange Woman.⁵ Various fables, amongst the Greeks were derived from this origin.

¹ *Book of Enoch*, ch. lxviii. 18.

² *Allegories*, par. 27.

³ *Halhed, Gentoo Code*.

⁴ *John ix. 1-3.*

⁵ *Proverbs xxiii. 27-31.*

Erymanthus, the son of Apollo, was said to have been struck blind because he had looked on Venus when she was bathing. A rainbow, says Legge,¹ is regarded in China as the result of an improper connection between the *Yang* and the *Yin*; the Light and the Dark, the Fire and the Water. The sun shining during the shower is thus made emblematic of improper intercourse between the male and female. The Chinese say, “*Foo yin yuē king lae she keaou hō yin yang*”—“To have sexual intercourse during the menses will cause disease.” Hence the rainbow was a sign and symbol of keeping the covenant, on account of NOT keeping it. Because the rainbow typified the improper, therefore impure, intercourse of the *Yang* and the *Yin*, it is a sign of disease, and there is a good and bad rainbow or Geni connected with the phenomenon. An old Namaqua told Dr. Hahn that Gaunab, their Evil One, who deceives people, would lead them into the fire of the rainbow, and there they die, and are then called “*devil-dying-people*.² The Zulus assert that the rainbow IS disease. If it rests on a man, something bad will happen to him.³ If a man meets the rainbow coming out of the water, they declare it will poison him and cause eruptions. If it catches a man in the pool where it lives and drinks, it will devour him. The Karen of Burmah assert that the rainbow is a devourer of men; it devours their *Ka-la* or spirit. In some myths it is identified with the serpent. The Zulus affirm that it dwells where the snake is. The rainbow in a Maori myth plays the part of the Serpent that gnaws at the Tree of Life in others; and in the battle of the Tempest and Forest it is said to have placed its mouth close to Tane-Mahuta, the father of trees, and continued to assault him till the trunk was snapped in two.⁴

Such legends and superstitious beliefs were the result of the rainbow being a symbol of keeping the covenant; one of the nature-types made use of in the primitive object-teaching.

A great sin obscurely stated in the Avesta, partly through the decay of tradition, partly because translators have not penetrated the subject matter, is described as “*Knowingly approaching the the golden boiling waters as if speaking the truth whilst lying to Mithra*.⁵” In the Gujarat version this is rendered as “*He who gives impure waters of various kinds, as of miscarriage or menstruation, and says it is Pure Water*.⁶” This is nearer to the original. Haug takes it to refer to a solemn ordeal used as a test of the truth.⁶ But the rite would be founded on a primary meaning, the religious typology having had a natural genesis, as in the case of the symbolic rainbow. Whoever knowingly cohabits with a menstruous woman, says the Avesta,⁷ shall “*furnish a thousand young cattle and offer the fat of the kidneys*

¹ *Chinese Classics*, v. iv. pp. 1, 83.

² Hahn, *Tsuni-Goam*, p. 74.

³ Callaway, *Zulu Tales*, vol. i. p. 294.

⁴ Taylor, *New Zealand*, p. 265.

⁵ *Vendidād*, Fargard 4.

⁶ Haug, *Essays*, West, p. 322.

⁷ *Vendidād*, Fargard 18.

of all these cattle to the priest for the fire, and he should offer it to the Good Waters," as the antithesis of the bad waters. The fat of the kidneys was typical of fertility, hence opposed to the infertile act.

Among the Assyrian fragments Smith found an allusion to one who was a lord of the upper region and of the lower region, and who drank turbid waters, and pure waters did not drink and who is spoken of as *that man*.¹ Drinking the impure waters had become a metaphorical mode of describing the act of those who did not keep true to the covenant. The story of Atys is likewise linked to the mythos of the Fall. Rhea, or Kubele, was worshipped in two characters. She was adored in Phrygia as Idaia-Mater, the Mother of Knowledge, and held in her hand the pomegranate sign of her own full-wombed fruitfulness; a type also of the seed within herself. The sin of Atys was said to consist of an undue love for a nymph whose fate depended on a tree, and his passion for this nymph who was Kubele herself in her other character, was an offence to the Great Mother.² The nymph represents the Virgin Motherhood, and Kubele, the *Great Mother*. The tree is identical with that on which grew the forbidden fruit, the Tree of Knowledge.

In the Hebrew Genesis, when the man has eaten unlawfully of the Tree of Knowledge he is turned out of the Garden, now guarded by the fiery sword lest he put forth his hand and take also of the Tree of Life. This did Atys in the masculine sense. He ate of the Tree of Knowledge by cohabiting with the nymph, and then offered her the fruit of the Tree of Life by unsexing himself. The Virgin of the mythos represented the first of the two feminine characters, variously called the Virgin, the Witch, Parika, enchantress, and even the fiend, "Gêh," or the insane woman. This was the Lilith of Rabbinical tradition, who was Adam's *first* wife. The character of Lilith did not originate in any "weird conception" of poetic imagination. The types of mythology represent facts, not fancies. She was the first wife of two, because the female has the two phases, menstrual and gestational. She was the Serpent-Woman, because the serpent typified the first form of feminine periodicity. This, in a later stage of thought, was pourtrayed as negational, evil; and at enmity with the Good Mind of the Persian Scriptures. Hence Lilith was the Witch-Woman; the Seducing Serpent who strangled souls in her embrace or with the cincture of one single magical hair. She was then personified as the destroyer of infancy, because those who cohabited with the Lilith were non-procreators. She was only the mother of death—Eve being the mother of life—on account of her negational character. Hence it was fabled that Lilith assumed the serpent-form on purpose to enter Paradise, and induce the man, by means of the woman, to eat of the forbidden fruit with which she tempted him. According to the tradition,

¹ Smith, *Chaldean Genesis*, p. 102. See *Records*, vol. xi. p. 109.

² Ovid, *Fasti*, lib. iv..

it was in the power of Lilith to destroy children whenever she pleased, but this primarily depended on the human lover accompanying with her, like Atys with the nymph, which was a sin against the genitrix herself in her character as mother of life.¹

Stealing the flower was one form of the myth analogous to eating the prohibited fruit. And strange as it may appear, the little blue Forget-me-not growing in the water retains, in its typical name, the ancient appeal for purity of life in relation to the mystical waters. This is shown by the part assigned to it as the Luck-flower in folklore. This and the flower of the Water-flag, the purple Iris, once uttered their mystical message to men in Britain, as the blue lotus did in Egypt.

One of the *Mabinogi* relates that there was, in ancient times, an island in the centre of a lake near Brecknock, with a door in the rock only found open on May-day. The place was invisible to all who stood on the margin of the lake, and no bird would fly over its waters. A secret passage led to the island and its enchanted garden, full of fruits and flowers. This concealed Eden was the dwelling-place of the "fair, or fairy family," called the *Tylwyth-Teg*, who presented their visitors with the choicest growths of the garden. All was given freely to those who pleased them, but nothing must be taken away.

One day some sacrilegious person stole a flower and put it into his pocket. As soon as he landed from the island he lost his senses and the flower vanished. The door of the secret passage closed never to open again. Paradise was once more lost through stealing the forbidden thing, in this legend a flower.²

In the *Rig-Veda*³ there is a cow too sacred to be milked, that must remain intact, untouched. This was the red cow of the Rabbins, the mystery of which was only known to Moses and Akiba.⁴ The crime of "killing the cow" for which the Brahmans say there is no pardon, originates in the same simple mystery, and the cow is not killed for food to-day because of its typical significance. The cow imaged the genitrix and the Catamists were killers of the cow.

The *Mithra-lying-men* in the Avesta are those who make the cow (or the genitrix) go the wrong way. She is called the "Good Cow," the "Well-Created Cow," whom "Ahura-Mazda wishes to be active or furnished with fodder for the furtherance of the world."⁵ But the followers of Aeshma, the demon of lust, do not supply this fodder to the creative cow. What the maker of the cow said (that is made) pure they unmake by means of their impurities. "This *Manthra* of

¹ Bartik, tom. i. pp. 69-72. Buxtorf, *Synag. Jud.* c. iv. p. 81.

² Davies, *Mythology*, pp. 155, 156.

³ viii. xix. 15.

⁴ The Akiba here acknowledged to be one of the most favoured keepers of secret tradition was the successor of Gamaliel the teacher of Paul. He was one of the authorities for the interpretation of the law in accordance with the secret wisdom, being one of the "*Tanaim*," or teachers of tradition.

⁵ *Yasna*, 49. Bleeck, v. ii p. 113.

increase Ahura-Mazda created in agreement with Asha for the cow, and milk for those enjoying according to holy commands." Whilst, "unto these has Mazda announced evil, to them who slay the soul of the cow with friendly speech (or, by maintaining that good will come of slaying the cow), to whom morsels are dearer than purity."¹ "Horrible are the dwellings," says the Avesta "the abodes not blessed with offspring in which dwell the Mithra-liars, the wicked who openly slay the pure. In a horrible manner goes the cow—walking on hoof the wrong way, who has crawled into the narrow fastness of the Mithra-lying men." "Yatu" is the sin of uncleanness in relation to the menstrual period, which is dimly alluded to in the Parsee description of it as "the infliction of a wound that cannot be healed in five days,"² as the other might be. It was a figurative form of murder, a passing of the seed through the fire of Moloch, a sin against the sun, the light, the hom-tree, or the glorious Haetumat.

According to Hor-Apollo³ the figure of Khem or Ptah with the "penis manu compressus" denotes *restraint* and *continence* in a man. The whip sign is accepted by Egyptologists as emblematic of stimulating. In the portrait of Khem, the phallic god, the flagellum is suspended above with one hand reaching up towards it. Stephanus of Byzantium describes the deity of Panopolis as being imaged by a great statue, with the priapus exposed, holding in the right hand the flagellum *directed towards the moon*. He says they call it the figure of Pan. Herodotus identifies the Egyptian Pan as the goat-god, "who did violence to his mother." Now if we take the whip as the sign of stimulating the moon, then we can read the figure of Ptah-Sekari when pourtrayed with the *penis manu compressa* and with one hand reaching toward the suspended whip. Sekar means to be silent, inactive, inert, assenting to quiescence; and the figure of Ptah-Sekari as the restrainer of the male whilst pointing to the moon evidently refers to continence during the lunar phase of feminine periodicity, and the god figured as the goat who did violence to his mother was the type of uncleanness denounced as Typhonian. But, if this be the true reading for Ptah, it is possible the image of Khem conveyed the same lesson, and was a *warning* against doing violence to the mother.

In Egypt the portrait of the soul was painted of a blue colour. The mummy image called the Shebti or double, the type of a second life, was made of red clay, which denoted the flesh, and glazed with a vitreous varnish that was blue, the colour sacred to the soul. This is the complexion of the deceased who has spiritualized. The soul is likewise painted blue in the act of leaving its red body behind. This colour is the symbol of human immortality. Blue is also the robe of wisdom whose bands are purple lace.⁴ The Targum of Palestine

¹ *Yasna*, 32. Bleeck, v. ii. p. 90.

³ B. ii. 7.

² Spiegel and Bleeck, v. i. p. 8.

⁴ Eccl. vi. 30.

says, after the fall, “*the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame.*” Losing the purple robe then was a losing of the soul by the act which occasioned the fall. This was equivalent to offering the seed to Moloch. The act was one of non-procreation described as making naked in the book of Genesis. After the pair had found themselves to be naked in their fallen condition, it is said, “*Unto Adam also and to his wife did the Lord God make coats of skins and clothed them.*” The skin is a type of clothing, and this is the language of the *Ritual*. In the chapter of “*Not letting the body flow away as the water,*” at the *place of dissolution for the wicked*, the spirit who has just been re-embodied, says to the god Amen-Generator, “*Thou makest to me a skin.*” “*I make to thee a skin, my soul.*”¹ That is the synonym of being embodied, or re-embodied. Also it is said to Amen-Ra, on his entering the Tuaut, or feminine receptacle, “*Thou hast joined a new skin, thy mother has been embraced,*” and “*Each god has assumed thy skin; without shape is their type compared to thy form. Thou art the majesty.*”² Here the clothing with skin may be compared with the symbolical nature of the nakedness.

According to the second recension of the Targum Jerushalmi, God is said to have clothed the pair with the slough of the serpent; he made them a garment of honour from the serpent’s skin. This typified periodic renewal; and it was the means of renewal which they had lost by the sin that caused their nakedness. On account of its sloughing, the serpent was also a symbol of healing. Another Rabbinical tradition records the belief that the nails of the human body are the sole remains of Adam’s coat or clothing which he wore previous to the “Fall.” This, too, shows the Fall is related to the loss of virility and manhood of which the nail is a type. In Sanskrit, for example, the nail, *unguis*, is named Kamankasa, the same as the male member. Blue, as the colour of soul or virile force, is the origin of the blue ribbon being the symbol of an Order. The first Order of the blue ribbon was instituted by “Wisdom,” who recovered mankind from the fall in which they lost the blue robe or other form of covering. “*Her bands are blue (purple) lace.*”³ This Order of the blue ribbon was an ancient institution with the Jews. “*Speak unto the children of Israel, and bid them that they make fringes in the borders of their garmmts throughout their generations, and that they put upon the fringe of the borders a riband of blue, that ye may look upon it, and remember all the commandments of Javeh, and do them, and that ye seek not after your own heart and your own eyes, after which ye used to go a-whoring.*” Blue, the symbolic colour of the soul or spirit in Egypt, is identical with the French “*Cordon Bleu*,”

¹ Ch. clxvi. ² Inscript. of “El-Khareh,” lines 18-25. *Records*, vol. viii. 139.

³ Ecclesiasticus vi. 30.

the order of the Holy Spirit, which was at one time the highest order in France. It is exceedingly likely that the English Blue Ribbon of the Garter had the same typical origin, and that the story told of *Joan*, Countess of Salisbury, has picked up a dropped fragment of the ancient meaning. Many of our later legends have to be referred back for an explanation. In its latest form, the blue ribbon is still the sign of temperance or of total abstinence. It would be idle and vain for us to pursue subjects like the present unless we are prepared to probe and penetrate to the root of the matter. It is only at the root that we can demonstrate the unity of origin, and it demands the most plodding penetration to reach the root. Also, it should be borne in mind that the "*Natural Genesis*" is not a book written for fools.

A readaptation or reapplication of the same original types to express the later, the extended, and lastly the more abstract ideas constitutes the history of mythology. The fall of the untrue timekeepers in heaven entered a kind of doctrinal phase relating to the human fall, in the teachings of primitive physiology. It has been pointed out how the so-called human creation reflects the various phases of the mythical. In the *Bundahish*,¹ for instance, we are told that in the reign of Azi-Dahak, "*a young woman was admitted to a demon and a young man was admitted to a Parika (witch), and on seeing them, they had intercourse.*" From this intercourse arose the race of black-skins, the Dasyus of India. The Azi-Dahak in the *Avesta* is the most powerful *Druj* brought forth by the dark mind for the destruction of purity in the corporeal world,² the serpent that seeks to make the Seven Kareshvares empty of men.³ Also, "*on the nature of the Ape and the Bear, they say that Yima, when reason had departed from him (or when his glory forsook him), for fear of the demons, took a demoness as wife, and gave Yimak, who was his sister, to a demon as wife; and from them originated the tailed ape and bear, and other species of degeneracy.*" The ape and bear are two of the Typhonian and elementary types in whose likeness certain Totemic tribes were created, and in later times considered the accursed of the earth. The Yima and Yimak, or Brother and Sister of the *Avesta* and other Persian forms of the myth are one with the Mashya and Mashyoi of the *Bundahish*. These likewise lost the "*Glory*" when they fell, as it is related in the account of their creation and fall.

"On the nature of men, it says in Revelation that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the Sun and Neryosang (the angel who is said to be Ahura-Mazda's usual messenger to mankind) kept charge of two portions, and Spendarmad (the female archangel who has special

¹ Ch. xxiii. 1, 2.

² *Yasna*, ix. 27.

³ *Khordah-Avesta*, xxi. 8. Spiegel and Bleeck.

charge of the earth) received one portion. And in forty years, with the shape of a one-stemmed Rivas-plant (this plant is allied to the rhubarb; the shoots of it supply an acid juice, used by the Persians for acidulating drinks and preserves), and the fifteen years of its fifteen leaves, *Mashya* and *Mashyoi* grew up from the earth in such a manner that their arms rested on their shoulders, and one joined to the other; they were connected together and both alike. And the waists of both of them were brought close, and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul (nismô) of Ahura-Mazda is not away (or which of the two represented the creative power or soul). And both of them changed from the shape of a plant into the shape of man (or the human shape), and the breath (nismô) went spiritually into them, which is the soul (ruban), and now, moreover, in that similitude a tree had grown up whose fruit was ten varieties of man."

In Zad-Sparam's version of this we are told that: "Spendarmad received the gold (seed, cf. hiranya) of the dead Gayomard, and it was forty years in the earth. At the end of forty years, in the manner of a Rivas-plant *Mashya* and *Mashyoi* came up, and one joined to the other, were of like stature and mutually adapted; and its middle, on which a 'glory' came, through their mutual connection (or like stature) was such that it was not clear which is the male and which the female. And afterwards thy changed from the shape of a plant into the shape of a man, and the 'glory' went spiritually into them."¹

This denotes the creation of races of men with souls in them; that followed the Seven born in the likeness of the elementaries, which were unintelligent. With the personification in a human image, the "glory" entered creation, and distinguished the one sex from the other at puberty. The glory, then, is a form of what we term the soul. That is certain, because in the *Avesta* this glory is the essential for the resurrection of the dead at the end of the world; it is that which makes the dead to rise again. But we have to distinguish which type of the soul, as there were several. Here it is the soul that entered the human being at puberty, when the tree or stem is divided—just as it was split in two by Tiri.

In Egyptian, this "glory" is the *Peh-peh*, *pehti*, or *Pekti*, generally rendered the *double force*. In relation to pubescence it is the *duplicative* force, which could be reckoned female as well as male, because both sexes are divided and doubled at puberty.

The *Majesty*, the *Glory*, and the *Power* are early forms of the soul, the principle of a future life, the second of the Two Truths, or the doubled force. The masculine soul begins with the Gold of Gayomard, the seminal seed, the mere seed of the animal or sap of the tree.

At this stage were created the men of the ape, bear, bull, and

¹ Zad-Sparam, ch. v. 3-6.

dog types of the first time, and of the primordial imagery set in the planisphere. Hence the Monkey-Men, Dog-Men, Bear-Men, Bull-Men who are still extant among the outcast, that is the oldest of the decaying races of the world, like the hairy Ainos and others. In Central America the monkeys are held to have once been a human racc. A Potowatomi myth shows how the Mannikins of the first creation, which is so frequently and variously depicted as a failure, only attained the status of monkeys. In South-Eastern Africa the apes are yet recognised as the preliminary people, the first form of men and women.

The Mbocobis of South America have a tradition of a great forest conflagration, in which mankind were consumed, all but one man and woman, who climbed a tree for safety, but in doing so were caught and singed by the flames, so that they were changed into apes, which contains matter of the same mythos as Yima's connection with the ape and the bear. The Zulu Kaffirs relate how the Amafene people were an idle race, who would not work but tried to live on the labour of others, saying, "*We shall live, although we do not dig, if we eat the food of those who cultivate the soil.*" They were transformed into baboons, (*Fene* (Zulu), a Baboon, *Ben* (Eg.), the Great Ape), and now they carry their hoes behind them, turned into tails.¹

The ape is a primæval type. It is one of four in the compound Goddess of the Great Bear; and was continued as a type of Shu (Ma-Shu), who is the Kamite original of both Yima and Mashya. The statement that when Yima lost his reason he took a demoness to wife and begat the ape, is but a mode of representing him as becoming like the ape in practices connected with the fall of man. The bear and ape were first as Totemic types, and this is a return to those types as a means of accounting for the fall of Yima and his sister, who had followed the Typhonian powers of evil and been tempted to their fall.

The moral of the myth in relation to the apes may be read in the Jewish or Moslem legend related by Weil, of the men who would go a-fishing on the sabbath day. A certain Jewish city stood beside a river that was full of fish which kept out of sight during the six working days and on the seventh came freely into view. This tempted the Jews to go a-fishing, whereupon they were transformed into apes as a punishment. They became ape-men through non-observance of *Tapu*, like those who were so named in earlier times, because their actions were ape-like.

A most significant illustration of the motive for extracting, filing, or breaking the teeth is recorded by Bastian. This was given by the Penangs of Burmah, who declared they *broke their front teeth in order*

¹ Callaway, *Zulu Tales*, v. i. p. 177. Burton, *Footsteps in East Africa*, p. 274. Dos Santos, *Æthiopia Oriental*, Evora, 1609, pt. i. ch. ix. Schoolcraft, pt. i. p. 320.

that they might not resemble apes.¹ We know the practice was related to young-man-making and the rites of puberty when the males were sworn in as procreators and instructed in the ways of a manly life. One of the teachings was intended to distinguish the human being from the ape, who made no distinction of season in his sexual relationship. This sign of the broken tooth was intended to show that they were not as the apes, and therefore did not resemble or look like that undiscriminating animal. Such a mode of manifesting anxiety to distinguish themselves from the beast is indescribably pathetic.

The story of Yima's fall through begetting or becoming an ape is evidently related to Ma-Shu in the Kamite mythos, who is now claimed to be the original of Mashya. Shu was a Lion-god of the solstice, who transformed into the ape Kafi, and became a *Kehkeh*. The word denotes an ape, also a crazy man, an obstinate mad fool. There is an allusion to this transformation of the lion-god in the Magic Papyrus, where it is said, "Thou didst stake the form of a monkey (Kafi) and afterwards of a crazy man" (*Kehkeh*). He is called the "Ape of Seven Cubits," and is said to dwell in a "Shrine of Seven Cubits," from which he is transferred to a "Shrine of Eight Cubits."²

As Kafi or Kepheus, Shu was the son of Kûsh (Khepsh). His planetary type is Mars, and this planet in the *Bundahish* is assigned to the Bear; the Shrine of Seven Cubits may therefore represent the heptanomis of the first time which was followed by the octonary. Moreover, two types of the old genitrix, the ape and lioness, were continued in Shu and his sister, Tefnut, who, so far, *were* the ape and the bear in person. And where Shu became the crazy man or ape, Yima is said to lose his reason or the glory and to marry a demoness and to beget apes, bears, and other Typhonian progeny. Kafi-Shu or Ma-Shu is the ape in Egypt. Yima is identified with the ape in the *Bundahish*. Nor is the ape-type missing from the Hebrew mythos. For the Rabbins assert that Adam was created with a tail in the likeness of an orang-outang, which was afterwards excised. As they were not evolutionists this shows the survival of the Kamite typology.³

According to the Parsee tradition, Yima had maintained immortality in the world, so long as he lived the life of purity. His purity is symbolled by the *çufra*, a fan or winnower,⁴ which is identical with the Khu (or Khekh), Fan of Horus and the Christ, "whose fan is in his hand." This was a sign of spirit or the masculine seed, in contradistinction to the *Aut* emblem of matter.

Immortality was continuity, which was first maintained by pure and proper procreation. Hence the typical *Hom* Tree, called the healing and undefiled, the renewer of the world and producer of-

¹ Bastian, *Oestl. Aziem.* vol. i. p. 128.

² *Records*, vol. v. p. 153.

³ Bartol. *Bib. Rab.* tom. i. pp. 66-69.

⁴ *Vendidad*, Fargard ii., 18.

immortality, was a type of the masculine source. When Yima fell, it was in consequence of the ape-like impurity which was destructive to the soul, conceived as the seminal essence. Then the glory departed, and he was figuratively said to fall and lose his immortality.

According to the natural genesis of the doctrine of salvation, the first mode of saving or winning souls was by insuring their propagation, which was looked upon as rescuing them from the clutch of the destroying powers of darkness that were opposed to life and light; and the teacher of propagation or human cultivation in purity was the Saviour, who recovered mankind from "the fall," whether called Wisdom or the Christ. Hence it is said, "*The fruit of the righteous is a tree of life, and he that winneth souls is wise.*"¹

The glory lost by Yima at the fall was fabled to be worn upon his face, during the golden age, in his heaven of the four corners, or the circle which he made. It was by this glory that he maintained immortality for the world; the mighty glory peculiar to the *Kavis* or Iranian chiefs of old, before the times of Zoroaster. It was said to have been created by Ahura-Mazda when he produced all that was good, bright, shining, and employed in propagating life. The glory is precisely the same in the symbolical language of Hosea. "*As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Ephraim is planted in a pleasing place, but Ephraim shall bring forth his children to the murderer. Give them, O Lord, a miscarrying womb and dry breasts!*"²

The heroes of antiquity or of mythology performed their great deeds by aid of this Glory or Majesty which was the soul of their manhood. Hence the hair, as of Samson, was an interchangeable type of potency. In several letters of the Popes addressed to Kings of England, "Your Glory" is used as an expression synonymous with "Your Majesty."³ When the primitive or archaic men had discovered the soul in the begetting source, they made much of it, and invested it with a halo of glory. At first it was possessed in common with the animals, and next it was held to persist in death and to be the means of rising again. It was the preserving and saving source; the glory and the majesty, and the power of the male creator found out on the physical plane below, and then exalted to the heavens above, and personified there as the begetter of souls. and the re-begetter in death. In the *Rig-Veda*, the deceased is spoken of as putting on his *Tann*, a body or outward appearance in which he becomes glorified. In Egypt the *Tahn* had various representatives. In one form it was resin with which the corpse was *preserved* or *tanned*, as we say in making the skin more lasting as leather. The "glory" was another type of preservation in death, and it is yet represented by the "extreme unction" applied to the dying. The "oil of the eye" or "oil of the face" of Horus was one of these

¹ Prov. xi. 30.

² Ch. ix. 11, 13, 14, 15.

³ Sharon Turner, *Hist. of the Anglo-Saxons*, vol. iii. p. 170.

types. And here the African glory of grease attained a curious consummation in Egyptian mythology. In the fierce heat of Inner Africa fat or grease is a *preservative* for the skin, and it was continued as a type of *preservation* in the oil of the face of Horus, the anointed son of the father. The Christ or Karast (the embalmed and anointed mummy) is the greased, and the glory of the anointed was represented as the grease or oil upon his face. In fact, the divinity of Horus consisted in the *preservation of the sacred oil that was always visibly shining on his face*. Thus oil or grease, as a preservative and means of saving, became typical of the anointed one who was the Saviour. We read in the texts "*I have anointed thy head (that of the god) with the oil of the face of Horus;*" "*I have filled the eye of Horus with oil.*" If the oil be destroyed, the glory, the divinity, vanishes. This glory of the god, represented by oil or  was the glory worn on his face by Yima.

Certain of the eastern Christians are accustomed to eat the typical ointment. *Tahn* is a Turkish name of an oily paste which is still used by these Christians as food, to be eaten during Lent. This corresponds to the *Tahn* or ointment of Horus, which was used in the Egyptian rite of glorifying the god. Also the eye of Horus, or the *Tahn*, is a constellation placed in the planisphere on the colure of the vernal equinox at the place of resurrection.¹

From the unity or rather the bifurcation of Yin and Ying in the Chinese shape of the mythos, the female and male of source, the moisture and heat, the water and the breath, operated on each other and produced an intelligent being, or intelligence, who as he gazed up to heaven saw a gold blaze of light dart from a star and all to earth. As he approached the phenomenon he perceived a creature in the likeness of himself, who is styled his Imperial Reverence by the messenger, whose coming with wings is connected with the primary manifestation of the procreative principle, *i.e.* the glory, the majesty, of Yima; the same that was attributed to Horus the Kherp. The majesty or glory passed away from Yima, first to Mithra; secondly, to Thraetaona, who slew the snake Azi-Dahak, the cutter-to-pieces of Yima; thirdly, to Keresaspa, because he was manly courage personified. Then the imperishable majesty was seized and preserved by the "*Navel of the waters*" in the depths of the Sea Vouru-Kasha, from which the future Saviour, Saoshyans, was to rise. "*There is the kingly majesty,*" the Persian Christ, the last of the messengers, prophets, or messiahs and announcers of time, who was to be the bringer of immortality as the perfect type of the eternal.²

The soul which the mother inspires into the child as the quickening breath of life, supplied a primary type that survived with the Yonias and certain Gnostic sects, from the time when the genitrix was the

¹ Denderah, *Book of the Beginnings*, vol. ii. Plate I.

² *Zamyad-Yasht*, vii. 8-10.

only known parent, and still survives in the cult of the divine virgin mother. Irenæus says of the Gnostics, “*Thy declare those souls which have received seed from the mother to be superior to all the rest.*”¹ In other sects, the soul of breath had been superseded by the soul derived from the fatherhood.

A curious study is afforded by the contention between the two, the soul of the mother and seed of the male. The first hebdomad of divinities derived from the mother alone, and when they tried to make man in their own image they only succeeded in forming a soulless, worm-like creature that could not stand erect, but only writhed and wriggled like a worm. They were not masculine begetters, because they were themselves created in the feminine mould without the fatherhood. In the Osirian cult the divine child was first produced by the mother alone as Har-si-hesi, Horus, the son of Isis; and the adult Horus, the anointed one, was reproduced in the likeness of the father, with the unction derived from the masculine source; the oil of the Tree of Life. This was the glory of the seminal soul as physically pourtrayed in the Egyptian scenes, where the re-generator of the dead is their begetter for another life. Here the mode in which the mortal or the dead Osirian “*puts on immortality,*” proves that the masculine principle *had* become the recognized source of a living soul, the “*man from heaven,*” who quickened the matter of the motherhood, and transformed the earthly Adam, the being of mere flesh, and blood, and breath, into a spiritual creation by the incarnation of an essence conceived to be enduring and divine. The glory of the father was represented by the oil on the face of Horus, his anointed soul who as the *Christ* was one with the *greased*. Hereafter it will be argued that the doctrine of John and Paul is identical with the Osirian; at present the comparison is limited to the imagery and language. According to the Egyptian view the splendour shining in the face of Horus reflected the father’s glory, and this was typified by the holy oil which never disappeared from his face. Horus was raised from the dead through the glory of Osiris, without which, in the form of the oil, the divinity was said to be destroyed. So in the language of Paul, “*Christ is raised from the dead through thee glory of the Father.*”² He also describes this glory as the “*Glory of God in the face of Jesus Christ.*”³ In the first chapter of John’s Gospel it is said, the “*Word became flesh and dwelt among us.*” It is then added in an obvious parenthesis. “*And we beheld his glory—Glory as of an only begotten FROM A FATHER!*” Not the child of the virgin or seed of Sophia alone, but the representative of God the Father, the masculine re-begetter of souls in the later likeness of creative source. The *Tahn* or glory of Horus was also representative of the solar effluence; rays of *Tahn* are said to emanate from the setting sun.⁴ This was that “*effulgence of his glory and the very*

¹ Book ii. xix. 7.

² Romans, vi. 4.

³ 2 Cor. iv. 6.

⁴ Chabas, who quotes Renouf, *Études, &c.*, p. 34, Paris, 1873.

image of his substance" which was impersonated in Horus the son, exactly as it is described in the Epistle to the Hebrews.

The two Adams employed as types by Paul are the two images of humanity that have been broadly distinguished in the two creations of mythology, one of which belongs to the motherhood, the other to the fatherhood. The symbolical relation between the first and second Adam is based upon the one being the man of the red earth, derived from the matter of the motherhood, the other being the heavenly Man, represented by the Kabalist Adam Kedmon, derived from the "*father of the spirit of all flesh.*" One bore the image of the earthly, the other the image of the heavenly, on grounds that were simply physiological at first.

The "imperishable seed" by which man is born again in the later sense or the First Epistle of Peter had its far earlier phase as the ancestral seed of life and re-birth. The seed whereby man was reproduced physically supplied a type that was continued to indicate the spiritual re-birth. The earliest gods were not Intelligences, and therefore were not credited with the creation of mind or *Nous* in their human likeness. They were fatherless, and therefore did not represent the fatherhood. Thus, when Ialdabaoth, as chief of the fatherless hebdomad, boasted that he was *primus*, he was God the Father, his mother Sophia told him the father of all, *Anthropos*, was above him; "*and so is Anthropos, the son of Anthropos.*"¹ The gnostic *Anthropos* is identical with the "Son of Man" in the Gospel of Matthew. The divine or doctrinal *Anthropos* is the representative of a god who is the father and begetter of souls. The dogma is comprehensible when interpreted on the physical plane of thought; and not only are the metaphors and figures of the later religious language drawn from the primary physics, but these supplied the foundations of the doctrines also. For example, it has to be, and will be shown, that the natural genesis of the "Anointed" son, or the Christ, can be traced to the transformation of the male child at the time of puberty.

The Gnostics knew and proclaimed, as is set forth by Irenæus, that the great and profoundest mystery was concealed in the fact that the propator of the whole hierarchy of the heavens was *Anthropos*, the god first formed in the human image as a begetting father. "*This is the great and abstruse mystery. namely, that the power which is above all others, and contains them all in his embrace, is termed Anthropos; hence does the Saviour style himself the 'Son of Man.'*"²

The "Anointed" Christ was *Anthropos* because the type set forth the begetter by means of the begotten, and *Anthropos* was the sower of the seed of the fatherhood; hence the saying: "*He that soweth the good seeds is the Son of Man.*"³ We are told that the Christ of the Gospels only spoke in parables; and these parables are just the

¹ Irenæus, b. i. ch. xxx. 6.

² *Ibid.* ch. xvii. 4.

³ Matt. xiii. 37.

shape in which the ancient wisdom had been formulated and stereotyped. *Anthropos* did not become the sower of seed until he had attained the adulthood of Horus at thirty years of age. Previously he was the child of the virgin alone, the unanointed one just as he had been in Egypt.

The doctrine of the Incarnation is physiological in its origin. The mother-matter of the first Adam being held to be inert, soulless, and altogether corruptible, the masculine source was personified as the Saviour who commences as a phallic Soter, according to imagery still extant, a kind of redeemer in the flesh who revealed the earliest likeness of immortal life. Here the first spiritual substance was seminal, and the Gnostics describe such substance as being the "salt" and "light" of the world. This was the primitive saving source, that saved in the sole sense in which men could be said to have been lost by the "fall"; and this, the representative of a visible fatherhood on earth, was the original type of an invisible fatherhood of human souls, or the "spirits of all flesh." The doctrine of salvation can only be interpreted when we have ascertained the genuine nature of the "fall."

Paul must have been familiar with the Gnosis here unfolded. He affirms, Jew-like, that the woman beguiled Adam, and was the cause of the falling into transgression, but says: "*She shall be saved through her childbearing*," if the sexes "*continue in faith and love and sanctification with sobriety.*"¹ The salvation of woman through her childbearing is the exact antithesis of the fall that was caused by practices inimical to the propagation of human kind. Paul's charge might perhaps be more appropriately brought against the woman in the present time; it is a calumny against the natural woman of the prehistoric past.

After the Fall in Genesis it is written that the desire of the woman is to be subject to the male for the purpose of procreation. The same "moral" under a mask may be detected even in the doom of childbearing which is to become her curse; even as the thorns and thistles are to be the curse of the earth for Adam.

The salvation of womankind that comes of childbearing cannot be divorced from a saviour who was first made flesh as the generator, the bringer of immortality to light, the personified source of creative life in the most physical phase of the type, which preceded the spiritual or the religious sense. The original type of the Saviour of the world as ΣΩΤΗΡ ΚΟΣΜΟΥ may be seen pourtrayed in Payne Knight's work on the generative powers;² the Saviour by procreation who saves in accordance with the doctrine of Paul. This proves the brute nature, of the beginnings that underlie the doctrinal gloss. On this ground the father-god was the begetter, the son was his begotten, and only the natural genesis can explain the type according to the very primitive revelation.

¹ i. Tim. ii. 13. ² [Discourse on the Worship of Priapus, pl. II fig. 3]

But to return. “*When he (Yima) untrue, began to love lying speech, then flew away visibly from him the Majesty, with the body of a Bird. When the ruler, Yima, the Shining, with good congregation, no longer saw the Majesty, then Yima, displeased, staggered away to evil thoughts, he fell affrighted on the earth:*”¹ he returned to the beast condition, so far as he represented the human being, and, ape-like, disregarded the period. He cohabited with a demoness. It is a Parsee doctrine very prominent in the *Avesta* and other writings, that anyone who commits certain acts of uncleanness fornicates with a demon, the female Drukhs, who boasts that such an one is her lover, and that she conceives by him as women do with men.²

As before said, the first demon created by Anra-Mainyus, the Persian Satan or Evil Mind, is the wicked *Gêh*. Her creation is like a scene in Milton’s *Paradise Lost*. In the conflict between the powers of good and evil the *Gêh* is represented as being an active agent of hell. She shouts to Aharman, chief of the dark host: “*Rise up, thou Father of us! for I will cause that conflict in the world, wherfrom the distress and injury of Ahura-Mazda and the Archangels will arise.*” “*In that conflict I will shed thus (so) much vexation³ (or venom) on the righteous man and the labouring ox, that through my deeds life will not be wanted, and I will destroy their living souls.*” She then recounts her bad deeds, and the evil spirit is so delighted that he springs up and kisses the *Gêh*, whereupon “*the pollution which they call menstruation became apparent in Gêh.*”⁴ Such is the nature of one of the female demons, who is foremost in relation to the fail and consequent loss of the “glory” as destroyer of souls.

“*A fiend so violent is that fiend of menstruation*” that “*where another fiend does not smite anything with a look (akhsh) it smites with a look,*” so that “*the sun and other luminaries are not to be looked at by her (the sick woman), and conversation with a righteous man is not to be held by her. She must not look on fire, and a fire must not be kindled in the same house that she is in.*”⁵

To take three diverse races, the Persians, Ahts of North America, and the Fijians, we find that with each of them the menstruating female must not be seen by the sun; and so strictly was she confined during the period that not one ray of sunlight was allowed to penetrate her darkened chamber. But no people were more rabid in their righteousness on this subject than the Persians. The flow was looked upon as the Azi-damp by which the devil desired to extinguish the fire that Zarathustra brought from heaven.⁶ The present writer has

¹ *Kordak-Avesta, Zamyad-Yasht*, vii. 34. ² *Avesta, Vendidad, Fargard* 18.

³ The word thus rendered is *Vêsh* or *Vish*, which stands either for *Vêsh*, distress, vexation, or for *Vish*, poison. Cf. *Besh* (Eg.) for menstruating, and *Pesh*, to sting.

⁴ *Bundahish*, ch. iii. 3-7.

⁵ *Shayast La-Shayast*, ch. iii. 29, 30.

⁶ Wilson, *The Parsi Religion*, p. 224. Pahlavi MS. quoted by Max Müller, *Academy*, February 6, 1875.

collected evidence that shows the evil eye and the witch may both be traced to this origin in phenomena. The Witch or Lilith is an enemy to procreation of souls on this ground. Also fire and sun are still recognized as opposed to the witch and the evil eye, as in the charm of turning a coal of the fire when the witch is in the house.¹

According to the Vendidad the sin of pæderastism, one of the evil creations of Anra-Mainyus, is inexpiable.² This is also described in the Minokhird as the greatest of all sins; masturbation and catamy come next. Those who commit that are devas (devils) before death. This is the unatonable and unpardonable sin, for which there is neither punishment nor purification; it is inexpiable for ever. In the Persian rules of what is proper and improper, *Shayast La-Shayast*, it is laid down that a child which is begotten at the wrong time, that is in violation of the feminine period, is a demon procreated by demons, and will be extinguished like the demons—all the creatures of evil being finally doomed to destruction. Also, the soul of him who commits sodomy will be annihilated, or, as it is phrased, the souls of such are not restored in the resurrection of the dead; there is no second life for them. This shows the natural genesis of certain theological doctrines was physiological. The Persian teaching respecting the seminal soul, and the sins against it, was continued in the Gospel according to Matthew. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy (against) the Spirit shall not be forgiven unto men,³ neither in this world, neither in the (world) to come.” This doctrine was adopted by the Christians with no knowledge whatever of its real foundations. Nor can they explain it. No theologian has ever been able to tell the world what constitutes the sin against the Holy Ghost, or the ghost. And yet the ghost in the Christian scheme is identified with procreation and begettal. Mary was with child of the Holy Ghost.⁴ Baptism is a rite of re-generation, and the Christ was baptized by the Holy Ghost in the form of a dove—an emblem of the soul. He also baptized by means of the Holy Ghost and with fire,³ with the fan in his hand. Fire is another type of the soul, and the fan is borne in the hand of Yima and of Khem-Horus the re-generator.

Breath was the first representative of the soul or spirit. The seminal source was another, and the sin against this, as already described, was not only unpardonable, it was destructive for eternity—the eschatological reflex of the human phase—which alone explains how the sin was unforgiven in the next world by non-restoration to life. That is, those who destroyed the primitive soul in the embrace of Lilith, the Gêh, Parika, or demoness, or by an ape-like practice,

¹ Brand on Witches. The *Shayast La-Shayast* on the fire.

² Fargard i, 44; cf. Gujarat Version.

³ Matt. xii. 31, 32.

⁴ Matt. i. 18.

⁵ Matt. iii. 11.

or lost the glory like Yima, or the blue robe like Adam, through non-procreation, were not to be reproduced themselves for another life. This reading of the nature of the sin against the Holy Spirit is appropriately supported in the verse following with its image of fructifying. “*Either make the tree good, and his fruit good, or else make the tree corrupt and the fruit corrupt; for the tree is known by his fruit.*” The tree is known by fruit! The sin against the spirit was *non-fructification* through corrupt manners; this was the sin of Yima, Mashya, and of Adam, represented as being the cause of the Fall of Man. Paul taught the same doctrine. “*I forewarn you, even as I did forewarn you (previously), that they which practise such things shall not inherit the kingdom of God.*”¹ The seminal soul, the source of procreative power, was held to be the physical basis of the future being, and those who destroyed it here are thus threatened with death by non-reproduction hereafter.

When the genitrix complains of the triumph of the evil mind over the bull, and the want of fodder and pure tillage, Zarathustra is proclaimed as the future announcer of the law; and after the fall of Yima Zarathustra was born as the pure true Word, the Egyptian *Ma-Kheru*. At his birth and growth all the creatures created by the holy one cried “*Hail.*” He is said to have “*thought the good, spoken the good, and done the good, to the first priest, the first warrior, the first husbandman, who is active, who first made the wheel run forwards from the Dæva of the Cold Man, who first of the corporeal world praised purity, annihilating the Dævas.*”² Zarathustra represents the solar god who frequently appears in mythology as the instructor of mankind in the art of tillage. He is denominated the “Prophet of agriculture and civilization.” In the *Avesta* tillage is the natural antithesis to Dæva-worship.³ Osiris is called the inventor of agriculture. Hu, the sun-god, is said to have taught the Britons the proper use of seed-corn. The Guarnnis of Brazil worshipped their beneficent deity *Tamoi*, as the ancient of heaven, the creator and ancestor of mankind, and the lord of the celestial paradise. *Tamoi*, the great father, was reputed to have dwelt with them and *taught them how to cultivate the soil*. He was said to have risen to heaven in the east, and he had promised that when they died he would carry them from the sacred tree (planted in the garden which he had taught them how to till) into the higher life.⁴

They say that Osiris, when he was king of Egypt, drew them (the people) off from a beggarly and beastly way of living, *by showing them the use of grain*, and by making them laws.⁵ That is, it was under the solar *régime* especially, this being the latest established, that the evils of the earlier ignorance began to be abominated and

¹ Gal. v. 21.

² *Fravardin-Yasht*, xxiv. 88, 89.

³ *Yasna*, xxxi. 7.

⁴ D’Oribgay, *L’Homme Américain*, v. ii. p. 319.

⁵ Plutarch, *Of Isis and Osiris*.

conquered. The human advance from the darkness of the remotest past is reflected in the mirror of mythology by the stellar, lunar, and solar degrees of light, and succession of the three dynasties of deities. Naturally some of the most bestial habits were primal, when the human being was most like the beast and unconscious of his condition. The efforts of the more enlightened to let in light for the mass of their fellowmen have for me the most appealing and pathetic interest howsoever few may share it. The most important aspect of mythology is the anthropological. It is related in an Iroquois myth that when the greater light dawned on the dark world, the monsters were displeased and hid themselves in the depths. This is repeated in other of the myths. So when man was emerging from the night-side of nature we see him trying to hide his sores, or get rid of his sins which were revealed to him; and the larger light of the solar mythos without becomes a kind of gauge of the dawning consciousness within. When it is proclaimed in the Vedas that Indra "*conquered the Black Skin*," the conquest is that of the solar god over the mythical beings with which the darkness of night had been peopled in the negroid image of humanity. Later, the same typology was applied to the dark and degraded races of India by the solarites who claimed to be the children of light. Indra subjected the Black Skin to Manu, or the Aryan man. He disclosed the light to the Arya, the Dasyu was placed on the left side. The fire-tongued gods of light made the Aryan man superior to the Dāsa.¹ So in the Egyptian Ritual it is said of Osiris, "*Give ye Glory to him as to the sun, he is the chief, the only one ever coming from the body, the head of those who belong to the race of the sun*,"² Abominable practices are permitted among certain of the uncivilized races, African and Australian, up to the time of swearing-in of the boys; they are not looked upon as sins because they are not committed against the covenant. Initiation, or young-man-making, marks the new era, and the recognition of sin against the law which was established for the procreation and preservation of the race. Every one knows the story of the Peguan queen and her naïve contrivance for insuring cleanliness of living.³ When men had discovered the value of the seminal essence, and invested it with the "*glory*," they sought and strove in every way to protect it by hallowing it. As observed by Hor-Apollo, the star which bears the name of the father-god Seb signifies amongst other things, *the soul of a male man* or a virile adult.⁴ "*This is the star of soul*," they said, "*let us try to keep it pure and bright and shining star-like*." In the Yasna⁵ mankind are called upon to unite with the stars as creatures, in common, of the light-god, to maintain the world of purity. They argued, "*This is the sun within us, the seminal source of*

¹ *Vide* Muir, vol. v. p. 113.

² *Rit.* cxxxiii.

³ Montaigne, *On Some Verses of Virgil*.

⁴ B. ii. 1.

⁵ lvii. 18.

life, do not dim its lustre or cause it to suffer eclipse. Save your soul (seminal), and do not sin against the sun of light."

There is plenty of evidence to show that the origin of syphilis, and other venereal forms of disease was attributed to the non-observance of periodicity; and some of the ways in which the fact was implied are startling indeed. One of the strangest figures in the Mexican mythology is a *syphilitic Saviour*. Not one who saves but who suffers from syphilis;—the only likeness to so grotesque a creation is a modern one, the supposed saviour from small-pox, who is reported to be a syphilitic saviour. The Mexican divinity was a pre-solar one, a god before sunrise, a deity of the dark, who leaps into the fire and is consumed to be reborn as the sun.¹ He was one of the earlier star-gods, belonging to the night of the past through which the world has darkly groped its way, when men not knowing better engendered disease as the evil which was the projected shadow of their own ignorance; and *the god who bore their image is in this case darkened with their disease*. This deity had not been a true timekeeper like the sun. He was one of the slow, lazy, grovelling "Betch party," of the Typhonian darkness, which preceded the dawn and the supremacy of the later gods of light. By non-observance of the period disease had been brought into the world, and the untrue timekeeper was typified accordingly. Syphilis was one form of the divine disease; leprosy was another. Leprosy is mystically said to be a result of drinking the sow's milk; that is the sow Rerit (Eg.), or Lilith, the multimammalian suckler. Amongst the Persians, leprosy was spoken of as the result of *an offence committed against the sun*. The inhabitants of Delos ascribed the white leprosy, with which they were fearfully afflicted, to the anger of Apollo. The existence of the lepers in Egypt was declared to be displeasing to the sun and they were cast out in consequence.² These were the *Aatiu* the accursed, the people of the hinder part, the north, in which the *Aat* as place was turned into the later Hades. The reappearance of the god as the sun in the orient denotes the same transformation as in the creation of Ra. The sun being the crowned representative of consummated time, and perfected type of Kronus, a disease that was traceable to such an unclean cause as the violation of female periodicity, was an especial form of offending the divinized representative of the highest truth, the judge of quick and dead, which the sun was that saw by night, when hidden with the dead in the dark of the underworld. On the tomb of Seti, there is a group of criminals in Ra's great hall (the world), who are described as "*those who have insulted Ra on earth, those who have cursed that which is in the egg*," "*those who have uttered blasphemies against Khuti*," the sun of the resurrection, and future life.³

In the Hebrew laws of clean and unclean we read:—"The soul which

¹ Bancroft, vol. iii.

² Josephus, *Against Apion*, 34.

³ Records, vol. x. p. 92.

*hath touched any such thing shall be unclean until evening. And when the sun is down he shall be clean.*¹ Which shows the sin against the sun in whose presence the criminal was considered unclean; the sun that became the judge of men, the *Dayan-Nisi* in the underworld, as the seer unseen.

The legendary lore of the "Fall" is frequently found to be mixed up with the subject of tillage and agriculture. So prevalent is this, that one writer derives the myth of the Fall from the natural distaste of the nomad for farming.² The subject was related to agriculture but of the human kind, as is especially made manifest in the Persian scriptures. In them the natural opponent and conqueror of the Devi, the Drukhs, Gêh, or Lilith, is the procreator and husband-man. In a Russian legend the propagator of human life, an old man, twice as young in appearance as his own grandson, is represented as having preserved the primæval seed of the earth, each grain of which is the size of a sparrow's egg, because, as he explains, he has lived according to the law of the Lord, and did not grasp at what belonged to another.³ Some of the Rabbins, as well as the Mussulman, relate that wheat was the forbidden fruit which Adam ate. Wheat is the symbol of seed. The first seed, however, was assigned to the great mother. Keres was the producer of corn; the mother of all seeds except the bean. Isis carries the seed-corn in her hand.

The Latin *Semen* for seed in the masculine form is preceded by the Hebrew *Shmen* and Egyptian *Semen*, earlier *Hesmen*, the menstrual substance. This was the food of the first physiology, the food of the flesh. Hermes Trismegistus⁴ says, "Some have thought the soul to be the blood, being deceived by nature." We are told that "Adam at the moment when he tasted wheat received the seed for the propagation of mankind. From the grain which he ate sprang up a tree; life in me and in thee is its fruit."⁵ The Dog-rib Indians near the Polar Sea told Sir John Franklin that the first parent (Chapewee) gave his children two sorts of fruit, one white, the other black, and commanded them to eat the white and not touch the black. Then he started on a journey to fetch the sun to enlighten the world. Whilst he was gone, they ate of the white fruit only. Then he went on a second journey to fetch the moon, and during his absence they ate of the black fruit. On his return he cursed the ground and said it should henceforth bear the black fruit only, and bring sickness and death. Afterwards, indeed, when his family lamented that men shouLd have been made mortal for eating the black fruit, Chapewee granted that those who dreamt certain dreams should have the power of curing sickness and so of prolonging human life; but that was the full extent to which Chapewee

¹ Lev. xiii.

² Goldziher, p. 89; Martineau.

³ Ralston, *Russian Folk Tales*, p. 329.

⁴ B. iv. 48. [CH x, 13]

⁵ Shea and Troyer, *Dabistan*, v. ii. p. 338.

relented.¹ This goes back to the time of the primitive ignorance before the sun and moon were the established period-keepers, or time and season were observed in the sexual relationship. The poor isolated Dog-ribs were in possession of the Two Truths. In its way the legend tells us that they belonged to a race that was older than the creation of Ra or Taht the moon-god, and who dwelt under the reign of the ancient star-gods just as the Aztecs and others claim to come from the seven caves, and afterwards to have been witnesses to the creation of the sun. Bastian recovered a remarkable version of the Fall from old Calabar.² The myth has been slightly confused, but it rectifies itself. In place of the fruit forbidden in the Hebrew Genesis they have it that *the soil was not to be tilled and men were not to propagate*. That is a misapprehension of the mystical meaning. The rest is perfect. It is said that the primal pair were summoned to their meals with a bell which was rung in heaven for them by the god Abasi.

The bell is a type of periodic announcement, and this is a most touching mode of conveying the significance of being divinely called at meal-time! But the tempter was there in the shape of a female familiar, a friend of the woman. The woman's friend in scores of languages is the inundation that prepares the soil for the seed. *This tempter supplies the means of tillage, and the consequent agriculture is the curse.* The female familiar and friend at a time when only one woman is supposed to exist cannot be mistaken! *The prohibition was against agriculture in the wrong season.* The seed was to be sown when the inundation had prepared the soil. It is easy to see how the legend directed the curse against tillage of the soil in general. There is the same perversion of the myth in the Hebrew Genesis. The only soil accursed or prohibited was that which could but bring forth thorns and thistles if it were cultivated in the wrong season. The myth of cultivation is connected with the "Fall" because it taught the primary tillage, before the earth had been ploughed and sown by man; the later language of the mythos having become agricultural. We read in the Avesta: "When there are crops, the devils hiss; when there are shoots, the devils cough; when there are stalks, the devils weep; when there are thick ears of corn, the devils fly. The devils are most smitten in the dwelling where the ears of corn are found. To hell they go, melting like glowing ice."³ But in the Gujarat version⁴ to be employed in cultivation is rendered "to beget children."

In the Clementine Gospel the Christ is pourtrayed in the character of the sun-god, the latest teacher of human tillage in the garden of earth, as the power of God which healeth the sins of ignorance in the case of the man who was born blind because his parents had not

¹ Quoted in *Primitive Manners and Customs*, J. A. Farrer, p. 12.

² Quoted by Goldziher; Martineau.

³ *Vendidâd*, Fargard iii. 105-110.

⁴ Line 114.

sacredly kept the law of *Tabu* respecting the new moons, the sabbaths, and the fast-days.¹ In John's version the man is said to be born blind as the result of parental ignorance, so that the works of God should be made manifest in him; and He, the Christ, has come to heal the sins of ignorance. He says, "*I must work the works of Him that sent me, while it is day: the night cometh when no man can work. When I am in the world, I am the light of the world.*"² There could be no more express declaration of the solar god.

Mythology affords a panoramic representation, if not a history, of mental development, which shows the ascent of man, and his gradual evolution of a soul, or the consciousness of one. Having attained that summit, the process was reversed, according to the representations in the later mysteries, and a descent of the soul into matter was postulated, the typology of the Fall being applied to this fresh point of departure downwards. The "Fallen Angels" of the time-cycles were translated into the moral sphere or spiritual phase, and treated as celestial beings that descend into matter to work out their redemption, or increase in evil until they suffer final extinction: the sons of God, for example, who are charged with having cohabited with menstrual women because this was a mode of describing the period-breakers. When the idea had been evolved that the soul of man was an enduring essence, his most permanent part, that lived *beyond* the world and the cycles of time into which it had to be born, then its birth in time and the sphere of matter might be represented as an imprisonment, the result of a fall, from spirit-world. Next the earth was said to be a prison-house of fallen spirits created as such on account of the Fall, as it is in the *Avesta*. In the *Divine Pymander* the Creation and Fall have been sublimated and subtilized in a way that establishes a Græco-Egypto-Gnostic link between the mythology of Egypt and the metaphysics of India and Greece.

There may be a germ of the doctrine in the *Ritual*, where the soul enters the egg of Seb to be imprisoned in the human mould and born into the world of time (Seb). But the Egyptians did not look upon matter as corrupt and depraved by nature, or the body as impure, until it turned to worms. It was not considered as evil in itself, or the cause of evil. On the contrary, its preservation after death was almost as important as saving the soul. This later development was especially Persian, Brahmanical, and Greek. In the *Pymander* we learn that:—³

"The Father of all things brought forth Man like unto himself, whom he loved as his proper birth; for he was all-beauteous, having the image of his Father. For indeed God was exceedingly enamoured of his own form or shape, and delivered

¹ *Homily* xix. 22; cf. *Hom.* ix. 27.

² *John* ix. 1-6.

³ "Pymander" is traditionally known as the Shepherd; and *Men-t* (Eg.) means a shepherd.

unto it all his own workmanship. But he, seeing and understanding the creation of the workman in the whole, would needs also himself fall to work, and so was separated from the Father, being in the sphere of Generation or Operation. Having all power, he considered the operations or workmanships of the Seven; but they loved him, and every one made him partaker of his own order. And he learned diligently, and understanding their essence, and partaking their nature, resolved to pierce and break through the Circumference of the Circles, and to understand the power of him that sits upon the Fire. And having already all power of mortal things, of the Living, and of the unreasonable Creatures of the world, stooped down and peeped through the Harmony, and breaking through the strength of the Circles, so showed and made manifest the downward-borne nature, the fair and beautiful shape or form of God. Which when he saw, having in itself the insatiable beauty, and all the operation of the Seven Governors, and the form or shape of God, he smiled for love, as if he had seen the shape or likeness in the water, or the shadow upon the earth of the fairest human form. And seeing in the water a shape, a shape like unto himself, in himself he loved it, and would cohabit with it;¹ and immediately upon the resolution ensued the operation, and brought forth the unreasonable image or shape. Nature presently laying hold of what it so much loved, did wholly wrap herself about it; and they were mingled, for they loved one another. And for this cause, Man above all things that live upon Earth is double; mortal because of his body, and immortal because of the substantial man. For being immortal and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny. And therefore being above all Harmony, he is made and becomes a servant to Harmony. And being Hermaphrodite, or Male and Female, and watchful, he is governed by, and subject to a Father that is both Male and Female, and watchful. This is the mystery that to this day is hidden and kept secret; for Nature being mingled with Man brought forth a wonder most wonderful; for he having the nature of the Harmony of the Seven, from him of whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth Seven Men all Males and Females (cf. the Seven Races), and sublime or on high, according to the natures of the Seven Governors. The generation therefore of these Seven was after this manner: The air being Feminine and the water desirous of copulation, took from the Fire its ripeness, and from the æther Spirit; and so Nature produced bodies after the species and shape of men. When that period was fulfilled, the bond of all things was loosed and untied by the will of God; for all living Creature being Hermaphroditical, or Male and Female, were loosed and untied together with Man, and so the Males were apart by themselves, and the Females likewise. And straightway God said to the Holy Word: Increase in increasing, and multiply in multitudes all you my Creatures and workmanships. And let him that is endued with mind know himself to be immortal; and that the cause of death is the love of the body, and let him learn all things that are. Providence by Fate and Hannony made the mixtures and established the generations, and all things were multiplied according to their kind; and he that knew himself, came at length to the Superstantial of every way substantial good. But he that through the error of love, loved the body, abideth, wandering in darkness, sensible, suffering the things of death."

Hermes asks: "*But why do they that are ignorant sin so much that they should be deprived of immortality?*" The answer is: "*Because there goeth a sad and dismal darkness before its body: of which darkness is the moist nature; of which moist nature, the body consisteth in the sensible world, from whence death is derived.*"² This contains a doctrine of the "Fall" in an abstract phase of thought; and, whereas the natural fall was the result of improper mixture of the twin sources, male and female, the male source or creative soul is here represented as falling in love with matter which was its means of embodiment. An immortal soul is postulated as pre-existent or pre-human; the

¹ This suggests the fable of Narcissus.

² Hermes Trismegistus, b. ii. 18-46 [= CH I, 12-20].

Word that became flesh; the sons of God that fell in love with the daughters of earth. The descent into matter, as described by Hermes, was set forth by Plato, and elaborated by the Neo-Platonists as a sort of fall of the soul from a paradisiacal condition, by which teaching a mental mist was engendered, that multitudes have mistaken for a very mystery of Wisdom and occult lore.

The teaching of the primitive physiology was directed against the mingling of live soul (seminal), with dead matter (menstrual), as that was a quenching of the spirit of life, that brought death or non-production into the world. That was consorting with the demon Gēh, the impure Lilith, the Witch, or other mythical character. Dead matter then came to be represented as the female principle, the woman of earth in opposition to the male principle now elevated to the status of an immortal, as the man from heaven. Next it was said the male *νοῦς*, the intellectual spirit, suffered degradation in the union of soul with body, or matter as represented by the woman, the source of corruption and death. The doctrine is common to Hermes, the Brahmans, Philo, Plato, and the Neo-Platonists. Plotinus depicts the soul as descending from its pure estate into generation by immersion in matter, to be entirely submerged in which is nothing more than to fall into dark mire. To be immersed in matter is the death of the soul, and true life consists in getting out of it; for to be plunged into matter is to descend into Hades and then fall asleep. Others, as Philo, have said the body was a prison in which the soul suffered its punishment.¹ These supposed abstruse doctrines cannot be fathomed, except in their physical beginnings.

In the *Phædo* Plato “venerates with a becoming silence the assertion delivered in the Arcane discourses, that men are placed in a body as in a certain prison, secured by a guard, and testifies, according to the mystic ceremonies, the different allotments of pure and impure souls in Hades, their habits, and the triple path arising from their essences, and this according to paternal and sacred institutions: all of which are full of a symbolical theory and of the poetical descriptions concerning the ascent and descent of souls, of Dionysiaca signs, the punishment of the Titans, the trivia and wanderings in Hades, and everything of a similar kind.”² Plato also represented matter or the body as a kind of Circean cup, which held the drug of oblivion that enchanted the soul with its deadly drink of Lethe and forgetfulness, but for which she might have remembered all the glory of her former unfallen condition which she awakens to in dreams. In this he poetized and perfected the metaphysic of primitive man *probably supplemented with some knowledge of the mysterious duality of consciousness, and, apparently, of personality exhibited at times by those who manifest the abnormal phenomena of trance.*

¹ Plotinus, *Ennead* I. viii. § 13. Clem. Alex. *Strom.* iii.

² Taylor on the *Eleusinian and Bacchic Mysteries*, pp. 3, 4.

The legend as related by Esdras will also help to show the transformation of mythical doctrine into religious dogma. In this is described a fall from a former state of being, and a world of larger liberties.¹ “*The entrances of the elder world were wide and sure, and brought immortal fruit.*” But “*when Adam transgressed my statutes, then was decreed that which now is done. Then were the entrances of this world made narrow, full of sorrow and travail; they are but few and evil, full of perils and very painful.*” “*If then they that live labour not to enter*” these straight and narrow ways, “*they can never receive those that are laid up for them,*” or re-attain the wide entrances of that lost paradise which had been transferred from the sphere of time, and made a type of an eternal world in the eschatological phase of the mythos of the Fall. Philo saw in the Hebrew “Fall” a history of the lapse and descent of the soul from some primitive pristine condition into the sphere of matter and the toils of sense. Eve was the sense, or matter personified, and Adam was the pure un fallen and perfect soul, the *Nous*, the God

Job asks in a similar sense, “*How can a man be clean that is born of a woman?*”² That is the Adamic man who was born of flesh and blood; “*man that is a worm*” on the ground of the feminine origin of matter which came to be degraded and despised in the later, solar stage of thought, when the sun represented the paternal source of soul—in the presence of which even the stars were not pure, and the moon had no lustre of its own.³ Certain teachings of the Totemic Mysteries were well-intended as a deterrent from unclean and vicious practices, but one result of the later doctrines was to establish a system of saving up the soul by not squandering or even producing with the seminal source, which was considered to form a basis of the next life as well as of this.

The followers of Saturninus, according to Irenæus, held that marriage and generation were from Satan.³ The Valentinians, however, held that whosoever was in the world and did not so love a woman as to obtain possession of her, were not of the truth, nor could they attain to the truth. But whilst they were in the world they claimed to be not of the world, as were the non-spiritual or animal men.⁴ When, in the *Gospel of the Egyptians* the Lord is made to say: “*I am come to destroy the works of the woman; of the woman that is of concupisance, whose works are generation and death,*”⁵ the doctrine is identical with that of the Shakers and the seminal salvation of the Celibates. It was this saving up of the spermatic soul as the seed of an immortal life that led to the establishment of the Ascetics, who abstained from sexual intercourse, and were considered all the more sacred in consequence. When the doctrine

¹ 2 Esdras, vii. 11-14.

² Job xxv. 4-6.

³ Irenæus, b. i. ch. xxiv. 2.

⁴ Ibid. b. i. ch. vi. 4.

⁵ Clem. Alex. Strom. iii. 9. [This is not the “Egyptian Gospel” found at Nag Hammadi.]

was developed to the extremity, it led to the devotees who became eunuchs for heaven's sake, the creators of soul for the life hereafter, instead of creating souls for this.

Many sought salvation by unsexing themselves (to make it sure), so as not to expend the soul, their super-substantial, on womankind; and others, being crazed with their ascetic conceit and aversion to "moist nature," sought to become perfect by abstaining from meat and marriage, and went forth into the desert to get desiccated, or as they thought, to secrete the jewel of spirit for their own immortal wear. The physical origin of such doctrines has only to be made known to explode their spiritual pretensions. There may be more vital relationship to the source of life in creating a life than in all the asceticism of those who are still unconsciously seeking to save their soul as a spermatic essence, a Light of the World that may be typified by a wax candle, as it was by the oil of Horus the Anointed. It is in giving that we receive. It is in action rather than contemplation that we can plumb the dark profound and touch bottom or obtain response. The abnormal has its side glimpses, but the natural is the true, the unconscious way to the conscious source of all.

The doctrine of the "Two Truths" culminated at last in a creed which held the masculine soul to be of heaven, heavenly, the seed of salvation; and the female, the matter or *mater* principle, of the earth, earthy; whence all that are of woman born are created in corruption, and are by nature depraved, damned, and what the Persian Revelation calls "*Stinking*"; in direct need of the Saviour, the saving source impersonated, the salt of soul that saved matter from its rot of annihilation; the Second Adam, who was to rescue mankind from the fall occasioned by the first.

This was an extension, development, and perversion of the primitive teaching, and a subtilization of its simplicity that makes one feel all woman in branding the doctrine as an imbecile blasphemy against nature. The value of such "*spiritual*" doctrine, or rather its consummate worthlessness, can only be estimated by tracing it home to its ultimate elements, the physics from which it was falsely filched. Only in the physics of mythology can we reach the rootage and detect the perversions of theosophy, metaphysics, and theology, those foundlings of the mental world who are ignorant of their own natural progenitors. As George Eliot says, "*Science, whose soul is explanation, halts with hostile front at mystery.*" And no wonder, for there has been so much manufactured mystery, the result of misinterpreting the primitive thought of the past, that it is not surprising if science should class the false and true together under one ban, until all has been found out afresh.

The Kabalists relate that two angels, Aza and Azael, complained to the deity of the creation of man and foretold his fall. "You also,

O angels," said the Lord, "would sin were you to enter the lower world." They were sent on earth, where they sinned by eating the prohibited fruit. After their sin, bodies of flesh were given to them, for an angel who spends seven days on earth becomes opaque and is substantialized. From these sprang the giants, born of earth, the red source, or flesh.

The Siamese tell a similar tale of the *Rupa* and *Zian*, a superior sort of beings who descended to earth after the production of a new world, or the renewed world, lured by the smell and taste of butter: As they ate this exudation they assumed the human shape, still living on this preternatural food. But being seized with the lust of possession the ambmsia disappeared, and their bodies lost their transparency and radiance and became opaque and darkened.¹

The Singhalese say that the Brahmas inhabiting the upper regions of the air were in the enjoyment of perfect felicity, but it came to pass that one of them at length beheld the earth and said to himself "What thing is this?" One of his fingers having touched earth, he put it to the tip of his tongue and tasted it. The taste was deliciously sweet, and from that time thenceforth all the Brahmas became eaters of the sweet earth, and remained so for the space of 60,000 years. Hence their spiritual nature was changed, they communicated carnally with one another, and consequently lost their pristine glory.²

In the Nepaulese account of the source of sin, "Originally," says one of their Tantras, "the earth was uninhabited. In those early times the inhabitants of Abhaswara, one of the mansions of Brahma, used to visit the earth. These beings who came and went were half males and half females, but had never yet noticed their sexual unlikeness or felt the sexual desire, until Adi-Buddha suddenly created in them an intense longing to eat of the earth. This they ate, and it had the taste of almonds. By eating of this they lost the power of flying back to their Bhavana, and so were contrained to remain on earth."³

The Buddhist legend of the Fall of the "Tingheris" tells how the first inhabitants of this world fell from another. They were primarily the people of the seventh heaven, but they quarrelled and fought with each other. At the beginning of their earth life the Tingheris preserved their divine nature. They lived for 80,000 years, were of luminous aspect, possessed wings, and needed no food. But there appeared on earth a certain fruit named *Shime*, which was as white as sugar. As soon as the Tingheris tasted this they lost their original brightness, and other qualities of perfection; they shed their wings and began to need nourishment; their lives were shortened to 10,000 years, and became shorter and shorter as their sins increased. Ultimately, says the Lamaic Apocalypse, "Men will once more become virtuous, and their age will again extend to 80,000 years, on the

¹ As. Res. vol. vi. p. 246.

² Upham, *Sacred Books of Ceylon*, iii. 156.

³ Hodgson, *Buddhism*, p. 63.

appearance of a holy Burkhan Maidairin of wonderful stature and ineffable beauty." All men will then be converted, become equally perfect, and be "born again."¹

The British *Barddas* also taught that all living beings were made in the circle of Gwynvyd at one breath, but they would attempt to traverse the circle of Keuguant. This they could not do, and in failing they fell down into Annwn, which unites with death and earth, and where, in the extremest depths, is the beginning of all living owners of terrestrial bodies. That is, it is further explained, "*living beings knew not how to distinguish evil from good, and therefore they fell into evil and went into Abred, which they had to traverse until they came back into the circle of Gwynvyd.*"² This is attributed to their ignorance, on account of their not knowing good from evil. The later interpretation found in the Hebrew Genesis has been read into this, the true rendering of the myth, and they are charged with also falling from a wilful determination to be as gods and traverse the circle of the gods.

Their fall of man was back again into Abred, the circle of negation and of "dead existence" (figured in the *Ritual* as the place of dissolution in the Lake of Primordial Matter) "*after his original progression to the species and state of humanity in Gwynvyd.*"³

It is arguable, of course, that cause is spiritual, and that physical evolution is but a process and a result, and that evolution reveals the procession of Mind through Matter. This the present writer is not concerned to deny, "*Howbeit that is not first (observed) which is spiritual, but that which is natural; then that which is spiritual.*"⁴ The perception of causation as spiritual evolution is of necessity late, not primary; it does not belong to the natural genesis of mythology. The soul, supposed to have fallen in its descent to earth, was not even postulated as an immortal principle of sequential life possessed in common by man and woman, it was only the "Man from heaven" that *fell* in love with the woman of earth who was to derive her immortality from the male, and obtain her salvation by bearing children, just as the Mother Achamoth was purified, established, and saved by Horus, whom she bore as her own child, and from whom she received an afflatus of incorruption, an odour of immortality.

There was more than one fall in heaven, or from it. Two have been especially described, and the type has been shown to serve for various purposes, all relating to periodicity and the true keeping of time, or the non-keeping of it. The first fall was that of the seven outcast zoötypes, who, when promoted from space into time as watchers in beaven, had failed, and given place to the planetary hebdomad.

¹ *Journal of the Anthropological Institute*, vol. i. p. 409.

² *Barddas*, vol. ii. p. 263.

³ *Ibid.*, vol. i. p. 189.

⁴ 1 Cor. xv. 46.

These seven belong to a pre-Adamite fall. They are earlier than the pair who were personified as human beings. They became the typical “seven devils” of theology, whose number determines their origin. There is no reason known to any form of spiritualism why demons good or bad should form a company of seven, or infest and obsess the human being as a group of seven conspirators. These are the Typhonian Sami; they are the seven wicked spirits of the Akkadians, the seven demons of the Karen, the seven devils of the Christian gospels. The Great Mother gave birth to seven devils, which were cast out by the solar god, and seven devils are likewise cast out of Mary Magdalene by the Christ.¹

The Akkadian magical chants show the belief that seven evil spirits at once might enter a man. In one of these we read: “*The God shall stand by his bedside, those seven evil spirits he shall root out, and shall expel them from his (the sick man’s) body, and those seven shall never return to the sick man again.*”² These seven outcasts are described in an Akkadian hymn:

- “ 1. They are Seven! they are Seven!
- 2. In the depths of ocean they are Seven!
- 3. In the heights of heaven they are Seven!
- 4. In the ocean stream in a palace they were born.
- 5. Male they are not! Female they are not!
- 6. Wives they have not! Children are not born to them!
- 7. Rule they have not! Government they know not!
- 8. Prayers they hear not!
- 9. They are Seven! they are Seven! Twice over they are Seven.”³

The fallen Seven will account for the type of Seven chief Powers of Evil, the Seven Punishers of Sins,—otherwise represented as the Seven mortal sins in the *Ritual*—that lie in wait at the Balance where all hearts are weighed, to arrest the further progress of the soul.⁴

The Celestial Heptanomis being subdivided by ten into the heaven of seventy divisions, there is consequently a group of the Watchers that fell who are seventy in number; although the later the form of the myth the narrower is its area. The Seventy fallen ones appear however in the *Book of Enoch*, and are described in the Jewish *Kabalah*. The Superior Hebdomad are called the “Seven White Ones” by Enoch; and when the Seventy shepherds are found to be unfaithful, and to have killed more sheep than they should have done—or given short measure in reckoning time—the Seven White Ones are commanded to bring the Seventy to the “trial of the stars,” when they are adjudged to be guilty, and are thrust into the flaming abyss where they had been preceded by the seven great stars.⁵

The seventy who encompassed the Throne of Glory were likewise

¹ Matt. xii. 45; Luke viii. 2.

² *Records of the Past*, vol. iii. p. 143.

³ *Records of the Past*, vol. iii. p. 143.

⁴ *Rit.* ch. lxxi.

⁵ *Book of Enoch*, lxxxix. 32, 33. See *Book of the Beginnings*, vol. ii. p. 224.

superseded when Jacob of the Ten Tribes was changed into Israel of the Twelve. Then it was said that the Seventy Princes were not the children of the true, *i.e.* later, God; they were not born in his image, and bore no likeness to him. These seventy were the souls of the celestial bodies, the appointed watchers and timekeepers in the heaven of seventy divisions or degrees that preceded the seventy-two.¹

The eight of the primary ogdoad, the ten of the succeeding deead, and the twelve of the duodecad, became the *Æ*ons of the Gnostics, and formed their tripartite pleroma of thirty powers which was composed of the ogdoad, decad, and duodecad. These in the later phase are called spiritual and invisible, but the name of *Æ*ons preserves their Kronian nature, and the Gnosis or unspeakable mystery consisted in a fundamental acquaintanceship with the celestial allegory, the doctrine of angels, and the total combination of the various cycles of time, by which the personifications were related to natural phenomena.

The number four alternates at times with the seven as in the Australian four spirits of disease; the spirits of the four elements and four quarters which were the more prominent of the seven. In the already-quoted Mussulman legend of the seven sleepers and their dog, the statement that “*some say the sleepers were three, and their dog was the fourth,*” shows that they also had the typical seven, four of whom were the Genii of the four quarters.

Thus the Ginn or Genii of the modern Muslims are held to be of pre-Adamite origin, and a kind of beings who are intermediate between the angels and men. These are reckoned to be creatures of fire, capable of becoming visible and invisible at will. Such-like spirits are held to pervade the air and water and penetrate the solid earth. These are the four spirits of Earth, Air, Water, and Fire, or the seven according to the number of elements.

In like manner the Christian devil, called “*the spirit that now worketh in the children of disobedience,*” is the same being that was cast out as the leader of the rebel elementaries in Egypt and Akkad; and, according to the Hebrew Gnostic Paul, the Christian devil is identical with *Hurricane*, as the “*Prince of the power of the Air.*”²

The elementary spirits of mythology are to be found among the “good folk” of fairyology, and also as the Will-o’-the-wisps. One form of those who were untrue in keeping time and measure is extant as the “Jacks” on the island of Falster, where they are held to be the souls of those who in their life-time were the *removers of landmarks, and perpetrated injustice in their measurements;* they are now in purgatory, and one part of their punishment is to run up Skovby Bakke at the dead of night to measure the ground with red-hot irons,

¹ *Book of the Beginnings*, vol. ii. p. 128.

² *Ephes.* ii. 2.

exclaiming pathetically: "*Here is the clear and bright boundary; from here to here.*"¹

In Egypt the seven Kronotypes were not simply damned and discarded as Typhonian powers. They were also transmuted, and their number continued. They became the seven spirits, called the seven souls (*Baiu*) or the sun-god, who was Atum, Osiris, or Sevekh-Ra, according to the cult. The Egyptian king was likewise said to have seven souls; hence the references in the texts to the souls of the Pharaoh. The seven souls were also continued and contained in the Gnostic Christ, who was the perfect star of the pleroma, the outcome and consummate flower of the superior sacred seven who had been refined from the earlier elementary seven in the course of development.

Seeing that man was formed twice over in the likeness of the seven, once when they were mere elemental forces, and again when they had become spiritualized as the planetary hebdomad, it follows that he would be accredited with seven souls, principles, or constituent elements, and that the early and later seven should be found contending for the supremacy. And so it is. Outside of man the "seven against seven" are found to be arrayed in conflict. The Christ, in whom dwells the fulness of the godhead of the superior seven, casts out the seven mundane demons from Mary Magdalene. The natural genesis of the soul in certain systems of psychology has to be traced to the seven elementals before their terminology, to say nothing of their philosophy, can be comprehended. The original *gnois* is determined by the number. An immortal soul was derived as the consummate flower and perfect fruit, of the seven elements or pleroma of powers, exactly in the same way that the Gnostic Christ was the culmination and container of the seven; and this soul was identical with the ideal Christ and divine Man of the Gnosis. The individuality of an immortal being is still constricted on the same lines, with its basis in the seven elements; of these the sixth is called the spiritual *Ego*, in the domain of philosophy. But in the physiological aspect it is the virile force represented by Bala (Rama) as the impersonation of a sixth principle—simply the seminal soul; the blossom or sixth principle of the Druids. The seventh principle is spirit itself. Divinity or immortal individuality is attained in the eighth stage, that of the perfected. Thus the immortal individuality is evolved in precisely the same way as the god from the seven elements or forces, powers or souls, and the Gnostic Christ from the rest of the Æons as the perfect, eight-rayed star of the pleroma. A soul of seven natures was first constituted on this basis and no other; it was built up like the onion-coat or shell system of the Ptolemaic astronomy; and there is great perplexity occasioned nowadays concerning the seven shells or onion-coats of a man's most inner

¹ Thorpe, *North German Myth*, vol. ii. p. 211.

essence,—or any lesser number that he may be limited to,—and their relative durability for another life. He can own all seven, and yet they may turn out to be the cast-out seven devils or mundane dæmons. If they derive from the angelic seven, they are still subject to the contingencies of the elemental origin. One comes from water and to water may return; one from earth, and this may absorb and materialize an element more rare; the fire may be put out; the æthereal principle may prove abortive. The whole seven may fail you in attaining the eighth region of the Siddhas, the Buddhahood or Elijahhood of an immortal soul.

The Seven as Elementaries or Powers in external nature were a phenomenal form of reality. They were real, too, as Kronotypes in the inferior and superior hebdomads. But as Seven Spirits in the psychotheistic phase they pass out of the region of reality; and, in losing all foothold on earth, they do not acquire any future existence in heaven or hell as good or evil spirits; they are but phantoms of the mental world abstracted from the creations of mythology. Consequently the Christ who is the flower and outcome of seven such spirits is the essence of unreality.

Both the Christ of the Gnostics, who is recognised as the outcome of the seven preceding powers, and the human soul perfected in the eighth degree, are the result of the zootypes and kronotypes having passed into a psychotheistic phase; and the seven spheres of theosophy crowned by the eighth as the place and condition of the perfected are the shape taken in cloudland by the sevenfold planetary system, and the still earlier system of the mount of seven steps with its paradise in the moon. In each the eighth is the height. Hindu or other adepts may now read the typology backwards, but this was the course of its development.

According to certain teachings of the “Theosophists” we may have to revisit earth after death as hollow-hearted and literally *un-principled* “shells” or elementarie, who, being emptied of our former and wanting in our future selves, will play the part of any spirit that may be asked for, as the Ghouls of Ghostland craving for a gust of the old carnal life, without which we have to suffer final extinction.¹

It is impossible to bottom the metaphysics, which have been continued, according to the law of evolution, from the earliest phase, without fathoming that phase in primitive physics. The seven are extant, especially in India, where the “skirts” of their personality have got somewhat “fused,” and their origines are almost, if not absolutely, forgotten. They are at the bottom of a chasm that opens between a spiritualism reaching back to this elemental beginning, and one which is founded solely on the persistence and apparition of the spirits of the dead. The elementaries, however, did not originate as spirits of the dead, nor as spiritual entities at all, but simply as

¹ Vide *Light*, a London Journal, or the *Theosophist* of Madras.

elements, and the typology of the seven was continued and reapplied to man as it had been to the Gnostic Christ, the Egyptian Ra or Persian Ahura-Mazda.

Thus, to summarize: the genitrix produced her progeny of seven elementary powers, the first of all the symbolic sevens. The earliest men were born in their likeness, or rather they were named after them, and totemically distinguished by their types, as the bird-men, ape-men, fish-men, and others of the seven. These are preserved in a group as the "Seven Races" of the *Bundahish* or "original creation," and are scattered over the world as the outcast and despised beings who are still classed with the beasts. These descended from the mother alone. In the second stage the seven types were made Kronian, and became intelligences, as the spirits or gods of seven constellations in the Celestial Heptanomis. They were the Ari or Kabiri, the seven Hohgates in their boat, the seven Rishis in the ark, seven Princes in the chariot, seven Amshaspands, and other forms of the companions that *kabbed*, guarded, or watched together (*Ari*, Eg.). They are identified by the Gnostics as the inferior heptad, who, with their mother, formed the primary ogdoad. These seven created man in their own image,—as the sons of Sophia or the Elohim of Genesis,—but without a soul, as they did not include or represent the fatherhood; they were the children of the mother only, corresponding to the Totemic tribes on earth. These seven Kronidæ were succeeded and superseded by the superior heptad of the Gnosis, the septenary of planetary gods, the true keepers of time and period. Of these the solar god became supreme, the father of all; and the seven previously evolved were called his souls. This god, whether named Ra, Khem-Horus, Heptaktis, Sut-Nub, Sebek, Iao-Sabaoth, or Har-Iu, contained the trinity of human factors—the mother, child, and virile male in one divine type, whose threefold nature embodied the seven souls in a tenfold totality, as the *All* which was equally the two-one (in sex) and the ten-one, like the two hands and ten digits of the earliest reckoning. The human representatives of this deity IO, or god of the number ten, are the Ten Races of the *Bundahish*. Jacob was a form of this god when the tribes were but ten in number, which preceded the Twelve Tribes of Israel; the final solar deity being god of the twelve signs, seventy-two duodecans, and three hundred and sixty-five days to the year.

The true nature of the mythical Fall was only known to the earlier teachers of the hidden wisdom, who had preserved the ancient meanings unperverted. Fragments of the sunken system gone to wreck come floating to the surface here and there. In the Book of the Apocrypha, the "Hidden Wisdom," it is declared that error and darkness had "*their beginning together with sinners*," but the "*gift of the*

*Lord remaineth with the godly.*¹ The doctrine of the "Fall" belongs to the hidden wisdom, and the human fall was simply and solely the sin of ignorance. "*Error and darkness had their beginning together.*" But, through Wisdom, the enlightening holy spirit, personified as the Sophia of the Gnosis, the "*ways of them which lived on earth were reformed, and men were taught the things that were pleasing unto thee, and were SAVED through WISDOM.*" "*She preserved the first-formed father of the world, that was created alone, and brought him out of his Fall, and gave him power to rule all things.*"² Such was the doctrine of the Fall and of Salvation as taught in the Mysteries. Men sin in ignorance, but are saved by knowing and doing better. It was taught that Wisdom is "*a tree of life to them that lay hold upon her; and happy is every one that retaineth her.*"³ In the Avesta Wisdom is the personified conveyancer of *immortal life* to man. Also, in the Book of Wisdom it is said that "*To be allied unto Wisdom is immortality.*" "*By means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.*"⁴ Immortality was continuity. Wisdom first taught the means of insuring this by proper living; and then the Gnosis was applied to the continuity of life hereafter, and immortality was held to be taught and conferred by wisdom, in relation, however, to the ignorance which had brought death into the world. The Tree of Knowledge of Good and Evil is the Tree of divine Wisdom or Sophia, in the Book of Ecclesiasticus, who identifies herself with the tree of various species. "*As the vine brought I forth pleasant savour. I am the mother of fair love, and fear, and knowledge, and holy hope. Come unto me all ye that be desirous of me and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. He that obeyeth me shall never be confounded: and they that work by me shall never do amiss.*"⁵ This is the teaching according to the hidden or oral wisdom, which makes the tree a tree of life, and not a tree of death and damnation as it is in the published gospel of the uninitiated, who know not anything of the natural genesis of their supernatural revelation, because they have never been "*privy to the mysteries of the Gnosis.*"⁶ So in the Book of Proverbs it is written:—"Say unto Wisdom, *Thou art my Sister,*" the object being to be kept by her from the "*strange woman,*"⁷ whose "*house is the way to hell going down to the chambers of death;*" the Parika, Lilith, Gêh, or Witch-woman of the mythos, not the prostitute simply.

Sophia played the part of the Wise Queen of the Peguan people. Venus, says Pausanias, was called the Bride Kabira, from having given birth to the Kabiri; and *Apostrophia, on account of her having turned the race of men from unlawful desires and impious coition.*⁸

¹ Eccl. xi. 16, 17.

² Wisdom of Solomon, ix. 17, 18; x. 1, 2.

³ Prov. iii. 18.

⁴ Wisdom of Solomon, viii. 13-17.

⁵ Ecc. ch. xxiv.

⁶ Wisdom, viii. 4.

⁷ Prov. vii. 4.

⁸ Bœot. 16.

By means of Wisdom, who knew "*the beginning, ending, and midst of times*," and registered all forms of periodicity, and "*all such things as are secret or manifest*," mankind were brought out of their fall, out of their red sea, out of their darkness, reformed and saved; and there was no room, no place whatever, for the Christian scheme of salvation, which was based on an entire misconception of the nature and significance of the "Fall," and the ancient mode of representation. "*Through perfect wisdom*," declares the Parsee tradition, "*every one possesses the knowledge of purity*." "*Through his own wisdom is Mazda the father of purity*."¹ "*It is now manifest the wise have created all. Evil doctrine shalt not for a second time destroy the world. Evil choice had the bad lighted on with the tongue*." Henceforth "*He among you who wilt not act according to the spirit as well as the word* (or the tongue of the Dark Mind), *to him will the end of the world turn to downfall*."² In an Akkadian fragment it is written, "*The fruit of death may the man eat (and yet) the fruit of life may he achieve*."³

In the Epistle to Diognetus, attributed to Marcion, the writer says, "Not without significance is it written that God originally planted the Tree of Knowledge and the Tree of Life in the midst of Paradise, pointing to this, that through knowledge cometh life. Since the first men have not made a pure use of the same (the Tree of Knowledge), they were tempted by the serpent and divested of the life. For there is no life without knowledge, and no certitude of knowledge without true life, for which reason the trees were planted beside each other."

Even in the Dog-rib legend the god granted that those who dreamed certain dreams should have the power of curing sickness and of saving men somewhat from the results of the Fall. The dreamers being the seers and wise men. This also is a mode of correcting the errors of ignorance by means of wisdom, as in the teaching of the Apocrypha. By eating of the Tree of Knowledge the eyes were opened. So in the Greek allegory the mortal who looked on the Goddess of Wisdom (Minerva) naked, to the loss of his eyesight, had his inner vision opened, and was said to become illumined with the power of prophecy. That is, he acquired foresight for the future. Also the victims of the worst diseases, from which men learned to become cleaner and purer, were honoured and held to be typically sacred in consequence.

The Mexicans knew the true significance of the mythos and the nature of the original sin. They had a form of baptism for children in which they prayed that the child might be cleansed from the original sin, committed before the foundation of the world. That is, when interpreted, before the order of things was established in truth, lawfulness, and righteousness; before men had been elevated from a "beggary and bestial" way of living, into cleanliness and purity of

¹ *Yasna*, 46.

² *Ibid.* 44, 1, 2, 3.

³ *Records*, vol. xi. 156.

life. Thus stated there is no such grotesque and ghastly mistake as was ignorantly committed by the founders of the Christian Creeds. In consequence of eating the forbidden fruit, thorns and thistles are henceforth to curse the Adamic soil, and the allegory is charged with a doctrine utterly pernicious and fatally false. The labour of man, which is the food and sustenance of all healthy life; the labour of woman, on which depends the consummate delight of life and the fulfilment of the divine desire to reproduce, are accursed by an impious perversion of the ancient thought.¹

¹ THE DOCTRINE OF THE "FALL" AS TAUGHT IN THREE CHRISTIAN CHURCHES.

Question.—What is Original Sin?

Answer.—It is that sin in which we all are born, by means of the fall of Adam.

Instruction.—Original Sin was committed by the first man Adam, when contrary to the express command of God, seduced by the delusion of the Devil, and in compliance with the persuasion of Eve, he ate the forbidden fruit, from which ensued that fatal curse on all mankind—'Dust thou art, and unto dust shalt thou return.' This would have been followed by everlasting exclusion from heaven, had not God through his pure mercy promised to send a Redeemer to rescue us from this immense evil. This Redeemer was no other than God the Son, the Second Person of the blessed Trinity made man; for none but an infinite being could atone for an offence against an infinite being, nothing but infinite mercy could satisfy infinite justice.

"Having forfeited original holiness by the sin of our first parents, we were born children of wrath, with a corrupt nature, and inclination to all kinds of sin. The only remedy to obtain the remission of this sin is that of Baptism, by which the merits of our Redeemer's blood and passion are applied to our souls. Baptism is, therefore, necessary to all, as none of the children of Adam can obtain heaven without it."—*People's Catechism of the Roman Catholic Church*, p. 213.

"Original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God.

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God."—Arts. 9 and 10, Church of England.

"By the Fall of Adam it came to pass that as before man was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched; instead of the image of God, he was now become the image of the Devil; instead of the citizen of Heaven, he was become the bondslave of Hell; having in himself no one part of his former purity and cleanliness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God, was condemned to everlasting death."—*Homily on the Nativity*; Church of England.

"Our first parents being left to the freedom of their own will through the temptation of Satan transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocence wherein they were created; and all mankind, descending from him, sinned in him, and fell with him into an estate of sin and misery. The sinfulness of that state of man consists in Adam's guilt, his want of righteousness, and his corrupt nature whereby man is utterly indisposed to all that is spiritually good, and wholly inclined to all evil and that continually, commonly called Original Sin, and from which do proceed all actual transgressions Original Sin is conveyed from our first parents by natural generation, so that we are conceived and born in sin, which brings upon mankind

The Gnostics knew the symbolical nature of the serpent. In the hieroglyphics as the “*Tet*” sign, it signifies speech, language, or to tell; and the Hebrew writer makes it “talk.” The reptile being double-tongued by nature becomes the typical double-tongue in relation to the Two Truths, or the two aspects of true and untrue. The Persians, who were followed by the Hebrew writer, made it the representative of lying speech alone; the Gnostics knew that it was representative of both truths, and as such was a teacher, not a tempter. The Hebrew “*Genesis*” is as unfair to the serpent as it is to the woman. In the Greek myth os the good serpent guards the Tree of Life and Knowledge, instead of tempting mankind to eat the forbidden fruit and cause their fall. So the goddess of wisdom is seen inviting Herakles or some other character to partake of it, and when he has slain the guardian dragon of the tree, the spoil itself is returned to the keeping of Athena, who replaces it on the Tree of Knowledge, as the fruit which rightly plucked is the food of Life; wrongly, is the fruit of Death. This is the true and perfect myth of the serpent. In the Book of Genesis we read: “*The Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life; and I will put emnity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*”¹

According to this tradition it is the Saviour son, as the seed of the woman, who is to overcome the serpent, but who is vulnerable in the heel, like the other solar heroes with the one spot in their bodies left unprotected. The Romish Church has preserved a variant version of the Hebrew, and renders the passage, “*She shall bruise thy head and thou shalt bruise her heel,*” in which the woman and not her seed is the opponent of the serpent. In the text of Jerome, as of the *Itala*, the virgin is the bruiser of the serpent.

In keeping with this form of the mythos, the Greek Diana, or Artemis, is pourtrayed with a headless serpent in her hands. Diodorus relates that in the temple or Belus in Babylon there was an image of a woman grasping the head of a serpent. Both versions of the mythos are Egyptian, and as such explicable. It has been shown that the genitrix as the moon-goddess was the earlier slayer of the dragon of darkness, called the deluder; also in the later solar mythos Pasht and Isis are both pourtrayed in the act of bruising the head of the Apap serpent of evil. In other representations it is Horus, the

God’s displeasure and curse, so as we are by nature children of wrath, bondslaves of Satan, and justly liable to all punishments in this world and in that which is to come.”—*The Confession of Faith*, pp. 136-138; Scottish Church.

Thus, as it has been said, men are damned by the theologians in order that they may run after them to be saved.

¹ Gen. iii. 14, 15.

seed, the saviour son, who is depicted as the bruiser of the serpent's head. We may well say bruiser, for the serpent could not be killed outright. The conflict which was primarily that of light and darkness, the sun and the Akhekh monster, the truth and falsehood, life and death, heaven and hell, was continued for ever.¹ Though wounded every night and vanquished every springtide, the dragon never dies, on account of the phenomena which gave it birth and being.

In the *Ritual*² the typical serpent, the eternal enemy of the sun and the souls of the dead, is he who "has his wound given him" by the Osiris, he who "was a male in the womb of his mother." The serpent is described as "walking on his belly"; and the Osirian in passing the serpent exclaims: "Veil thy head! veil thy head!" He rejoices, saying: "I have taken the viper of the sun." Again in Chapter cl., in the fourth mystical abode the Osirian as the god addresses the serpent Sati and says, "I am the male veiling thy head." And the viper is said to be "crawling on his belly." The Osirian exclaims. "I have come to catch Haker," that is, the viper. Here the promised seed, the one who is born to give the serpent his wound, appears as the male, the masculine child in the womb of his mother. Also, when the sun entered the sign of Virgo, the mother, for his re-birth, the passage was marked by the total setting of the celestial Hydra, following which the fight began in the underworld between the dragon and the seed of Isis.

In a third picture the two variants are in a manner unified by the link of continuity. On the sarcophagus of Seti I, in the Soane Museum,³ the student can see both mother and son engaged in the eternal conflict with the serpent. In this delineation Isis-Serk has noosed the serpent of evil, and she, assisted by the Osirian, such a one as the speaker just quoted, has brought the enemy to Horus for him to bruise the monster's head, and give him his annual wound. The three interpretations were combined in the imagery pourtrayed in the planisphere. The virgin mother conquered the old dragon by producing her child, the seed in season, every year. She was pourtrayed as Virgo with the son in her arms, or the seed in her hands; and on the birthday of the sun, which has become our Christmas Day, the position of the sphere shows the figure of the virgin treading down or triumphing over the serpent that writhes prostrate at her feet. She is the bruiser of the serpent's head, through the birth of Horus the child.

We must now look to those who set the types in heaven if we would learn what they really mean, having been deceived overlong by those who did not know. The Egyptians made no pretence that these divine personages, the virgin and child who bruise the serpent's head, were historical characters, although

¹ Wilkinson, pl.

² Chapter cviii.

³ Sharpe and Bonomi, *Sarcophagus of Oimeneptah I.*

they got out of the imagery all that they had put into it. With them the subject-matter is not divorced from the natural phenomena, nor wrested from its mythical meaning. That process of perversion was left for those who were ignorant of the Gnosis, and who were only in possession of such fragments of the ancient lore as were collected in the Hebrew writings, and left without the clue of the oral teachings. In its latest phase, the dogma of the "Fall" is the helpless result of losing sight of the natural genesis, and the symbolical mode of conveying the ancient wisdom. It was ignorance of the natural genesis solely that led to these writings being elevated to the status of a divine revelation invested with a supernatural authority, empowered to command credence, and exert all means and appliances for creating, exacting, and enforcing belief, in defiance of all the facts in nature that are ignored, denied, contravened, or defied.

John Henry Newman has said, "*The Bible is the record of the whole revealed faith,*" that is the fatal fact. The Bible is the *only* record of the faith; and, as a divine revelation, it was foolishly supposed to be beyond the reach of the comparative process, by the application of which alone can the truth be ascertained concerning anything in the remoter past. Not one single dogma founded on that record could be properly appraised, or even understood, so long as we were entirely ignorant of the mythical origines, and natural genesis of religious dogmas. When the comparative method is applied, we find that mythology was the mould of the faith; and the mode of the revelation has been by misinterpreting the mythology.

In the fable the wolf, on overhearing the nurse threaten to throw the child "to the wolf" believed that he was about to have a satisfactory supper; whereas she never meant what she said. So it is with the mythical legends. They never meant what they said or have been made to say; and great has been the consequent delusion for the ignorant and superstitious—

Delusion that is perfectly complete
For those who die to find out the deceit.

The fragments of ancient lore which formed the nucleus of the Hebrew writings are part and parcel of the same system of primitive typology as the kindred legends found elsewhere. The Creation, the Tree, Serpent, Fall, Deluge, Exodus, and Wars in Heaven belong to the same mythology which is one in origin, and more or less universal in its range. It could not be known what the scattered remains first signified, until the puzzle-picture had been put together again and correlated to be read in the light of evolution, which points us toward a natural genesis that is certain to put an end to the Hebrew beginning; and the truth is that, whatsoever our

individual standpoint or sphere of thought may be, it is only in proportion as we are mentally grounded in the laws of evolution, and apply the doctrine of development to the phenomena of nature in the past as well as the present, that we can begin to think from the living root of thought, or find any real basis of beginning; without which basis the thinker may scatter his mental seed, the poet plant his flowers, the martyr pour forth his blood, to enrich a chaos that has no more cohesion or abiding place for growth than an ocean of shifting sand.

That which preceded the knowledge of evolution is chaos, and with evolution commences creation. The Fall is the antithesis of evolution, and the supposed descent of man is disproved for ever by his known ascent. It was the ancient mythos that in dying yielded up the metaphysical phantom, which haunts the modern race to frighten it out of life with dread of death and fill the human mind with servile fears, to make the kneeling suppliant accept the Christian *scheme* of redemption. The Golden Age is nothing more than gloss,—an air-hung mirage over sterile desert sands, seen by the hallucinated who still continue to put forth volumes of gibberish, purporting to contain the mirage condensed into modern meaning, and the ideal gloss converted into real gold by sleight of interpretation.

There was no original condition of perfect purity, lost by man through any catalysmal event, to which return could be made. This is but a foolish postulate of the non-evolutionists. It is not that the primary myth is false, but it is falsified by literal interpretation of a typical mode of expression. The condition of mankind at the time of the so-called lapse from paradisiacal purity was too low for any Fall. It was that of the beasts, the unclean, the incestuous, the Catamites and Pæderastians who are summed up under one name, as THE "Sodomites" of Apocryphal and Gnostic tradition, who were without the consciousness by which comes the knowledge of sin. That fabled fairy-land of religious belief belongs to a past that never was present, and it is horribly grotesque to compare its Idyllic Ideal with the reality of primitive Man in his wilderness of a world.

So far from the Adamic man bearing the divine likeness, he was one of the animal "men with tails"; the Adam who is said in Rabbinical traditions to have had intercourse in common with the other animals; and also to have had a tail.

There never has been a "Fall of Man," from which he could be saved by the suffering and death of god or man upon the cross; and the preaching of such a mode of salvation constitutes a miserable mockery. It is an utterly misleading aside from the real work of the world that remains to be done; and the money spent in sustaining the great delusion at home and propagating it abroad might

suffice for the extinction of poverty if preventively applied.¹ Our social conditions are such as to generate and cultivate pauperism as one of the national products. We are manufacturers of misery. The earth is drained into reservoirs of riches for the few who are masters of all channels through which the wealth is forced to flow, and there are no adequate means provided for insuring a return and re-distribution amongst the masses of the producers whose labour is the living source of all supply. What profits it to offer the Word of a Salvation hereafter to the miserable multitude who are damned indeed whilst here? they know they are fallen, but the explanation of their "Fall" is false; and it is so fatal to the true, that the millions of those who will no longer listen to such foolish teaching must be looked upon as the great hope of the future. The "Fall of Man" was an allegory set forth by the primitive "Wisdom" which has been perverted into a falsehood by ignorance.

" Man hath not fall'n from Heaven, nor been cast
Out from some Golden Age lived in the Past !
Your fall is from the possible Life before ye:
Your fall is from a Crown of Life held o'er ye;
The falling short of an impending glory."²

He is not half way up the human ascent which he has to climb continually. And the proffered salvation and mode of redemption from the evil effects of the supposed "Fall" constitutes the greatest delusion of this life and the most fatal illusion for the next.

A theology or theosophy manufactured from the refuse and leavings of mythology and the misinterpretation of ancient thought and its mode of expression, with its doctrine of a Human Fall that never occurred; the descent, degradation, and depravity that did not follow, and its redemption by the blood of an atonement which consequently could not apply, constitutes the sheerest insanity that mental aberration has hitherto shown. The fetishism of savagery exhibits nothing half so barbarous or so devoid of basis either scientific or natural. The creed of Christendom is professedly rounded on the verity of events; the verity of the Fall of Man as the first event in human history is the foundation and corner-stone, the very Timin, of the superstructure of the atonement and redemption; and Egypt, which was the parent of the mythos, has left the means of proving: (1) that

¹ In the Year 1856, a British Parliamentary Commission, of which Mr. Gladstone was a member, published the opinion derived from the whole range of the missionary area, that it was "Not the application of external means of civilization, but the preaching of Christ crucified that is the true ascent for raising barbarous tribes to a higher state of culture, and that by the preaching of the Word of the Cross of Christ and by this only, do the heathen obtain a true susceptibility for the outward ennobling of life." Cited in *Missions, their Place and Work*, from the Danish of H. Kalkar.

² *A Tale of Eternity.*

the supposed fall of the primal pair was not a human event; (2) that it could not have been represented as human and historical except by those who were ignorant of its true nature; and (3) that later doctrines based on its being veritable human history are of necessity falsely founded. For, if the “Fall of Man” is not historic fact, the personal Redeemer and historical redemption have no *raison d'être* nor standing ground. The antitype can only answer to the type. The Fall cannot be mythical and the redemption historical. A mythical “Fall” can only necessitate or warrant or include a mythical saviour. These must go together, whether they stand or fall. The entire superstructure of doctrine and dogma has been erected on the original fallacy. The error is too radical for uprooting save by overthrowal of the system with which it has been entwined for life or death; and for such a product of thought peculiarly perverted, such a mode of mental torture, such a libel on all that is human or divine, there can be no escape from final doom, which approaches slowly in order that it may be the more certain and complete.

A few last words on the *Regio Paradisi* itself, considered as a mundane locality. This has been sought for in many lands, and numberless attempts have been made to define and fix the site in accordance with Hebrew “history.” Wherever there is a river-head that can be made to run on all-fours, even by assuming the existence of water-channels no longer extant, the Biblical Eden has been discovered,—whether in Asia, Africa, Europe, or America. Some writers have come to the conclusion that its features were effaced by the Deluge; others have maintained that it disappeared with some lost Lemuria, or island of Atlantis. Livingstone coupled the four heads of the four rivers with the sources of the Nile; and the traveller died in search of the old lost Paradise of the “Genesis.” He found there was a *local report of four mighty streams which rose in a mountain west of Tanganyika lake*; and in that region he hoped to discover the fountain-heads as pictured in the Hebrew book; or the “twin-source” as described by Herodotus.

And if there be an earthly original for the heavenly Eden, it will be found in equatorial Africa, the land of seething, swarming, multitudinous, and colossal life, where the mother nature grew great with her latest race; the lair in which the lusty breeder brought forth her black, barbarian brood, and put forth for them such a warm welling bosom as cannot be paralleled elsewhere on earth. This was the world of wet and heaven of heat; the land of equal day and dark, that supplied the Two Truths of *Uati* (Eg.); the top of the world; the very nipple (*Kepa*) of the breast of earth, which is there one vast streaming fount of moisture quick with life. So surely as a topographical *Méru*, the lake and island, is found in Habesh, so surely is the earthly Paradise, the original of the mythical which was carried

forth over the world by the migrations from Kam, to be found there, if at all.

In Egyptian Khentu is the Interior, variously applied. It is the inner land, the lake country. It is also the name of the womb, the human birthplace. The Khen (Eg.) is the Semitic Gan, the Arab Al-Jannat for the Garden of Eden. Khen or *Khentu* is the Garden in Egyptian, just as our southern county *Kent* is called the Garden of England. *Khentu* also means delight. Thus in Khentu, according to the Egyptian language, was the garden of delight, the pleasure-place, Paradise, Eden, or celestial birthplace of the mythos. Khentu being the interior, the matrix, Kheptu is the hinder thigh, as the place of outlet to the north, where the hinder thigh still denotes the birthplace figured in heaven by the constellation *Ursa Major*. These are the south and north of the African motherland as named in Egyptian; the Khepta-Khentu, Hapta-Hendu, or Sapta-Sindhu of the Celestial Heptanomis.

It was mentioned in the second volume of the *Book of Beginnings* that *Tanga* in Xosa Kaffir signifies the thigh; this is an express type of the byrthplace. The thigh is also named—

Dengo, in Kano.
Dangala, in Mandra.

Dengalau, in Buduma.
Tangbo, in Bulanda.

Tonge, in Mbamba.

These agree with *Thingee*, for the thigh in the Australian dialects. The following African variants also contain a common type-name for water:—

<i>Angui</i> , Water, Afudu.	<i>Nhe</i> , Water, Bamon.	<i>Ngi</i> , Water	Kanem.
<i>Aningo</i> } , , <i>Orungu</i> .	<i>Nki</i> , , <i>N'goala</i> .	<i>Ngia</i> , ,	Mende.
<i>Anyengo</i> } , , <i>Balu</i>	<i>Engi</i> , , <i>Munio</i> .	<i>Eanga</i> , Lake,	Malemba
<i>Nke</i> , ,	<i>Ngi</i> , , <i>N'guru</i> .		

Lake Tanganyika (or Tanganyika) is the water or lake of *Tanga*, the mount or thigh of source itself. The writer has now learned that in or near Busma (north-eastern High Sudan), where the type-name for the mountain is *Tanga* there is believed to be a *very lofty mountain from which those who ascend never come down again*. (In the Assyrian legend Ishtar is said to descend from her high mountain where she is unvisited of men.¹) The name for this very high and mythical mount is the *Tanga*.²

Here then, in the African languages, the mount and the thigh are both one as *Tanga*. So is it with Meru, which is the mythical mount in Sanskrit and the thigh in Greek. In West Java also there is a high mountain named *Gunung Danka* which is identified by the natives as the site of the earthly Paradise.³ As described- in Captain Cook's last voyage, the "author of most things" is known by certain of the South Sea Islanders as *Kolla-fou-tanga* who is said to

¹ *Records*, vol. iii. 135.

² Koelle, *Polyglotta Africana*, introd. p. 6.

³ St. John, *Far East*, vol. i. p. 278.

be the woman dwelling in the sky and directing the Thunder, Lightning, and Waters. She is likewise known as Life, like Eve and Ank. The Red Cow (Arg-Roud), from which the celestial waters flow, is represented as resting on the summit of Mount Alborz. If Tanganyika be, as now inferred, the water of Tanga, that will be as the mountain of which Livingstone heard. The natural genesis of the Thigh-mount may be traced in the mother or water-source. So the Irish name for Waterford is *Portlarga*, which signifies the port of the thigh. There is a like primitiveness in naming from the ham. The ham or hem (Eg.) is a feminine type, the seat, and a water-frontier. The very high mount, *Tanga*, and the thigh, *Tanga*, are two types of the genitrix and the birth-place. The moon, another type, is *Tingal* in Tamul, *Tingalu*, Canarese; *Tingal*, Malayalim. Such types are interchangeable under the same prototypal name. *Tanga*, the thigh (Xosa), is also a house for the unmarried men of a native kraal, and for strangers; also for a cattle-place on the *high hill*. This name of the dwelling is represented by *Denka* (Lat. $10^{\circ} 0'$ N. $30^{\circ} 0'$ E). *Dangala*, the thigh in Mandara, and *Dengalan* in Buduma, are echoed in *Dongola* and Old *Dongola* (Lat. $16^{\circ} 0'$ N., and $18^{\circ} 46'$ N.); near to which (in Lat. $18^{\circ} 29'$ N., $31^{\circ} 44'$ E.) was *Meruwe*, another typical mount and thigh. The *Danakil* between Suakin and Arkiko, Red Sea and Abyssinia, also probably derive from this birth-place. They call themselves the Afer or Afar, whence Africa; Ka (Eg.) being the interior land.

The Kabalists have preserved a tradition of Paradise being situated in an equatorial land, where the days and the nights are of equal length. A rabbinical geographer of the fifteenth century says it is evident from the words of the learned that there is a Paradise on a certain portion of the earth's surface, and that four rivers issue from it. *It is declared by those learned that Paradise is localized under the middle line of the world, where the days are always of equal length.*¹ This mythical mount, which was localized in so many places, was identified by Milton with

"Paradise under the \textcircumflex Ethiop line,
By Nilus' head, inclosed with shining rock,
A whole day's journey high."

Paradise Lost, b. iv. verse 281.

If any actual river be meant by the Gihon (גִּיחֹן) which flows from the primal seat of mankind through all the land of \textcircumflex Ethiopia, it must be the Nile. Moreover, it is the Nile river which was placed in the planisphere as the river of the division, the Iarutana, or Eridanus, named from *tana* (Eg.) to divide. Virgil² makes the Nile rise in India, but that is not the India of to-day. The words India, Hindu, and Sindha are three modified forms of Khentu, Egyptian name for the south, the southern and interior land.

¹ *Sepher Hamunoth*, f. 65, c. i.

² *Georg.* iv. 288.

It is noticeable that Camoens always calls the people of India *Gentoos*, not Hindus. To the Egyptians *Khentu* was the interior land that lay south, and the country of *Khentu* or *Ganda* (U-ganda) is on the line of the equator $0^{\circ} 0'$, $32^{\circ} 45'$ east, where, if anywhere on earth, the first garden was planted on the summit of the world, and the animal attained to human consciousness.

In the Book of Genesis the first river Pishon is identified with a land of gold named *Chavilah* (חַוִּילָה). *Chavilah* modifies into *Havilah* and *Savilah*, therefore *Chavilah* might be identified with *Sofalah* as the land of gold; a “*Sofala*, thought *Ophir*,” as Milton sings. Marsden, like Milton, places the Hebrew gold-land, *Ophir*, at *Sofalah* on the African coast. But *Sofalah* would be still more applicable to *Chavilah*. Also *Evilath* is a name of the Hindu Paradise at the fountain-head of *Ganga*, where stood the Tree that bore the Apples of Gold.

In the languages of Atam the name for gold is *Asopu*, as in *Dsuku*. Gold is *Tem-Tem* in *Mbofon*, *Tumbuta* in *Opanda*; and *Tem* or *Khetem* in Egyptian; *Chetham* in Hebrew. *Etem* is gold in *Ekamkulufu*. These names correspond to those of the Adamic land of gold, *Kedem* and *Eden*. It is noticeable that the *Zambezi* (Cuama-Mbesi) river debouches from the land of *Sofalah*.¹ Captain Burton says the central dome of the Highlands of *Unyamwezi*, or the moon, discharges northwards the first feeders of the *Nile* and westwards the easternmost branch of the *Congo*, and “*It is possible that an early confusion of the Zambezi with the Rufifi derived the former (Zambezi) from the birthplace of the Nile and the Congo.*”² Here then we have three great African rivers running from one central summit. *It is not necessary to limit and judge the actual physical chart, by the mythical account of the Mosaic Paradise in the Hebrew Genesis*, or it might be suggested that from this centre, the mount of the equator, the four great rivers, the *Congo*, *Nile*, *Niger*, and *Zambesim* were believed to run down into the surrounding seas; and certainly no better form of the four rivers has been found. Also, there is a very sacred river in *Hwida* called the *Euphrates* or *Eufrates*. As *Khentu*, the southern, is the earlier name of India, so we may now claim that the *Congo* is the African form of *Gangá*, which was continued in India. In the north-eastern High Sudan the type-name for the mountain is *Gong*; this offers an African name for the *Kongo* and *Kingami* rivers; the *Ganga*, *Kiang* (water, Chinese); *Khungu*, Tonquinese; *Khonkha*, Pali; *Ying*, Ostiak; *Ngongi*, Maori. In the Hindu mythos the fount of *Ganga* is fabled to be in the Moon, whence the stream, fails before it divides into four rivers, or in another version into seven. Now the typical mount that reached to the moon or was pre-lunar in mythology had seven steps, or was

¹ Koellé, introd. p. 10.

² Burton, Camoens, *Geographical Commentary, Lusiads*, vol. iv. p. 518.

represented by seven mountains and seven mountain ranges, and this imagery is traditionally associated with Mount Kenia and with the seven mountains of the moon, the "*Lunamontes*" of Ptolemy. These says Captain Burton,¹ are evidently the Highlands of Unyamwezi, meaning the moon. The moon is

Mbesi, in Kasands.
Mbese, in N'gola.

Mberi, in Lubalo.
Moesi, in Muntu.

Moezi, in Marawi.

And the river Zambesi (or Cuama-Mbesi) is named as one of the rivers of the moon. Of course the four rivers might have had some more limited local application as they have in the Tanganyika legend related to Livingstone. The four rivers in the Hindu version, and the four streams (of milk) in the Norse, *issue from the cow as the typical mother*. Heaven, named the *Pê*, was represented by a cow in Egypt, and the cow itself is the

Pe, in Kanuri.
Pe, in Munio.

Pe, in N'guru.
Pie, in Kanem.

Vaia, in Bode.

But the primordial type was the water-cow long before the land-cow could have been domesticated. The milch-cow was afterwards added to the water-cow when Ta-Urt became Hes-ta-Urt, or Astarte, under the lunar-type. The water-cow shows the Kamite beginning beyond the Hindu and Syrian type of the cow. An Inner African name for the cow is—

Nyaka, in Murundo.
Nyaka, in Ham.
Nage, in Pulo.
Nyaka, in Isuwu.

Nyaka, in Melon.
Nako, in Nupe.
Naguo, in Goalı.

Anako, in Basa.
Nikai, in Gbandi.
Nika, in Mende.

Thus the name of Tanga-*Nyaka* includes the cow of the water, the thigh of the water, and the thigh of the cow, which was represented by the mount of the birth-place, and of celestial source. One Egyptian name for both cows is Tep or Teb, whence the mount of the cow is Tepr or Tabor. This is also an Inner African type-name. East of Tanganyika there is a place and a Mount Tabora (Kase). And on the Gold Coast there is another *Tabora*, where the two great objects or types worshipped by the negroes are the Mount and the Cow. In Tabora we have the African form of Thabor, the sacred mount in Galilee, which is likewise associated with the worship of the cow or golden calf, by backsliding Israel.² The natural genesis of the typical Mount is found in its being the water-source (also of division, whether in the human body or between earth and heaven), of which the thigh and the cow are two mythical types.

But if we were to find the four rivers issuing in four directions from one mountain source, the difficulty would still remain that the four

¹ Burton, *commentary on the Lusiads*, vol. ii. p. 518.

² Rowley; cf. Hosea v. i.

are not primary. They are but a figure of the four quarters which do not belong to the first formation. In all the oldest traditions of the human race the cradle and birthplace is the Heptanomis, and not a land of the four quarters. In the Quiché account, the seven caves precede the four quarters, just as the sevenfold heaven was earlier than the Tetrapolis, and the seven races of men, whose types were the elementaries, are extant before the races of the four different-coloured quarters. The birthplace is everywhere figured as the Heptanomis. Paradise was sevenfold, seven-named, the place of the seven, and of the Septentrion, in the Akkadian hymns, the seven great spirits of the bear in the Egyptian Ritual, the seven Rishis in India. This was the star-station attained by the Pro-Selenes long before time could be reckoned or space determined by the four quarters of the moon.

The waters follow the same primordial number. The seven waters preceded the four rivers. The Western Paradise of the Buddhists is the place of the seven pools. Moreover, the descent can be traced from the summit of the seven to the four of the lunar quarters.

Mount Meru is not mentioned by name in the *Rig-Veda*, whence it has been thought that the mythos must be later than the Vedic period. It is the Vedic system that is altogether later. The bed of the four rivers is spoken of as the work of Indra,¹ and these belong to the later system; they were added to the typical mount when it was made into a figure of the four quarters, for the moon and sun, just as the pillar-cross of Ptah, is called the throne of the sun, whereas the summit was the throne of the seven superseded gods.

The source of Ganga is in the abode of the seven Rishis, and in its descent it travels seven times around the summit of Mount Meru. Then it falls into four lakes on four summits facing the four quarters which belong to the later four divisions of the moon. So in the Avesta the paradise of Airyana-Vaējo, the sevenfold place of the seven Yazatas, was aloft on the summit, whereas the four-cornered circle, established by Yima against the Deluge, was lower down the mountain.

So the Manu Vaivasvata, when he disembarked after the Deluge, is descended as descending the mount of the north. If we found the four rivers we should still have to look for the land of the seven streams in Africa, corresponding to all the other forms of the Septenary, possibly in the seven mountain ranges about Mount Kenia, described by Ptolemy, from which the River *Sabaki* issues into the Indian Ocean—*Sevekh* being number seven in Egyptian; *Subhu*, seven in Arkiko; *Shabagh*, in Hebrew. Meanwhile, whatsoever earlier African types there may have been, Egypt remains the land of the seven streams;² and the one water is first of all the White Nile, next the Blue and Red Rivers of Hapi-Mu, and lastly the

¹ I. 6.

² Is. xi. 15.

river of seven branches and outlets, in accordance with the typology which preceded the rivers or divisions of the four quarters.

If the human birthplace was in the equatorial region of the Lakes, the north would become the heaven of cool to the race that turned that way. In Egyptian the "Meh" is the north, the quarter of the waters, and the name of the cool wind that breathed new life. "Throughout the whole of the Hottentot territory," says Dr. Hahn, "the northerly breezes are called *Tu-oab*, or rain-wind, showing that in the remotest ages the north wind was recognized as the rain-bearer."¹

They had gone from the north, or north-east of Africa, but we have now to follow those who went northward from the centre, through the tropical regions into Æthiopia. This was named the north as Khephsh (Eg.), that is Habesh and Kush (ቅሬን), by a people who must have dwelt to the south of it to name it as their north. Khephsh (Eg.) is the north pole, and the constellation of the Great Bear, *i.e.* the water-cow. As they descended the Nile, the pole and the seven stars rose higher and higher. But it was not known that the earth was a revolving globe. Hence, when the group of seven stars went down and re-arose, they must have gone round something that intercepted them from view. This was the *typical* mount that rose on a flat surface—the mount of the north. Of this mount it is said:

"The sun performing his daily revolution round *Mienmo*, is soon hid by that mountain, and darkness again commences. Men afflicted by this deprivation of light, and in perturbation exclaim: "*O that light, which came to illuminate the world, how quickly hath it vanished!*" While they are with ardent vows desiring another light, behold in the same eastern region, and in the beginning of night, the moon appears accompanied by all the stars, and all mankind are wonderfully delighted. Now they say to one another: "*How timely is this appearance! This luminary has appeared as if it had known our necessity, let us therefore call it *Zanta**" (the Pali word for necessity). *This appearance of the sun, moon, and stars happened on a Sunday at the full moon of the month Taboun, which corresponds partly with our March;* "and at this very instant of the sun's appearance everything on the earth became such as it has ever since continued to be."² This points to the Noumenia of the spring equinox at which time the sun, moon, and stars of the son (Horus) met in one sign.

The mount and the mother appear together in the Magic Papyrus, where it is said to Ra: "*In rapture is thy mother the Goddess Meru, as thou dost emit the irradiation of light and enrichest the world with thy blaze till thou reachest the mountain which is in Akar,*" behind which the sun set. At this point the Goddess Meru or the mount received the god.³

¹ *Tsuni-Goam*, p. 83.

² *Asiatic Researches*, vol. vi. p. 247.

³ *Records*, vol. x. p. 145.

The goddess Meru is a form of Hathor, the cow-headed genitrix. But the earlier form of the typical mount was that of the seven stars, the mount of the water-cow, the mount of the pole, around which revolved the cow or sow, tortoise, water-bird, rhinoceros, or other of her types. This was the Mount Meru of the Lake; Meru, the Thigh; Meru, the cow, called Mehuru, the thigh of the great water.¹

And at Meroe in Khepsh (Kûsh) which means the hinder (*i.e.* female) thigh, as the north, we find the African topographical Meru that became typical in the Hindu mythology. Meru in Greek was not only the thigh; the word *μέροπες* was a sacred expression used by the Greeks to denote mankind as those who were born from Meru, the mount of the birthplace. Also, Merops was a king of the Æthiopians, that is, of Kûsh, the celestial north. Kûsh (Egyptian Khepsh) becomes the Greek *Kôs*, which was known as Merope. There was also a Merope described by Theopompos in the north or near the country of the Hyperboreans. The island of *Siphnos* was another reputed form of Meropis. The original Khepsh will account for the names of Kûsh, *Kôs*, and Siphnos, which are all places of this mythical mount.

The one mount will be found under many names in various lands. It is the Ararat of the deluge mythos: “*As the first mountain, O holy Zaratusht, there stood on this earth the height Haraiti*”: the mountain range; the Akkadian *Urdhu*, or mountain of the world; the Egyptian *Arrtu*, the ascent and the buttock; the Irish *Art* or *Ard*, the height; Welsh *Alt*, a steep place; and English *Old* as the “old man,” a mountain.

In the *Art* we recover the Mount of the Great Bear, the British *Art* or *Arth* which was the constellation of Arthur; and this mount is still called Arthur’s Seat; the Summit of Edin, Dun-edin, in Edinburgh; one of the places where the mount and circle or inclosure (the Druidic “barrier, the rampart of *Eiden*,” the “Esgor of *Eidin*”) were localized in Britain, according to the Kamite typology.

In Egyptian the *Ru* (earlier *Reru* or *Rem*) is the mouth, outlet, gate, entrance, uterus, or *rue des femmes*. This was typified by the sow and water-cow named *Rura*; and the milch-cow is called

Erola, in *Aku*.

Erola, in *Egba*.

Evela, in *Idsesa*.

Erola, in *Eki*.

Erola, in *Dsumu*.

Erela, in *Dsebu*.

In the same group of languages (*Aku*) the sky and heaven have the name of *orure* in *Egba*; *orure* in *Yoruba*; *oru* and *aru* in others. The *Rru* or *Ru* is an outlet for water, the earliest division of land, and the primary way. Hence the heaven was divided into water-ways and the solar bark is said to be towed through the *Ru.s* of the *Rusta* by water. Now this *Ru* or *Lu* is the universal type-name

¹ *Ritual*, ch. xvii.

for the rivers, some twenty or thirty of them, such as the *Rusizi* and *Lubalo* that issue from the central lakes at the summit of the world.

The emaning *Rru* of the primæval birthplace was represented in Egypt by Rerit, the suckler (sow); Rerit, the gestator (hippopotamus); Rerit, the serpent-woman, as types of the nursing mother who first brought forth from the waters of earth, and was pourtrayed as the bringer-forth of time and of the Gods in heaven, with the thigh (*Ursa Major*) for her constellation; she who as Rerit or Lilith was Adam's first wife, and who, as Kefa (or Kep), the Yornban *Ife*, was the Kamite Eve, the Hebrew Chavvach, Adam's second wife, both of whom are accredited by tradition with being the cause of mankind losing the *Regio Paradisi*.

SECTION XI.

NATURAL GENESIS AND TYPOLOGY OF THE DELUGE AND THE ARK.

PARENTS who feel the full responsibility of teaching a little child that accepts as truth whatsoever is seriously affirmed ought surely to consider it an unpardonable sin against the innocence of infancy for their children to be taught that the fables of mythology are the sacred and true "Word of God," if found in the Hebrew Scriptures. Where this is done, simplicity and credulity are continually wedded for life in childhood, and we cannot afterwards get rid of a faith that has been founded on falsities without loss of some natural simplicity in the process of finding out how profoundly we have been deceived, how unfathomably befooled. There are persons who have retained their childlike simplicity and credulity undivorced, in whose presence we are made to feel as though acquiring knowledge were to undergo a veritable Biblical "fall." When the late Lord Stratford de Redcliffe, in conversation with the present writer, once remarked, "*Well, as between Mr. Darwin and Moses, I prefer Moses,*" it almost made him shrink, ashamed of knowing better. The childlike simplicity of such a man forced one to feel that "knowing," when compared with believing, was a sort of Zulu proce of "*smelling out.*"

When the news came that the legend of the deluge had also been found on the cuneiform tablets, there was great rejoicing at first over this further proof that Bible history was true. There was a reaction, however, when it was understood that the deluge in this case only lasted six or seven days! Some who subscribed to certain funds for the purpose of exploration began to fear lest too much might be discovered.

The eleventh tablet of the Izdubar series contains the Assyrian form of the deluge legend. According to the version rendered by George Smith, we are told that Izdubar, the solar god, importuned Xisithrus¹ to tell him the story. Then Xisithrus said to Izdubar,

"Be revealed to thee, Izdubar, the concealed story, and the judgment of the gods be related to thee."

¹ Or Hasisadra.

He tells him how Hea, Lord of Hades, spake to him (Xisithrus) and said,

"Surippakite son of Ubaratutu . . . make a ship after this . . . I destroy (?) the sinner and life . . . cause to ascend the seed of life all of it, to the midst of the ship. The ship which thou shalt make . . . cubits shall be the measure of its length, and . . . Cubits the amount of its breadth a.d its height. . . Into the deep launch it.' I perceived and said to Hea, 'My lord, the ship-making wch thou commandest me thus, when by me it shall be done (I shall be derided by) young men and old men.' Hea opened his mouth and spake, and said to me, his servant, ' . . . Thou shalt say unto them, . . . he has turned from me and . . . fixed over me . . . like caves . . . above and below . . . close to the ship . . . the flood which I will send to you (into it) enter and the door of the ship turn. Into the midst of it thy grain, thy furniture, and thy goods, thy wealth (?), thy women-servants, thy female-slaves, and the young men, the beasts of the field, the animals of the field, all I will gather and I will send to thee. And they shall be inclosed within thy door.' Xisithrus his mouth opened and spake, and . . . said to Hea, his lord: 'Any one the ship will not make . . . on the earth fixed . . . I may see also the ship. . . on the ground the ship . . . the ship-making which thou comrnandest me . . . which in . . .

COLUMN II

strong . . . on the fifth day . . . it in its circuit fourteen measures . . . its frame founneen measures it measured . . . over it I placed its roof . . . I inclosed it. I rode in it on the sixth time, I examined its exterior on the seventh time, its interior I examined on the eighth time; with planks the waters from within it I stopped, I saw rents and the wanting parts I added, three measures of bitumen I poured over the outside, three measures of bitumen I poured over the inside.' ¹

The ark being stored and equipped, Shamas bids Xisithrus enter it and close the door. Then,

"That flood happened (of which) he spake saying: "In the night I will cause it to rain (v. it will rain) from heaven heavily. In the day I celebrated his festival, the day of watching a fear I had. I entered to the midst of the ship and shut my door. To close the ship to Busur-sadir-abi, the boatman, the palace I gave with its goods. The raging of a. storm in the morning arose, from the horizon of heaven extending and wide. Vul in the midst of it thundered; and Nebo and Saru went in front, the throne-bearers went over mountains and plains, the destroyer Nergal overturned, Ninip went in front and cast down, the spirits carried destruction, in their glory they swept the earth; of Vul the floods reached to heaven. The bright earth to a waste was turned.

COLUMN III.

"The surface of the earth . . . it swept; it destroyed all life from the face of the earth . . . The strong deluge over the people, reached to heaven. Brother saw not his brother, it did not spare the people. In heaven the gods feared the tempest and sought refuge; they ascended to the heaven of Anu. The gods like dogs fixed in droves prostrate. Spake Ishtar like a child; uttered the great goddess her speech. All to corruption are turned, and then I in the pr.esence of the gods prophesied evil. As I prophesied in the presence of the gods evil, to evil were devoted all my people; and I prophesied, 'I, the mother, bave begotten my people, and like the young of the fishes they fill the sea.' The gods concerning the spirits were weeping with me (v. her); the gods in seats, seated in lamentation, covered with their lips for the coming evil. Six days and nights passed, the wind, deluge, and storm overwhelmed. On the seventh day in its course was calmed the storm, and all the deluge, which had destroyed like an earthquake, quieted. The sea he caused to dry, and the

¹ Rameses addressing Ptah-Nun as god of the celestial water says; "I made thy noble boat, Neb-Heh, lord of the ages, of 130 cubits, on the river of the great real cedar-trees, with a head of acacia."—*Annals of Rameses*, iii. xlivi. 11.

wind and deluge ended. I perceived the sea making a tossing, and the whole of mankind turned to corruption; like reeds the corpses floated. I opened the window and the light broke; over my face it passed. I sat down and wept; over my face flowed my tears. I perceived the shore at the boundary of the sea; for twelve measures the land rose. To the country of Nizir went the ship; the mountain of Nizir stopped the ship, and to pass over it it was not able. The first day, and the second day, the mountain of Nizir the same. The third day, and the fourth day, the mountain of Nizir the same. The fifth and sixth, the mountain of Nizir the same. On the seventh day, in the course of it, I sent forth a dove, and it left. The dove went and turned, a resting-place it did not find, it returned. I sent forth a swallow and it left. The swallow went and turned, and a resting-place it did not enter, and it returned. I sent forth a raven, and it left. The raven went and the corpses on the water it saw, and it did eat, and wandered away, and did not return. I sent the animals forth to the four winds, I poured out a libation, and I built an altar on the peak of the mountain, by seven jugs of wine I took, at the bottom of them I placed reeds, pines, and spices. The gods collected at its burning; the gods collected at its good burning; the gods like sumbi¹ gathered over the sacrifice."

This is neither mythos nor history, but a romance of mythology on its way towards becoming Hebrew history. It is one of a series of twelve legends of creation connected with the twelve zodiacal signs, and this, the eleventh, corresponds to the sun in the sign of the Waterman and the Akkadian month *As a-an*, the name of which signifies the "curse of rain." This is the Egyptian month *Pa-Menat* (Phamenoth), the month of the wet-nurse, who is pourtrayed as the suckler, the many-breasted goddess, the manifold fount of source in the sign of the Waterer.² Menat is the zodiacal form of the genitrix the earlier goddess of the Great Bear, Rerit, the suckler, whose type was the sow, or hippopotamus.

Such a title as the "curse of rain" was calculated to turn the archaic myth into the legend of a great deluge and destruction by water, which became historic in the Hebrew version. But the archaic myth of the deluge did not originate in Akkad nor in Babylonia. According to Al-Biruni, the Persians and the great mass of the Magians denied the deluge altogether; they believed that the rulership (of the world) had remained with them without any interruption ever since Gayomard, who is, according to them, the first man. In denying the deluge the Indians, Chinese, and the various nations of the East concur with them. Some, however, of the Persians admit the fact of the deluge, but account for it in another way, as it is described in the Books of the Prophets. "Know," says Ibn Chaldūn, "*the Persians and Indians know nothing of the deluge*" (Tufan). That is, as an actual inundation by which the human race was nearly obliterated. It is known well enough in the ancient Scriptures as the "deluge of time." The "rulership of the world" that remained with the Mages from the time of Gayomard (or Great Bear and Sothis in Egypt) signifies that the time-cycles had been kept from the first. There could be no deluge of destruction for those who knew. We

¹ Sumbi, the devouring Zebub fly.

² See Hermean Zodiac, pl. 2, vol. ii, *Book of the Beginnings*.

shall see later on, that "the deluge" only applied to the ignorant. In this light we can read the statement that "*after the flood Titan undertook a war against Kronus*," which shows that the conflict was continued between timelessness and time, chaos and creation; and the Kronian nature of the deluge will be amply demonstrated in the following pages.¹

We are told by certain writers that there is some resemblance between the Hebrew and other versions of the deluge legend, but that the Hebrew account is so much more simpler more dignified, and noble. Which means that in the Hebrew writings the myth is made to look more like history. But there is no value in a false appearance however much it resembles truth. Celsus might well chuckle when he pointed out that the Christian's account of the deluge with its "*ridiculous ark that held everything inside of it*," was "*a part of his own mythology which had been literalised and amplified by them*."² Such a literalization of the ancient typology proved to him what ignorant *Idiotes* were these promulgators of the newest superstition.

"The flood" or deluge was an accepted epoch used in computations by the Babylonian chronologers, but this was not the one historical epoch of the Bibliolaters, seeing that they reckoned several, like the Egyptian priests, who pointed out that the Greek reckonings only included two deluges, whereas their own chronology counted various floods. Berosus reckoned from the flood; and one of his classifications of the minor dynasties runs up to about the year 2400 B.C. This, as near as can be calculated, is the exact epoch at which the equinoctial colure entered the sign of Aries. Beyond these, he enumerates another series of eighty-six kings whose reigns likewise extended to the flood. Now, if we allow twenty-five years for the average duration of these reigns, $25 \times 86 = 2150$ years is about the period during which the equinox was in the sign of Taurus, *i.e.* 2155 years. In that case the flood would denote the end of the cycle of time (2155 years) during which the equinoctial colure had remained in the sign of the *Gemini*, before it passed into the Sign of Taurus; and so on round the backward circle of precession or recession; for M. Oppert has shown that the Babylonians dated a deluge, if not *the* deluge, by the year 41,697 B.C.

According to Censorinus and Varro, the Jews calculated that the deluge of Noah occurred about 2360 B.C., which is within some forty or fifty years of the time of the flood that took place when the equinox entered the sign of the Ram; and is quite near enough for a tradition, or for a computation short of the most exact. Again, the chronology of the Septuagint shows an interval of 2242 years between the creation and the Noachian flood. And seeing that the exact time allowed for

¹ Syncellus, 44. Euseb. *Prep. Ev.* 9. Josephus, *Ant. b. i. ch. iv.*

² Origin, C. iv.

the equinox to remain in one sign is 2155 years, it looks as if that was the period of time they were groping after. In the language of the mythical typology the end of such a period would be described as a deluge of time. Abû-Ma'shar Albâkhî supposed that *the* deluge occurred at the place of conjunction of the stars in the last part of the sign of Pisces and the first of Aries.¹ Or, to reverse it according to the movement of precession, when the equinox passed out of Aries into Pisces; this was the ending of a time-cycle that may be correctly described as the deluge of 255 B.C. In keeping with this reckoning, the next great deluge is due in the year 1900, when the colure of the vernal equinox will pass into the sign of Aquarius; and from now till then there will probably be rumours and prophecies of great changes, which will be remotely related to the fact, the Gnosis or tradition not being absolutely lost although dateless.²

The same identical myth of the deluge as that on the tablets may be found in the *Vendidad*³ where *the threatened destruction does not definitely take the shape of drowning at all*. In the "Genesis" the destruction of the world is the second act to the creation, which is the first. So is it in the *Avesta*. The first Fargard of the *Vendidad* describes the creation of the world by Ahura-Mazda. In the second a great destruction is prognosticated. "*Then spake Ahura-Mazda to Yima, saying, 'Upon the corporeal world will the evil of winter come. A vehement destroying frost will arise. Snow will fall in abundance on the summits of the mountains, on the breadth of the heights.'*" So far as the "deluge" is predicted, it is to be found only in the statement that "*The waters (will) flow in front*" and "*behind is the melting snow.*" Nor are there any instructions given for building a ship, as in the Hebrew and Assyrian versions. Yet the meaning is the same in relation to the mythos or Kronian allegory.

Yima is commanded to make a *four-cornered circle*. This is the literal sense, although the translators, thinking of earth only, have been perplexed in rendering the passage. The Gujarat version has a four-cornered square. But the four-cornered circle is celestial, containing the four cardinal points. This is to take the place of the paradise in Airyana-Vaējo, and to become the dwelling for all mankind. Seed of all life, of human beings, cattle, birds, trees, of all that

¹ Albiruni, English translation by Sachau, p. 29.

² "The late transit of Venus curiously proved the accurate calculations of the ancient makers of that famous horological curiosity, the Strasburg clock. A few days before the transit, the *American Register* tells us, visitors to the Cathedral inspecting the planetarium attached to the clock, noticed that one of the small gilt balls representing Venus was gradually moving towards a point between the sun and the earth, and on the day of the passage the ball stood exactly between them. Old Conrad Dasypodius, the Strasburg mathematician, superintended the manufacture of the clock and its accompanying planetarium, some time between 1571-4, the dates differing according to various authorities; and it is interesting to note that after 300 years of existence, the clock faithfully fulfils the calculations of its dead inventor."—*Graphic*, January, 1875.

³ Fargard 2.

is largest, best, and most beautiful, was to be stored up in this inclosure with fire and water and all things necessary to replenish the earth. All the inhabitants were to be brought in in pairs. Then Yima created the inclosure as commanded, “*the length of a riding-course to all four corners*,” as a dwelling for man; and “*thither he brought the seed of cattle, beasts of burden, men, dogs, birds, and red-burning fires.*” “*There he collected the water to the length of a hatra.*” “*There he made the birds to dwell; in the everlasting region (golden-hued), whose food never fails. There made he dwelling-places.*” “*Thither brought he the seed of all men and women, who on this earth are the tallest, best, and most beautiful. Thither brought he the seeds of all kinds of cattle, which on this earth are the largest, best, and most beautiful. Thither brought he the seeds of all trees, which on this earth are the loftiest and sweetest-smelling. Thither brought he the seeds of all foods, which on the earth are most fragrant. All these he made in pairs and imperishable, even to the men who were in the circle.*” “*At the top part of the region he made nine bridges; six in the middle, three at the bottom.*” “*Round about this circle (he made) a lofty wall, a window that gave light within,*” like the window of Noah’s ark. Then the question is asked, “*Creator of the corporeal world, pure one! Of what kind are the lights in the circle which Yima has made?*” and the answer is, “*Self-created lights and created in order (constellations). Of a single kind (one kind) and course are seen the stars, the moon, and the sun.*” The other kind appear to be those that were figured or constellated by Yima in making his circle. Then it is asked, “*Who has spread abroad the Mazdayasnian law in this circle which Yima has made?*” and the reply is, “*The bird Karshipta.*”¹

Of this bird which made known the true law, it says in the *Bundahish*, “*The Karshipt which they call the falcon (kark) was the first of birds*” that was brought to the inclosure of Yima. It was the utterer of revelation and a form of the Word. The falcon agrees with the solar hawk as the bird of fire, light, or soul, and is an equivalent for the Phoenix dove or eagle, which we shall find to be the lawgiver and time-teller in other myths of the ark and deluge.

In the *Bundahish* the deluge takes place before the creation of man on the earth. So says the translator; that is, the deluge as a condition, not an event; because the heaven was the celestial water which had to be divided and bounded by the timekeepers. It is also the inundation of Tishtar who was a primordial timekeeper as the Dog-star, and whose lapse was a form of the “fall” in heaven.²

There is a river or source described in the *Bundahish*, which Zad-Sparam says comes out of the middle of the earth. It is called the *Daitih* river that issues forth from Airyana-Vaējo and is full of noxious creatures. Traditionally this is understood to be a subterranean

¹ *Vendidad*, Fargard 2; Spiegel and Bleeck.

² *Bundahish*, ch. xiv. 23; xix. 16; xxiv. 11.

channel or drain (*avaêpaêm*).¹ It is referred to in the *Avesta* as the *Dait* which comes out of *Airyana-Vaêjo*, “while they perform work with it,” but “some say that it comes out in a stream unless they perform the work of the place.”² This *Dait* has only been looked for geographically. It is identical with the *Têt* or *Tepht* (Eg.), Welsh *Dyfed*, English *depth*, and Chaldean *Thavthe*. The meaning is, that it is the good *Dait* whilst regulated, but, if neglected, the flood follows, or the water rushes out in a stream, as the opposite of the good *Daitih*, the organization on which *Airyana-Vaêjo* was founded as the perfect place.

In the later Norse mythos the roaring cauldron of *Hvergelmir* is the central source of twelve rivers that answer to the twelve divisions of the zodiac, or the waters which they divided into twelve parts. This corresponds to the cauldron of *Ked* and of *Pridhain* which was a type of time. It boiled for a year and a day, and when not strictly attended to, it burst in two, causing a deluge of destruction.

The Mechoacans likewise relate that mankind became *neglectful of their duties and forgetful of their origin*, and therefore were punished by a deluge; the human family being wholly destroyed, except *Tezpi* with his wife and children. *Tezpi* shut himself up in a chest of wood with all kinds of useful seeds. When the waters began to subside he sent forth a bird which did not return to him. He sent others, and at last the smallest one came back with a green branch in its beak, and he then knew the deluge was over and gone.³

The true doctrine of the deluge of time is expressed in the *Sûrya-Siddhûnta*, where it is applied to the period of seventy-one or seventy-two years, which make one day of the great year, $72 \times 360 = 25,920$. “One-and-seventy ages are styled here a Patriarchate (*Manvantara*); at its end is said to be a twilight, which has the number of years of a golden age and which is a deluge.”⁴

A deluge and a twilight then are interchangeable figures for the ending of a time. Zechariah, in prophesying the end of a period, uses both figures. A fountain is to burst forth. The mount is to be cloven in twain: “And it shall come to pass in that day the light shall not be clear nor dark, but the day shall be one not day nor night.”⁵ That is the typical twilight of the Hindu *Manvantara*.

In the supposed prophecy of Daniel, the Messiah was to come, and the *end* of the restored city was to be *with a flood*.⁶ The typology has the same meaning in Esdras.

The Assyrian deluge ended on the seventh day, and the deluge is described by Esdras as a silence of seven days. He says, “The world shall be turned into the old silence seven days, like as in the former judgments, so that no men shall remain. And after seven days the

¹ *Bundahish*, b. xx. 13. *Zad-Sparam*, ii. 6.

² *Pahlavi Vendidad*, i. 3; *Haug*.

³ *Histoire Générale des Voyages*, vol. xviii. p. 590.

⁵ *Zech.* ch. xiii. and xiv.

⁴ B. i. 18; *Burgess*.

⁶ *Daniel* ix. 26.

world that yet awaketh not shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust of those that dwell in silence; and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of judgement, and misery shall pass away.” But this deluge or day of doom being described according to the Gnosis, it is expressly declared that “*the day of doom shall be the end of THIS time,*” and the “*beginning of the immortality for to come.*”¹

The year in Egypt consisted of three months deluge and nine months dry. Hence the dry-time and inundation were the “Two Truths” of the year. The end of a time was a deluge, just as it is reckoned in Inner Africa by the coming of the rainy season; and its antithesis of the re-beginning is symbolized by kindling the new fire. The end of an astronomical period being typified as a deluge, the period itself was a drought. Thus we have the symbolism of drought and deluge.

In the Chinese bamboo books we meet with a seven years’ drought.² That means to us seven years of famine; and so it has been translated in the Chinese books. But the meaning is not literal.

For example, “drought” was personified by the Chinese as “one of the six honoured ones” who was worshipped in connection with the sun, moon, stars, seasons, cold, and heat.³ But they did not pay adoration to famine. The seven years are probably the seven Patriarchates or Manvantaras (seventy-one or seventy-two years) of the Hindus, which made the phœnix-cycle of 500 years, or a week in the great year. Enoch says he was born seventh in the week, at the end of which the deluge or destruction will take place,⁴ and in the 500th year of Enoch’s life, in the seventh month, on the fourteenth day of the month, the cataclysm occurs. In that parable we find the phœnix-cycle of 500 years, which forms the seven great years drought or dry of the mythos.

In the second book of Esdras,⁵ Enoch is described as being one of two living creatures who were placed in two regions. Enoch being the ruler over the dry division and Leviathan over the wet or moist division, where he was merely confined and kept to *be devoured at any time*; the divisions being seven in number, corresponding to the seven Manvantaras of the Puranas.

The Hindu twilight of the gods, which is equivalent to a deluge,

¹ As the time cycles were all connected in the total combination of Egyptian chronology, and the festival of thirty years was a most important factor, it may be pointed out that there was a difference of *seven days* and six hours every thirty years between the Egyptian solar and civil years. These seven days were time-keepers at the end of a period. This festival, called the Sut-Heb, was connected with Sothis, the lady of the year, who may be alluded to be Esdras as “the bride” who comes with the son, as Isis did with Horus. It will be shown that a seven days’ festival preceded a festival of the seventh day.

² Legge, vol. iii. pt. i. p. 129.

⁴ Enoch, ch. xcii. 4, 7.

³ *Ibid.* p. 34.

⁵ Ch. vi. 51.

occurs as a Mist in a Chinese myth. In the fiftieth year and the seventh month, on the day of Kang-Shin in the reign of Hwang-ti, *the phœnixes arrived* and the heavens for three days and three nights were wrapped in mist. When the mist removed, Hwang-ti made an excursion on the Lo and saw a great fish. To this he sacrificed five victims, whereupon torrents of rain poured down during seven days and seven nights. Then the fish floated off to sea, and Hwang-ti obtained the map-writings. The dragon-writing came forth from the Ho, the tortoise-writing from the Lo, in the red lines and seal-characters; these were given to Heen-Yuen. In this account we have the arrival of the phoenix, a twilight of mist; a deluge of seven days' duration, together with the writings that were said to be lost or buried during the flood. It may be observed incidentally that the different appearances of the fish-man with the tortoise-book called the "Great Plan," containing "*all about the regulating of the waters,*" in the Chinese mythos, is identical with those of the merman Oannes in the Chaldean account, who came up out of the deep to teach astronomy and other arts.

In the first two instances the Chinese fish-man is spoken of as the tortoise that bore on its back an inscribed great plan or tally, the river-scheme, afterwards called the "Tortoise Book"; but the fish-man also appears in person to Yu, coming up out of the deep to teach, and then returning, just as in the Chaldean legend.¹

The arrival of the phœnixes agrees with the end of a phoenix-cycle. Hor-Apollo tells us the phoenix in Egypt was a sign of the end of a long cycle of time or an inundation.

In the Book of Enoch it is intimated that at the time of the deluge the spirit of wisdom was withdrawn from the earth.² In other accounts it is the book of wisdom or the time-reckonings that has to be recovered from the waters which have burst their boundaries and buried the plan or register that was originally brought from the deep by the fish-man or, still earlier, woman of the waters, who was first represented in Egypt by the hippopotamus and crocodile of Typhon, and afterwards by the fish of Hathor.

In the Masonic Mysteries the book is lost, and the initiates have to seek and find the mystic Word in the shape of the lost register or record of the law—a plate upon which is figured the double triangle, called the seal of Solomon; that is the figure of the sixfold heaven, framed and built by Ptah and Ma; the heaven of nine divisions, completed by the abyss in the north, through which the sun-god voyaged in his ark and outrode the deluge every year, or bridged over the dark break in the circle of light where the book was lost and the word has to be found.

Various avatars or manifestations of Vishnu are described as being

¹ Legge, *Chinese Classics*, vol. iii. pt. i. p. 109, note. Also p. 117.

² Ch. xlii. 1, 2.

undertaken to recover the writings and other treasures that are drowned by the deluge.

A Marquesan myth of the Deluge relates that the Lord Ocean, Fatu-Moana, was about to overflow the world, but granted seven days for preparation. A house was to be built which should tower high above the waters, with storeys, chambers, and openings for light. The cattle were collected in pairs, of all kinds, and marched into a vessel called a "*long deep wood*." The family saved consisted of four men and four women, the same as in the Hebrew myth. The storm burst, and the "Sacred Supporter" of the universe slept like Brahma during the night of dissolution, when the earth and waters were all mixed up together, and chaos had come again. After a while the waters retreated, the mountain-tops reappeared, the Lord Ocean commands the dry land to emerge. The chief of the family offers to sacrifice to the Lord seven holy and precious things and seven sucklings. Then the dark bird "*te Teetina a Tanaoa*," whose name shows its dark colour, was sent out of the vessel over the Sea of Hawaii, but returned to it again. The wind sets in from the north. A second time the dark bird goes and returns. Another bird, called *te Teetina a Moepo*, is sent out. It alights upon dry land, and returns with young shoots or twigs in its beak—the branch of promise and peace. Then followed the debarkation from the "*long deep wood*." This is like a replica of the Semitic version, but both are derived from the far older source. It was not the Hebrews who set the deluge typology,—the River, the inundation, the argo, raven and dove (or the black and light birds), the altar, and the man offering sacrifice—in the planisphere.

In a native chant there is an allusion to the words or books which were hidden during the deluge.¹

(1) "*O the Woman sleeping face upwards!*" (2) "*O Mannu, the mischievous!*" *O the Waa-Halau Alii, O Ra Moku!* Where were deposited the words of *Pii*, *O Kama-a-Poe-Poe*, the Woman of the Water-Bowl? (3) "*O the Great Supporter, awaken the world.*"² The Woman of the Water-Bowl is fellow to the Egyptian *Nu-Pe*, who carries or pours out the waters from her vase; or to *Menat*, the wet-nurse, who had been continued from *Typhon* the dragon.

According to a myth of the Red Indians the deluge was let in by the black serpent, the Typhonian type of the disorder and chaos that preceded creation order, and time.

- “ 1. Long ago came the powerful serpent when men had become evil.
- 2. The strong serpent was the foe of the beings, and they became embroiled, hating each other.
- 3. Then they fought and despoiled each other, and were not peaceful.
- 4. And the small men fought with the keeper- of the dead.
- 5. Then the strong serpent resolved all men and beings to destroy immediately.

¹ Lawson and Fornander, *Polynesian Race*, vol. i. pp. 90 and 225.

² Fornander, vol. i. p. 94.

6. The black serpent-monster, brought the snake-water rushing.
7. The wide waters rushing, wide to the hills, everywhere spreading, everywhere destroying.
8. At the island of the turtle was Manabozho, of men and beings the grandfather.
9. Being born creeping, at Turtle-land he is ready to move and dwell.
10. Men and beings all go forth on the flood of waters, moving afloat, everyway seeking the back of the turtle.
11. The monsters of the sea, were many and destroyed some of them.
12. Then the daughter of a spirit helped them in a boat, and all joined saying, 'Come help.'
13. Manabozho of all beings, of men and turtles the grandfather.
14. All together on the turtle then, the men then, were all together.
15. Much frightened Manabozho prayed to the turtle that he would make all well again.
16. Then the waters ran off, it was dry on mountain and plain, and the great evil went elsewhere, by the path of the cave."¹

The story of Manabozho's deluge has also been told in the following pictographs:—Number one is the earth; number two is Menaboju, a great brave and chief; number three is Menaboju's wigwam, in which he lived, sometimes with one squaw, sometimes with two; number four, the squaws quarrel; number five, Menaboju caught between two trees, released by the bear, goes home and beats his wives; number six, the king of the turtles sat on the bank of a river, and when asked by Menaboju's grandson to help him over, made the river broader so that the little one was drowned; the king devoured him, but was caught in the act by Menaboju and killed; when the turtles on this declared war against Menaboju, and produced the great deluge, Menaboju first carried his grandmother on to a lofty mountain; number seven, He himself mounted to the top of the tallest pine on the tallest mountain in the world, and waited there till the deluge was over, there the loon and the musk-rat came to him; number nine shows two islands which Menaboju made, a little one which did not bear his weight, a large one which supported him and afterwards became the new world; number ten, animals, which Menaboju sent forth to look for his grandmother, inform her of the new creation and lead her back to the mountain.² In this version the two wives, the turtles, the great tree, the lofty mountain, and the ancient grandmother are all recognizable types.

In an Arawak myth the waters had been confined to the hollow bole of an enormous tree by means of an inverted basket, the Wallamba or Warrampa, which repressed the swelling fountain within by magic power. The monkey saw this inverted basket, and thinking it must cover something good to eat lifted it up, when out burst the deluge. The monkey found he could not withstand the waters, but on seeing the duck triumphantly swimming them, he there and then acquired such a horror of the duck that his descendants have never since been able to look a duckling in the face. This story may be

¹ *The Indian Miscellany*, pp. 25, 26, by W. W. Beach.

² Kohl, *Kitchi-Gami*, p. 386.

said to be composed in hieroglyphics. The duckling is a sign of departure by water, equivalent to the boat, *Ua*. The Egyptian clepsydra, or water-clock, consists of a dog-headed monkey sitting on a basket, the *Neb* sign; and *Neb*, the basket, also means to float and swim. The basket that kept in the deluge was one with the basket of the Egyptian timepiece, and the monkey who let in the deluge by lifting the basket is identical with the monkey that keeps time while sitting on the basket, only the Egyptians were able to pourtray the same types visibly. A corrupt passage in Hor-Apollo can be corrected by remembering that the ape kept the *landing-place* at the equinox which followed the crossing of the waters. *Sigu*, the Noah of this deluge, escapes, together with his little community, by climbing up a tree, the coconite (?) palm. They were driven by the rising waters to the topmost branches. From time to time *Sigu* dropped some *seed* into the waters, judging of their nearness by the sound of the splash. At last was heard the joyful sound of the seed striking the soil of earth, and it was known that the waters had subsided and the deluge was over.¹ With this should be compared the tree in the planisphere² with the dog in its branches and the virgin mother of the seed holding the corn in her hands, the time being toward the end of the inundation. It has been shown how the tree of two, four, seven, or twelve branches was a figure of the heaven that was divided on purpose to keep time. Thus the tree may be considered to contain and restrain the waters within its primitive boundary, and the deluge be represented as bursting-forth from it. Also the tree of the four quarters, the Tat-cross, was the pedestal of the Ape of the equinox in Egypt.

As we have seen, the gourd or calabash was a figure of the first heaven that opened in the beginning. This likewise contained the waters. Hence the natives of Hayti have a tradition that the flood burst forth from a most capacious gourd. In this gourd were contained the swelling waters and fishes, likewise the bones of the only son of a cacique. The gourd was upset by some meddler who wished to spy out its contents, when out burst the deluge. The gourd or calabash was also a primitive form of the ark.³

A myth preserved by the Pimas affirms that the only man, if indeed, he were a man, saved from the deluge was *Szeukba*, the *son of the creator*, and he escaped from the general doom by floating on a *ball of resin*.⁴ The ball of resin is also typified in heaven as a constellation. *Resin* was a substance of great mystical significance in Egypt, probably from its use in embalming the mummy. In the hieroglyphics *resin* (the *Tahn*) is a type of preservation. In the *Ritual* the deceased or mummy is said to go "*purified in the place of birth*." "*He has been steeped in resin in the place of preservation*."

¹ Brett, *Indian Tribes of Guiana*, pp. 380, 381.

³ Irving's *Columbus*, b. vi. ch. x.

² In the previous volume.

⁴ Bancroft, vol. iii. p. 79.

The place of preservation is where the body and soul are united to be saved. Resin is also said to be the eye of Horus the saviour. A plate of Tahn was given to the dead who crossed the waters as a type of protection and salvation. This as the eye (or eye-ball) of Horus (who like Szeukha is the son of the creator) was figured at the place of the vernalequinox, where the youthful sun-god emerged from the waters. It may be seen in the zodiac of Denderah, placed on the colure betwixt the Ram and Fishes. This is literally an eyeball of resin (Tahn) figured at the exact spot where the father was reproduced as his own son who ascended in the solar bark after the passage of the waters, otherwise called the deluge.¹

It may be worth noticing for the sake of comparison that the divine ancestor of various North American Indian tribes, the Mandans, Crows, and Minetarrees, is their Noah who was saved from the great flood in an ark. They designate him *Num-Ank-Machan*. They bring offerings to him because the lord of life gave him great power. Sometimes they worship Num-Ank, at others he is fused with the lord of life and of breath.² Now, the Egyptian Num is the lord of the inundation, who, as Nef, is the lord of breath. He was elevated to the sphere as Canopus, pilot of the ark or argo. *Ankh* (Eg.) means life, the lord of life, and the *Makhen* is the canoe in which the dead cross the waters in death and escape from the inundation of the underworld.

A Caddoque myth relates that the master of life appeared to *Sakechah* and told him of the world's coming doom. *Sakechah* was to be saved by gathering hemlock cones, with the trunk and leaves of the tree, which he was instructed to burn, along with dry branches of the oak, kindled with wild rice straw. When these were burnt, he was to take the ashes and strew them in a circle round the hill *Weeheganawan*. There was no need of collecting the animals within this charmed circle; as the living creatures sought it themselves, and retreated into it for safety during the flood.

“‘*Sakechah!*’ said the master of life, ‘when the moon is exactly over thy head she will draw the waters on to the hill. She is angry with me because I scoured a comet. I cannot prevent her revenge unless I destroy her, and that I may not do, as she is my wife. Therefore bid every living creature that is on the hill take off the nail from the little finger of the right hand, if a man; if a bird or beast, of the right foot or claw. When each has done this, bid him blow in the hollow of the nail with the right eye shut, saying these words, ‘Nail become a canoe, and save me from the wrath of the moon.’ The nail will become a large canoe, and in this canoe will its owner be safe.’ The Great Spirit was obeyed, and shortly every creature was floating like a boat on the surface of the water. And, lest they should be dispersed, *Sakechah* bound them together by thongs of buffalo-hide. They continued floating for a long time, till at last *Sakechah* said, ‘This will not do, we

¹ Both the eye and resin were types of preservation and salvation, and therefore are interchangeable. In the Ute language the eye and seed have the same name; the eye reproduces the likeness, so does the seed, although in a different way. Thus the eye of the potato is the shoot of the seed.

² Müller, p. 135.

must have land. Go,' said he to a raven that sat in his canoe near him, 'fetch me a little earth from the bottom of the abyss. I will send a female, because women are quicker and more searching than men.' The raven, proud of the praise bestowed on her sex, left her tail feathers at home and dived into the abyss. She was gone a long time, but notwithstanding her being a woman she returned baffled of her object. Whereupon Sakechah said to the otter, "My little man, I will send you to the bottom, and see if your industry and perseverance will enable you to accomplish what has been left undone by the wit and cunning of the raven. So the otter departed upon his dangerous expedition. He accomplished his object. When he again appeared on the earth, he held in his paw a lump of black mud. This he gave into the hands of Sakechah; and the Great Master bade him divide the lump into five portions; that which came out of the middle of the lump he was commanded to mould into a cake and cast into to the water; and he did so, and it became dry land on which he could disembark; and the earth thus formed was repeopled from his time. No matter whether the men of the: earth be red or white, all are descended from Sakechah."¹

It is noticeable that the one who escapes from the deluge in the Carib myth is named *Sigu*; in the Pima legend his name is *Szeukha*; in the Caddoque version it is *Sakecha*; and that *Sekh* is the Egyptian name of the flood-time or inundation of the Nile; the *Sekh* or *Uskh* is a boat, and the *Sekht* is the sailor. This world-wide water-name can be traced back to the Albert Nyanza (Burton) and to Tanganyika, the inundating lake, which Stanley says is known by the native name of *Usige*.

The Japanese have their land of the deluge; which was submerged in the sea in consequence of the degeneracy of its inhabitants. The King of Maurigasimar however, was a goad man, the just man of the general legend, and he is warned in a dream of the coming calamity. He was told that, when the two idols which stood at the entrance of the temple, should turn red in the face, the time would have come for him to embark in his vessel and escape. This injunction he obeyed and was saved.²

In the story of Atlantis we are informed that there was once an immense island, larger than all Asia and Africa, at the entrance of the ocean beyond the pillars of Hercules. It was governed by Neptune. Here the god placed a single pair of human beings, Enenor and his wife, Leucippe, who had sprung from the dust of the earth. Neptune married their daughter Clito, who bore him ten sons. Among these ten sons Neptune divided his domain. Atlas was the eldest, and from him the island took its name. The island was a paradise of plenty and purity, and such was the content they could not be contented. Their happiness supplied no spur. They degenerated and fell. At the end of ten generations Atlantis was swallowed by an earthquake and washed down by a deluge. Whatsoever the interpretation, we find here the same reckoning of the ten generations as in the Hebrew version of the Noachian deluge; the ten that preceded the Chaldean

¹ Jones, *Traditions of North American Indians*, vol. ii. pp. 21-33. Quoted in Baring-Gould's *Legends of Old Testament Characters*, vol. i. p. 129.

² Kämpfer, *Japan*, Appendix, p. 13.

deluge in the account assigned to Berosus, and the ten races of men in the *Bundahish*.

Bunsen considered the Hebrew flood to be an actual event in human history; a cataclysmal catastrophe that overwhelmed the human birthplace in Northern Asia. He had no doubt that the oldest Hellenic tradition of the flood of Deukalion was derived from this historical deluge. But as the Egyptians had migrated from the primæval land before the great event occurred, they do not possess the deluge legend as we find it in the Hebrew Scriptures, the Chaldean tablets, and other late forms of the legend.¹ In this way has mythology been converted into history. But the Egyptians not only knew of a deluge; they knew of various deluges where the Greeks spoke of one. They knew of all the deluges that ever were, because they knew the type of the deluge and all its applications to the various cycles of time, ranging from the deluge of five days found in Polynesia, to that of 25,868 years.

According to the report by Plato of the conversation between Solon and the Egyptian priests, neither of the two Greeks could have understood the symbolical language in which the meaning was half revealed and half concealed. Yet, the moment we read the report with the knowledge that a deluge is a figure of speech quite natural to the people whose every year was an inundation, as the Indian gesture-sign for a year is a rain, and a rain is an Inner African name for a year, the truth becomes apparent. "Scarcely," they said, "*had writing, amongst other things, been invented*," than down came the flood from heaven, at "*certain intervals, sparing only the ignorant and uneducated*," so that you had to start afresh from the beginning." It was the learned alone, the reckoners of time, who were drowned in these deluges. This corresponds to the books which are lost, or were buried and preserved in safety, to be literally fished up again as they were by Vishnu in his Matsya Avatar.

This loss of the "Log" in the deluge is also connected with the fall from heaven in the Book of Enoch, but it is rendered in a way that is easy to misunderstand, like the eating of the Tree of Knowledge. Because of the "fall," men were taught by the fallen angels "to understand writing and the use of ink and paper." Therefore, "*Numerous have been those who have gone astray from every period of the world, even to this day. For men were not born for this—thus with pen and ink to confirm their faith!*" Such language has confirmed the faith of the *Idiotes* in their crusade against knowledge. Yet it only means in the one case that the "fall," in the other the deluge, was the cause of reckoning, registration, and book-keeping, which was previously unnecessary.²

The Egyptian priest tells Solon that the Greek genealogies are like juvenile' stories. "*In the first place, you only record a single flood, whereas there have been a great many.*" An attempt to enlighten them

¹ *Egypt's Place*, vol. iv. p. 435.

² *Book of Enoch*, ch. lxviii, 10-13.

is obviously made in the words, “*and then you are ignorant of a most fair and excellent race of men that once inhabitated your country.*” This is typological; it belongs to the celestial quarters and reckonings of descent, whereas the vainglorious Greeks applied it to their own human history, and thought it made them out to be far older than, and superior to the Egyptians, who looked upon them as the sheerest children, whose antiquities were puerile fables, like those of the Jews with which we have been so long beguiled. Diodorus Siculus also informs us that the Egyptians treated the Greeks as Impostors who reissued the ancient mythology as their own history.

In reference to the invasion from Atlantis in the west, which was said to have overrun all Europe and Asia, Proclus observed that *the Egyptians say the west is the place of noxious dæmons*, and some interpreters held that the war against the Atlantidæ was a war against those material dæmons who were adapted to the west. This was the opinion of Numenius and Porphyry.¹ Such is the true interpretation. *In the Course of Precession the invasion and the deluge necessarily came from the south-west, as certain constellations sank in that direction and were whelmed beneath the waters.*

The war, like those of Moses and Joshua, against the giants and the waters, belonged solely to the astronomical allegory, and was described in consonance with the deluge typology in diluvian language.

According to Berosus, when the Chaldean deluge was coming, the deity Kronus appeared to Xisithrus in a vision and gave him notice that upon the fifteenth of the month Dœsia (the fifth month of the Macedonian year, answering to May-June, and therefore *about the time of the coming inundation of the Nile in the month Mesore*, June 15) there was to be a flood by which mankind would be destroyed. He *enjoined him to commit to writing a history of the beginning, progress, and final conditions of all things down to the present term, and to bury these accounts securely in the city of the sun, at Sippara.* Here it is Time in person who prognosticates the deluge. Kronus in Egypt is identified as Seb, the god who appears in the ark and is called the “*Great Inundator*” in the Ritual. The Osirian exclaims, “*By the blessing of Seb in the ark I have welcomed the chief dead in the service of the lord of things.*”³

In the chapter of “*Being conducted in the boat of the sun,*”⁴ Seb, the father of the gods, is designated the “*Great Inundator.*” It is said, “*The Osiris penetrates in the boat. They tow him along with the sun. The Osiris is towed in it by the ropemen, stopping the dissolution of the leg of the firmament*” just at the perilous place. “*Seb and Nu are delighted in their hearts, repeating the name, ‘Growing Light’; the beauty of the sun in its light is in its being an image, as it is said, for the Great Inundator, the father of the gods.*”⁵ Thus we

¹ Proclus in *Timæus*, b. i.

² Cory, *Ancient Fragments.*

³ *Rit.* ch. cxvi. *Papyrus*, B. M. 9900.

⁴ *Rit.* ch. cxvi.

⁵ Ch. cxxxvi.

learn that Time himself (Seb-Kronus) was the great inundator for whom the sun keeps time. This time was kept by the sun in his ark that crossed the waters as the ram-headed Num or Nef, the lord of the inundation or of breath.

The Hebrew Nuach, or Noah (נוֹחַ) is related to breath and breathing as in נָחַר and נָחַת, and is equivalent to Nef in Egyptian for breath, the element of life opposed to water and the deluge, which was represented by Nef, Num, or Nuh, the ram-headed breather during the inundation, who was designated its lord and ruler. *Nuh*, for rest, is also identical with *Nnu* (Eg.) for rest and repose, which was the condition of existence in Egypt during the inundation.

Nnu or *Nu* in Egyptian is both the flood and the time appointed. *Nnu-akh* (Eg.) would denote the ruler and lord of both. And as Noah was 600 years of age at the time of the deluge, he was an impersonation of the *Nu-akh*, like Num of the Teba.

The types, however, must determine the philology. It is Time who appears to Xisithrus. Time is Seb, and one of his names is *Nu* (cf. the name of *No* or *Noe* on the Apamean coins), whence the Hebrew נֹחַ.

Seb in his ark, as the "Great Inundator," and Num in his argo are both related to the deluge of time which was annual in Egypt; and the flood of Noah is a deluge of time on the scale of one year. The account furnished by Berosus tends to show that Ubaro-Tutu, the father of Ubara, the glow (cf. the "Growing Light"), is a form of Seb-Kronus, the father of the solar gods.

Not only was the arkite typology Egyptian, it was so ancient as such that it had passed from the natural genesis through the various phases of the astronomical allegory and become eschatological in the psychotheistic phase of mythology. The god who "*forms his own body eternally*" (i.e. the eternal form of time) is denominated the one "*dwelling in his own bark*." The "Great Ruler" is "*borne along in the river of millions and billions of moments*."¹ The "Lords of Truth" "*who are for ever cycling for eternity*," are the voyagers of heaven.²

The deceased prays to the conductor of heaven, "*Oh, let the Osiris prevail over the waters. Let the Osiris pass by the great one who dwells in the Place of the inundation*."³ He exclaims, "*Hail ye good beings, lords of truth, who are living for ever! Circling for ever! Passing me through the waters*."⁴ "*He has made a boat for me to go by*," says the Osirified deceased, speaking of his saviour,⁵ and the *boat of the shipwrecked* is a figure of salvation.⁶

In the chapter of "*Breathing air and prevailing over the waters in Hades*," the inundation actually occurs, and the deceased Osirian has to escape from its overwhelming flood by means of the Makhen or ark made of plaited white corn, the paddles being formed of straw, perhaps

¹ *Rit.* ch. xv.

² Ch. lxxii.

³ Ch. lvii.

⁴ Ch., xcix.

⁵ Ch. cxxv.

⁶ Ch. lviii.

symbolising, as Dr. Birch suggests, "*the support of men by corn during the inundation.*"¹

The passage of the soul in the process of re-birth was termed "going in the cabin." The escaped one exclaims, "*I am not drowned in the good water. I see the repose of the meek one (Osiris) when he makes his stay under the pools—for I have come forth.*"²

On the day of the birth of Osiris it is said, "*The valves of the door open, the gateway of the sun opens. He has unclosed the doors of the ark. He has opened the doors of the cabin. Shu has given him breath, Tefnut has created him; they serve in his service.*"³ When the deceased in the resurrection arises on the horizon as the sun, it is proclaimed that "*He has unclosed the doors of the ark; he has opened the doors of the cabin*" in which he made the passage of the abyss.⁴ And before there was a boat with a cabin to it, the ark of Arctos, the womb of the hippopotamus, was the cabin that carried across the abyss in the north, when observed in a latitude where the seven stars dipped below the horizon! Yet earlier the seven constellations were the sailors in the ark of the sphere.

The "flood" should be a figure of expression in Egypt if anywhere on earth,—as it was. In an inscription of the time of Amenhept III. it is said they, the enemies, "*shall be overwhelmed in the great flood.*" In a papyrus at Turin the god claims to have been the creator of the abyss of waters whence comes the flood. "*I make the waters, and the Mehura comes into being.*" But we can get beyond Egypt for the origines.

The Hebrew deluge is called Mabul (מַבּוּל) which with the interchange of m and b as in Syriac, is *Mmul*. Nothing is known of its origin in Hebrew; and the word is only used for the flood of Noah and for the flood which the Lord sits upon as the celestial water of the abyss.⁵ But this word is an Inner African type-name for water, rain, and especially the rainy season, the time of the flood.

<i>Momel</i> , is water, in Fulup.	<i>Mbula</i> , is rain, in Undaza
<i>Momel</i> ,, ,, Filham.	<i>Mbula</i> ,, ,, Bumbete.
<i>Mmeli</i> ,, ,, Isoama	<i>Mbula</i> ,, ,, Muntu.
<i>Mmeli</i> ,, ,, Aro.	<i>Mbola</i> ,, ,, Mbamba
<i>Mmale</i> Gura.	

and many more. But the most remarkable fact is that *this is the express and widely-spread type-name for the season of heavy rains and floods*, as

<i>Mbola</i> , in Mbamba.	<i>Mpfula</i> , in Ntere.	<i>Mfola</i> , in N'gola.
<i>Mbula</i> , in Undaza.	<i>Mfula</i> , in Kasanda.	<i>Mfula</i> , in Lubalo.
<i>Mbulo-mobua</i> , in Bumbete.	<i>Mfula</i> , in Babumba.	<i>Mufula</i> , in Kisama.
<i>Mbura</i> , in N'kele.	<i>Mpfula</i> , in Nyombe.	<i>Mpulan</i> , in Matatan.
<i>Mpfula</i> , in Musentanda.	<i>Mpfula</i> , in Basunde.	

¹ Introduction to *Ritual*, p. 141.

Illustration

4 Ch. cxxx.

² *Rit.* ch. lxiv.

5 Psalm xxix. 10.

These languages are chiefly spoken in Kongo, N'gola, and farther inland. But the type-word ranges south, east, west, and north-west. This shows the Hebrew flood, name and all, came out of Inner Africa in all directions. In the North-West Atlantic group *Momel* is also found as *Mel*, and this modification leads to the Egyptian *Mel* or *Mer* for the sea; French *Mer*, English *Mere*, the lake, and the *Maelström*. *Mbul* also modifies into *Bul* (or *Ber*) English *Bul*, river, Welsh *Bala*, the going or bursting forth; *Ber* (Eg.) to boil, well up, be ebullient; English *Bore*, and a force; *Bara* (Heb.) a fountain; *Bur*, Akkadian, to swell up; *Bura*, Fiji, to emit, discharge; *Bur*, Australian languages, a river or torrent.

When Kolben was at the Cape in 1713 the Hottentots affirmed that they descended from a man named *Noh*, who had entered the world by a sort of window and taught his children the art of raising cattle. The name of his wife was *Hing-Noh*. We now know that *Noh* was the Nams *Khnuib* or *Khnuib*, the Lord of heaven (Nom, for god, in Ham). *Khnuib*, they say, has made us, and given us this country. He gives us the rain, and he makes the grass to grow. *Khnuib* is identical by name with the Egyptian *Khnuif*, *Num*, and *Chnuabis*. The name of his consort in Egypt was *Ank*, corresponding to *Hing*. Further, the Hottentots, says Casalis, preserve a tradition that their ancestors arrived in Africa in a great basket. Both statements are reconcilable by means of the hieroglyphics. The basket sign is *Nub* signifying the lord or the lady, the all. It is the seed-basket carried by *Nebt* (Nephthys) the great mother. *Neb* also means to swim and float; and the basket of wattle-work was a very primitive kind of ark or boat.¹

Stanley found a deluge legend connected by the Wajiji fishermen with the origin of Lake Tanganyika. Once there was a vast plain where the water is now, and there was a large town which was carefully inclosed and fenced round with poles strong and tall. As was the custom in those days, the people of the town surrounded their dwellings with high hedges of cane, making inclosures in which their cattle might be herded for the night. In one of these inclosures there lived a man and his wife who possessed a deep well which supplied water in a beautiful stream. The well was to be kept a sacred secret, as on the day the possessors showed it to strangers they would be ruined and destroyed. But the woman could not keep the secret. She disclosed the mystery to her lover; whereupon the earth cracked and opened, and there was the deluge, where Tanganyika is now.²

We cannot pass into the cave dwellings of the human mind in the far-off past as high-sniffing and "bloody-browed Pharisees." We

¹ Casalis, *Introd.* p. 7. Hahn, *Tsuni-Goam*. Rowley, *Religion of the Africans*, p. 51.

² Stanley, vol. ii. p. 12.

shall have to crawl on hands and knees at times to enter as very lowly explorers if we penetrate at all. In each direction of his limited range of thought the primitive man perceived the solid, essential, physical fact. A slight illustration of this may be seen in the chant of the Red Indian:—

"The poor little bee,
That lives in the tree
(By the river),
Only one arrow has he
In his quiver."¹

THAT was why he should be commiserated by the wild and warring nomad whose quiver was full of arrows!

Perhaps no better subject could be found to test the truth of the present writer's generalisation concerning a unity of origin in mythology, his thesis of that origin being Kamite, and his method of showing likeness and relationship by means of typology, than this of the deluge legend. Nothing is older than water as an element of life, and there is nothing more initial than its influence on the mind of man as an agent of destruction, of death, of an ending, the water of death being the natural antithesis to the breath of life. The Mangaians hold that during the rainy season the spirits of the dead cannot ascend to the warriors' paradise, the element of water being so opposed to the power of breath.

The Latin *Ex* for out of, or from; and *Iste* for this, or that, whence existence as that which is "out of," is expressed by *Enti* or *Nuti* (Eg.) (the signs read both ways) for Ex-istence. *Enti* passes into entity. *Nuti* also denotes an escape, to have escaped; and this escape is finally reducible to *an escape from the water*; one form of *enti* or *nuti* being the froth or foam *breathing* out of the water. Thus the earliest perception of ex-istence and cognition of a discreted selfhood is traceable to the consciousness of being out of the negational element of water and in the condition of breathing being.

The doctrine of baptismal regeneration had an origin thus profoundly simple. When, according to the Roman Church. "*the Holy Ghost suffered for us in Baptism*," the dogma is founded on the antithesis of water and breath. In a text rendered by Goodwin, it is said of Osiris in his baptism, *Ut mergeretur in aquis suis*, literally, he was drowned into the water, or his life was merged in the water.

Baptism is a symbolical re-birth out of the water into a new life, enacted as a religious mystery; the afflatus of the new life being at one time represented by breathing.

The primary words will tell us more than the Aryanists dream of. As already shown,² the word *Nti* for "out of" gives us the name of the Net, and Neith who fished Horus out of the waters. Now the first

¹ J.W. Powell, Bureau of Ethnology, Washington, *First Annual Report*, p. 23.

² *Vide* section on the "Two Truths."

race of men that emerged or escaped were black; and the black man in Africa is named

Noti, in Bulom.
Noti, in Mampa.

Nutei, in Gbese.
Nodo, in Salum.

Eneidu, in Igala.

This type-name has various forms. *Ntu* is one of these. *Ntu* in Kaffir is the person, any human being, the race. *Nta-nta*, Kaffir, is to float and swim. The first ark or Teba was the mother's womb, and to be borne in that is "going in the cabin." The second was the Teph of the abyss; the third, the revolving sphere; the fourth the Great Bear. The arkite typology arose from the nature of things. In the beginning was the water, the condition of negation. Heaven was the celestial water, the *Nun* (Eg.) which is also the deluge or inundation. Water was adopted as the universal type of an ending in time as well as of life. The helplessness of primitive man in presence of the water-flood is plainly apparent in the deluge mythos. The typology of the ark also shows how profound was his delight in the power to form a barrier and inclosure. *Ark* (Eg.) denotes inclosings. *Arca* in Greek is a dam for keeping out water; *Arx*, a bulwark; *Ahuriki*, Maori, a fence against a flood. Various forms of the ark and arking are found under the one name, as *Arach*, Gaelic, a bond, a tie; *Ark* (Eg.) a tie; *Ark* (Eg.) to weave; *Luka*, Kaffir, to weave and plait; *Luchith*, Hebrew, plank-work; *Rugha*, Kaffir, to plaster with earth; *Lek* (Amoy), dry land; *Liag*, Irish; *Llech*, Welsh; *Rock*, English, for the stone; *Lechi*, Hebrew; *Lauh*, Arabic, Rock. The *Rekhi* (Eg.) is the stonemason or builder. This was an Inner African type-name for the stone or rock itself, which is

Raga, in Limba.
Oraga, in Sobo.
Luku, in Meto.
Nluku, in Matatan.

Melak, in Nalu.
Fulagu, in Bulanda.
Pulak, in Bola.

Pulak, in Sarar.
Pulak, in Pepel.
Pulag, in Kanyop.

Every stone erected as a dam, and over a well or intermittent spring, was typical of this staying of the waters, and of bounding the inimical force. Hence the size of the stone was significant of the opposing force of man. The ark-stones in Britain were designated the stones of power. The Egyptian mastebas are vast lids that shut down above the well. Without any idea of such an origin for the type, Mariette describes the pyramid built of enormous stones covering the well as with a massive lid.¹ Such was the great pyramid. The type was continued in the temples and other sanctuaries that contained the well. In some of these the conquest over the waters was celebrated yearly, and water was poured into the well called the water of the deluge. From the time that the first stone was suspended over a spring, pytte, or intermittent well, as the stone of Arthur was in Britain, it has been the custom to erect the sacred building over the water or the well by

¹ *Mon. Upper Egypt*, p. 73; Eng. trans.

which it was represented. As Dean Stanley has said, "Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for lustrations in its court."¹ In the Birs-Nimrud inscription Nebuchadnezzar says that, when he finished building the tower of the seven planets at Borsippa which former kings had begun, he found that "the water-springs beneath it had not been kept in order." This then had likewise been erected over the Well just as were the pyramids of Egypt and the flat-stone of Arthur in Britain.² The Temple at Jerusalem was built over or upon the waters.

In one of the visions of Hermas, the Holy Spirit, or the "old woman" who was the first of all creation, shows him a tower that was built upon a square by six young men, which tower stands upon the water as its foundation. Then said Hermas, "*Lady, why is the tower built upon the water?*" She replies that it is because his life is and shall be saved by water. It is the same water as that of the well in the sphinx temple, and the holy wells over which the British stones were erected. Every ark or tabernacle configurated in the heavens whether as the ark of the seven stars, seven pillars, or seven horns, the ark of the four corners, the six, eight, nine, ten, or twelve divisions, had been founded on the celestial waters, and was thus a symbol of salvation. In Hermas the church takes the place of the pyramid and the rude stone monuments that were reared of old above the water-source. The water and the breath or spirit are the two truths of the tower, tabernacle, or church of Hermas just as they were of all the earlier buildings.³

The mummy in Egypt was conveyed across the water to the mausoleum in the hill of the west. So in Fiji the king was carried over the water to the royal sepulchre.⁴ In Bretagne it was the custom at Plouguer for corpses to be ferried to the churchyard by boat, over a narrow arm of the sea called *passage de l'enfer*, instead of their being taken the shorter route by land.⁵ Here the water represented hell, the abyss of dissolution which was symbolically bridged, or the water conquered by the living on behalf of the dead. In placing the dead in the coffin they were put on board their boat; and the well represented the abyssal waters of the Tepht, which they had to cross for the other world, even as the solar god made his passage in the ark through the three water-signs, the pool of Pant, the Meh or well of waters in the north.

The deluge legend had a natural genesis, and its types were set in the stars of heaven, where the imagery proves (at least) that the zodiacal phase in which all culminated at last was pourtrayed according to the

¹ Stanley, *Sinai and Palestine*, p. 312.

² *Inscrip. Records*, vol. vii. p. 75.

³ *Shepherd of Hermas*, vision iii, 1-3.

⁴ Williams, *Fiji*, vol. i. p. 196.

⁵ Villemarqué, *Barzas briez*, vol. i. p. 136.

relations of time, place, and the three months' flood in the valley of the Nile. In the *Bundahish* the first conflict is waged by darkness (or the dark mind) against the light. Then it is said of the inundation ascribed to the Dog-star; "*The second conflict was waged with the water, because as the star Tistar was in Cancer the water which is in the subdivision they call Avrak (ninth lunar mansion) was pouring on the same day when the destroyer rushed in, and came again into notice for mischief in the direction of the west.*"¹ This dates a deluge in strict accordance with the inundation of the Nile. The ninth lunar mansion is *Sieu*, δ Hydræ, Chinese; *Açlesha*, ε, δ, σ, η, ρ, Hydræ, Hindu; and *Hydra* announced the inundation in Egypt. The Dog-star being in Cancer is but figurative for rising about the same time. So Porphyry (*De Antro Nymph.*) says, "*With the Crab comes the Star Sothis.*"

Seneca tells us Berosus taught that events take place according to the course of the stars, and he affirms this with such certitude that he fixes the time for the conflagration of the world and for the deluge. He maintains that all earthly things will be consumed when the planets, which are now traversing their different courses, shall all coincide in the sign of Cancer, and be so placed that a straight line could pass directly through their orbs. But the flood will occur when the same conjunction of the planets shall take place in the constellation of Capricorn.² The summer is in the first constellation, the winter in the latter. These are the two soli-lunar stations at the birth of the inundation; the flood of fire belongs to the sun in Cancer (as it did to Sothis or Bar, the star of fire), and the water to the full moon in Capricorn. This type is applied by Berosus to the great year.

According to the Papyrus found in the monastery of Abou Hormeis, (translated into Arabic 225 A.H.), the deluge was to take place *when the heart of the Lion entered into the first minute of the Crab's head*, at the declining of the star; which is obviously an astronomical observation relating to the inundation of the Nile. *It is rendered backwards* as if applied to the ending of a cycle in precession. But that is not the point of present importance. There can be no doubting or disputing the Kamite and Egyptian origin of this deluge imagery, because the celestial types are the reflectors of certain natural facts which are to be found in Egypt, and in no other land on this earth. The month of Mesore is the month of the re-birth (Mes) of the river (*aur*).³ In the Sacred Year, this began on- the 15th of June, and it corresponds, in what we may term the Ram calendar, with the sun's passage through the sign of the Crab.

¹ *Bundahish*, ch. vii.

² *Nat. Quæst*, iii. 29.

³ The river was reckoned to come forth from its two chasms on the 15th of Epiphi (the last day of May in the sacred year), at which date a Nile-festival was celebrated. This twin source was the Krophi and Mophi of Herodotus;¹ the Copts held that these caused the water to rise.²

In the oldest known Egyptian zodiacs, two beetles represent this sign instead of the crab. The beetle, *Khepr*, landed in Egypt and swarmed on the banks of the Nile in the month Mesore, just when the river began to rise. There he prepared his little ark of future life by rolling up his eggs in a ball of cow-dung (cf. the *Gobar* figures and *Góbar* Hindi, for cow-dung), and burying it in a dry place where it would be safe from the coming deluge. There the seed was hatched, and came forth on the subsidence of the waters. *Khepr* (the scarabæus) was the typical arkite of Egypt. As such, the boat of the sun was assigned to *Khepr-Ra*, and "*Khepr in his boat is the sun himself*,"¹ who was represented by the beetle in his ark. On this account the Scarabæus was set as a zodiacal sign in heaven, the solar herald of the inundation, and succeeded by the Crab; the Persian *Changra*, whence Cancer.

One form of the beetle was solar; but there was a lunar beetle sacred to Taht, whose bird, the ibis, also figures instead of the crab.² The beetle, then, was placed in the zodiac as the harbinger of the deluge. The beetle is also the symbol of the world, and the generation or creation of the world, that is the luni-solar year, with the sun's entrance into this sign. The sign of Cancer in Plate 53, 3, of Lajard's *Culte de Mithra*, shows two figures which may be called crab-like or beetle-like, and these also point to the double beetle of the Egyptian zodiac as their prototype. "*A beast more like a water-beetle than a crab*" is also pourtrayed in a manuscript of the twelfth century, belonging to the library of Durham Cathedral.³ Such chimæras show the Beetle that transformed into the Crab.

The Egyptians denoted the inundation by a lion, says Hor-Apollo, because one-half of the water which flowed during three months was poured out during the time the sun was in the sign of Leo.⁴ Hence the origin of the lion's head which was commonly used as a waterspout in Egyptian temples. The third sign is Virgo, who typifies corn, and water the mother of corn; the Tree also appears in the decans of this sign from which the waters of heaven were fabled to well forth. Here then we have three zodiacal signs relating to the flow of the inundation.

Besides these, Hydra, in its heliacal rising, and the raven perched on its tail announced the waters as two extra-zodiacal signs. Now, whilst the sun was making its passage through these three signs, the moon was rising at full in *our* three water-signs, Capricornus, Aquarius, and Pisces. The moon was the governess of floods. and the three water-signs were doubled in the zodiac on account of the luni-solar combination. At the end of three months from the birth in Mesore

¹ *Rit.* ch. xvii.

² Hermean Zodiac, pl. 2. vol. ii, *Book of the Beginnings*; Hor-Apollo, b. i. 10.

³ Robert Brown, *Law of Cosmic Order*, p. 46.

⁴ B. i. 21.

(Crab or Beetle sign), the rise of the waters is suspended in the sign of Libra, at the time of the autumn equinox, when and where they *attained that summit by which the Egyptians represented the equinox*; the autumn equinox being the summit of the waters. At this point, instead of the Scales, we find two tortoises were depicted in the oldest Egyptian zodiacs. Also, one tortoise is pourtrayed at the same place, in the Mithraic monuments.¹ In the Mandan creation the four tortoises are stationed at the four corners of the earth, and these are said to spout forth the waters.² In other North American Indian signs, a landing after a voyage is typified by the tortoise.

According to Schoolcraft and others, the tortoise (or the turtle) was a type universally held in great respect by the red men of America, and in all cases it is believed to be a symbol of the earth, and is addressed as the mother. This agrees with the Egyptian tortoise, as a type of the earth, the underground, or ground under the waters. The Raratongans have a tradition that the deluge was produced by a king named Taoiau, or peace-bearer, who was greatly incensed against his people because they did not bring the sacred turtle to him. He therefore invoked the gods to send the deluge that is known as the overwhelming of Taoiau.³ Turtle and tortoise are interchangeable types. Again and again from various regions, the scattered myth can be recaptured and brought back to the origin in natural fact by aid of the Kamite types. One of these is the tortoise. In various myths, the tortoise is an ark of safety amid the waters, that bears up the world on its back, and in Egyptian the tortoise and ark of the dead are synonymous as the *Sheta*.

The zodiac in the ceiling of the Rameseum at El-Kurneh shows that the year opens with Sothis beneath the first day of Taht in the sign of Leo. Then follow three different representations of Horus of the inundation, who arose from the waters in a lotus, standing in a boat with the star-symbol of time on his head. The last of the three is beneath the two tortoises or *Shetu*, corresponding to the sign of the Scales. In this sign Horus may be said to land, or touch earth again, and his boat may be seen empty in the decans of the Tortoises or Scales.⁴ As the earliest world was created on the back of the tortoise, so when the tortoise sank there was a deluge. A Mandan doctor told Catlin that the earth was a vast tortoise which carried dirt on its back, and that once on a time there was a tribe of people who are now all dead, but they were white faces. They used to dig very deep in the earth to catch badgers. One day they stuck a knife through the back of the tortoise, whereupon it sank, like Milton's kraken, till the waters ran over it, and there ensued a deluge, in which all were drowned with the exception of one man. In the

¹ Drummond, pl. 13, after Hyde.

² Catlin, vol. i. p. 181.

³ Gill, *Life in the Southern Isles*, p. 84.

⁴ Plate in previous vol. Poole, *Horæ Egypt.* p. 39.

Mandan ceremonies they commemorated this event, and carried sacks of water made up in the shape of tortoises lying on their backs. These sacks of water had the appearance of great antiquity, and the Mandans pretended the water had been contained in them ever since the deluge.¹

Egypt alone can show cause why the tortoise should have been connected with the deluge legends on the ground or natural fact. As before said, the Egyptians placed two tortoises in the sign of the Scales, the measure of the inundation. These mark the exact time of year in the *fixed zodiac*—and in accordance with the birth of the inundation in the month Mesore (summer solstice)—when the waters had reached their full height, and the earth began to emerge again from the deluge. These were the tortoises of the inundation, set in heaven at that point of place which furnishes an original and actual significance to the Mandan tortoise-shaped sacks, said to contain the water of the deluge ever since the event; and only in Egypt can the event be thus identified with the tortoise-type, in relation to time and tide on earth.

One name of the tortoise is *Absh* (Eg.); *Abu* being the hard thing, and *Sh*, the water (pool or well of source). In Hebrew *Iabsh* (שָׁבֵשׁ) denotes the dry ground emerging from the waters of the deluge.² The Quiché legend describes the earth appearing from the waters at the time of creation by the image of the shell-fish. This was typified by the Tortoise of the zodiac, the sign of the earth emerging from the quarter of the waters, or three months' inundation. A pair of scales may be comparatively modern, although the balance, *Makhu*, bears the name of the horizon and equinox, and of the most ancient solar god of the sphinx-temple, *Har-Makhu*; but either way, this was *not the first form of the measure*, as may be seen by the man with the scales in one hand, the measuring-rod or pole in the other, and the modius or com-measure on his head,³ a triple sign of the measure of the inundation. The earlier type can be seen passing into the later. An illustrated copy of *Hyginus* (1535) has a representation of the scorpion *holding the scales in one of its claws*.

The claws were the sign of holding (“claw-hold”) at the point (in time) where the waters were retained. The Sanskrit *Yūka* for the scales, said to be from the Greek ζυγὸν (compare the Egyptian *Khekh* for the balance, scales, or equinox, also meaning to *check*; and the English *yoke*), indicates the yoke which may be found in the Egyptian sign of the scales, as  the original of the abbreviated  symbol. According to Achilles Tatius, the sign of the scales was likewise known as *the claw of the scorpion*;⁴ Greek *Chelai*, the claws; also *El Zubanan*, the claws, consisting of the Stars α and β Libræ, form the 16th Arab *Manzil*.

¹ Catlin, pp. 15, 16.

² Gen. viii. 14.

³ See plate in preceding vol.

⁴ *Trans. Soc. Bib. Arch.* vol. iii. p. 163.

Following this hint we turn to the various ancient Egyptian zodiacs, and find that the Sagittarius, or Centaur is pourtrayed with a scorpion's tail.¹ Thus *the scorpion has its claws in Libra and its tail in Sagittarius, which shows that there was once a scorpion of the western quarter extending through three of the present signs, in accordance with the four quarters of the beginning, on which the zodiac was founded.*

During three months from the sign of the Crab to the Scales the inundation rose to its height and was suspended, at which time the water was distributed. To this day, when the Nilometer in the island of Rhoda, opposite to Cairo, shows that the water has risen to the height of fifteen ells, the sheikh of the Nile orders the cutting of the dam, which lets in the accumulated flood that fertilises the whole cultivated land.

During the next three months the waters ebbed, exhaled, and disappeared, as is indicated by the meaning of the scorpion's name. The rest is repetition in accordance with the dual luni-solar arrangement. Here then we find two quarters—one of water, one of breath—and these, when repeated in the dual luni-solar reckoning, will be found to constitute the total zodiac.

Each of the two sets of six signs in Egyptian planispheres ends with a pair of twins. The Gemini still remain. But in the oblong zodiac of Denderah, Shu and his sister Tefnut are depicted in both signs, she being lioness-headed in each. This form of the twins may also be seen in the Sagittarius of the Denderah zodiac;² these twins being the two primordial representatives of breath or wind (Shu), and moisture or dew (Tefnut). Thus the zodiac is further reducible to the two halves of the earliest division, founded on the Two Truths of Egypt, the north and south, first distinguished as the regions of water and breath, *which produced the four quarters.*

The sign next the Scales is the Scorpion, which in Egyptian is named *Serk*. This word has several meanings applicable to the end of the deluge, but not one to the stinger. The scorpion can only live in dry places, and could not come forth until the inundation was over or had abated. *Serk* (its name) signifies to disappear, be completely exhaled, or dried up. This described the waters with the sun in Scorpio, and was set in heaven as a type. *Serk* also means to supply breath and food, as it was the sign of the vanishing waters and also of the season for sowing seed.

The Scorpion and breath are connected in a passage of the *Ritual*. “*I am like the Sun in the Gates. I give the breath of life to Osiris. I have come like the Sun through the Gate of the Sun-goers, otherwise called the Scorpion.*”³

¹ Zodiac of Denderah. Drummond, pl. 7.

² *Book of the Beginnings*, vol. ii. plate 1.

³ The Gates of Elysium. *Rit.* ch. cxlviii.; Birch.

Manilius had learned that the scorpion was a sign of *increase*.¹ It was so in Egypt on account of the inundation. Serk, to supply, is equivalent to increase, and the water was the source of the increase. When this vanished the Scorpion appeared *after*, just as the Scarabæus appeared *before*, the deluge.

In New Zealand the tail of the scorpion is identified as the fish-hook with which Maui fished the submerged land up from the waters. He is reported to have been three months in hauling the land above the water,² exactly the time assigned to the inundation, which is also measured by the three water-signs of the zodiac. This was little Maui of the three brothers, the sun that passed through the underworld, and his three months' labour coincides with the Child-Horus in the boat during the three months' deluge of the inundation.

One of the brothers of Maui has been already identified with the Egyptian Mau (or Mau-Shu), who is the god of breath, and whose name is written with the feather of light and shade, an equivalent for the dove and raven of the planisphere. Shu is the archer in the sign of the Sagittarius. The name of this sigil in the Hermean zodiac is *Nephete*. Neft in Egyptian means the breathed, passed, or dried up.

Also in Cicero's *Aratus* the scorpion is called by the African name of *Nepa* or *Nepas*, that is *Napese* in the Goali languages; and the tail of the scorpion is in Nephte.

In the ceiling of Denderah (as in the planisphere) the raven is to be seen just above the tail of Hydra.³ This water-dragon announced the inundation by its heliacal rising. The raven is likewise an announcer of the waters. The black bird, whether as raven or the *Neh*, is the type of Sut in the Sut-Horus. This, then, is the bird that tells of the waters; and in the Hebrew legend the raven is described as going to and fro during the drying up of the deluge. On the other hand, the dove is the bird that tells when the waters have dried up. We shall find the facts figured in the stars, and both birds in their places in the planisphere. The imagery is visibly founded on the actual inundation of the Nile as its natural genesis. It next enters the typological phases that require interpreting.

The raven, as a bird of the inundation in Egypt and as the keeper of the waters in the Thlinkeet myth, appears in Australia as the crow, the black bird which is at enmity with eaglehawk, the bird of light. There the black bird causes the deluge.

Eaglehawk was the chief ruler. Once on a time he left his son in charge of the crow, the second in authority. The young one growing thirsty asked the crow where he could get a drink. The dark one told him to go to the river, and went with him. There the crow made him drink until the young one was swollen to an immense size.

¹ *Astronomicon*, vol. ii. p. 462.

² Yates, *New Zealand*, pp. 142, 143.

³ Zodiac of Denderah, *Book of the Beginnings*, vol. ii. pl. 1.

The crow then threw something at him, which caused him to burst. Then followed the letting loose of the waters in a deluge that overspread the country.¹

The child of Eaglehawk corresponds to the Child-Horus, the sun of the waters, whose brother, the virile god, is hawk-headed.

The Chickasaw Indians relate that they obtained their first seed-corn, just after the flood, from a raven that flew over them and let fall some grains which the Great Spirit told them to plant. This they dibbled in with their fingers, and it grew it. Such is the language of the heavens, where the raven is pourtrayed; and the corn is held by the Virgin ready for sowing when the waters subsided in the land where the seed-sowing always followed the flood.

Virgo, it may be observed, is the bearer of seven ears of corn;³ and seven ears of corn were likewise carried by seven maidens in the processions of the Mexican goddess of corn.

The Dove of the Deluge is to be seen winging its flight across the Decans of the Archer, the veritable sign of the dry earth. In another Egyptian planisphere at this precise spot the Dove is depicted with the branch in its beak.⁴

It is affirmed that Maui never would have succeeded in raising the land from the flood but for *catching a dove*. Into this he breathed his own spirit, and tethered the bird to the land by tying the fishing-line to its beak. Then he made the dove to fly aloft, and the land followed until it appeared above the surface of the water.⁵ This imagery can likewise be read in relation to our three water-signs; for the raven is the bird of the three solar water-signs, and the dove, or the white vulture, of the three lunar water-signs.

Lucian tells us that the golden statue of Semiramis in the temple of Hierapolis marked the equinoctial point. The dove was called the equinoctial point by the Syrians themselves. Therefore, indeed, they tell us that this is the equinoctial point of Semiramis, *i.e.* the dove. It became the point of the vernal equinox 255 B.C., but it is utterly impossible that this should have been for the first time.⁶

Semiramis, Atergatis, Hathor, or Venus, combined the types of the dove and fish as the genitrix who brought forth the young sun-god in the sign of Pisces. At this point in the zodiac the genitrix is pourtrayed holding a dove or pigeon in her left hand,⁷ and the hieroglyphic sign of the corner in her right which represents the Messianic corner-stone. The corner is Apta (Eg.), the birthplace of the child. In another zodiac the mother holds up the child itself, the man-child with the rod of iron in his hand, as described in Revelation. Thus the dove which drew up the land at the end of three months in the

¹ Smyth, vol. i. p. 430.

² Schoolcraft, vol. i. p. 311.

³ Plate in preceding vol.

⁴ Drummond, pl. 2, after Kircher.

⁵ Yates, *New Zealand*, pp. 142-143.

⁶ *De Dea Syria*.

⁷ Plate in preceding vol.

⁸ *Book of the Beginnings*, vol. ii. pl. 2.

Maori myth appears in the third of the three water-signs, and, following this, the first station in the sign of Aries is assigned to the Egyptian Maui (Shu), in the form of the first of four rams, the ram of Shu; the ram being another type of breath or soul, and as such it follows the three water-signs on one side of the zodiac, as the scorpion of breath and Shu (the archer) do on the other.

Shu, the breather, was finally stationed in the breathing region, where the earth was recovered from the waters, and again in the sign of the Ram, where the sun-god once more attained the region of breath or became a soul in keeping with the dual, *i.e.* luni-solar, character of the zodiacal signs.

In the most holy mysteries the dove was hailed as the restorer of the light. After the darkness of the deluge the people exclaimed: “*Ιω μαχαιρα!* Λαμπαδηφορος!” “*Hail to the dove!* *Restorer of light.*” This would particularly apply at the time when the vernal equinox was in the sign of the Bull, *i.e.* in the doves or Pleiades.

One type of the luni-solar duality of the signs was the “double-seated ship” or boat of the Egyptian gods. This reappears in Babylonia. It is said, “*In the month Tebet, Venus is the spark (star) of the double ship.*”¹ The constellation of the Sea-goat is the zodiacal sign of the month Tebet. Now when the sun in Cancer entered the ark of Khepr, the beetle, to cross through the three northern water-signs, the moon rose at full in the Sea-goat to cross the three southern water-signs, and as they made their passage together, although on opposite sides, it was said to be made in the double ship or double-seated bark. The month of the Sea-goat or of *Tebet* is related to the waters, and has the name of the ark, the ark-city (*Thebes*), and of the ancient genitrix Teb, who was the ark of the great bear that first crossed the waters, as the pregnant hippopotamus, which brought forth from the waters at the vernal equinox. The Tongans also have the “double canoe” of “*Tongans sailing through the skies.*”²

In a planisphere that may be dated by the Sothiac cycle, B.C. 1322-2782, or earlier periods, eight persons are pourtrayed in the archaic egg-shaped boat, and when they issue forth they build an altar.³ The number is in accordance with the eight great gods of Egypt, who were represented in Am-Smen by Typhon and her seven-fold progeny, and in Sesennu by Taht and the seven.

At the end of each great period of change, or the deluge, in the Chinese reckonings, the “River Scheme,” as it is termed, is brought up out of the Waters with its written programme; an Altar is built to mark the spot where the fish-man emerges from the flood, and the River Scheme is laid upon the altar.⁴

The first thing done by Xisithrus after landing from the ark was

¹ *W.A.I.* iii., liii. 25.

² Gill, *Myths*, p. 167.

³ Bonwick, *Egyptian Belief*, p. 99, who cites no authority.

⁴ Legge, *Chinese Classics*, vol. iii. p. 116. Prolog.

to construct an altar and offer sacrifice to the gods. Noah likewise “*buildest an altar to the Lord*,” when the deluge was over. The boat of Horus in the third month, also the empty boat, is found in the sign of the Scales or Tortoises. This was the zodiacal sign of the seventh month in the Akkadian calendar *na.med Tul-Ku*, the “holy altar.” The name of the eighth month is *Apin-duâ*, which Professor Sayce renders the “prosperous foundation,” and he adds, “*It has clearly nothing to do with Scorpio*,” the sign of this month. Mr. Pinches translates the name by “*the-place-where-one-bows-down*.¹”

The name of the Holy Altar is repeated in the Aramaic *Tisri* for the same month; *Tisri* being a Tiphel form of *Esritu*, a sanctuary; the Egyptian *Serit*, a Holy Place, an Altar, or stand for offerings, also the Rock or Mount, which *was* the Altar, and the natural type of the ziggurat.

Thus the seventh month is that of the “holy altar,” the eighth that of the “bowing down.” Following these, in the decans of the Archer, a man may be seen in the act of cutting off the head of an animal in sacrifice, close to the flying Dove; the “Man with the Offering.”

This is probably the figure that passed for Noah with those who converted the astronomical allegory into history.

He may be supposed to have left the ark, as there is the empty boat behind him. In another planisphere the altar can be seen near the pole, in full fume with its incense, which was so grateful to the Hebrew deity.²

The quarters naturally preceded the twelve signs, and these three signs connected with the altar and sacrifice are in the three divisions of the Scorpion quarter.

The quarter of re-emergence from the waters or the ark, the boat in which Horus appears during three months, and the place of the altar, the bowing-down, the sacrifice which followed the inundation, were actual in the Nile valley, where the earth began to emerge from the fifteen cubits of water in the quarter of the Scorpion which was afterwards divided. And the men who set this imagery in heaven offered sacrifices on their altars at the end of the inundation for the promise of plenty and the blessing that it brought.

Ara, the altar, likewise denotes a sanctuary, a religious refuge, which is particularly applicable on Egyptian ground. The altar was a form of the mount which was single at first (with seven steps), then dual, then fourfold. The Pillar-Altar or Tat-Cross is a form of the altar, mount, or tree of the four quarters. Building the altar of the four quarters would be the first act that followed the deluge or end of a world in which the cycle of the year had previously been divided only in two halves.

¹ *Law of Cosmic Order*, p. 54; Robert Brown, Jun.

² Drummond, pl. 2.

In the Decans of Scorpio stands the god Seb, who is Nu or Time in person, as well as Lord or the Ark. He is pourtrayed in the Decans next to the empty boat or ark. Seb is known by the bird on his head, a duck or goose named Tef, a foreign bird; this month (Koiak) being the time marked in the *Calendar* for the arrival of foreign birds,¹ after the inundation. Seb was also the god of earth and his position is just where the earth, that was under water in the previous sign of the Tortoises (Libra), emerges from the flood of the actual inundation of Egypt! In another planisphere² the crocodile Sevekh *comes up out of the waters* and occupies this place of Seb; and Sevekh, as before shown, was an earlier form of Kronus, also a type of earth, who was superseded in the orthodox cult by Seb as the father-god of a later creation in time.

We read in the *Ritual* of “*The abode of Seb at the balance of the sun* (that is at the Equinox), *who places the feather in it daily.*”³ The Equinox (Balance) was in Scorpio, when Seb was stationed in that sign; and here the data for reckoning the year by nine dry months, or ten moons of twenty-eight days, and the inundation are visibly extant. Seb, who is designated the “*Great Inundator*,” *Lord of the ark*, and the god of earth, is pourtrayed in the decans of Scorpio, the quarter assigned to earth because of its emergence from the inundation in that sign, which marked the drying up of the waters in Egypt. “*I stand at the Earth as Seb*,” “*Lord of the evening*,” is an exclamation of the saved Osirified, in the *Ritual*.⁴ And there in the west, the quarter of the dry ground, stands Seb or Nu (Kronus) with the arrow (or sunbeam) in one hand, and a torch in the other, as god of the re-illumined earth; guide of the time appointed for the end of the annual deluge.

The sacred year of the inundation founded on the four quarters, and the heliacal rising of Sothis, began with the sun’s entrance into the Lion sign, and the heliacal rising of Hydra; so that if we reckon the Lion, Virgin, and Scales as *the* three water-signs, the Scorpion is the sign of dry earth; the first sign of nine months dry, or of ten moons, according to time as it was kept in Egypt. During three months Seb was the “*Great Inundator*” who poured out the deluge; and during nine months he was lord of the dry earth. Now the “*ark of Seb*,” or time, is of course typical, and the lord of such an ark has to make the passage continually, so that there is a period of nine months or ten moons in the *Ark of Time*, of Nu or Noah, distinct from the inundation, and this passage appear to be included in the Hebrew legend.

Osiris entered the ark of Typhon on the 17th of Athyr (October 5th, in the sacred year), when the sun passed into the sign of the

¹ *Egyptian Calendar*, p. 24. Planisphere in preceding vol.

² Pl. 2, Drummond, after Kircher.

³ Ch. xii.

⁴ Ch. lxxxv.

Scorpion. Noah entered the ark on the seventeenth of the second month, that is of Marchesvan,—dating the lunar year from Tisri,—which agrees with November 5th in the Egyptian sacred year, or exactly one sign later. He left it on the twenty-seventh day of the second month in the following year, after being on board one year and ten days; *i.e.* within ten days of the the time of Seb in Egypt. Possibly the exact year might have looked less historical!

Now follows another illustration of the dual, or luni-solar foundation of the zodiacal imagery, and of the natural genesis passing into the symbolical phase.

In one form of the mythos preserved by Plutarch, we are told that in the month Athyr (Hathor), when the sun went into the sign of Scorpio, on the seventeenth day of the month, Osiris entered the ark which had been prepared by Typhon and the seventy-two conspirators. In that ark he was shut up, and the ark was taken to the riverside and set afloat, when it drifted out to sea through the Tanaitick mouth of the Nile. This happened in the twenty-eighth year of the reign of Osiris. But some say the date referred to the twenty-eighth year of his life, and not of his reign. The number twenty-eight applies to Osiris in his lunar character; hence we are told that Typhon tore his body into fourteen parts, the number of days assigned to the half-lunation. The inundation was considered to be of full height at Memphis when fourteen cubits high, or a full moon of the waters to which Typhon as the evil power was opposed.

Hathor was the cow, a form of the Teba or ark which the sun was said to enter for the passage of the waters between the west and east, to be reproduced by the genitrix at the vernal equinox. Both the cow and empty boat are pourtrayed in the decans of Libra.¹

The seventy-two show the number of duo-decans in the zodiac, and these relate to Osiris in the solar myth. In this application the entrance into the ark is that of the sun's entrance into the arc of the six lower signs ranging from equinox to equinox.

The sun-god being now defeated by the dark power called Typhon, he was said to be buried bodily when the orb of light had entered the lower signs; but his spirit lived on, his light was reflected by the moon that rose at full and held up the lamp at night in the ascending signs. The soul of Osiris was safe in the ark of the moon. The child Horus is also pourtrayed in this form of the ark. Two days after Osiris was entrapped by Typhon and the seventy-two conspirators, on the nineteenth (of Athyr) at night, a little golden ark was carried down to the sea-side by the priests, and fresh water was poured into it. Then altogether they gave a great shout of joy that Osiris was found. They also fashioned a little crescent-shaped image as a figure of the lunar ark² in which Osiris rode and outrode the deluge of the dark.

¹ Planisphere in preceding vol.

² Plutarch, *Of Isis and Osiris*.

The entrance of Osiris into the ark of Typhon about the time that the land of Egypt was re-emerging from the waters, accounts for the statement in the *Ritual*, “*The day of establishing the earth and completing the earth is the burial of Osiris, the soul created in Suten-Ken, GIVER OF FOOD, who has traversed the eternal path;*”¹ thus, the sun-god, as Osiris, the elder Horus or Atum, entered the underworld, he descended and was buried to quicken the earth and send forth the corn in season, and so became a saviour of men, of those who *lived from year to year by means of his burial and resurrection*. This world was established when he died as it were to further found a path to the future life.²

This passage may be reckoned as that of the inferior hemisphere including six solar or fourteen lunar signs. But the crossing of the waters was limited to the zodiacal three water-signs.

The Noachian deluge or downpour of rain is said to have lasted forty days. This is the precise time assigned to the deluge in some of the Polynesian Islands. But it was forty weeks or nine months before the earth emerged again. Here the typical number forty is of great significance. Forty weeks, equal to ten moons in the early reckoning of thirteen moons to the year, represented the nine months dry, or the period of gestation. During the other three the solar god crossed the waters.

The ancient reckoning was preserved by a symbolical forty days of suffering, of fasting, of probation, isolation, forty days of Lent, forty days in the wilderness, in the ark or the ark-island. These represented the negational or pluvial period, as the antithesis to the forty weeks, the rain of forty days being one of the figures or types of mystical meaning. The Mandans supposed that it required forty days to wash the world clean by the Deluge;³ and the Orinoko women like the Hebrew, were considered unclean for forty days after child-birth.

On coming forth out of the ark the altar was set up and the sacrifice performed. *This, however, occurs twice in the constellations, in keeping with the dominant Two Truths and the double luni-solar reckoning continued all round the circle of signs.* It was the real earth, in Egypt, that reappeared from the deluge of an actual inundation where the altar of the west was set up in the extra-zodiacal constellation *Ara*, which coincides with the Akkadian month of the Holy Altar, *Tul-Ku*, the seventh in the equinoctial year. But the first month, *Baraziggur*, is also the month of the altar and the sacrifice of the Ram; the “Altar of the Demiurge,” or the “*Upright Altar*,” as it is variously rendered.

This is on the opposite side in relation to the Ram and the re-emergence of the sun from the three water-signs; *his* form of the deluge, where the full moon rose during the *real* inundation. Out of

¹ *Rit.* ch. xvii.

² Cf. *Book of the Beginnings*, vol. ii. pp. 270-272.

³ Catlin, *Letters*; Letter 22.

these the sun was re-born of the fish-goddess Hathor, Atergatis, or Semiramis in Pisces; and became a soul, that is, a re-arisen body in the sign of the Ram. As Num-Ra he ascended, ram-headed, in the Argo constellation, the rising of which marked the sun's passing into Aries. The two altars and double sacrifice follow the type of the dual inundation and the double boat of the luni-solar year.

These two altars of the Equinox were likewise represented by the two lofty pillars at Hierapolis, described by Lucian, which *some supposed to be connected with the deluge of Deucalion*. Twice in the year a man ascended one of these phalli, and stayed on the top for seven days; the same length of time that the Hebrews dwelt in the ark of green boughs. The climber had to watch without sleeping; and it is said there was a scorpion ready to sting him if he appeared drowsy. *Whatever was told of this scorpion was accepted as sacred tradition.* Doubtless, this was on account of the sign of Scorpio, and its relation to the end of the deluge.¹

The Akkadian *Elul* is found to be double in the months. The second Elul is supposed to be intercalary. But in the Saints' Calendar it is marked as the festival of Anu and Bel, to whom the month Nisan is dedicated.² Here the two Elul belong to the two equinoxes, and are in perfect agreement with Al-Ul (Har-Ur) in his two characters on the two horizons as the Horus of the double equinox.³

The duality explained is why the twelve signs are reckoned by astrologers to be alternately diurnal and nocturnal. They were both solar and lunar at the same time, or by day and night. The Bull, marked by the great star Aldebaran, had been the earlier sign of this quarter of breath, following that of the waters, before the quarter was divided into the three signs of the final zodiac.

There are thirty-six gates to the Egyptian heaven. In the second of these the sun (or the soul) comes forth from the water-quarter (the Meh) in his ark. It says in the text, "*He made the ark and its barge in his coming forth out of the quarter*," the quarter of the waters, not otherwise filled in. This is in the second gate, that of a ram-

¹ *De Dea Syria.*

² *Records of the Past*, vol. vii. pp. 159 and 169.

³ *Elul*. The identity of El-Ul with Har-Ur, the first-born Horus, the setting sun of autumn, may be shown by comparing Tammuz with Atum the red sun. Tammuz is addressed thus in one of the Akkadian hymns:—"O shepherd! Lord Tammuz! the red one of Ishtar, Lord of Hades, Lord of Tul-Sukhba! Understanding one, who, among the papyri the water drinks not! His brood in the desert, even the red, he created not. Its bulrush in his canal he lifted not up, the roots of the bulrush were carried away. O God of the world, who among the papyri the water drinks not!"¹ This expresses the "Mourning for Tammuz" during his passage through the under-world as the suffering sun; but at the same time it identifies the god Atum, who, as the setting sun, carried the red disk and is a deity of Hades. Atum is likewise god of the papyri plants, the "Sesh" of the writings, in which character he wears the Seshnun or lily-lotus for his crown.² Atum was the "duplicate of Aten," the Syrian Adon and Hebrew Adonai.

headed god. The name of the next gate, the third, is “*Mistress of Altars! Great one of Sacrifices! Mistress of what is given to the Gods, letting the offerings pass.*” Thus the actual facts of the astronomy are so ancient in Egypt that they lurk in the *shades* of the *Ritual*, where they have become eschatological. This, however, identifies the point of emergence for the solar ark and the place of the eastern Altar in the three first of the thirty-six Aaru, or the three first decans in the sign of the Ram.¹

The deluge was the water of life to the land of Egypt, and the descent of heaven itself in a liquid guise. In the three water-signs of the abyss through which the sun made its passage by night or in winter, the inundation became typical of the Typhonian destruction and dissolution. The first altar or sacrifice was erected with a lively sense of future favours; the second with a feeling of gratitude for dangers passed.

In the Greek legend of the “Altar,” Ara becomes the type of the victory of the gods (upper) over the earth-born giants and assailants of order and serenity, at the restoration of which “*Tunc Iuppiter Ara sidera constituit*,” and “*Ara mundi templum est.*”² A restoration at the Autumn Equinox would also be necessitated during the Course of Precession as the old guiding stars sank down south.

The submergence of the earth beneath the waters, and the passage of the solar god across the abyss, was celebrated in the Mysteries as an awful event. “*After the oath had been tendered to the Mystæ, we commemorated the sad necessity by which the earth was reduced to its chaotic condition. Then we celebrated Kronus through whom the world after a term of darkness enjoyed once more a pure serene sky: through whom also was produced Eros, that twofold, conspicuous, and beautiful being, who had the name of Phanes because he was the first remarkable object that appeared to the eye of man in consequence of this great event.*”³

The deluge was a break in time, a solution of continuity, during which men were all at sea. In one legend the child Horus was said to be drowned in this passage of the waters. The same death was bewailed in the mourning for Tammuz, the Akkadian Duzi. The Mexicans told the Spaniards that in their festival of the winter solstice on December 21st they celebrated the death and resurrection of that deity, through whose instrumentality the *earth became visible once more after its being drowned by the waters of the deluge*; they therefore kept his festival during the twenty following days in which they offered sacrifices to him.⁴ This connects the deluge doctrine with the sinking and re-emerging of the annual sun during its passage through the three water signs, and *also with the earth that was submerged in Egypt*.

¹ *Rit. ch. cxlii.*; second and third gates of Elysium.

² *Manilius, Astronomica*, i. 427.

³ *Orphic Argonautica*, v. 11.

⁴ *Bancroft*, vol. iii. pp. 323, 324.

The Chinese keep their dragon-boat festival at midsummer. This is "something like the bewailing of Adonis, or the weeping for Tammuz mentioned in Scripture," says an eye-witnesss.¹ The legend relates that long ago Wut-Yune the greatly beloved was suddenly drowned in the river at the time of midsummer, and ever since, on the same day of the month, the dragon-boats go out in search of him, but his body is never found. This answers also to the seeking for Osiris, only that was about the time of the winter solstice. Both passages were celebrated, and both festivals can be correlated by the double luni-solar reckoning; the lunar having been earliest. The waters were crossed at midsummer; the solar passage is in winter. In the mysteries the lost god was restored to life again and it was proclaimed with much rejoicing that they had escaped from a great calamity.

The beginning was with the Two Truths of water and air (the three months deluge and nine months dry), the two horizons of going down and re-arising; the two heavens, north and south. Then followed the subdivision into the four elements of water, air, earth, and fire, and the four corners of a zodiac. These are identified as the Lion, Scorpion, Waterer, and Bull, by the typical four creatures of the iconography, and the four great stars, Cor Leonis (Leo), Antares (Scorpio), Fomalhaut (for Aquarius), and Alderbaran (Taurus). From these four stars and quarter-constellations came the twelve, and the ancient zodiacs preserve the proof. The four great stars would be the earliest corner-signs of the zodiac, and the clothing of these as constellations would follow in accordance with the character of the four elements and seasons; but the typology proves that these were also extended to twelve in the valley of the inundation, and that the initial point was at the end of the actual deluge at the place where the God of Earth Seb-Kronus stands.

M. Ernest de Bunsen has shown that the Scorpion was the starting point of the year in a most ancient and primitive calendar.² This was in keeping with the re-emergence of the earth from the waters, which was a fact of annual occurrence in Egypt. In the astronomical sculptures of the Rameseum at Karnak, a symbol of the autumn equinox is found to be represented as one of the divinities of the first month of the year, and a symbol of the vernal equinox appears as a god of the seventh month. These point to a luni-solar year commencing at the autumn equinox—one of the oldest reckonings of the year, still observed by the Jews. The cuneiform tablets also show an Assyrian year commencing with the month Tisri instead of Nisan, as in two instances the intercalary month or Ve-Adar falls between Elul and Tisri.³ The most ancient lunar year of the Hindus began at the autumn equinox, with the moon at full in the first mansion

¹ Gillespie, *Sinim*, p. 71.

² *Trans. Soc. Bib. Arch.* iii. 163.

³ Smith, *Records*, vol. v. p. 66.

of the Asvini Asterism,¹ corresponding to the Arab *Manzil Ash-Sharatan*, the “Two Tokens,” *i.e.* of the dual luni-solar year. In the Chinese lunar *Sieus* (cf. Egyptian *siu*, a star, a division of time) the first one is *Mao*, in the Pleiades, and the year of the Pleiades was opened not by the sun in that sign, but by the full moon, with the sun in Scorpio, which may account for the fact that the Chinese reverse their signs of autumn and spring according to our reckoning. Other celestial imagery points to a beginning in that quarter of the zodiac. The tree for instance. The tree was planted after a deluge, as Noah plants the vine; and as it is said of the Assyrian gods, “May they sit in a circle and plant the vine.” The vine as a tree with seven branches is constellated in an Egyptian planisphere,² with its roots in the pool of the south and its top to the north. The tree here pourtrayed is stationed in the decans of Virgo, and the star *Epsilon* in Virgo is named *Vindemiatrix*, the female grape-gatherer, or *Vintager*.

In the Hindu lunar asterisms, the nineteenth is *Mûla*, consisting of nine stars in the Scorpion. *Mûla* signifies the root. According to Bentley, *Mula* was originally reckoned to be the first of the asterisms, and thence its name denotes rootage and origins.³ If only a conjecture, it can be corroborated, as *Mûla* may have been figured the lowest or farthest down south, and therefore considered to be the root of the stellar tree. Moreover, the eighteenth asterism is *Jyeshtha* the “oldest,” and this contains the brilliant cardinal star *Antares*. The sixteenth asterism *Viçâkhâ* ($\iota, \gamma, \beta, \alpha$, Libra) denoting “*the two diverging branches*” appears to continue the same idea, and to show where the tree put forth its first two arms, extending north and west toward *Arcturus* on the one hand, and *Spica Viginis* on the other. Here the stellar tree of the heaven coincides with the lunar starting-point in the sign or quarter of Scorpio. The large, round, stationary harvest moon would be the opener of the earliest lunar year. This in Egypt coincided roughly with the end of the inundation. Our harvest moon was the Egyptian sign of seedtime at the drying up of the waters.

In the Hebrew version of the legend the deluge rises fifteen cubits upwards, and that is the standard measure of the Nile inundation. Fifteen cubits’ rise in the waters was considered a god and sufficient Nile for plenty, although sixteen was the height for which the people prayed, as the plenitude of abundance. Sixteen cubits was the wished-for rise when Herodotus was there. On a coin of the fifth year of Marcus Aurelius the bountiful overflow of the Nile is commemorated by the figure of a deity holding the cornucopia of a twin-source, with a troop of sixteen Cupids sporting round him; the cupids being personified cubits. Also, a statue of the Nile, carried to Rome by *Vespasian* and set up in the temple of peace, was surrounded with the

¹ *As. Res.* vol. iii. p. 72.

² Plate in preceding vol.

³ *Hindu Astronomy*, p. 5.

⁴ B. ii. 13.

same sixteen Cupids.¹ The cubit Meh, the measure, has the name of number nine and of fulfilment. The period of fulfilment for the child, and another Nile was nine solar month. Hence the conceit of the cubit being identified with the child of Venus. A title of Hathor, the Egyptian Venus, was Meh-Urt, the first fulfiller and satisfier.

In the Toltec account of the deluge, the mountains are said to be covered to the depth of "fifteen cubics" or cubits,²—another undesigned coincidence for the non-evolutionist who does not dream of the Kamite unity of origin as a mode of explanation.

Following the Hebrew deluge, a bow was set in the cloud in token of a covenant. Of course a bow set in the cloud for the first time, as a rainbow, has no meaning in nature or in mythology, which was entirely based on natural phenomena. It is true the rainbow was adopted as a type of peace after storm. It was an image of Isis and Keridwen; the smile of serenity dawning after the deluge. But there never was a time when the sunbeams and falling raindrops did not beget the bow on the dark background of heaven. There was, however, a special adoption of the rainbow, in relation to the solar god, which is pourtrayed in the British Mysteries. When the elements break loose in the mythical deluge, the rainbow prophesies or becomes the "dawn of serenity," and scares away violence from the earth.

The "*chair of Keridwen*" represents Gwydion, the British Mercury, as forming Iris into a consort for the sun-god. And we find the rainbow figuring thereafter as the girdle of Hu, like the rainbow-girdle of Billukai the Kamkadal divinity; and the rainbow round the throne of the god in revelation. But this is typical and in nowise an attempt at upsetting any law of nature. Mythology was a science founded on the observation of phenomena, not a farrago of fable and foolishness as it has been made to appear. The rainbow as a type—the type of a time, the end of a period called a deluge—may be illustrated from the Jewish Kiddushin,³ in which it is related that the Rabbi Jehoshua Ben Levi was admitted to paradise without dying, as one of the Just or perfectly righteous men. He was then asked whether a rainbow had ever appeared on earth during his days. He answered yes. Whereupon they said, "*Thou canst not be the son of Levi, for the rainbow never appears whilst there is one perfectly righteous man living in the world.*" The truth was, says the legend, no rainbow had appeared, but he was too modest of mind to admit the fact, as he would have been assuming that he was the "just man" of the mythological symbolism. In this narration the rainbow is typical. The natural genesis of the type is to be found in the rainbow that follows the storm or downfall of waters, the glorious representative of the tempest over

¹ Sharpe, *Hist. of Egypt under the Romans*, p. 80.

² Bancroft, vol. v. p. 20.

³ f. 40, 1.

and gone, that was adopted as a messenger to men. The rainbow as the token of manifestation at the end, and re-beginning of the time-cycle, is shown in the Persian rock-sculptures,¹ where Cupid is pourtrayed seated on a rainnow as the type of a time, a measure, as we have seen by the identity of the cubit and Cupid, the child-image of a fulfilment, a period perfected, and therefore a promise or covenant for the future personified by the young child. Also, beneath the bow and Cupid there is a double row of nine men. Now the bow, Pet, in Egyptian, has the name of number nine. Bow and number nine are synonymous because of the period of gestation, and because nine months was the time of fulfilment for another inundation which was represented by the child Horus. This was the origin of Cupid with his bow.

It was on account of the rainbow being a type of periodicity that such a thing of beauty is associated with disease and death, or takes on a foul form in relation to the feminine period and the violation of Tapu. The girl at puberty was invested with her Iris (the female messenger), and such was the natural genesis of the rainbow of Isis or Keridwen in the mystical phase. Her period was announced by the messenger which in heaven above was the rainbow; and the rest is accounted for by the interchange of types. In this aspect of nature the rainbow and the flood are identical. The original bow that follows the deluge can be read in another way and in accordance with the meaning of those who set the sign in heaven; not as the Iris, but as the bow of the Archer.

The three months' inundation of the Nile is the fact of facts enshrined once and for ever in the zodiac. There the three water-signs are figured twice over, in relation to the sun and to the full moon, the bringer forth of the waters as the lunar genitrix. Thus in the fixed year the month Mesore (June 15) is named from the re-birth of the waters, corresponding to the sun's entrance into the Crab, the first of three water-signs on that side of the zodiac. The Scales show the point at which the three months' flow was suspended. The Scorpion is the sign of *exhalation*, disappearance, and drying up; and in the next sign appears the bow of the Archer. This sign is called *Nephte* which in Egyptian means breathed; Nef being breath, wind, or the sailor. The archer in the Hermean or lunar zodiac is Shu, who is the god of breath and air; and *his bow is the sign of the ended inundation*. Also the bow is set in the ninth sign from the sign of Pisces, the last of three water-signs, and the bow and number nine are synonymous. Further, we can tell exactly how the bow got into the cloud of the Hebrew version. The Akkadian name of the ninth month, *Gan Ganna*, is the CLOUD. In the Hermean zodiac it is the month of *Nephte* the cloudy; and this was the month of fog, mist, and vapour in Egypt. The bow therefore *is in the sign of the cloud*;

¹ Theuvent, *Voyages*, partie ii., ch. vii. p. 514.

the month is the “cloud” in Akkadian by name; and so the *bow in the cloud* (month) is the sign of the Archer. The month Tybi or Tebi, modern Toubeh (Nov. 17, Sacred Year), the month of the Archer, is named from Tebu, to draw water. In the ancient calendar instructions are given for filling the cisterns in this month, when the sinking Nile was in its most clarified condition.¹ Before we leave this sign another curious crossing may be noticed. The month of the Archer (Tybi in Egyptian) is the month Kisleu (Aram.), Kuzallu (Ass.), dedicated to Nergal, the “giant king of war,” who is thus identified with Kesil, one of the “Fools” and Giants of the earliest time; so that Shu and Nergal are both gods of the month Tybi and Kuzallu.

In the 8th month of the Egyptian year, the 12th in the Akkadian Calendar, the seed that is held in the hands of Virgo, to be buried in the earth after the inundation, was reproduced by the goddess in her second character. This month is named Parmuti (Pharmuthi). *Par* is corn, grain, seed, to emanate; *Mut* is the mother, the bringer-forth. The word *mut* also means to give. The zodiacal sign is Pisces. This was the place of re-birth or the resurrection of the second Horus, *i.e.* the god in his second character. Horus, as the child, brought new life to the land of Egypt, or renewed its life with the baptism of the waters; Horus, as the anointed son, the begotten of the father, brought the bread of life when he arose from the earth, as the seed of the resurrection, in the month *Parmuti*.²

The seasons of seed-time and harvest, and the imagery of the zodiac, will dispose of any claim that may be made on behalf of an Akkadian or Babylonian origin for the signs. In Akkad the cultivation of the earth was resumed after the deluge of the Waterman and the passage of the sun from Aquarius into Pisces marked the month “*Se-Ki-Sil*” or the *Sowing* of the Seed; the *Ve-Adar*, an incidental month which followed this, is even called “the dark month of sowing.” This is the exact opposite to the season in Egypt and the scenery of the zodiac. Parmuti, the modern Barmoudeh, is marked in the Calendar as “*the end of cultivation generally*.” It is the *harvest-time* of lentils, beans, and wheat. The time for plucking the early figs from the sycamore Tree of Hathor.³ The time of seed-sowing in Egypt is shown on the opposite side of the zodiac where Virgo (Isis) holds the seed-corn in her hands; or *spica*, the wheat-ear, and the star *Zara’t* (Arabic) denote agriculture. The cultivation of the earth following the inundation was resumed just after the autumn equinox. The bringing-forth of the harvest is reflected in the sign of Pisces—instead of the seed-sowing—in the month of the mother of corn, Parmuti. The corn was represented as the child or the gestator; the

¹ Calendar, p. 96.

² Calendars, *Records of the Past*, vols. i. and ii.

³ *Old Egyptian Calendar*, p. 61.

seed that in the Phœnician version is styled Dagan, “*which signifies Siton.*”¹ Siton is corn; and according to Ælian, Siton was a title of Keres, the mother of corn. In Egyptian both *Set* and *Teka* are names of corn. Thus Siton is one with Parmuti, the mother of corn. Dagon, the fish and corn meet under one name, and Atergatis, the fish-goddess, was the Siton of Syria who brought forth the child in Pisces under the two types of the fish and corn; the original of Atergatis being Athor, who, with the fish on her head, gave birth to the child in Egypt as mother of corn, and mother of fruit as the sycamore fig-tree. The divine child was fabled to be fed upon honey, and in Egypt the first honey was taken in the month Parmuti.

Another illustration of the Kamite foundations which underlie the Akkadian and Assyrian year may be instanced. The Egyptian sacred year opened with the month Thoth (Taht), on the 20th of July. This point of beginning belongs to the Dog-star south and the Great Bear north, the Sut-Typhon of a time that was before Taht, who superseded Sut. The mapping out by north and south preceded the four quarters in the equinoctial year. Now the earliest known four quarters were marked according to this beginning; *Cor Leonis* (Leo) answering to Sothis as one of the first four comer stars; the others being Antares (Scorpio), Fomalhaut (Pisces Australis), and Aldebaran (Taurus). The month Thoth is the Assyrian month Abu, the Akkadian “Ab-ab-gar,” rendered “fire that makes fire.” The fire was that of the Dog-star, one of whose names, Bar (Eg.), signifies fire in Akkadian. Also Abu (Eg.) is a name of the dog. The name denotes that renewal of fire from the spark which was a sacred rite in many lands. It was the Baal-fire in Britain, rekindled at the summer solstice; the summit of the year. The seventh month from this beginning is *Sabatu* in Assyrian; *Sebat* in Aramaic. And as it is named the *seventh*, it necessarily belongs to a year that once began with Abu, the Egyptian year of the Dog-star, which preceded the establishment of the equinoctial year. Sabatu, the seventh month of the Egyptian sacred year is the eleventh month in the equinoctial year. This beginning with Ab or Abib has been mixed up with Nisan as the first month of the sacred year of the Jews, in the fresh beginning of the year under Moses.² But the original Ab or Abib was the first month of the Egyptian sacred year. The Hebrew records and reckonings are a good deal ravelled through the mixture of Egyptian and Assyrian data in the latest version.

Bara Ziggar (Nisan), the month of the “upright altar” is the Egyptian month of the luni-solar god Khunsu, Pa-Khunsu, or Pashons in Greek. Khunsu was the child of the full moon which determined Easter in Egypt as it does in Europe. The pig, however, was, and is yet, the sacrifice at Easter, and Khunsu is represented in

¹ Sanchoniathon, Cory, *Ancient Fragments*.

² Exod. xiii. 2, xiii. 4; Deut. xvi. 1.

the disk of the full moon holding forth the pig as an offering. This is the other “*man with the offering*” for the altar of the vernal equinox, which in the zodiac of Denderah has been adjusted and removed from the sign of the Ram into the sign of the Fishes.¹ The sacrifice of the pig once a year by the Egyptians celebrated the triumph over the dark and evil Typhon of whom the sow had become a type, although it was once the honoured image of the most ancient genitrix, the good Typhon. Herodotus says he knew why they ate once a year that which was considered detestable all the rest of the year, but it did not become him to mention it.² The reason was because, although the pig had changed with the theology, it was still a type of time. The sow Rerit (the Great Bear) was the mother of time, and as such remained sacred once a year in a timekeeping sacrifice.

The two altars and sacrifices at the equinoxes correspond to the two Hebrew festivals of the year; the feast of tabernacles in the month Tisri, the first month of their civil year; and the feast of the passover in Nisan, the first month of their sacred year, according to the luni-solar reckoning. At the feast of the autumn equinox they entered the ark or dwelt in **נָסָה** during seven days. “*Ye shall dwell in tabernacles seven days.*”³ The *Sekht* was an Egyptian ark which becomes a typical tabernacle with the Hebrews. The *Succoth* are especially related to the equinox: they were to be made half in light and half in shade; and in Egyptian *Sekhekh* is to balance and adjust. Dating from Nisan the Jews entered the ark only two days earlier than Noah, and therefore the period is the same. The sacrifice of the altar on this side of the circle lasted seven days, ending with the octave of the feast which answers in time to the ogdoad in the ark. At the vernal equinox they celebrated the solemnity of the passover, when the sun comes up out of the waters. These were the two great sabbaths of the year, continued each for seven days, which preceded a sabbath every seventh day. This brings us to the double origin assigned for the sabbath in the two different sets of commandments. One account says the sabbath was instituted because the Lord rested on the seventh day after his six days’ work in creation. The other affirms that it was established to celebrate the coming up out of Egypt.⁴ Both are true in the celestial allegory. Both belong to the luni-solar reckoning and the two equinoctial points of beginning the year; but always on Egyptian ground because of the inundation. The first sabbath and sacrifice during seven days, and the dwelling in arks made of green boughs or in *Succoth* is coincident in time with the Egyptian rejoicing over the full and overflowing Nile, and the re-emergence of the green earth (*Sekht*) from the waters. This, in

¹ See *Book of the Beginnings*, vol. ii. plate I.

² B. ii. 47.

³ Lev. xxiii. 42.

⁴ Cf. Exod. xx. 11, and Deut. v. 15.

Egypt, was the creation of the world from the waters, actual and annual. Hence the altar erected in heaven at the spot that marked the re-created world, in the month named the “holy altar” in Akkadian.

The sabbath or the passover celebrated the deliverance and ascent from the Egypt (Khebt, the lower) of the mythological allegory in accordance with the sacrifice of the pig (or Fish, Ram, or Bull, as the sign might be), and the setting up of the altar at the time of the vernal equinox. The one is the festival of the re-emerging earth and the “finding of the cross”; the other is the sabbath of the re-ascending sun, whether in the sign of the Bull, the Ram, or the Fishes.

When Noah was commanded to build the ark, it was to be a *Theba*. The same word is used by the seventy and the New Testament scribes both for the ark of Noah and the ark of the sanctuary. The *Theba* is Egyptian in several forms. The *Teba* is a chest or ark, a coffin or sarcophagus of the dead in which they crossed the waters; the hold of the boat, and the ark of the Great Bear in which the Osiris crossed the abyss. The city of Thebes was a *Theba*, an ark-city of the waters in which Num presided as lord or the inundation. Diodorus tells us how the Sesertosis caused “*a ship to be made of cedar, 280 cubits long, all gilded without, all silvered within, whereof he made an oblation to the god that was chiefly adored at Thebes.*”¹ This typified the solar bark in which the god crossed the waters and so to say out-rode the deluge. Pliny reports a tradition² that the Thebeans of the Thiba in Pontus could not sink in water. This was because they were on board the *Theba* represented as a dwelling-place. We also have the *Theba* in English as the *Tub*, an ancient ship.

Such is the foundation in natural phenomena, when once we get on the right ground; and by the facts in nature only can the mythical typology be read in heaven, or in the various sacred and symbolical writings of the world, or understood when reported by the tongues of tradition. The Akkadian months derive their names from the signs of the zodiac, but the primary nature of the signs determines their Egyptian origin. No serious student of the subject can doubt that the Arabic, Chaldean, Hindu, Chinese and Greek systems of ancient astronomy were derived from a common source. Egypt alone is known to be old enough to account for that unity of origin; and the chief types constellated in the heavens are of Egyptian origin and belong to the Kamite mythology. We now occupy the ground and possess the data for giving such an account of the chief constellations and their relations to mythological astronomy, the celestial allegories and parables of the ancient wisdom, as will determine the Kamite origin at once and for ever. The beginning was not in Egypt itself, nor with the signs of the zodiac. The earliest observations were made and the results registered aloft in equatorial or tropical regions,

¹ Diod. Sic. b. ii.

² Lib. vii. C. ii.

where the starry vast was figured as the revolving seven-headed serpent of the sphere, the Kamite serpent of eternity or millions of years, and then divided into the twin-serpent or double dragon of the two poles, which was followed by the four-headed serpent *Hapu* of the four corners. The primary type will explain why, in the course of development, the Egyptian planisphere should become a map that was scribbled over with serpents.

It is difficult for the mind of man to enter a second time into the matrix of the human mind, or to worm a way back to the absolute beginnings. The present writer, until lately, thought the serpent or dragon with seven heads might have been *first* represented by Draconis headed with the seven stars of the Lesser Bear. But he is forced to the conclusion that the primordial serpent of darkness had seven heads assigned it, *i.e.* seven constellations were called its heads, which crossed in the circle of the year or one turn round, and that this was represented by the sevenfold Uræus type in the *Ritual*, the seven-headed serpent of the waters in Akkad, and the seven-headed Sesha-Naga in India, as a figure that was anterior to the dragon of the pole; the general revolution being registered first. This distinction is important. For instance, in the Hindu astronomy the seven Rishis are identified with the Great Bear, and the seven in the ark are typified as or by the seven stars in the Bear; but they had a natural genesis previously which, if unknown, cannot be allowed for. Thus European astronomers are naturally perplexed by the Hindu doctrine of the seven sages or Rishis, the original seven in the ark, The ancient astronomers attribute to these seven an independent motion about the pole of the heavens at a rate of 8' annually, or of a complete revolution in 2,700 years.¹ Whatsoever the meaning of the statement which appears in astronomical text-books, the first thing to be understood is that the seven Rishis are not limited to the Great Bear, that they were assigned seven constellations or asterisms, and that they have to be identified with other forms of the seven. In Egypt the stars that crossed by night were measured by the face and figure of heaven divided into seven parts;² and 7×52 days for a year probably preceded 52×7 days; the Mexican sacred cycle of fifty-two years might be pointed to as a typical deposit of the fact.

The seven, however, have various representatives; amongst others the seven zoötypes related to the elements which were continued as kronotypes in the sphere of time. In both phases the seven were born of the great mother as Typhon the abyss or dragon at first, and next the goddess of the seven stars in Ursa Major. The abyss is *Khephsh* (Eg.) a name of the north and of the Great Bear. Locally Khephsh is Kûsh or Æthiopia, which was named as the northern half

¹ *Asiatic Researches*, vol. ix.; Colebrooke. *Sûrya-Siddhânta*, viii. 2, note; Burgess.

² See diagram, *Trans. Soc. Bib. Arch.* vol. iii. p. 409.

by a people farther inland. As they descended, the abyss receded from *Æthiopia* to *Habesh*, and *Kep-kep* (*Nubia*) to *Coptus* and *Kheh*, or Lower Egypt, the land of the inundation. The seven constellations and the Polar imagery had been figured in heaven; these led the way to the lunar and solar zodiac. The seven divided by the four of the four cardinal points would yield the twenty-eight lunar stations which were followed by the twelve signs of the final zodiac. In these the river and the child Horus were re-born in the month *Mesore* (June-July), and the name signifies their re-birth as *Mes-aur* or *Mes-Ar*. The sign here set in heaven was the beetle that rolled up its seed and buried its little globe of earth during the inundation. When the sun was in this sign the moon, the "mistress of floods," arose in the *Seagoat*, the zodiacal sign of *Sut-Anup*, who was an announcer of the inundation as the dog or jackal, which is also stationed in the tree of the north and south in the decans of *Virgo*. As we have seen, the Egyptians pourtrayed the *Lion* because the Nile poured down one-half of the inundation whilst the sun was in that sign.¹ At this point the moon rose at full in the *Waterer* who as *Hapi-Mu* impersonates the dual Nile, and who as the genitrix, *Menat* is the *Dea Multimammæ* in the *Hermmean* or lunar zodiac.² In the sign of *Virgo* the mother of corn carries the seed ready for sowing when the waters subside. This also represents the seed, her son. In the *Scales* the waters are suspended: they are held at poise in the balance. The earlier sign of the tortoise was the symbol of the earth buried beneath the waters, because the tortoise buried itself in and emerged again from the earth—hence it is a co-type with the turtle. With the sun's entrance into the sign of *Scorpion*, *Serk*, which signifies the exhalation and disappearance of the waters, the inundation subsided and the dry earth began to reappear, wrapped at first in a mist of cloud.

The *Archer* being composed of *Shu* and *Tefnut* represents both elements. The three next are the three lunar water-signs that correspond to the three solar in relation to the actual inundation of the Nile. No river on earth can be compared with *Nilus* as the original of *Eridanus*,³ which, like the Nile, is so emphatically *the* river, and so Nile-like as the twin river. In the star-catalogue of *Ulugh Beigh* (A.D. 1433) the source of the dual Nile is indicated by one star called "Al *Dalim*," the *buckets*, which agrees with the double

¹ *Hor-Apollo*, bk. i. 21.

² *Book of the Beginnings*, vol. ii. plate 2.

³ The *Eridanus* of *Ptolemy* has the shape of an enormous Serpent, that comes winding out of the south, or Africa, overhead; the river and Dragon in one. Such was the typical *Tann* (תַּנָּן) of the Hebrew writers, the Dragon of the river of Egypt, or the water = Dragon. The *Tan* or *Tanmu* (Eg.) is a destroyer in the water. In this sense the *Aru Tanu* would be the River = Dragon. *Tan* is Inner African, the serpent is the *Danawe* in *Udso*, *Dunu* in *Yula*, *Duno* in *Kaum*—*Tuna* being the Crocodile or Alligator. *Tuna* is also a type name for rain and flood in the *Mandenga* language. Thus *Aru Tanu* is the dragon-river and the dividing river, both of which were pourtrayed by the one Great Serpent and two Waters of *Hapi-Mu*, or *Nilus*.

spouted urn of the inundation. In Egyptian, *aer* or *aru* (alu) is the river; and *tanu* means to divide in twain, become dual. Aru or alu, with the definite plural article *nai* (the) prefixed, denotes the double stream, and explains the *naialu* whence *Nile*, which is *not* derived from the Semitic *nahar*. Also the remotest southern star of Eridanus (*a Eridani*) called "Akher-en-Nahr" (Achenar), the source or end of the river in Arabic, points to the Egyptian "Akar," the subterranean region, as the fount of source. Eridanus reflects the unique one water of the world which issued out of the *Akar* in the far south, or in which, as it was represented, the primordial water of the celestial area flowed in its mundane form, became two, and ultimately debouched from Lower Egypt in the seven outlets of Nile. The river is sometimes represented as the flowing female, the Mother Mystery, who is also the wet-nurse, called Canopus in the Hermean zodiac. This was primarily the old Typhon or dragon *Kep*, whose name is that of the Nile (later *Hapi*) as the mysterious source of fertilization.

The chief characters in the Kamite mythology, which have been delineated in the foregoing sections, were finally placed in the zodiacal signs. The mother of all, who began as the abyss in space, and became the goddess of the Great Bear in the sphere of time, passed into the Hermean zodiac as the female waterer, the nurse Menat. The two sisters into which the great mother divided, reappear as the virgin (Virgo) and the gestator (Pisces), the two mothers of the double Horus. The two pairs of twins are also reproduced. The brothers, Sut-Horus, who may be termed the twins of east and west, or light and dark, were continued as the male Gemini or Dioscuri; and the male and female twins of north and south, breath and moisture, were combined to form the Archer. These four are representatives of the four elements, and of the four genii of the four quarters. Indeed the mythos of the Great Mother, the male twins together with the male and female twins, already traced, may perhaps afford a clue to the filling in of the signs between each of the four quarters.

The soli-lunar points of beginning in the Egyptian sacred year were in the Lion and the Waterer. As the moon was primary, the Waterer came first in the scenery by night. Menat, the Suckler, or Waterer, is the lunar form of the genitrix Typhon, the old first mother in earth and heaven, set in the zodiac. Now, if we turn according to the course of Precession, we shall see that a form of the male twins is next in station, as we find them in mythology, for Sut-Anup is figures in the sign of the Sea-Goat, where the god who had been guide of the inundation as the Dog-star, guide of the genitrix as the male moon, and guide of the sun as the planet Mercury, was finally stationed as guide of the Abyss, represented by the three lunar water-signs. The male and female twins, Shu and his sister, form the Sagittarius. Thus the series of the most ancient genitrix, the male twins of light and

darkness, and the male-female twins of breath and water, lead round the circle of Precession in the same order. Also, in accordance with the luni-solar arrangement, these three are repeated in the three opposite signs, where the Lion represents the old genitrix Typhon—who is a lion in her lower part, the Crab (or Beetles) is the sign of Hermes-Anubis, or the male twins that transformed in the lunar phase, and the Gemini are the male and female twins as Shu and his sister. *Thus the signs reflect the primary phases of the mythos, and they shew twice over that the filling in between the two solsticial starting-points was made in the course of Precession, and not in the forward direction of the annual circle.*¹ Lastly, the twelve signs and their Decans are identifiable with the Kamite pantheon of divinities. The

Ram, with Amen-Ra, Num-Ra, and Sebek-Ra.
Bull, with Shu, Osiris, Khem, and Ser-Apis.
Twins, with Sut-Horus, or Shu and Tefnut.
Beetles, or *Crab*, with Khepr (Ptah); also Taht as Hermanubis.
Lion, with the Great Mother and Lion-gods.
Virgin, with Isis.
Scales, or *Tortoises*, with Har-Makhu, or Har-pi-Khart; also the Tortoise-god.
Scorpion, with Serk, Seb and Sevekh.
Archer, with Shu and Tefnut.
Sea-Goat, with Sut-Anubis.
Waterer, with Hapi-Mu and Menat.
Fishes, with Hathor, or Iusâas, and Son, also with Khunsu.

Further,

<i>Typhon</i>	can be identified with the	Great Bear.
<i>Sevekh</i>	„	Draconis and Lesser Bear.
<i>Shu</i>	„	Regulus.
<i>Horus</i>	„	Triangle or Pyramid.
<i>Ra</i>	„	Sun.
<i>Sut, Taht, Aan and Aahti</i>	„	Moon.
<i>Shu</i>	„	Mars.
<i>Sut-Anup</i>	„	Mercury.
<i>Seb</i>	„	Jupiter.
<i>Hathor</i>	„	Venus.
<i>Sevekh</i>	„	Saturn.

The deluge had been the condition of commencement. “*This too is declared (in Revelation), that after the great rain in the beginning of creation and the wind sweeping away the water to the ocean, the earth is in seven portions a little above it.*”² The great rain here is simply the celestial water, out of which the seven-portioned earth emerged, the typical heptanomis found in many lands. In the *Bundahish* the seven divisions are formed by means of the seven rivers, the *Hapta Hindu* of the *Avesta*. Also in Buddhist legends the four rivers of the earthly paradise first created are represented as being seven in number. This refers to the first division of space itself, called the waters, into seven portions. In one myth a five-portioned earth is described as emerging from the deluge. This is in accordance with the middle-earth of Seb which was added to that of the four

¹ See Planisphere in preceding volume; and Hermean zodiac, vol. ii., *Book of the Beginnings*.

² Zad-Sparam, ch. vii. 8.

corners, continents, or islands, in the waters of space. From this beginning with water as a condition of negation and of existence as an escape, a deluge became the type of an ending in time which was variously applied. We are able to distinguish several deluges that correspond to the different falls in heaven. The first great catastrophe described is the deluge of the giants, from which seven were saved in the ark of the seven stars or constellations. The next is the deluge of the two solstices (or north and south), from which a male and female pair was saved. The flood of the moon and the first four corners follows, from which four, or with their consorts eight persons were saved. The first two corresponded to the "fall" of the seven giants from heaven, and the "pair" from paradise. The earliest deluge, then, is that of the giants. According to Boturini, the Mexicans held that it was in the first age of the world the giants began to appear on the earth. As it is said by Procopius Gazæus, "*those whom the Hebrews mentioned as Rephaim were by other people called giants and Titans.*"¹ The giants and Titans of the fore-world, who bequeathed their large fossil remains to mythology, were the elemental powers, represented by the zoötypes, that dominated the dawning mind of man, and frightened him with the hugeness of the Apap giant of darkness; the Akhekh of eclipse; the monster of the water that lurked to lay hold; the blustering, stormy winds, the loud lawlessness of the thunder, that slew with its lightning dart, and laughed till heaven rang and earth rocked. A giant of the fore-world vanishes under the type of the mammoth in a tradition of the red men. They say that at the close of the deluge the last mammoth sprang at a single bound over the Lake Superior and disappeared for ever in the wilds of Canada. In this version the huge mammoth takes the place of the Titan, the Troll, the Rapha, as a type of the enormous nature-power typified as the monster of a god or a devil. The giant powers of nature were at length *found out*; they were non-intelligences to men; they were blind as they were big; and, therefore, un-intellectual. Gradually they became the typical "*Great Stupids*" of the human childhood; which character they keep in the nursery to-day, where the fables of our childhood yet reflect the typology of the human infancy.

These giants still survive in folklore as monsters without mind; big of body, with no heart in it; cyclopean in bulk, with only one eye. For all his size the giant is easily outwitted by the manifestation of *Nous* in the least little physical shape of a Jack, Boots, or the victorious child Khunsu, the giant-killer. They are represented in an American myth as the "*Stonish giants*" who sought to devour the chosen people, and were met by a stratagem on the part of the holder of the heavens. He induced them to lie concealed in a deep hollow just below the fort they were about to storm; he then ascended the heights and over-

¹ *Ad. I. ii. c. v.*

whelmed them by hurling down masses of rock; only one escaped to announce the fate of the Stonish giants.¹

One of the Knisteneaux Indians on the Upper Missouri who presented Catlin with a pipe made of red stone related a legend of the deluge to him. The Indian said that in the time of a great flood the tribes of the red man all assembled on the *Côteau des prairies* to get out of the reach of the waters, but the deluge continued to rise and rise until they were entirely whelmed in a mass and their flesh was converted into the red stone from which they now made their pipes. This ground was held to be neutral, and a common possession belonging to all the tribes alike; from which they all might quarry the red stone that was once the flesh of their red ancestors. In this legend the ancestors are identical with the buried Titans and those who transformed into the vine, the tobacco plant and other types of the elementary spirits that were seven in number, like the giants. Here the flesh of the superseded race is preserved after the deluge. On the other hand, the Greenlanders have a class of spirits called *Inguersoit*, which they greatly fear. These are the ghosts of those who died when the world *turned upside down* in the deluge. They were said to have been transformed into flames, and to have found shelter in the clefts of the rock.² These phantoms that rise up from the buried past did not originate in any theory of ghosts, and can all be traced back to the beginning with the elementaries of nature-powers that were typified at first, and have now passed into folklore and fairyology as their final form. But the giants have two phases as *zoötypes* and *kronotypes*.

In the American myths seven of the giants in general escape destruction. The Indians of Southern California have a tradition of the beginning in which Quaoar, the Lord, when he first created the world *placed it on the backs of seven sustaining giants*.³ In other forms of the myth these seven are all that survive a deluge that was universal. By the number seven we can trace the continuity of the elementaries into the astronomical stage where the giants of earth pass into the seven Kabiri of heaven, the seven Rishis, princes or companions in the ark. The Mexican and Aztec traditions state that the great cataclysm occurred when the land was peopled by giants. Some of these perished utterly, and some were *changed into fishes*. *But seven brothers of them found safety by inclosing themselves in the caves of a mountain called TLALOC*.⁴ The Indians of Cholula relate that all who did not perish in the great deluge were turned into fishes—the first inhabitants of a world all water—*excepting seven*.

The coast people of California preserve the tradition of an ancient race who dwelt in the country, called the Hohgates, who were credited

¹ Schoolcraft, vol. v. p. 637.

² Crantz, vol. i. p. 208.

³ Bancroft. Hugo Reid in the *Los Angeles Star*.

⁴ Bancroft, vol. iii. p. 67.

with building the vast mound of mussel-shells and bones which is still visible on the table-land of Point St. George, near Crescent City. The origin of these aborigines was assigned to the landing of seven Hohgates who came in one boat, and who on emerging from the waters built for themselves houses above ground. These Hohgates were fishers, and one day when the seven were out at sea, they harpooned a huge sea-lion, who dragged them and their boat towards a great whirlpool which lay to the north-west, at the place where souls go down to the underwood. But just as they were on the verge and about to make the perilous plunge the rope broke, and they found themselves floating steadily up into the heavens, where the seven Hohgates were transformed into seven stars or constellations.¹ The seven Hohgates are one with the seven giants who support the world on their backs, or build the tower that is intended to reach the heaven. This legend shows us the same transference of the elementaries into starry kronotypes that we find in Egypt. They are also identical with the seven Kabiri of Ptah, of the Phœnicians, and of the Britons.

The Warau, an Indian tribe of Guiana, claim the invention of the canoe for a famous Warau, named *Aboré*, who was the first mariner that ever crossed the ocean.² *Aboré* agrees with the name of *Abaris*, the hyperborean who was said to have carried an arrow round the earth without eating anything.³ And both correspond to the Kabiri, who were the first that ever sailed in ships, and who as the sons of Ptah or of the Phœnician *Sydk* are a band of seven brothers. "*Caba-Caburi*" is the name of a place in Guiana where one of the ancient shell-mounds is yet extant.⁴ This too is a mound or mount of the seven constellations identified by the seven Kabiri, the companions who revolved and sailed in the earliest boat or ark, or dwelt in the seven caves of a mount. The seven, then, who are grouped about the North Pole in the Egyptian *Ritual* have to be concieved as the seven time-keepers of seven constellations that made their revolution once a year, as the Kabiri. Hohgates, Rishis, companions, giants, or others, in the ark of the sphere. These seven had various types in heaven and on earth. Seven caves in the mount (of the Pole) form one figure of the seven constellations that would be earlier than the ark, as men found refuge from the waters in mountain-caves before they could build a boat. Other symbols were the seven mountains, seven pillars, seven altars, seven trees; seven islands, seven provinces, seven Churches, etc., which have been continually confused with the seven planets that were immeasurably later, and all of which have different periods of time. Pausanias describes seven pillars that stood near Mount Taygetus in Laconia, which were arranged according to some ancient rule, and were supposed to represent the seven planets. But he shows they were connected with the horse, hippos, or *hippa*, the mare, that is

¹ Bancroft, vol. iii. p. 177.

² Brett, p. 394.

³ Herodotus, b. iv. 36.

⁴ Brett.

the water-horse as *Kepa* (Eg.), the goddess of the seven stars, and mother of the earliest hebdomad.

The author of *Druidical Temples* argues, in common with other English writers, that seven trilithons formed the figure of an ellipse at Stonehenge, and that this ellipse imaged the *ovum mundi*, or mundane egg, of universal nature.¹ Smith, another writer on the subject, also considers the trilithons were seven in number, and that they represented the seven planets. But the fact is, the British Druids, like the Egyptians, Babylonians, Chinese, and other ancient nations, reckoned the planets as five in number, not seven; the five star-planets independently of sun and moon. These writers overlooked the earlier seven of the inferior hebdomad of Kronian deities that preceded the planetary seven; the seven of the celestial heptanomis. In all the ancient Kronian mythologies the pre-planetary *Sept* of gods were succeeded and eclipsed by the seven planets, and nothing fundamental can be established concerning them except in their primary phase. The seven great gods of Assyria end, but did not begin, as the planetary Sept. The eight-rayed star of Ishtar (as Ogdoas) and of Assur as the manifesting child shows they were identical with the eight pre-planetary gods in Egypt.

Philo tells us the Hebrew Al or El was the presiding deity of the planet Saturn. Diodorus Siculus confirms this; he, too, says that in the Chaldean mythology Al was the presiding divinity of the planet Saturn. But the planetary phase is too late to recover the character of Al by the comparative process. Al is the Egyptian Ar, the son, the Phoenician Illus. Al-Shadai was the son of the suckler Rerit, or the Great Bear. Her son was Sevekh-Kronus, god of the seven stars (those of the Lesser Bear and Draco) which preceded the planetary seven, to whom Saturn was assigned as his planet. Sevekh was the typical Sut in the male form who was the God Al of Israel.

The seven British triliths would equate with the seven mountains, altars, trees, provinces, waters, giants, and other types of the sevenfold division of the heaven. The oval shape agrees with the uterine figure of the birthplace and with the egg which is a solid oval. The first egg of time emanated by the serpent of the year was evolved in the circle of the seven of constellations, not in any circle of seven planets.

Further, one of the mystical stones of the Druids is known as the seven stone or Sith stone. Sith or Sidi is seven, and Stonehenge is called Kaer-Sidi by the Barddas, as the seat of the seven. Now, there is a British tradition that these lofty stones were brought out of Africa by giants, and first erected in Ireland on the Currugh of Kildare.

The tradition need not be literally interpreted to be true. If the stones of the giants were raised on an Irish plain before a temple

¹ Duke, *Druidical Temples*, p. 182.

was built at Salisbury, the meaning would still be apparent. The stones themselves were giants, as they stood twenty-two feet in height. The giants likewise appear in the title of the "*Chorea gigantum*," or giant's dances, applied to the stones. Thus two different traditions identify the stones with the giants. Therefore it is possible the seven giants of the heptanomis once stood among the figures at Stonehenge, especially as one name of this ancient temple was the "*ship of the world*," a form of the ark of the celestial sphere in which the seven first sailed the over-sea.

The "Seven Cities of Cevola" are supposed to have stood where seven ruins are found in the Chaco Valley, New Mexico. Coronada, the conqueror of Cevola, said: "*The seven cities are seven small towns, standing all within four leagues together*," and "*altogether they are called Cevola*." The Cañon of the Rio Chaco, to the north-west of Santa Fé, still shows the traveller a ruined group of *Seven Pueblos*, the edifices which once held a whole community domiciled by the number seven, or as the Sept.

The mount of the seven stars and of the seven divisions was represented by the group of seven hills wheresoever these were found as at Rome and at Great Grimsby, the seat of the great mother Kéd.

The Mexicans performed a ghastly series of seven sacrifices with children as their offerings instead of the seven ewe lambs of the Hebrew cult, on seven hilts for the seven altars. In the first days of the first month of the year, which month is called in some parts of Mexico Quavitleoa, but generally Atlcaoalo, and begins on the second day of our February, a great feast was made in honour of the Tlalocs, gods of rain and water. Many children at the breast were brought from their mothers to be offered up in sacrifice. Those were preferred which had two whorls (*remolinos*) in their hair or were double-crowned. Some of these babes were slain on seven different mountains or spots connected therewith. The first place where children were butchered was *Quauh tepetl*, a high mountain in the neighbourhood of Tlatelulco; all infants, boys or girls, sacrificed then were called by the name of the place, *Quauh tepetl*; these were decorated with strips of paper dyed red. The second place was *Yoal tecatl*, a high mountain near Guadalupe. The victims were decorated with pieces of black paper, having red lines on it, and were named after the place *Yoal tecatl*. The third death-halt was made at *Tepetzingo*, a well-known hillock that rose up from the waters of the lake of Mexico opposite Tlatelulco; there they killed a little girl, decking her with blue paper, and calling her *Qutezalzoch*, an equivalent for this hillock's name. *Poiauhtla*, on the boundary of Tlascala, was the fourth hill of sacrifice. Here they killed children, named as usual after the locality, and decorated with paper on which were lines of india-rubber oil. The fifth place of sacrifice was at the no longer visible whirlpool or sink

of the lake of Mexico, Pantitlan. Those drowned here were called Epcoatl, and their adornment was named *epuepaniuuhqui*. The sixth hill of death was Cocotl, near Chalcoatenco: the infant victims were named after it, and decorated with strips of paper of which half the number were red and half a tawny colour. The mount Yiauhqueme near Atlacuioaia, was the seventh station; the victims being named after the place, and adorned with paper of a tawny colour.¹

These seven altars of the Tlalocs constitute the sevenfold and natural type of the mountain Tlaloc, which contains the seven caves, and was also typified by the pyramid of the seven giants. Moreover, the Mexicans not only built the mount or pyramid of the seven stars and seven stages, they also erected a group of seven pyramids, corresponding to the seven altars of Balak, and the seven mountains of the Tlaloc gods.

Mr. Halliburton states that in certain groups of the Mexican pyramids there is one pyramid for the sun, one for the moon, and a cluster of seven small ones for the seven stars which he erroneously identifies with the Pleiades. The seven are the same as those on the Assyrian monuments and the Scottish stones, the seven primary constellations.

The two sevens are pourtrayed on one of the Babylonian cylinders where the five planets are represented distinctly apart from the solar god and crescent moon. They are all there, however, together with the eight-rayed star of the Manifestor, and the connected group of the Seven Amshaspands, the earlier Hebdomad of Powers.²

It was because the mount of the seven stars had given shelter to Xelhua the architect and his six brothers that he went to Cholula and erected the artificial hill in the form of a pyramid. This memorial mount was built on earth to represent the celestial mount in which the seven giants took refuge from the deluge. The pyramidal mound was an earlier form of the Babel-tower, and we find the same legend related of its destruction that was preserved by the Semites. The edifice was intended to reach the clouds and to overtop any future deluge. The gods with wrath beheld this aspiring work of the builders, and they hurled fire down from heaven to destroy it. Numbers perished, and the work was forced to be discontinued. The monument was afterwards dedicated to Quetzal, god of the air;³ which agrees with the shrine of the seven cubits assigned to the giant Shu, god of air in Egypt, who is called the giant of seven cubits, that dwelt in a shrine of seven cubits, which was changed into one of eight cubits.

The pyramid temple in Atehum, copied by Ellis,⁴ consists of seven tiers or stages. It was an immense pile, and the Tiava, or corner-stones (cf. Tebi, Eg., the pedestal of an obelisk), were hewn with

¹ Quoted from Bancroft, vol. iii. pp. 332, 333.

² R. K. Porter, *Travels*, pl. 80.

³ Humboldt, *Res. in America*. Bancroft, vol. iii.

⁴ *Polynesian Researches*, vol. ii. p. 207.

enormous labour and laid with great care. The oldest known Egyptian pyramid, that of Sakkarah, is truncated, and has seven ascending steps. This the present writer considers to be the monument of the constellated seven; the mount of Meru within, that preceded the planetarium. Mr. Halliburton points out that the grouping of the Mexican pyramids of the sun, moon, and seven stars, agrees with that of the three pyramids of Gizeh. But the Pleiades throw him off the true track. The two lesser pyramids are those of the sun and moon, and the Great Pyramid is *a monument in which the pyramid of the seven constellations incloses the planetarium, an equivalent, therefore, to the double Meru.*

The pyramid is a hieroglyphic figure of No. 7, founded on the square and triangle; the figure and number of Sut-Typhon, the goddess of the seven stars in the north and of Sothis in the south. Sothis is Sebti, *i.e.* Seb (5) ti (2), the star of the seven stars in the Bear, and of the seven constellations. The pyramid of Sakkarah has lately yielded up the information that some nine or ten thousand years ago the Egyptians were chronicling the Sothiac cycles, and thus reckoning time by the 1460 years together.

The Great Pyramid contains what are known as the Queen's Chamber, the King's Chamber, and the Five Chambers of Construction. The Queen's Chamber is lowest, the King's comes next, and the other five are over these. Thus there are seven rooms altogether, besides the gallery. These seven answer to the seven planets, and the seven divinities associated with the seven tiers of the Babylonian towers.

The number of the seven chief constellations and the seven stars of the great mother of the seven ktonotypes is made permanent in the Queen's Chamber, which is seven-sided, whilst the roof of the gallery next to the King's Chamber is formed of seven inverted stairs by seven overlapping courses of stone. Nomen (1737) observed that the roof of the Queen's Chamber was "*made like an ass's back*"; the ass being an especial type of Sut-Typhon.

The number eight is registered in the King's Chamber. Of this Sandys says: "the stones are so great that *eight* floor it, *eight* roof it, *eight* flag each end, and sixteen the sides"; and in the solar mythos; Horus or Ra, the sun-god, was the manifestor of the pleroma of powers, the seven spirits or souls in the psychotheistic phase, following Taht in the lunar, and Sut in the luni-stellar myth.

The Great Pyramid bore, as its special title of honour, the name of Khuti, the "*Lights.*" Like the American pyramids and the British ark of the world, it is intimately related to the deluge according to the legends.

The Arab traditions generally affirm that the Great Pyramid was a star-temple and a treasury of knowledge; built to preserve the records of all the profoundest sciences—the hidden wisdom—and the

means of keeping the chronology from the beginning to the end of time.

The mode of expressing this was that the writings, registers, engraved tablets, talismans, and other precious memorials were to be made secure in this stone-safe against the coming deluge. The deluge being the end of a period, probably that of Precession.

Murtadi, who wrote in 992 at Tihe in Arabia, *i.e.* A.D. 1584, and whose work was translated in 1672, relates a story of one King *Saurid*, who dreamed of the coming deluge, and built the pyramid to secure the treasures of wisdom. *Serit* is the Egyptian name for the keeper, the measurer, or builder. *Saurid* is also called *Saiouph* by Murtadi, that is *Khufu*, who was the builder; the *Cheops* of Herodotus.

He says further that the mage or magician *Saiouph* "made his abode in the *maritime pyramid along with Noah*." This is a deluge legend indeed! Yet it contains matter to make us listen more intelligently to Arab tradition. For *Num-Khufu*, the builder of the Great Pyramid, bore the name of the Kamite Noah, or *Num*, lord of the inundation, whose ark-city was Thebes.

The name of *Num-Khufu* was only discovered by Colonel Vyse in 1837 scrawled in the quarry-marks upon the stones, yet, says the Arab report, *Saiouph*, *Shufu*, or *Khufu*, dwelt with *Num* in the Great Pyramid, as he does in the cartouche. Of course *Num* or *Noah* has been rendered personally by means of the Hebrew tradition. In the cartouche it is but a part of the name of him who was the builder of a veritable ark of the Deluge of Time or *Kronus*.

According to Mariette the Temple of *Seti* at Abydos is "one of those edifices the purport and meaning of which are most difficult to grasp. Properly speaking, it is composed of seven naves or bays, leading into seven sanctuaries as if dedicated to seven deities." My suggestion is that these seven are the spirits or gods of the seven constellations, the pre-planetary seven. *Seti*, as his name shows, was devoted to *Sut*. He supported the Typhonian cult which had been continued from the time of the elementary gods.

The conical broch or pict-house of Scotland appears to have been a form of the storied pyramid. Sir Walter Scott has described *Mousa Broch*¹ as "a pyramidal dovecot formed by a double wall still containing within its thickness that *cet* of circular galleries or concentric rings which is proper to all the forts of this primitive construction." On the stones the circles round the centre are sometimes seven in number as they are in the *Kaer-drioia*.

The tower followed the mount of the earlier time as a type of the ascent. Heaven considered as a tower or habitation is alluded to by *Isaiah*;² so the sun and moon enter into the tower of heaven (בָּلָן);³ and *Baal*, the Phœnician *Saturn*, was called *Baal-Zebul* (בָּאֵל זְבֻלִי), *Baal* of the tower of heaven, the seven-storied planetarium. In Siam the

¹ In *Ivanhoe*.

² lxiii. 15.

³ Habakkuk iii. 11.

seven-tiered tower takes the shape of a seven-storied sunshade or umbrella, the *savetraxal* or primary symbol of royalty.¹ We know the Babel tower of seven stages in Chaldea had passed into the later phase and represented the seven planets, as is shown by the scale of the seven planetary colours. But this was not the primary character of the mount, mound, or tower. We get a glimpse of this fact in the Assyrian legend of the tower of Babel. Broken and fragmentary as is the inscription, enough remains to show that the Babel-builders were pre-solar here as elsewhere. It states that Babylon turned corruptly to sin and "*small and great mingled on the mound.*" The thoughts of the builder's heart were evil; he turned *from Anu, the father of all the gods* (as Kufu was said to have done in Egypt). Anu as father of the gods, like Ra, was a comparatively late creation in mythology. When the Babel tower of seven stages had become a planetary type, we find the hand of Anu is figured upon the ziggurat at the summit.² We are told that "*The city of Babylon owes its foundations to those who were saved from the catastrophe of the flood. These were the giants* (the Hebrew נָפְלִים, the fallen ones or abortions), *and they built the tower which is noticed in history. But the tower being overthrown by the interposition of God, the giants were scattered over all the earth.*"³ As the giant-builders were brothers, seven in number, these can be identified with the "seven kings" who "came as begetters," in the Chaldean creation; the oldest of whom was the thunderbolt, in the ancient legend of the beginning. These were opposed by a later seven; the two being explicable as the two different Gnostic hebdromads, the inferior first, and the superior planetary gods, the final seven great gods in Assyria.

The first world or formation that preceded any particular deluge of time was that of the seven divisions, mountains, islands, caves, or provinces. As it is related in the discourses prefixed to the Puranas, the most ancient Manu Swayambhuva, or Adim, whose consort's name was Iva (Hebrew, Eve; Egyptian, Kefa), lived in the country of Puscaria and had seven sons, who divided the whole world, otherwise called the seven islands, between them; this was in the time before the deluge.⁴ The same seven divisions were destroyed in the seven provinces of Dyfed, Wales, when the drunken Seinthenhin let in the deluge and drowned the land. The Mangaians recognise in the seven islands of the Hervey group the outward shape or similitude of the seven isles of Savaiki or Avaiki,⁵ which are supposed to be in

¹ Bowring, *Kingdom and People of Siam*, vol. i. p. 425. Captain Burton observes that "from India to Abyssinia, from Morocco to Japan, the umbrella is the sign of royalty."

² *Records*, vol. vii. p. 134; Boscowen.

³ From Eupolemus. Eusebius, *Præp. Evan.* ix. Cory, *Ancient Fragments*.

⁴ *Asiatic Researches*, vol. vi. p. 470.

⁵ Avaiki. "The Hervey group consists of seven inhabited islets. Each is supposed to be the *body*, or outward form, to which a *spirit*, bearing a distinct name located in Avaiki, belongs."—Gill, *Myths and Songs*, p. 16, note.

the underworld beneath the waters. The sunken seven had various types; and as Sesha the great serpent is said to bear up the seven patalas on its heads, we may see in this a form or figure of the genitrix who as Typhon or Tiamat was the seven-headed dragon, and who is represented in Revelation as sitting on the beast with seven heads as well as on the symbolical seven mountains. Thus Sesha, the teacher of astronomy, lying below the waters of the deluge, is one of the figures of the fore-world; its seven heads being another sign of the seven constellations equivalent to the seven submerged divisions of the sunken paradise, or the seven islands of the lost Atlantis. In the *Book of Enoch* the sevenfold scenery of this fore-world is reproduced. "*Seven high mountains I beheld, higher than all the mountains of the earth from which frost proceeds; while days, seasons, and years depart and pass away. Seven rivers I beheld upon earth, greater than all rivers. Seven great islands I saw in the sea and on the earth. Seven in the great sea.*"¹ These seven islands in the great sea are also found as relics of the sunken Atlantis, of which Proclus in *Timæus* says: "*That such an island (as Atlantis) formerly existed is recorded by some historians who have treated of the outward sea. For they say that in their times seven islands situated in that sea were sacred to Persephone; and three others of an immense magnitude, one of which was consecrated to Pluto, another to Ammon, and the one between them to Poseidon. The inhabitants of this last island preserved a tradition, handed down from the ancestors, concerning the existence of the Atlantis island, of prodigious magnitude, which had really existed in those seas, and which during a long period of time governed all the islands in the Atlantic Ocean. Such is the statement of Marcellus in his *Ethiopian history*.*"²

This vast island-world that broke up into seven islands belongs to the astronomical allegory, and the seven isles are identical with the seven Patalas of the underworld, the seven provinces drowned in Dyfed, the seven islands of Avaiki below, which are externalised or represented in the seven Hervey Isles.

The Abbé Brasseur de Bourbourg has adopted the lost Atlantis as a geographical reality, and put forth the theory that the Quichés, Aztecs, Mexicans, and other American races must have migrated from the place of the seven caves where their ancestors lived in a certain crescent or half-moon shaped land, now lost in the Atlantic, where the deluge occurred through some vast physical cataclysm that overwhelmed the world and broke up or blotted out Atlantis. A remnant of this ancient people were saved as he thinks in the seven chief islands of the Lesser Antilles. Hence the common tradition of a migration from the seven caves. The rescued remnant he imagines bewailed the loss of their friends in

¹ Ch. lxxvi.

² Extracted from Proclus in *Timæus*; Cory.

the old land sunken beneath the sea, and they made it with its crescent or half-moon shape, memorable for ever by adopting the moon for their divinity. "It is the moon," he writes, "male and female, *Luna* and *Lunus*, personified in the land of the Crescent, engulfed in the abyss, that I believe I see at the commencement of this amalgam of rites and symbols of every kind." The Abbé is wrong, but not a whit more so than all the rest of those who, in utter ignorance of the manner in which the facts of past ages of man on earth have been preserved in the astronomical myths, have assumed that they merely related to history and geography. Geology knows nothing of such a cataclysm that could have occurred in the Atlantic within the memory of man. Besides which, mythology both claims and explains the matter in a satisfactory manner.

The tradition of a migration from the land of the Seven Caves, Patalas, Provinces, Islands, or other forms of the Heptanomis, is universal; and that lost land sank in the Pacific Ocean, the Indian Ocean, the Irish Sea, and lakes innumerable, as well as in the Atlantic, because these waters below reflected the Heptanomis first formed in the waters of the firmament above, which was submerged by the deluge of time, and left the mythos for its memorial in many lands. The people of the seven caves were pre-lunarians wherever they may be found. They date from before the time of the moon, like the Arkadians. That is they preserve traditions of a world and a condition of things anterior to the reckoning of time by the moon; the world of Sut-Typhon and the seven in Egypt who preceded Taht the lunar god. They came from the fore-world of the seven constellations, which was both pre-solar and pre-lunar, and in which the time of year was reckoned by the risings and settings of the stars alone, in relation to the revolution of the seven constellations with the Great Bear in Kheph or Khebt (Eg.) and the heliacal rising of Sothis. That world was submerged by the deluge, and other, truer, timekeepers were appointed. In the South and Central American myths the people are said to have migrated from the place of the seven caves, which was their mother-land. This locality, called Chicomoztoc in the Mexican myth, is described as being where the beginning took place, and the stone-knife, Teopatl, was born of the great mother, and fell from heaven as the first agent (or opener) in creation.¹ The Quiché tradition has it that they came from Tulan-Zuiva, the seven caves. This is glossed by the Nahua *Chicomoztoc* for the seven caves. Tulan Atulan, or Atlan (for there are various forms of the name) was the birthplace and native land looked back to in all the primitive traditions of American civilisation. But this Tulan is not merely mythical; it is mundane as well. The people look back to a Tulan over the sea—not at the bottom of it—from which the mythos was brought. They are said to have left, or been driven forth "from

¹ Bancroft, vol. iii. pp. 58-67.

*the other side where Tulan is, and it is there that we were conceived and begotten by our mothers and fathers.*¹ “Behold whence we set out together! behold the common cradle of our race whence we have come!”² They were pre-solar. They separated from their brethren in Tulan (which was in the east) before the solar cult or reckoning was established. They say, “We were separated and our brothers still remain behind. Truly we have beheld the sun; but now the dawn has appeared, where are they?” They speak of other migrations before crossing the sea, and recognise more than one Tulan on the *other side* of the water. They had gone to Tulan-Zuiva in search of gods, and in that land four gods were assigned to their four leaders. These were the well-known gods of the four quarters, the divine directors of the migration when they set out across the water for the farther west.

Nothing can be more explicit than the statement, “Four persons came from Tulan, from the direction of the rising sun;” that is one Tulan! “There is another Tulan in Xibalba, and another where the sun sets; and it is thence that we came;” and “in the direction of the setting sun there is another where is the god, so that there are four Tulans, and it is where the sun sets that we came to Tulan.” Of these four Tulans two are in the native land, one in America, and one in the western heaven, a celestial Tulan. One of the first two was in a place where they had no gods of the four quarters; and they had gone to Tulan (number two) before the four quarters were established. With the making out of the four quarters, whose gods were assigned to their leaders, they were enabled to start for Tulan (number three), guided by Tulan (number four) in the western heaven, “in the direction of the setting sun where the god is.” Here Tulan is identical with the western quarter. Now if this migration had been merely mythical, it ought to have immediately followed the catastrophe of the early world that sank beneath the waves of a deluge. But it does not. The four lunar quarters had been established before they left the old home. Moreover, it may be pointed out that Tulan is geographically extant at the present time on the western coast of Africa and on the western part of the Bulom shore. The Bulom country borders on the Timne country. Also in the north-western High Sudan we find the Mandenga group of languages, and one of these is the *Tolonka* or *Toronka*, the language of *Tolon*; and there is a capital named *Tolon* (Toron) where this Tolonka language is spoken. The position of *Tolon* (or Toron) is west of Konia, east of Sankara, south or south-west of Mande, and north of Toma.³ Here then is a western land in the direction from which the blacks of America came, with one Tulan on its western coast and another lying north-west, farther inland; and these, it is now suggested, may be the

¹ *Popul Vuh*, pp. 91, 92.

² *Ibid.*, pp. 245-247.

³ Koelle, p. 2.

two Tulans on the other side of the water, known to the Quichés who went west to the Tulan in America, guided by the Tulan above in the quarter where the god dwells.

This incidental suggestion can be supported. The west is the left hand, the east the right, both in Africa and America. The south is the front, the north the hinder part. The west was the left hand, where the light went down, in gesture-language before it could have had a proper name. And in some African languages the *inner* hand, which is the left hand, is named *Talan*, as in Bulom, and *Atalan* in Timne; and these two dialects belong to the north-west Atlantic group of African languages. The same name for the inner or left hand can be followed in the Aku dialects.

It is now further suggested that the Atlantic Ocean is named from *Atalan* in the Timne language on the west coast, meaning the water on the left or inner hand, and that *Tulan* is the dwelling-place, so named from the left-hand side on which the sun went down and the Atlantic waters lay. *It was in their second Tulan that the Quichés learned the division of the four quarters, in which the west is the left-hand side.*

Atalan and Tulan are the left hand and the place on the left hand in Africa, and there would seem to be no farther need for deriving the most ancient of American dark races or their mythology and civilisation from a lost Atlantis sunk in the Atlantic or left-hand sea.

The people of Tulan or Turan are found elsewhere in Africa, which shows the indigenous nature of the name. Herodotus describes the *Atarantes* or *Atalantes* of Lybia, who cursed the sun as it crossed overhead on account of its scorching heat, and who were without personal names.¹

Tulan or Atlan may be found then in Africa together with a natural genesis for its name; and when once the track is struck and the African and American linguists join hands, the comparative process will determine whether this was the native land of the Quichés, Chichcomecs, Aztecs, Costa Ricans, or others of the old dark race.

In some legends Eden was submerged by the earliest deluge that covered the mount. The happy garden was believed to be lying at the bottom of Lake Van in Armenia. Paradise is now the Hades of the abyss. It was at the Lake Copais that the first *Athena* or *Aaden*, called the Minyae Orchomeus, was buried beneath the waters, and there the earliest Eleusinis or temple was erected and denominated "*the Son shall come*," or dedicated to him who comes.²

Possibly *Athena* or *Aaden* may afford a clue to one meaning of the Egyptian priests with regard to the Athenians and the fore-world in which they are said to have dwelt. The Egyptian Hades or *Aat*, the earlier *Khat* and *Khept* or *Khebt*, was the lower world in the west and north, called the hinder part. In the magic papyri the seven caves have been turned into the "seven great dungeons" of the

¹ B. iv. 184.

² *Nimrod*, vol. i. p. 259.

sunken world, the eschatological Hades, which are closed upon the damned with an eternal seal.¹

This Eden sunken beneath the flood is referred to by Ezekiel as being in the nether parts of the earth, where he apostrophises Assyria, “*To whom art thou like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth. Thou shalt lie (there) in the midst of the uncircumcised.*” This, he says, is typical of Pharoah and all his company. Because the scene was in Khebt, the lower Egypt of the celestial nomes, that once formed the heptanomis.²

In that fore-world of the seven constellations and the first cycle of time men spoke but one language. The Sibyl says: “*When men still spoke but one language, they built a very high tower in order that they might go up to heaven. The gods, or the Almighty, however, sent a strong wind and threw down the tower. After that men spoke different tongues, from which circumstance the place was called Babylon.*” This was the Chaldean Sibyl, who is also called Noah’s nurse, named Sambeth, she who foretold of the coming Christ.³

The Mexicans preserved the tradition of a deluge which destroyed all mankind and animal life except one human pair, who escaped in a boat. The pair came to the foot of the mountain Culhuakan, and there brought forth a numerous progeny. But these were all born dumb. When they received the gift of speech one day, it was communicated to them by the dove, which had come and perched itself on the top of a tree, like the dove of warning in the Maori and other legends. Although they learned to speak they could not understand each other’s language, and so they separated in the manner of the Babel-builders.⁴

The Thlinkeets have a tradition of a deluge from which men saved themselves in a large floating building. When the waters subsided, the building drove on a rock, and by its own weight *broke in two*. Hence arose a difference of language. The Thlinkeets remained on the one side with their language; on the other were all the races of the earth.⁵ This belongs to the first division of the whole into two halves. The Kaibabit account of the *Diversity of Languages* contains a similar mythos. According to this Si-toom-pa Ma-so-its, the *grandmother-goddess* of the sea, *brought up mankind from beneath the waves in a sack*, which she delivered to the *Cin-au-äv* brothers, the great *wolf-gods* of their mythology; and told them to carry it from the shores of the sea to the *Kaibab-Plateau*, and them to open it, but they were by no means to open the package before their arrival, lest some great disaster should befall.

¹ *Records*, vol. x. p. 152. ² *Ezek. ch. xxxi. 18.* ³ *Suidas, Lex. s.v. “Sibylla.”*

⁴ *Herrera, Hist. Gén. des Voyages*, vol. xviii. p. 341; *Ed. Hol.*

⁵ *Holmberg*; quoted by *Max Müller, Chips*, vol. i. 339.

The curiosity of the younger *Cin-au-äv* overcame him, and he untied the sack and the people swarmed out, but the elder *Cin-au-äv*, the wiser god, ran back and closed the sack before all the people had escaped, and they carried the sack with its remaining contents to the plateau and opened it there.

Those that remained in the sack found a lovely land, a great plateau covered with mighty forests, through which elk, deer, and antelopes roamed in abundance, and many mountain-sheep were found on the bordering crags. It was a beautiful land that was given to these, the favourites of the gods. The descendants of this people are the present Kaibabits of Northern Arizona. Those who escaped by the way, through the wicked curiosity of the young *Cin-au-äv*, scattered over the country and became Navahoes, Moquis, Sioux, Comanches, Spaniards, American,—poor, sorry fragments of people, *without the original language of the gods*, and only able to talk in imperfect jargons.¹ This version goes back to the earliest division of mankind, which belongs to the time and the mythos of the twin brothers.

The *Popol Vuh* says all men had but one language in the beginning, and they did not invoke as yet either wood or stones; they only remembered the word of the Creator, the heart of heaven and earth. And they spoke while meditating on what was the hidden spring of day. The myth of the Quiché divides the one people and one language into four. When all the tribes were gathered together in Tulan where they received their gods, their speech was confounded and they no longer understood one another. The one original language of the four ancestors of the human race became four languages. This is identical with the division of the circle into four quarters. “*For many ages*,” says Hyginus, “*men lives under the government of Jove without cities and without laws, and all speaking one language. But after that Mercury interpreted the speeches of men (whence an interpreter is called Hermeneutes); the same individual distributed the nations: then discord began.*” This was in the time of Phoroneus.² The earliest form of the Kamite Mercury is Anup or Sut-Anubis, who is said in the *Ritual* to have arranged the positions of the seven great spirits in the service of Osiris and to have placed them around his coffin, which was also the Meskhen of new birth, the constellation of the Thigh (Ursa Major) in the northern heaven.³ This division and dispersion of language or naming and distinguishing was further extended into the seventy languages or divisions of the Hebrew heaven of the ten tribes.

The Targum of Jonathan says that at the overthrow of the Tower of Babel the Lord said to the seventy angels who stood before him, “*Come now, and let us go down, and there let us confound their*

¹ J.W. Powell, Bureau of Ethnology, Washington, *First Annual Report*; 1881, p. 28.

² Hyginus, *Fab.* cxlii. p. 114.

³ *Ritual*, ch. xvii; Birch.

language. And the word of the Lord was discovered against that city, and with it the seventy angels, according to the seventy nations, and their respective languages, which each angel respectively wrote with his own hand.”¹ As one language denotes the undivided circle or heaven, so the seventy languages represent the seventy divisions of the first, sevenfold heaven subdivided by ten.

The natural mount and artificial mound, the tree and tower, being places of refuge from the waters when in flood, these supplied types for the imagery of the inundation that was set in the stars of heaven and applied to the deluges of time. In one legend the mount or means of mounting the heavens is a ladder. A Dyak tradition tells us that at a very early period of Dyak history an ancestor of theirs determined to construct a ladder that should reach to heaven. But as the work went on, and the ladder towered aloft, a worm ate into the foot of the ladder and suddenly brought it all down.²

It was this origin that led to the ark-islands, the ark-stones, the ark-citadel or inclosure on the summit, the Argos and Arkadia. The ark-city on the top of the mount was identical with the ark said to have been stranded on Ararat and other sacred summits.

According to Plutarch the earliest name of the mount or the citadel of Mycenæ was *Argion* (Τὸν Ἀργιον ὄρος).³ Argos and Mycenæ were confused on account of this arkite origin. Homer also calls Mycenæ the *altars of the Cyclops*, *i.e.* of the giants who built the ark, the pyramid-tower, or sustained the world on their backs. What Dr. Schlieman came upon at Mycenæ was one of the ancient ark-mounds or citadels with the seven tiers or stages, one form of which was the seven-stoned Pueblo of the American races. And as Argos is a form of the ark which interchanges with Mycenæ, it is possible the latter name may represent the Egyptian Makhennu, the ark or boat of the dead, which was represented above by the ark of the genitrix (Ursa Major), and by the ark of her seven children. The ancient name of Apamea was Kibotus, the Ark. The *Troy*, whether in Greece or Wales, was a figure of the sevenfold, seven-circled, or seven-walled mount. The Kaer-Drioia, or *Kadeir-Drioia*, stone-mazes, were seven-circled centres, as shown by the figures still cut in the sod; and these forms of the *Troy* or the ark-city are derivable from the Egyptian *Teruu*, which was a form of Sesennu, the region of eight, the summit of the seven. At the top of the Babylonian towers or babels there was a ziggurat or altar erected to the gods. Thus the tower is a sevenfold altar that equates with the seven altars elsewhere, just as the sevenfold mount interchanges with the seven mountains, and the seven-topped or chambered pyramids with the

¹ *Pirke Eliezer*, C. xxiv.; Gen. xi. 7, 8.

² Quoted by A. M. Cameron in *Trans. Soc. Biblical Archaeology*, vol. ii. pt. ii. p. 264, as a “new testimony to the Mosaic History.”

³ *De Fluv.* xviii. 7.

seven pyramids. Now, the peak on which the ark of Tamzi is said to have rested is called the ziggurat of the mountain of Nizir.¹ That is the mount on which the ark of Xisithrus grounded and the inmates landed.

In the Hebrew version the ark rested in the seventh month upon the mountains of Ararat. The seventh month is that of the altar, in fact of the two altars according to the luni-solar reckoning; and the twin altars of the equinox are but two aspects of the one altar of the mount which is pourtrayed near the polar centre, as one, in an Egyptian planisphere.² Mount Nizir is, therefore, identical with the Egyptian *zer*, called the mount of the horizon in a later setting; the rock of Israel. Nizir is one with Ararat, and both are mounts of the seven stars, around which the ark revolved, on which it rested, and across which it was broken in two. The Armenians also identify the Garden of Eden with Mount Ararat, upon which the ark was stranded after the deluge. M. Lenormant has shown from the lexicographical documents of the Palatine library of Nineveh that the Assyrio-Babylonians sometimes called the *Ararat* or *Aryarad* of Armenia by the name of *Urtu*; whence, he says, we may conclude that they read *Urartu* or *Arartu* as *Ar-artu*, the Mount of *Artu* or *Urtu*. This name of *Urartu* or *Arartu* is frequently found in the documents of the Assyrian kings applied to *north-east* part of Armenia. Now, as before mentioned, *Ārūtu* or *ārtu* in Egyptian means the buttock, the hinder part, the feminine fundament of the northern heaven, represented by the genitrix *Ta-Urtu* (*Urtu* or *Rurit*), the goddess of the seven stars, which are also called the hinder thigh; and she was the ark as *Arctos*, the *Teba* as the hippopotamus or bear. *Arurut* (Eg.) is the ascent, the staircase, an equivalent to the seven steps of *Meru*. And with *Ar* (*Har*) for the ascent, *Ar-artu* or *Ar-arat* is the mount of the hinder part, the Egyptian hinder thigh of *Khepsh* (*Kûsh*), the Greek *Meru*, for the thigh, the mount of the North Pole.

In the Korân Muhammed described the disembarkation of Noah as occurring on a Kurdish mountain named *El-Judy*; *Judy* or *Youdi* being the Arab name of the North Pole star. *El-Judy* is also identified by Arab writers with the Ark-Mountain, known as *Mashi* or *Massis*, given by Strabo, as *Masion*; and in Egyptian *Mes* denotes the source, the place, or point of turning round and re-birth; the mount of the North Pole being the *Meska*, *Meskar*, or *Meskhen*. According to Obry, one name of the mythical mount which the Aryan tribes looked up to as the birthplace of the human race was *Arydratha*, rendered the chariot of the *Aryas* or the Aryans, who are identified in the *Vedas* as the seven Rishis of the Great Bear that revolved round the summit. The seven companions (Eg. *Ari*) of the chariot are well known to the Kabalists. If we read “*ratha*” for the chariot, the word represents the Egyptian *Urt*, which is the chariot, and the genitrix of the seven

¹ *Trans. Soc. Bib. Arch.* iii. 229.

² *Drummond*, pl. 2.

stars or hinder thigh, Ta-Urt. The Great Bear was known to Homer as the chariot. Nicolas of Damascus calls the Armenian Ararat Mount Baris. Bari is the Egyptian name of the bark, and on Mount Baris the stranded ark was said to be shown. Baris, however, may be a reduced form of *Berezat*, another name of the mythic mount, the *Hara-Berezaiti* in Pazend, and *Hara-Barjat* in the Persian form. These together with the cuneiform *Allabria* appear to unite the *Ar* (Har) mount with the *Bari* (Eg.) for the ark, whatsoever may be the value of *zat* or *zaiti*. *Sadû* in Assyrian is the mountain, identical with the Egyptian *Tzet*, and the word has been found as an equivalent for *Arru*, construed *Ar*, the mountain. So that the terminal *zat* in *Berezat* makes the meaning identical with that of Mount *Bari* or *Allabria*, the ark-mountain. This ark of the mountain is common the world over. The Bari also appears in Mount *Berecynthus* in Phrygia, a holy mountain which was the dwelling of the goddess Rhea or Kubele. It is found in Ireland connected with the boat or ark on the summit; our English *Ald-bury* is an ark-height, *Ald*, *Ard*, or *Arth* being the height; and the *bury* is a farm of the Bari or bark, which has various types of the inclosure on the hill, ranging from the boat to the burgh. In the Vei language the *Bara* is the umbilicus; in the Keltic the *Brû* is the womb, the primordial human ark, which was represented by the pregnant goddess of the pole, the mount, the bear, who was the ark.

The "mount of peace" was a title of this hill of heaven so named in Jerusalem, the *Arru* (Eg.), ascent of Salem or Peace, because it represented that polar centre and pivot of starry motion where all was still, in the visible place of peace. In Egyptian, peace or rest, the ark, and number seven have one name as *Hept*. There was Eden, the place of precious stones. There was Meru, Jambu-dvipa, and as a celestial locality there was Nirvana. There was Jerusalem above (Jerusalem is dual in Hebrew), the model of Jerusalem on earth.

The seven spirits of the polar region are described as planks in the body of the Makhen or boat of souls, in which souls were saved from the waters.¹ The Makhen is here represented by the ark of the Great Bear that voyaged round the mount of the pole as the boat of the seven constellations, or the Great Bear, and had passed into its eschatological phase; but by thinking back we recover the natural genesis, and can read the imagery of the mount, the tree, or horn, in relation to the ark of safety. For example, when the great waters wereabout to be sent, a chief of distinguished piety and wisdom, named Marérewána, was informed of the coming flood, and saved himself and his family in a large canoe. Being desirous not to drift over the ocean, or far from the home of his fathers, he had prepared a cable of "bush-rope" of great length, and with it *he tied his bark to the trunk of a large tree*. When the waters subsided, he found himself not far from his former

¹ *Rit.* ch. xcix.

abode.¹ His canoe had been made: fast to the pole. The same myth occurs in another form when it is related in the Rabbinical legends that the *rhinoceros* was enabled to swim the flood because it had been tied by its horn to the side of Noah's ark; a reversal of the Hindu myth, in which the ark was saved during the deluge by being made fast to the horn of a great fish. The rhinoceros, Rerit, was the polar constellation, a form of the ark itself, and its horn was a type of the pole. The Hindu version tells us how—

"Early in the morning they brought water to Manu to wash himself. When he had well washed, a fish came into his hands.

"It said to him these words: 'Take care of me; I will save thee.' 'What wilt thou save me from?' 'A deluge will sweep away all creatures; I wish thee to escape.' 'But how shall I take care of thee?'

"The fish said: 'While we are small there is more than one danger of death, for one fish swallows another. Thou must, in the first place, put me in a vase. Then, when I shall exceed it in size, thou must dig a deep ditch, and place me in it. When I grow too large for it, throw me into the sea, for I shall then be beyond the danger of death.'

"Soon it became a great fish; it grew, in fact, astonishingly. Then it said to Manu, 'In such a year the deluge will come. Thou must build a vessel, and then pay me homage. When the waters of the deluge mount up, enter the vessel. I will save thee.'

"When Manu had thus taken care of the fish, he put it in the sea. The same year that the fish had said, in this very year, having built the vessel, he paid the fish homage. Then the deluge mounting, he entered the vessel. The fish swam near him. To its horn Manu fastened the ship's rope, with which the fish passed the mountains of the north.

"The fish said: 'See! I have saved thee, fasten the vessel to a tree, so that the water does not float thee onward when thou art on the mountain-top. As the water decreases thou wilt descend little by little.' Thus Manu descended gradually. Therefore to the mountain of the north remains the name, '*Descent of Manu*.' The deluge had destroyed all creatures. Manu survived alone."²

This version contains the mount of the north, the tree, or pole, the horned fish in place of Rerit; and the ark that voyages round made fast to the mountain of the north and to the tree of the pole. Such is the ignorance of the learned regarding the nature of mythology that Wilson argues for the priority of the *Mahābhārata* over the *Vishnu Purana*, because in the former Manu collects the seeds of existing things in the Ark, and *ropes* are made use of to fasten it to the horn of the fish; whereas in the latter he brings them together by the power of *Yoga*—which is based on chronology—and *employs great serpents for his cable*. Whereas all the primitiveness lies with the *Yoga* and the serpent that served for a type before ropes were made.³

The mount of the seven steps, seven stages, seven giants, seven constellations, was the figure of the "star station" that reached up to the moon. Here the four quarters were added to the mount which had

¹ Rev. W. H. Brett, *Indian Tribes of Guiana*, p. 399.

² Professor Nève, from the *Zatapatha Brahmana. Myths of the New World* Brinton, p. 212.

³ Wilson, *Vishnu Purana*, Preface, pp. 51, 52.

now attained the lunar station, the region of the eight, where the moon superseded the goddess of the seven stars. This development is apparently described in the magic papyrus, where there are mystical allusions to the celestial heptanomis, called the shrine of seven cubits, which was succeeded by the shrine of eight cubits. The “giants of seven cubits” who has the head of a Kaf ape, a type of Shu, one of the seven elementaries, is addressed as he “*who took the form of a monkey, and afterwards of a crazy man,*” or a fool. “*Get made for me,*” it is said, “*a shrine of eight cubits.*” “*And as thou wast a giant of seven cubits, I have said to thee, thou canst now enter this shrine of eight cubits. And giant of seven cubits as thou art, thou hast entered and reposed in it,*” i.e. in the shrine of eight cubits which followed the shrine of seven,¹ as a new temple of the heavens, the heaven of the four quarters and the octonary of the eight corners. Four of the seven giants were continued at the four quarters, and these with their consorts constitute the typical eight in the ark.

Another change from the seven to eight in the ark is observable. There are seven great spirits in the ark of the Great Bear, the boat of souls, seven planks only in this form of the Makhen. Four of the seven were continued as four paddles in the boat of the four quarters; and there are eight planks in the body of this Makhen or boat of souls named *Amset, Hapi, Tuautmutf, Kabhsenuf, Hak, Tiemua, Mautefef, and Arnafgesf.*²

The ark of the four quarters is represented by the square box on the Apamean medals. The four quarters followed the two halves of the year which are denoted by the male and female in the ark as they were by Shu and Tefnut. The four-square box typifies the Tetrapolis. In the iconography of the catacombs the ark of Noah is generally a small square box which is sometimes placed within a boat.

The ark of Yima may be described as a figure of the four corners, an inclosing circle, and a formation consisting of nine bridges. These are all combined in a heaven or zodiac of the four quarters, one of which contains the water and the other three the nine dry divisions.

In Rabbinical tradition the deity is said to dwell in a shrine of four cubits. So in the *Ritual* a “boat of four cubits” represents the solar bark.³ That is as a figure of the heaven of four quarters, which in Egypt was a symbol of actual measurement, as Meh, the cubit, is also the name of the northern quarter and of the number nine. This, when the quarters are subdivided into the nine Aahlu or decans, four Meh (cubits or quarters), is equal to the heaven of thirty-six divisions— $4 \times 9 = 36$ —which identified the habitation with the heaven of the four

¹ *Records*, vol. x. p. 153.

² *Ritual*, ch. xcix; Birch.

³ Rubric to ch. cxxxiii. [In some copies the rubric specifies 7 cubits.]

quarters and thirty-six decans; on account of which the Tetractys or sacred quaternion was equivalent to the number thirty-six.¹ The four paddles of the solar boat are the four genii of the quarters, and therefore identical with the four in the ark, one female and three males, or one human and three zoötypes; these are the “four gods of the upper place”; the four white men in the *Book of Enoch*. We seldom meet with the four in the directly arkite legends, which may be attributed to the fact that four consorts were given them as human beings, and thus the number became eight.

In the Quiché myth, the four brothers Balam are the four gods of the corners—gods of breath, or spirits—and these with their four wives, who are related to water, make up an ogdoad distinct from that of the genitrix and her sevenfold progeny. These answer to the ogdoad in Noah’s ark, who are described as four males and their four consorts, and the eight who were saved in the Fijian myth. In an Irish arkite legend the four do appear in a form of the ark. Grace, in his *Annals of Ireland*, relates that Cesarea, the niece of Noah, being aware of the coming flood, sailed for Ireland and was the first person who arrived there. She was accompanied by three men only. The four landed at “Littus Navicularum, and finding the country was uninhabited and waste, she hoped it might be saved from the impending judgment. Although Noah has been foisted into the myth, four in the boat are not identical with eight in the ark. The legend tells the same story as various others relating to the founding of the four corners. In Egypt the four divinities or genii of the four quarters were originally one female and three males, as Uati, Seb, Shu, and Ra (or Horus); they remain so in Britain, as columbine, pantaloons, clown, and harlequin.

Ireland is the land of the west, Iar, named according to the mapping out in four quarter. Iar is worn down from Heber who was personated in Irish just as in Hebrew and Egyptian. Heber is the crosser in Hebrew. Aper (Aphru or Ap-Uat) kept the crossing of the equinox and was the guide of the Western-land. Aper is the equinoctial Sut-Anubis. And Heber is one of the four types of the four quarters of which Heber-land, Iver-iu, Iar-land, is simply the west. Heber is also one of the eight Milesians of whom Heremon was the youngest but one. These were a form of the eight in the ark, although they were said to have arrived in 120 ships as Scythians (cf. the Sekhti (Eg.) mariners) “on Thursday in May, 2934 A.M.” It is difficult to extract the history from these legends because they belong to mythology, and anything that was historical would be shaped in the mythological mould.

In the traditions of the Andaman Islanders only four individuals of the whole human race survived the great flood that put out all their fires or lights. In this instance the bird that recovers the fire

¹ Plutarch, *Of Isis and Osiris*.

after the great calamity is the king-fisher.¹ These versions of the mythos relate to the establishing of a heaven on the four quarters.

Although the lunar station may be considered higher because it followed the star station, yet a "come-down" from the height was also recognised. After the fall of Adam there is a marked descent from the summit of commencement, the Gan Eden that in some legends is submerged, to the Adamah of a second, lower landing-stage, as if from the polar summit to the zodiacal station of the four quarters, with a slewing round from the north to the east as the initial point of a new circle. The Chinese describe a deluge that separated the higher from a lower age of mankind; and this division preceded the appearance of Fohi (or Yu) on the mountains of Chin.²

On the banks of the Orinoko, the Essequibo, Berbice, Corentin, and other South American rivers, there are graven rocks, but the language in which the hieroglyphics are carved is unknown. They are chiefly found near cataracts or rapids, and the natives call them *Timehri*,³ but have no explanation of the name. They state, however, that the sculptures represent the height at which their forefathers sailed in their canoes before the time of the great waters. They also point to the rock which is held to mark the spot where one man and one woman were saved from the deluge.⁴

In the primary circle of time there was neither solstice nor equinox; the four quarters of a zodiac not being as yet established. Then followed the division into two halves, north and south, marked by the twin-pool, the mount that divided, the tree of the north and south. Many legends relate to this division into two; in consequence of it, time was reckoned in lesser lengths, by the half year instead of the year. The Chippewa Jack the giant-killer, the Tom Thumb and Khunsu of their legends, who killed the giants, is described as hacking them into little bits, and saying to the pieces, "*In future, let no man be larger than you are now.*"⁵ That was but the cutting up or the bounding of time into smaller quantities, the final reckoning being 365 days to the solar year.

This division of the first circle of creation in two is well shown by the legend of the ark that struck the top of the mount and was broken in two, or was changed into the ark of Two. For this division is also represented by the deluge from which only two persons were saved, a male and a female. The two appear on the well-known coins of Apamea, as a male and female in the ark which has on it the letters *Noe*, now claimed to represent the Egyptian *Nu*, as the deluge of time. They are accompanied by the raven and dove, the birds of the

¹ *Anthropological Journal*, Nov. 1882.

² *As. Res.* vol. ii. p. 376.

³ Brett, *Indian Tribes of Guinana*, p. 448.

⁴ Brett, pp. 314-375, 447.

⁵ Schoolcraft, vol. i. pp. 319, 320; vol. ii. pp. 175-224; vol. iii. pp. 232-315.

earliest division into dark and day, that were continued as Kronotypes. The two had been set in heaven as the stars or constellations which denoted the inundation.

When the Rabbins tell us that the windows of the rain from which the deluge poured down, from the tountains of source above were opened by the taking out of two stars,¹ they preserve a fragment of the original Gnosis or Kabalah concerning the deluge of time. The two stars might be the two birds of the solstices, the black raven and white vulture, or the raven and dove.

The cause of the deluge in the Fijian legends was the killing of Turu-kawa, a favourite bird belonging to the deity Ndengi, by two mischievous lads called the grandsons of the gods. The flood followed the death of this bird. When it occurred only eight persons were saved. Two races of the human family became entirely extinct. One of these had consisted altogether of women: the other race had a tail appendage *like that of a dog*.

The highest point of Koro Island has a name connected with the idea of a bird sitting there and lamenting over the submerged island. A chant says: "*The Quiqui laments over Koro because it is lost.*"²

So in the Maori legends the bird Rupe, the dove, is heard lamenting in the night. The type of one catastrophe had become the foreteller and warning voice of others. The race consisting of women only contains a datum akin to that of the "Two Women" from whom the Kamariloai claim descent, and represents the motherhood alone. The dog-tailed tribe bear the image of the dog that let in the deluge.

The two races that became extinct on earth do but represent the celestial and totemic types that were superseded in heaven because they let in the deluge through not keeping true time.

In the Russian folk-tales the dog is charged with being tempted by Satan to admit him into the human paradise, when he caused the fall of man. The dog is likewise the culprit in several deluge myths.

In the *Bundahish* the deluge is produced by Tishtar, who is identified with Sothis, the Dog-star. The Dog-star was at length found to be losing time when judged by the inundation of the Nile, which never varies, during thousands of years. It was fabled to have let in the deluge as an untrue timekeeper; and this bequeathed a type of the mythical deluge of all times, and for all time. Egypt alone supplies the natural genesis for the mythos of the Dog-Star letting in the deluge in consequence of its losing time as an indicator of the inundation.

According to the Assyrian legend it is the god Bel who is charged with letting in the deluge. One text says: "*Of old, whenever this deity came to celebrate the great festival of heaven with his companions, those gods I never rejected from my side at my table (of alabaster or lapis*

¹ Eisenmenger, vol. i. p. 408.

² Williams, *Fiji and the Fijians*.

lazuli); in those days I received them kindly. Never at any time did I reject them. The (other) gods may still come to my table. But Bel shall never more come to my table, because he fell in a rage, and made a deluge.”¹

Bel had become a solar god in later times, but had an earlier rôle as the Akkadian Bar or Bilgi, who corresponds to the Egyptian Bar-Typhon, that is, Sut, who divided in the image of Sut-Horus, just as Bel was cut in two in the beginning of creation. This serves to identify Bel with the deluge let in by the Dog-star. The British Seithen hin who caused the deluge is also a form of Sut.

It is the earlier races, however, who have preserved the most primitive forms of the myths. Those “great astronomers” the aborigines of Victoria can shed clearer light on these matters than do the Hebrew or Assyrian legends. They have their stellar, lunar, and solar series of types. They say the earth is flat, and it was in total darkness until the sun was made by Puppurimbul. He was one of the ancient *pre-solar race* who then inhabited the earth, called *Nurumbung-uttias*, or the old spirits. These possessed fire, and had the same characteristics as the present race, *but were translated in various forms to the heavens before the present beings came into existence*. The celestial bodies, as well as the manifestations in space, are attributed to them. Certain animals therefore which typify them *must not be killed for fear of letting in a deluge*. This shows they knew something of those stars that were the earliest timekeepers represented by totemic zoötypes on earth.

The Puppurimbul, or *Estrelda-Temporalis*, is one of these star-gods and krontypes in a material form, and to kill one would cause a deluge.²

They say also that before the moon was set in the sky, he (our satellite) is always spoken of as male by the aborigines of Victoria) was very wicked and went about doing as much harm as he could. The Gippsland blacks assert that he turned the first lot of men into ducks, and left them so. He visited the eagle on one occasion, who had been out catching kangaroos, and having come home with two, offered the moon some of the flesh. He devoured both, and then killed and swallowed the eagle. Afterwards, in going through the forest, he met the two wives of the eagle, who gussed the moon had swallowed their husband. The moon asked for water; they pointed to a well. He went to drink, and whilst doing so the women struck him with a stone tomahawk, cut him open, and extracted the body of the eagle, who came to life again.³

The eagle and crow were the time-tellers who were superseded by the moon, hence the myth of the moon swallowing the eagle. The

¹ Talbot, *Trans. Soc. Bib. Arch.* vol. iv. pt. i. p. 61.

² R. B. Smyth, vol. i. p. 432.

³ Smyth’s *Aborigines of Victoria*, vol. i. p. 431.

native cat is now the moon; so the cat, the seer by night, with eyes that were luminous in the dark, was a lunar type in Egypt.

The two solstices were followed by the lunar four quarters, there being a deluge, and an ark in which four persons were saved.

In the Muysca myth of Bochica and his wife, the beautiful but wicked Huythaca, represents the old Typhonian genitrix who was mother of the elementaries, and goddess of the seven stars in the pre-lunar time. She is described as being of so malicious a nature that she plotted against her husband, and sought to destroy all his good works. By her secret magical arts she caused the Funzha (Rio Bogotà) river to rise and overwhelm the whole high plain of the country with a flood. Only a few of the inhabitants escaped by fleeing to the mountain-summits. This so exacted the wrath of Bochica that he banished her from the earth altogether, and *transformed her into the moon*, just as Ta-Urt passed into the lunar goddess Hes-Ta-Urt, Ashtaroth, Ishtar, or Astarte. Here the deluge was followed by lunar timekeeping; and we are told that when Bochica had made an opening in the wall of rock and drained off the deluge, he introduced the solar (or luni-solar) cult; the genitrix and her progeny having failed to keep time correctly. Bochica is pourtrayed as a bearded old man, and as he is the establisher of a truer chronology for the people, we may compare him with Seb-Kronus, or, earlier, *Khebekh*, who became a sun-god as Sebek-Ra. It may be noted also that the most ancient name of the Muyscas is the *Chibchas*.

At Hawaii the deluge was designated the "*Flood of the Moon*."

In the Polynesian story of the deluge of Raiatea, given by Ellis,¹ the survivors are saved on an island called Toa-marama or the moon-tree, *the tree reaching to the moon*.

After the deluge of *Nnu*, in another version of the Hawaiian legend, there occurs a change in the divine type or abject of worship. When *Nnu* had left his vessel on the evening of the day after the flood, he took with him a pig, cocoanuts, and ava (piper-methysticum), as an offering to the god Kane. *As he looked up he saw the moon in the sky, and thought this was the god, saying to himself, "You are Kane, no doubt, though you have transformed yourself to my sight."* So he made his offering and worshipped the moon. Then Kane descended on the rainbow, and spoke reprovingly to *Nnu*, but on account of his mistake *Nnu* was forgiven by Kane, and the rainbow was left as a token of his forgiveness. Obviously he had not previously worshipped the moon. Also Kane, whose great highway is the east, is a solar god, the creator of the rainbow.

The sevenfold mount or tower of the hebdomad was not always overthrown at the time of the dispersion of language. This is shown by the Mount Meru, which was continued in the upper Meru of the planetarium above the mount, and by the Great Pyramid of Gizeh that contains

¹ *Polynesian Researches*, vol. ii. p. 58.

² Fornander, vol. i. pp. 42, 43.

the planetarium within the mount of the earlier seven. Meru is likewise shown to be *the mount which reached to the moon*, and became a figure of the four lunar quarters, as is proved by the crescent or half-moon shape of its four corners. Hence the tradition that paradise was preserved during or was exempt from the deluge, *because it was on the summit of a mountain that reached to the moon*,¹ which shows the continuation of the typical mount of the seven stars into the lunar phase of timekeeping where the mount of the four quarters *carried Eden with it*.

The genitrix gave birth to the embryo which was divided into seven parts. These were the seven Adityas; the seven elementaries, who, with the mother, composed the primary ogdoad of powers. The genitrix is Quanwon in Japan, where she is identified with the ogdoad composed of eight heads, a typical figure equivalent to the eight-rayed star of Ishtar and the eight-rayed symbol of Hathor. The Japanese regard this image of Quanwon and the ogdoad as an emblematic pourtrayal of the birth of the gods.²

The seven zootypes were continued as kronotypes, and the Japanese likewise reckon *seven original spirits*, known as the *three elder and the four younger*, of whom the spirit *Kunito-Ko-Dats-No-Mikotto*, who first arose out of chaos, was the eldest. *The three elder are said to have had no wives*, but the four younger were wedded, *each having his own proper consort*. These four correspond to the gods (four of the original seven) that were established at the four corners, which, with their four wives, made up the eight in the ark, as in that of Noah, who are so far distinct from the earlier seven.

The last of the seven (who answers to Sevekh, the seventh by name) was held to be *the parent of an order of five other gods*.³ This is the exact equivalent of Sevekh the son of Typhon, who passed into, or produced Seb, becoming the father of an order of five gods, as did the Greek Kronus. Again the *Rig-Veda Sanhita* says, "*Of these that are born together, sages have called the seventh the single-born, for six are twins, and are moveable, and are born of the gods*."⁴ These six have been supposed to be the six rita or seasons revolving around the stationary earth. But they are three pairs of the four, and the seventh as Sevekh (in Egypt) was paired off with the genitrix, Typhon, as her first child that was born in time as Sevekh-Kronus, who became the father of the five planetary gods.

We are now able to distinguish different deluges. The first is that of the seven who were saved in an ark. This was the ark of the sphere, the "dwelling in space," as the hull of the boat or ark is called; the ark of heaven first personified as the genitrix, the

¹ *Bereshith Rabba*, xxxiii. Peter Comestor, fol. 6, A.

² Kæmpfer, *Japan*, p. 542.

³ *Ibid.*, b. i. c. vii. p. 2, etc.

⁴ *Rig-Veda Samhita*, vol. i. p. 131; Wilson.

"mother above, ogdoas, or, with a masculine reference, Lord."¹ The Pair in the ark may be traced to the first keepers of the solstices, north and south, one form of which was the twin lion-gods, who as male and female were Shu and his sister Tefnut, possibly representatives of Kepheus and Cor-Leonis as the two-one. The four in the ark belong to the four quarters, and the eight to the eight corners of the celestial octonary. Seven in the ark cannot be confounded with eight in the ark, because the Seven are males, companions, fellows, whether called giants, Kabiri, Khnemu, or the *Nnu*; and the ark represented the mother. Whereas the eight are of both sexes, described as consorts, and were the keepers of the four quarters duplicated in the heaven of eight corners.

The first deluge known is that of the seven giants. But the race was not absolutely extinguished. The Rabbins tell how the giant Og escaped destruction during the deluge because he was of so tall a stature. *He did not sink in the course of Precession.* The same story is told of another giant.

Orion, says the Jewish legend, was one of the giants who was not drowned during the deluge. He was so tall that he waded through the waters, holding on with one hand to the ark. Og, as a remnant of the giants, is said to have left his bedstead in Rabbath.² Possibly this may be identified, as the bed is found in the lunar mansions, composed of four stars in the Lion (δ , θ , β and 93 Leonis), *i.e.* in the Phalgunyas, the eleventh and twelfth of the lunar signs. And on the opposite side of the zodiac it reappears in the constellation known as the "square of Pegasus." In each case the bed is understood as being double or twin.³ The giant constellated in the north is Kepheus (Shu as a lion-god) or Regulus; who is also represented by the star Cor Leonis.⁴ This, then, is the giant whose bedstead may be found in an early form of the zodiac reaching right across (figuratively), because it marked the division of the solstices, or the north and south of an early circle of time.

Here we find one giant of the seven who was saved from the deluge of a foreworld, to be placed as a keeper of the solstice in the heaven divided by north and south. Such a giant appears in the Norse mythos. According to the Edda, the sons of Bor slew the giant Ymir, and when he fell, there ran so much blood from his wounds that the whole race of the Frost giants (the wicked race) was drowned in it, except a single giant (Bergelmir), who saved

¹ Irenæus, b. i. ch. v. 3. When the lord takes the place of the lady, the seven become the seven sons of Swayambhuva; the seven Khnemu of Ptah; the seven sons of Sidyk; the seven sons of Jesse; the seven dwarf sons of Pinga, or the seven in the ark with Arthur.

² Deut. iii. 11.

³ *Sûrya-Siddhânta*, Burgess, pp. 189-198.

⁴ *Shu*, pourtrayed in the decans of the Waterman, plate in previous vol.

himself with his household. He escaped by going on board his bark, and with him went his wife.

“Ages past counting,
Ere the earth was formed,
Was born Bergelmir;
Full well I remember
How this crafty giant
Lay secure in his skiff.”

Afterwards, they made the vast ocean of Ymir’s blood, “*in the midst of which they fixed the earth, and set a dwarf at the corner of each of the four quarters.*” These are a pair in the ark. Shu and his sister Tefnut, who as the male and female lion-gods of the north and south were keepers of the solstices, form another pair in the ark. When the four quarters were established, the giant fish, the giant ape, the giant bird, and giant jackal (wolf or dog) became four of the corner-keepers, and this arrangement will enable us to read some of the legends.

The Tlascalans say that after their deluge those who were preserved were changed into monkeys, who afterwards grew into human beings.¹ In the Codex Chirnalpopoca, it is said that the result of a great hurricane was to change men into monkeys.² Here the men have been imaged in the likeness of the ape, which in Egypt was the representative of howling rage, and of the storm-wind. The ape was one of the giants, one of the elementaries, one of the seven. It was placed at one of the four corners as Hapi; when the four Geni were established. The Egyptians also symbolised the *habitable world* by the ape, as Hor-Apollo asserts, because they hold that there are seventy-two primitive countries of the world. This was the celestial world. But in the world below men bore the likeness of the ape that escaped the deluge.

Commentators on the Korân repeat the ancient traditions of the Adite progenitors of the Arab race, who were of prodigious stature, and who were afterwards *changed into monkeys*. The Arabs also claim descent from Kaften or Kâften. Now Kaften in the Arabic is known as the “King of Æthiopia,” or Kush, *i.e.* Kepheus in the planisphere, a constellation of Shu, as the lawgiver of the solstice; and the Kaften is the great ape. Further, it may be suggested that this Kaften is the original of the Norse Yôtun, and Scottish Etin, the giant. The giant of the north blows through his beard. The giant ape was the angry blower, and Shu is the god of breath or wind, one of whose types is the ape.

The dog is represented in the American myths by the coyote or prairie dog. A Mexican legend tells how the coyote prepared his ark to meet the coming deluge by gnawing down a large cane that

¹ Herrera, *Hist. Gén. des Voyages*, vol. xviii. p. 597; Ed. Hol.

² Bancroft.

grew by the river bank. This he entered, and stopped up the end of it with a kind of gum.¹ In a Peruvian form of the mythos when the waters ceased two dogs were sent out of the ark which came back foul with mire. A second time the dogs were sent out, and they came back dry. Then it was known that the deluge was over, although for a long time afterwards they were sorely troubled with serpents.² The dogs are two in the planisphere, and after the Egyptian deluge of blood the serpents of Seb were adopted by Ra as the types of time-cycles. In some legends mankind are changed into dogs after the inundation. The Bonaks or root-diggers said the first Indians, that ever lived were coyotes or prairie dogs.³ In South America the Chichimecs were "the dogs." The hairy Ainos of Japan claim descent from the bear as their mother and the dog as their father. The Indians told Catlin that when the race of the foreworld were all drowning in one mass a young woman, who was a virgin, named Kwaptahw (the virgin mother of mythology), caught hold of the foot of a very large bird as it was flying past her, and was carried by it to the top of a lofty cliff that was not submerged by the waters. Here she brought forth twins, and their father was said to be the war-eagle. From these twins the world was afterwards re-peopled.

In a myth of the American Pimas it is' the eagle that takes the place of Maui's dove, the eagle-hawk of the Australians and the hawk of the Sut-Horus in Egypt. The eagle warned a prophet that a great deluge was at hand, but the prophet took no heed, and the deluge came and overwhelmed the world. From this eagle and his wife and child are descended that great and ancient people called Hohocam, the ancients or grandfathers, who were led in all their wanderings by an eagle, and who eventually passed into Mexico. The eagle, then, denoted the deluge that followed the timekeeping by the two solstices only, which was followed by the establishment of the four corners when the equinoxes were added. An English legend describes the magpie, our black and white bird in one, as being the only bird that did not enter the ark, but sat outside and "*jabbered over the drowned world.*" The eagle in Egyptian is *akhem*, and this also is the name of an overwhelming wave of water, and means to extinguish. The eagle, or bird of fire and air opposed to the black bird of the waters, the deluge or the dark, would warn on earth because it had been typified as one of the timekeepers, in heaven.⁴ If for the eagle we take the vulture, *Mu* (Eg.), that is the symbol of fore-knowledge, a boundary and a year, also of heaven. This was the white vulture. The black vulture (*Neh*) was the raven or crow. The raven in the south heralded the waters. The white vulture was set in the heavens where it marked the passage of the sun in Aquarius, and the spot where the full moon was found every year which served to denote the

¹ Bancroft, vol. iii. pp. 76-79.

² Purchas, *His Pilgrimage*, b. ix. c. ix. p. 723.

³ Schoolcraft, v. iv. p. 224.

⁴ Bancroft, vol. iii. p. 79.

time of the Olympian games. This was the vulture or eagle of Prometheus, which will show us the origin of the legend. The vulture, says Hor-Apollo, denotes fore-knowledge.¹ Prometheus impersonates forethought. The vulture indicated the place of the sun, or the solar fire in the abyss of the inferior hemisphere—the fire that Prometheus was fabled to have snatched from heaven and Herakles as the solar god was said to have slain the bird which preyed on Prometheus. The Egyptian eagle was a phoenix of fire. In the sixth month of the sacred year the month Mechir (began December 17th); one of the phoenixes, the Bennu-Osiris, expressly designated “the bird,” rose, as a starry landmark, just when the solar god in the underworld was struggling amid the waters of the typical inundation. Here it may be remarked that stealing the fire was also equivalent to the eagle’s warning regarding the deluge; the fire being the sun in the underworld, whose position was indicated by the vulture or phoenix (Aquila).²

The Put (Eg.) circle may be described as the nine in the ark; and there is a group of ten in an ark. Taht is represented conducting a boat with the solar disk on board. This disk is divided into two hemispheres in which ten deities are seated, five in the upper and five in the lower half.³ If not portrayed in an ark, the ten precede the deluge of Noah as patriarchs; the Chaldean deluge as the ten antediluvian kings who were giants in the time before the Chaldean deluge, and the ten sons of Neptune that ruled the ten divisions of Atlantis before it was submerged. These represent the division by ten that followed the seven, the subdivision of which, seven by ten, formed the seventy who overthrew the Tower of Babel, and who constitute the seventy elders in the mount. A form of the ten may be found in the lost ten tribes of Israel. These were carried away captive “over the waters” into another land that they “might there keep their statutes which they never kept in their own land.” They hardly needed an ark for their passage, because as “they entered into Euphrates by the narrow passage thereof,” the “Most High shewed signs for them, and held still the flood till they were passed over.”⁴ The ten who crossed the flood were superseded like the seven who made their passage in the ark. My own reading of the facts is that the ten which preceded the flood of Noah and Xisithrus typify the mode of reckoning the year by ten moons (imaged also by the Asherah Tree) of twenty-eight days each, and the inundation, or water-quarter.

When the solar zodiac was finally established, we find nine dry signs and three for the waters; the nine solar months being equal to ten twenty-eight-day moons. In this last, the Put circle or ark of nine dry signs, the waters were confined to the abyss; all inclosing of space and time being considered a war against the

¹ B. i. 11.

² Poole, *Horae Egyptica*, pl. ii.

³ Champ. xxvi. c.

⁴ 2 Esdras xiii.

waters. Across this abyss the sun-god sailed in his ark, or swam as a frog (Ptah), or crawled as an eel (Atum), or was represented as walking the waters. He who “alone treadeth on the waves of the sea,”¹ the god who was called the “water-walker” by the Greeks.² In the Masonic Mysteries a pair of feet are shown walking on the sea.³ This water-walker, who was continued in the Christian mythos as the walker on the waves, is explained by Hor-Apollo; he tells us that the Egyptians signified the course of the sun in the winter solstice (the abyss) by two feet conjoined and advancing, and that the same symbol denoted an impossibility (*i.e.* a. miracle), equivalent to a man walking without a head.⁴ This statement is corroborated by the headless god, or the disk-headed Af-Ra who is the ruler of the abyss of waters, the sun-god in the underworld, the ruler of the floods who rode them, walked over them, or sat upon them.

As already stated, the Chinese sacred records contain a series of deluges. In the opening of the bamboo books the mother of the first mythical emperor Foo-Paou or Fu-Pa the lady of heaven. She supplies the means whereby Hwang-ti puts a stop to the extraordinary rains that were caused by the enemy. She is identical with Nu-pe the wife of Seb who is called lord of the inundation in the Ritual. Fu-Paou was the mother of the gods, and she became pregnant with Hwamg-ti in consequence of witnessing a great flash of lightning which surrounded the star Ch'oo (Dubhe) of the Great Bear.⁵ This was the constellation of the genitrix Kefa (Ta-Urt) who was the earlier form of Nupe, as Kebekh her son was the earlier form of Seb.

We also meet with the mythical giant Shin, a mall of enormous stature who reigned before the deluge of Yu, but he failed to keep true time, for we are told that in his days *the computation of years had fallen into confusion, and the celestial globe was invented on which the constellations were mapped out for future guidance.* This time is admitted to have been anterior to the first imperial dynasty, and therefore belonged to the divine periods of the mythological astronomy. But the giant Shin, like Shu or Og, survived the deluge he had caused, and was one of Yu's assistants when he mastered the waters, and portioned out the land in nine different allotments and cut the dykes that were to prevent any future inundation. The Chinese deluge of the four quarters was followed by the subdivision of three of these into nine signs. The deluge of Yu began at the equinox. Yu's report is that “*By the dark influence of sun and moon the mountains Hwa, Yoh, Tai, and Hang alone remain above the waters. On them rested the beginning and end of my enterprise. When my labours were completed, I offered thanksgiving at the solstice.*” Yu in describing how he dealt with the deluge says: “*I mounted my four conveyances.*”⁶ In these he travelled

¹ Job. ix. 8.

² Proclus in *Timaeus*.

³ Oliver on *Initiation*, p. 156.

⁴ B. i. 58; b. ii. 3.

⁵ Legge, *Ch. Cl.* vol. iii. pt. i. pro. p. 108.

⁶ *Shu King*, b. iv. ch. i.

along the hills to make his survey. They answer to the four corners previously established. Yu dreamt that he was bathing in the Ho, and drank up the water. He had also the happy omen of a white fox with nine tails. As he was looking at the Ho, a tall man with a white face and a fish's body came out and said: "*I am the spirit of the Ho.*" He then called Yu, and said: "*Wǎn-ming shall regulate the waters.*" Having so spoken, he gave Yu a chart of the Ho, containing all about the regulating of the waters, and returned into the deep. When Yu had done regulating the waters, Heaven gave him a dark-coloured mace, with which to announce his completed work.¹

The fox with nine tails is a valuable numeral type. In the hieroglyphics the fox or jackal is Seb, the wise animal, and Seb is Kronus or Time. The Seb was stationed at the point of the spring equinox as guide of the sun's courses just where he came up out of the three water-signs to pass through what may be termed the nine land-signs; and Seb himself is pourtrayed where the earth emerged from the three month's inundation of Nile. Thus a fox with nine tails as a figure of nine times is the image of the nine divisions into which Yu partitioned the waters of heaven and the land of Chin. The Emperor said: "*The earth is now reduced to order, and the influences of heaven operate with effect. Those six magazines and three businesses are all truly regulated, so that a myriad generations may perpetually depend on them—this is your merit.*"² In this description of the work done by Yu, the nine divisions of the earth, heaven or over-sea appear in the shape of three businesses and six magazines. The order now introduced by Yu into heaven and *earth is perfect and perennial*. In one of the most ancient Chinese traditions Yu is impersonated as the potter. Shin, who preceded Yu as the "*general regulator*," is likewise described as having been a potter. "*As a potter hast thou made all things,*" is a favourite expression with the Chinese, applied to the Creator who is personified as the potter.³ The potter, who is also preserved in Moslem poetry, is an Egyptian type of the Creator as Num and as Ptah, both of whom are pourtrayed sitting at the potter's wheel shaping the vase, the ideograph of the waters and of their receptacle. Menkha (Eg.) is pottery, and Menkha (Menat) was the potteress as feminine creator. One mode in which Yu as the potter deals with the defuge is by the moulding of nine vases. Each one of these vases had on it a chart of one of the nine provinces into which Yu had divided the dry land. These nine vases, said to have been extant in the time of the Chow dynasty, were looked upon as the palladia of the empire.

The Egyptian vase is a hieroglyphic of measure, and is related to time and water. The vase was an emblem of that which contained

¹ Legge, *Chinese Classics*, vol. iii. pt. i. p. 117.

² Legge, *Councils of Yu, Shu-King*, pt. ii. b. ii. ch. ii.

³ Chalmers, *Origin of the Chinese*.

the waters. To contain the waters is to restrain the deluge whether in the mystical or astronomical domain of time. The vase or feminine receptacle contained the waters during nine solar months, and this reckoning might have been applied anywhere in nature. But in Egypt only do we find the exact three months' flow of the inundation. The nine vases as types of containing water have precisely the same significance as the nine bridges for crossing it which Yima was commanded to build, "*six in the middle and three at the bottom.*" The Put circle consists of nine, and from the first dry sign, the ram (type of breath) to the archer, we have nine signs, the Bowman being ninth; or, if we take the signs the other way, the beetle is the sign of Khepr-Ptah, who established the divine circle of the nine gods upon the waters or the water-quarter of the three next signs; and this sign (Cancer) is the ninth from the end of the inundation in the sign of the Tortoises. Put, the root of Putah (or Ptah), also signifies the number 9. Now the bow is also named *Put* and here it is in the ninth sign preceding *our* three water-signs of the solar zodiac. The nine vases are also said to have been cast from metal contributed by the *nine pastors* of the nine provinces.¹ The Egyptian nine is Put, and the Put confederation of the nine bows or shepherd tribes called the "*Mena ta Put*" were pastors. They are literally the nine shepherds or pastors. The Egyptian Put are also the circle or pleroma of nine gods, established by Putah or Ptah. The state in China contains nine degrees of rank, with nine totemic marks of honour drawn from the animal symbols of heraldry, corresponding to the nine divisions mapped out by Yu.²

A pillar was said to have been erected by Yu on Keu-leu, *one of the seventy-two peaks of Mount Hung*, to commemorate his conquest over the deluge. This pillar is also described as a spirit-like thing which could appear and disappear at pleasure,³ like the grave of Moses, of which it is related in the elder Midrash on Deuteronomy that explorers were sent by a Roman Emperor to find this grave. They came where they could see it but could not reach it. When the seekers were below they saw it above; when they went above they saw it below. It was what the word Maui (a name of the Egyptian Moses, Shu) means, a movable barrier. Both were Celestial; and it is useless to seek the pillar of Yu or the grave of Moses on earth. The seventy-two peaks only apply to the Celestial Mount of the circle which finally contained seventy-two duo-decans. The gods became twelve in Egypt, Assyria, India, Greece, and Rome in relation to the zodiac of twelve signs. The nine belong to a zodiac of nine solar months (or ten moons) and an inundation, or the quarter of the waters, out of which the ark is said to come forth.⁴ And according to the

¹ Legge, *Ch. Cl.* vol. iii. pt. i. prol. note, p. 67.

² Père du Halde, *History of China*, vol. i. p. 278.

³ Legge, *Chinese Classics*, vol. iii. pt. i. pp. 68, 69.

⁴ *Rit. ch. clvi*, Second gate.

present interpretation the nine vases, nine divisions, nine signs of Yu the potter, are identical with the circle of the nine gods founded by Ptah the potter in Egypt upon the nine dry signs and a deluge, depicted by the figure of the Put circle and the number nine. Amongst other superstitions current with English sailors is one of a phantom frigate that has nine decks which still haunts the ocean; and this is perhaps a ghost of the nine-fold heaven, or Ark of the nine signs, the Put-Circle in a phantom form. In like manner the Mermaid of the folk-tales is one with the fish-tailed goddess who is figured in the Zodiac.¹

The Arkite typology was nowhere more certainly enshrined than in the stone monuments, the myths, mysteries, and Druidic lore of Britain and Ireland. Even yet the living memory and the oral wisdom are not quite extinct. It was not the indigenous facts that so misled Bryant, Faber, and Davis, but their biblical fallacies. Eustathius, in his *Commentary on the Second Illiad*,² says the reason why the Pelasgi were designated *divine* was because they alone among the Greeks *had preserved the use of letters after (or from) the deluge*. In like language the British Barddas are able to boast that if the deluge should break loose and overwhelm the world, so that no safety should remain, yet they could protect the seat. The chair will be safe, like that in which Taht the time-reckoner is enthroned in the sign of the crab.³ They can bury the books until the tide has passed and recover them again. So sure is their present knowledge of the heavenly bodies, the celestial courses, and the complete system of time-keeping by manifold entry. Taliesin says,

“They speak not falsely, these books of Beda.

“The chair of the Preserver is here, and till doom shall continue in Europe.

“With me is the splendid chair, the inspiration of fluent (AND) urgent song.”⁴

“Let the billow cover over the shingle,
Let the land become an ocean,
So that it leaves not the cliffs,
Nor hill, nor dale,
Nor the least of shelter.”

The chair the books, the cult are secure. He knows the “*regulator between heaven and earth*.” His song is concerning “*magnificent astronomy*,” “concerning the *protection* of ages.” He knows the “*Typology of the trees*,” the “*seven-score Ogyrven that are in the Awen*”⁵ He knows when the apple-tree is tinted, when the alder empurples, when hips are red, and other means of telling time in a world without watches, which had to depend on the watchers.

¹ Plate in vol. i.

² P. 841.

³ Zodiac in preceding vol.

⁴ *Taliesin*, Skene, vol. i. p. 296.

⁵ Skene, vol. i. pp. 525-535.

Several deluges and escapes are found in the British fragments. First, there is a deluge that afflicts the dragon. The seven companions of Arthur escape in an ark. The great tree, Daronwy, was a refuge from the flood. Dwyvan and Dwyvach, the primal pair, also escape from a deluge, in an ark, to become the first human parents in Britain. Gwydion, the British Mercury, the lord of letters and types, is accredited by the Barddas with preventing the flood for the future by his superior knowledge. He set in order the elementary trees, readjusted the reckonings, and formed a protecting fence. He represents Mercury in his lunar character, who is called in to assist when the Dog-star had let in the deluge, and who, as Tir in the Bundahish, comes to the help of Tishtar. Hu, the solar god, with his three oxen draws the Avanc monster out of the lake, puts a stop to the inundation, and becomes himself the ruler of the deep. Here we find the three phases of the mythos stellar, lunar, and solar. The seven companions of Arthur make their voyage in his shield, Prydwen, a form of the ark. Wen of course denotes the female, Pryd answers to Prit (Eg.), the abode of safety, a store-house, where corn was saved; Prydwen is an ark of life during the deluge. Arthur is the son of Arth, the Bear, and his shield was the ark of the seven stars which carried the seven companions.

Nevydd Nav Nevion is what Davis terms a title of the diluvian patriarch whom he identifies with Noah. But the Welsh *Nav* is the Lord; and that is the *Neb* (or *Nef*) who is the Lord, likewise, in Egyptian (the *Nob* in vulgar English). *Nef* signifies the sailor, and *Nef* (*Khnef*) or *Num* is the lord of the inundation. As *Canopus* he was the pilot of the *Argo*. *Num* or *Nef* called the old, original, immortal god at Thebes, reaches back to *Sut-Nub*, who is found in Australia as well as in Britain. The Barddas ascribe the building of the ark to Menwyd, the dragon-chief of the world. As ark-builder Menwyd is a form of *Seb*, who was the earlier *Kebekh*, the Dragon. *Seb* was chief of the serpents or cycles of time, and Menwyd is described as having made the ark by means of serpents joined together, that is by the connected cycles of time. The ark is said to cross the valley of the waters having its forepart stored with corn. In precisely the same manner the Egyptian bark or ark that traverses the waters is described as carrying the mystic corn, transporting the food of the west across the deep.¹ In the same poem it is said, “*without the Ape (Eppa), without the stall of the cow, without the mundane rampart, the world will become desolate.*”² The “stall of the cow” (i.e. of *Hathor*) was at the place of the western equinox. The Ape marked the point of the eastern equinox in that rampart of the world, the celestial signs, which constituted the defence against the waters of the deluge and their desolation. Without these, says the bard, the cuckoo of spring would not

¹ *Ritual*, ch. cx.

² *Gwawd Lladd y Mawr*, an ancient poem. Davies, *Myth.* appendix, p. 568.

be wanted to call for the dance in the month of May. The Ape in Egypt was also the figure-head of the Clepsydra or water-clock, named the Sha.

In the quadrangular Kaer or sanctuary of the four corners they boiled the cauldron of Ked and of Hu, the ruler of the deep. The boiling was attended by the nine damsels who kindled the fire with their breath. The cauldron boiled once a year, and was allowed to boil over by Gwyon the Little, the Irish Con, and Egyptian Khun the Little (Su), *i.e.* Khunsu. The year, consisting of a three months' inundation and nine dry months, is enacted in the British mysteries and the nine-stone monuments as visibly as it is to be read in the signs of the zodiac. The place of the abyss was that of the three water signs, and this quarter of the waters was at first left in the lump, so that the stones and the ceremonies constantly echo the natural fact—as it was in Egypt only—of nine dry months (or ten moons) and an inundation to the year. Keridwen's cauldron was the abyss, and the nine maidens breathing, or the nine muses singing, round represented the nine dry months. At the “nine-stane Rig” the stones once stood by the water that typified the abyss to the north, and at the same spot the “headless cross” figured the three quarters of a circle with the fourth not filled in, just as it is in Masonry. The nine signs or divisions typified by the nine bridges, nine vases, nine stones, nine maids, were represented by the “holy sanctuary on the ninth wave,” the ark that symbolized the protecting fence, which was also composed of nine stones. “*There is a holy, or insular, sanctuary on the ninth wave,*” says Taliesin.

The re-building of the temple in the masonic mysteries is a mode of constructing the celestial ark of the deluge legends; just as the British Druidesses, the nine in Kaer Seon, or in the island of Sena, unroofed and re-roofed their temple once a year; which the Barddas also associate with the typical deluge. The Holy Royal Arch of the Masons is one with the ark. Nine companions must be present to constitute an ark (so to say) or an arch; the same in number as the British Gwyllion, or the Gallicenæ of Pomponius Mela—that is at an opening of a royal arch chapter. In entering the symbolical ark the initiate goes in by passing under a living arch formed by the nine companions holding their hands joined, or by other mode of making the nincfold arch. This arch of nine is the Egyptian Put circle of the nine gods with *one quarter left open* for the abyss which had to be crossed annually by the sun-god; the masonic quarter that is not filled in. On entering the chapter which connects the rite with the mourning for Osiris the nine companions give the “sign of sorrow.” When entered, the initiates have likewise become builders of the temple or ark. In the Druidic mysteries the candidate was shut up within an ark and sent adrift upon the waters, sink or swim—an effective school for sailors. Taliesin says of himself, that he had been in the ark, which was the

womb of Keridwen, the great mother, during nine months; and this coincides with the period of gestation and the nine dry months of the year in Egypt.

According to a legend preserved by the Macusi Indians, a new creation was effected after a deluge by the only survivor turning stones into men and thus re-peopling the earth. In the same fashion was the world re-peopled after the deluge of Deucalion, when the "new-named laity," as Pindar calls the offspring of Deucalion and Pyrrha, sprang from stones, or the bones of their mother cast behind them. In the Avesta the adversary complains that Zaratusht smites him worst with the weapon of stone that is the size of a *Kata*.¹ The Kata is also some kind of measure, and stones of measure were time-keepers. Eden was an enclosure of precious stones.

According to the Talmud,² the Creator instructed Noah to place precious stones in the ark, in order that it might shine as with the sun at noonday. The mythos in the Talmud is frequently to be found, but in its dotage. Precious stones were symbols of the celestial signs set in heaven. The twelve signs were represented by twelve precious stones. Precious stones being a form of the signs, these were equivalent to the animals congregated in Noah's *Theba*, whose images are still to be found in the celestial ark of the planisphere. The ark of Seb-Kronus was the round of starry space, and the gathering there is not too numerous for the size. The place of the ark in the second temple is said by Josephus and the Rabbins to have been supplied by a stone called the stone of libation—a common form of the stone; libation and inundation being one in Egyptian. The pillars erected by the children of Seth, which remained in the land of Siriad, were forms of the ark-stones in relation to the deluge and the time-reckonings. The two equinoctial altars are two stones of reckoning, erected at the point of re-emergence from the waters in the double luni-solar signs.

The Men who were stones are extant in the British stone *men*, the men-hirs, men-an-tols, maen-arks, and maen-ketti, the stones erected to keep out the deluge of time. The ark-inclosure is the natural opposite to all that was waste, and void in space, whether the type is applied to time or dwelling-place. Taliesin proclaims that the Druidical art of the Gwyddon was the greatest of the three mental exertions that disported in the world, and the one which was among the stones of the deluge. A tradition, echoed by Norden, asserted that the stone monuments were left thus at the general flood. The *stones of the deluge* are the various memorials of the cycles of time, such as the nineteen stones of the Kyvri-vol or equalized computation of the Metonic cycle. The Druids kept the chronology by means of the stones of observation and registration, and therefore

¹ *Vendidad*, 19; Haug. Also *Khordak-Avesta*, xxxiii. 20; Spiegel and Bleeck.

² *Sanhedrim*, cviii. 6.

the stones were said to keep out the deluge, as a rampart against the waters, and to have been left standing after the flood. The Barddas tell us that one of the three mighty labours of the island of Britain was that of lifting the *maen-ketti*, the stone inclosures or seats. These are especially identified with the great mother Ked, who was the ark in person.

The principle of naming the *ketti*, also the name itself, is Kamite. The *khet* (Eg) is a secret abode, the womb or tomb, the fort, the seat, the stone, the obelisk, the dead. Most of the Egyptian meanings are British. We have the seat and fort in the Cyttiau of Holyhead. In Derbyshire the dead are the *Ged*. The stones of the ketti were erected for the dead. The *cat-stone*, often called a battle-stone, is one of these; also the four-horned cairn in Caithness is the Ged, or the place is so-named. According to the good Mazdayasnian law, the Persians were commanded to erect three *katas* (a place of three corners, in the Gujarat rendering) as memorial stones for him who is dead.¹ These are numerically identical with the triliths of the British ketti.

The stone and the seat are synonymous, and the seat in Welsh is the *kadeir*, which becomes the chair in English. The root of *kadeir* then is *kad* or *ket*, the earliest form of the word seat. The seats are various. The *cwt*, Welsh, is the rump as seat. The *cwythir* is the feminine abode. A country seat implies a large house. But the Welsh *cyttiau* were aboriginal huts. The Cyttiau of Kaer-Gybi at Holyhead include some fifty huts. The "Kit's Coity" houses show the cyttiau of the dead, where the *maen-ketti* were lifted. The monuments of our pre-historic past, including the ancient names, have been constantly brought within the historic boundary to be explained according to current philology. Thus the *kaers* or *ceathars*, and *sters* have been derived from the Roman *castres*, because it was known that the Romans *had* been here; whereas the people that preceded are in a great measure, and the earliest of all entirely, unknown. But *Caterthun* is not a modified form of *Casterthun*; the *cater* or *kadeir* being older than the *castra*. When Simeon of Durnarn speaks of Caer-Wise, and Geoffry of Monmouth calls Exeter Caer-Osc, both mean the seat (chair), on the Usk or Ex water, calling them so, according to the British mode of naming the seat first, as in Cader-Idris. Exeter is the Ex-Cadr in a worn-down form, the seat on the Ex river.

Caer Sidi, Stonehenge, is the seat of Sidi, or the seven; Caer Carradoc, Shropshire, the seat of Caradoc; the Caermote in the lake country is the seat (chair) of the Mote Hill, or of the goddess *Moate*, our Maât. Caer-Wydr is the seat of glass or ware, therefore of the ware-makers.² The Caerau of Sussex were stone forts or *kadeirau*.

¹ *Avesta, Vendidad*, Fargard v.; Spiegel and Bleeck.

² "Caer-Wyar, the inclosure, ark, or boat of glass; *Preiddeu Annwn*. May not

The dead remain as witnesses that the Minster was not derived from the castre or camp of the living. Nor was the British ceathar for the seat, fortress, or sanctuary derived from the Norse seter. The ceathar is for ever founded on the number four, the seter of the Norse is not; excepting that the seat may have four corners. And the Irish *ceathar*, as in Ulste, Munster, and Leinster—three out of the four corners—is but modernised in sound, and then said to be Norse.

In the first volume of *A Book of the Beginnings*, the writer identified the British Minster with the Egyptian Ster or Seter; as the couch, bier, and resting-place of the laid-out dead; but his work was not always done to the depth, as it might be now. Thus he failed to recognise the earlier form of the (min) *ster* in the *cethair* (kadair), as the primitive stone-sanctuary of the dead. Kadair modifies into catair and ster, just as *khet* (Eg.) does into set, whence the setr or ster in Egypt. The “Carfax” at Oxford may supply us with an instructive instance of modernization. The carfax is the centre of four roads, and the name represents the old English *carfoukes*, which, says Mr. Skeat, is derived *either* from the old French *carrefourges*, or the Latin *quatuor furcas*, the four forks.¹ This explanation is obvious at first sight, and apparently past question thenceforth for ever. There are the four forks, and the French and the Latin close at hand to prove it. Nevertheless, the explanation is an assumption, which other facts may entirely disprove. Why should the car, for four, be derived from the French *carre* or Latin *quatuor*? We had it already in the Irish-Keltic *ceathar* and Manx *Kiare* for number four. Nor is *foukes* of necessity derived from *fourgs* or *furcas*. It is probably from another root altogether. For example, to *fouk* (or *fouch*) is an old English hunting-term employed for *quartering* a buck, in which to *fouk* is not to fork. To *quarter* is to divide, and *fouk*, to quarter, is common to various groups of languages as the type-word for division. It is the Sanskrit *vik* (or *vi*); Vayu, *phaka*, Chinese, *pik*; Egyptian, *pekh*, etc. to divide. Thus *ceather-fouch*, *kiarfouch*, or *caer-fouch* (whence Carfax), is the four-quartered, or the place of the four quarters. This was the Druidic or British *caethar* and *kadeir*, as in Cader Idris, which was a seat, a fort, or a sanctuary on the mount, called the Quadrangular Caer by the Barddas. Kaer (*i.e.* Kadeir)—Drewyn, Dessim, sometimes called the Gair, was a square or rectangular enclosure, not a four-forks. The quadrangular kaer (*kadeir*) of the Druids continued the type of the four-horned cairns of our pre-historic race. The same type may be traced in the quadrangular altar of the temple of Jerusalem, which had its four corners projecting in the shape of horns.

Caer-Wydr reversed, as Wydr-Caer, or Wydr-Caether, be the original name of Worcester, sounded with Latin C? Various ancient names were thus transmuted by later pronunciation.

¹ *Etymological Dictionary.*

Stonehenge contained four kaers or ark-circles for keeping out the deluge. These we can now identify according to the typology. One form of time-keeping was called "preserving the fire."

Preserving the fire was the natural antithesis to being overwhelmed by the flood. Hence the beginning of the new cycle was marked by the reproduction of fire, and the fire symbolled beginning, as water did the ending. Thus fire was a type of time, and the nine maids or the nineteen which preserved the fire, whether for Bridget or Ked, were the keepers of time. The nine stood for the nine months; the nineteen for the Metonic cycle. We may therefore safely *infer* that the number of stones set up in each circle of Stonehenge was related to a particular cycle of time, as nine months are to gestation. The stone of observation at the centre of all proves the astronomical nature of the stones. This is shown by the nineteen stones, the number of the Metonic cycle, which is determined by the lunar eclipses and constitutes the basis of the epact or golden number.

The seven trilithons—for an ellipse was evidently intended, and no lesser number could have formed the figure—we take to represent the seven in the ark of pre-planetary time.

The third circle is believed to have contained forty stones,¹ a number not so easily identified. But according to the reckoning by nine months or ten moons and an inundation or a water-quarter, we have a period of forty weeks, well known in the mysteries. It is the period of gestation, represented by the ark of nine stones; the Marquesan Poni or year of ten moons. This period of the forty weeks was commemorated by the forty days fast and fasting during the time that the sun-god suffered his change in the passage of the waters, or the deluge, our Lent. But absolute certainty of the exact number in this circle seems unattainable.

The outer circle was composed of thirty stones. This, in round numbers, is the same as the years in the cycle of Saturn. Eudoxus, who, according to Seneca,² drew his knowledge of the planetary cycles from Egypt, says the period of Saturn was thirty years. We know the Druids reckoned a thirty-year cycle, identical with that of the Egyptian Sut-Heb.³ Stonehenge is named Kaer-Sidi, and Sidi is Saturn (or the seventh, as well as number seven), reckoned in his planetary character. Plutarch had learned that Saturn was held a prisoner bound in one of the British or Northern Isles. Kaer-Sidi is a form of that prison or ark-enclosure, and the thirty stones of the outermost circle contain the number of his cycle. When this was added the planetary periods would be all completed. In Egyptian *ark* signifies number thirty. *Arki* is a Hindu name of the planet Saturn, and Kaer-Sidi is an ark of Saturn.

¹ Stukely, Duke, Hoare, and others.

² *Nat. Quæst.* vii. 3.

³ Pliny, *Hist. Nat.* lib. xv. s. xcv.

Stonehenge is an ark of a fourfold nature; the compound type of a fourfold reckoning of time. Such, we may now understand, was the meaning of Taliesin when he asserted in the "Kadeir Teryn On" that "Four Kaers there are in Prydain stationary."¹ These four are quoted as the fixed mainstay against any future deluge, with an allusion to the men of Ked who were lost in a deluge of the past, all but the seven that were saved in the ark. Thus understood, Stonehenge was a temple of the sun, moon, and seven stars, corresponding to the Mexican group of pyramids, and to the pyramids of the sun, moon, and seven stars at Gizeh; the seven stars being double or pre-planetary and planetary, as they are in the Great Pyramid. Stonehenge was one of the most perfect and archaically precious memorials of the deluges of time and the typology of the ark extant on the surface of our earth.²

The Tamanaks of Orinoco relate that after the deluge one pair of human beings who escaped cast behind them the fruit of a palm-tree, from the stones of which another race of men and women sprang. The palm is an equivalent to the stones. It was periodic, and therefore a time-teller. This tree alone, says Hor-Apollo, produces one branch at each renovation of the moon. The *teru* (palm-shoot) is our tree; and *teru* (Eg.) is time. The *teru* as a shoot or branch was the *tally* of the Druids, whose name the present writer has derived from *teru* (Eg.), time, the tree, branch or shoots employed by the Gwyddon in addition to the stones. Trees were teachers—the trees that talked, before their shoots were reduced to phonetic values in the tree-alphabets; and what they taught was time. This is the primary relationship of the Druid, time and tree; the Egyptian *teru* or tree. The trees furnished the tallies and sticks of omen, divination, and foretelling because they were previously the tellers of times and seasons. The Druids had attained that knowledge and use of the stones and trees which the people of the one tongue described in the *Popul Vuh* had not mastered when it says "*they had but one language, and did not as yet invoke either wood or stones.*"

In a Mangaian myth there is a five-day deluge; the only one we meet with that is limited to this period of time. It was caused by Aokeu, or red circle, who is said to have been ignobly born of the constant drippings of a narrow cave. The waters of this inundation were also red.³ The Gadhael call the deluge of Noah the *ruadh thuile* and *dile ruadh*,⁴ two forms of the red flood. No reason for this has been assigned, but the red deluge is menstrual; it is still

¹ Skene, vol. i. p. 260.

² *Stonehenge*. The stones generally employed in these ancient works are known in Wiltshire by the name of *Sarsan* stones. An ancient name for the Druid or sage who is old in wisdom is *Arsan*. Can this with the prefix *Ys* have supplied the name of *Sarsan*?

³ Gill, *Life in the Southern Isles*, p. 81.

⁴ *Thuile*, or *dile*, flood; cf. *tul*, or *tur*, (Eg.), flood, wash, libation.

known as a flooding. This will explain the flood which is hot in certain myths.

According to Hyde, it was out of the oven of the old woman Zala Cûfa that the waters of the Persian deluge flowed. Muhammed appears to have adopted this version of the oven which boiled over with the flood. The oven was supposed to have been at Cûfa in a spot where a mosque now stands. Others say the oven was the very same that Eve made use of to bake her bread in, but of a form different from those now in use.¹

As the waters were divided into upper and lower in creation, so their mingling together again in chaotic confusion is a form of the flood described by Enoch. These two waters are called male and female, and their being mixed and confounded is to cause a deluge that shall destroy the dwellers on the earth. The type of an ending being here derived from the non-keeping of the period in the mystical sense, and an improper mingling of the elements of life.²

A Chickasaw legend affirms that there will be a destruction of the world by fire, and that previously there will be a rain of blood mingled with oil.³ Blood and oil are perpetual symbols of the two sources of existence, female and male, and thus the imagery is apparently the same as that of Enoch.

The mystical flood is expressly a purification. The dwellers in the Druidic sanctuary or ark on the ninth wave are said to preserve themselves in purity as those who do not associate in the bonds of pollution. The inundation of the Nile was likewise a periodic purifier of the land. Here we find the natural genesis for the idea of cleansing and the renewal of health which was continued in the moral and religious domain. The end of a period was looked upon as a purification. The world sloughed off its old self and sins like the skin of the serpent. Hence the cleansing of the earth by the waters of the deluge from its accumulated corruption.

In the creation of the new heavens by Ra, the ending of the previous time is signalised by a deluge of blood. Ra, being "God by Himself," complains that the race are rebels. They "*utter words against me.*" They are destroyed by the goddess Hathor, the Egyptian Venus. Earth swam in the blood of men to the extent of *three days' navigation*. Ra resolves to be lifted up in an ark or tabernacle of his own. This solar creation follows those of Shu, Seb, That, and the elder gods, who now become the servants or minister of Ra, the Supreme One.

Of the British celebration of the Mysteries we are told the ogdoad of gods assembled together on Monday and marched in procession; on Tuesday they allotted wrath to their adversaries; on Wednesday they enjoyed their perfect pomp; on Thursday they were delivered

¹ Sale, *Korân*, p. 178, foot-note.

² Book of Enoch, ch. liii. 7-10.

³ Schoolcraft, vol. i. p. 310.

from the hated usurpers; and on Friday, called the day of Venus, and the *day of the great influx*, they “swam in the blood of men.” This was on Hathor’s day; the goddess who whelmed the world in a deluge of the blood of men.

The superior or planetary hebdomad may be said to revolve in the Ark of the week by reckoning seven days to the week as seven in the ark; our week being identified as the days of the seven planetary gods.

The ark took manifold forms. Before boats were built the ark of life was the mother’s womb. This was represented by the fish, crocodile, water-cow, water-hog, or other-types. The god or soul that crossed the water did so in the belly of the fish, such as Cetus or *Pisces Australis*. The Osirian, speaking as the emerging sun-god, says, “*I have come to ye who are in the horizon*” (the place of the resurrection). The “*gods rejoice when they see him at his good coming-forth (his deliverance) from the belly, born of his mother, the firmament.*”¹

The seventh of the fourteen mystical abodes is called the *abode of the belly or the abode in Hades!* It is “*the belly prevailing against spirits*” or the deceased.² One almost expects to find a constellation of the calabash which is an Inner African means of crossing the waters. In a Mangaian myth the native Jonah *does* cross in a calabash as well as inside of a whale. Also, whales are termed *canoes*. The calabash in the Inner African languages is named:

Koko, in Akua.

Kika, in Marawi.

Kagudu, in Ankaras.

Kekanda, in Bola.

Gukonje, in Banyun.

This was continued in the Egyptian *kaka* as a name for the boat; the *caique*; the *cock*-boat in English; *cwch*, Welsh; *coc*, Cornish. The British genitrix Ked was a form of the ketus or ark, under various types, as the stone ark, the sow, and the pregnant mare which is pourtrayed on one of the talismanic coins³ with the legend “*Orceti*”; *orc* being a name for the womb and the sarcophagus.

Teb, the goddess of the Great Bear, carried the Osiris deceased in her teba to reproduce him in the new life on the other side of the abyss. The dead were buried in their boats of tree, the earliest coffins, to cross the mythical waters. The Gallows of Bengal were accustomed even to bury their dead on a pile of wood in a *dingy*, or small boat placed on the top.⁴ The boat of the dead in the *Book of the Dead*, was one that sailed throughout the region of fire in Hades as well as over the waters. The bridge follows the boat. In the Persian mythos the dead gather at the bridge Chinvat, waiting to cross. They are led over by the dog, the Mercury; who in Egypt is Sut-Anup, and whose zodiacal station is in the sea-goat. Chinvat

¹ Ch. lxxix.

² Ch. cl.

³ Camden’s *Table*, No. 22.

⁴ Coleman’s *Hindu Mythology*.

⁵ Ch. xxiv.

in Sanskrit means gathering and collecting; and the dead were represented as collecting at the point of crossing in the west, from whence they started once a year on the night of "All Souls"—the Irish "*Oidche Samhan*." The theory was that "all souls" of those that died during the year were gathered together on this night to cross into the other world, and any wanderers who missed their chance would have to wait during another year. In the *Mabinogi* it is related that when Bendigeid Vran and his army came to a river the chieftains said to him, "*Lord, knowest thou the nature of this river, that nothing can go across it, and there is no bridge over it? What,*" said they, "*is thy counsel concerning a bridge?*" "*There is none,*" said he, "*except that he who will be chief let him be a bridge! I will be so.*" And when he had laid himself down across the waters they placed hurdles on his back and the army passed over in safety. This too is a myth of the crossing of the celestial waters, and Vran is a British personification of the bridge of salvation which was also represented by the Pope of Rome in the character of *Pontifex Maximus*.

A deluge being the end of a particular world of time, this will explain the legend of the *Kaaba* at Mecca. It is said that after the expulsion of Adam from Paradise he begged of the Lord that he might be allowed to erect a building like that which he had seen there. (So Moses made the tabernacle in accordance with what he had seen in the mount.) Whereupon God let down a representation of that house, the *Beit-al-Mamûr*, and this was the first form of the *Kaaba* at Mecca. After the death of Adam, Seth built the *Kaaba*, or rebuilt that which was destroyed by the deluge. Hence the legend of the *Kaaba* being the *Beit-al-Mamûr* that was let down to Adam and withdrawn back to heaven at the time of the flood.¹ After each deluge the house, tabernacle or ark of the heavens, was changed because it was the figure of a fresh foundation embodying the new knowledge of time.

The waters of undistinguished space were at length limited to one quarter of the four, the *Meh* (Eg.), abyss, synonymous with the north. This region also was finally conquered by the solar god who passed through the under-world as the water-walker, or the sun in its ark, and added to the rest. The circle of light was completed, and a rampart against the enemy, the darkness, the dragon, the deluge, was erected all round in the zodiac of twelve signs. The struggle for the fourth quarter is described in the *Bundahish*. "*And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the Evil Spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.*"² Ninety days are one quarter of the year, and the north remained the quarter of Typhon, the dragon, the Evil One, the abyss of the waters and darkness, the deluge and desolation. From

¹ Al Zamakh, in *Korân*, ch. ii. Sale, *Korân*, "Prelim. Discourse," sect. iv.

² *Bundahish*, ch. iii. 26.

that quarter the Typhonian world at first arose, and to it finally returned as the region of the outcasts in theology and in folk-lore. The north is the negative or unoccupied quarter in Masonic symbolism. We find an application of this reckoning applied to the Night of Brahma, the period of negation or the waters. It is said by the Vamadeva-Modely that "*when the Night of Brahma is approaching, dusk rises at the horizon and the sun passes away behind the thirtieth degree of Makara (Capricorn) and will reach no more the sign of Mina (Pisces).*" These are the three water-signs which represent the negation of time, the place of non-creation, the abyss.

Canopus was a type of Sut-Nub in one cult and of Num in another. Num rose up ram-headed in the Argo, with the sun's entrance into the Ram sign. He was lord of the inundation during three months, and the lord of breath the sailod (Nef) of the Empyrean during the nine dry months. And this, apparently, is the basis of the solar reckoning in Noah's riding the waters during nine months as dominator of the flood. It is an Arabic saying "*When Suhail ascends the torrents subside,*" and Suhail is the star in Canopus, on the rising of which it is affirmed that all the water which has fallen from heaven is dried up.¹ Agaisti, who is said to have been born in a water-jar, and renowned for having swallowed the ocean when it gave him offence, is considered to be the Hindu regent of the star Canopus, the pilot of the Argo. Moreover, a Mexican myth shows how the bridge across the abyss in the north was built of the three water-signs which superseded the Boat.

When the servant of Tezatlipoca is standing at the edge of the water and cannot cross, the god appears to him and bids him call upon the whale, the tortoise, and the syren, to make him a bridge. By aid of these the servant crosses over to the house of the sun.² They represent the three water-signs. The syren is one with the mermaid in the sign of Pisces. The whale is just below Aquarius, and the tortoise may stand for the sea-goat. Thus a bridge of signs was actually built over the abyss in the final zodiac of twelve signs.

In making the change to a circle of twelve signs the point of commencement in the north was "slewed" round eastward. Hence the Akkadian mountain of the world became the mount of the east. Mount Meru, the primordial birthplace in the north likewise became the mountain eastward. This may be fallowed in the Adamah of the Genesis; and in the Book of Enoch it says: "*the fourth wind, which is named the north, is divided into three parts, and the third part contains Paradise.*" Thus Eden, which began at the summit of the mount, and descended into the cirde of four quarters prepared by Yima, in the Avesta, against the coming deluge, was finally planted in the twelfth division of the zodiac of twelve signs, as the garden eastward. So in a Mojave myth we hear of a certain Matevil, the creator of heaven

¹ The *Dabistan*, Shea and Troyer, vol. ii. p. 34.

² Bancroft, vol. iii. p. 62.

and earth, who in past times dwelt among his people in a grand abode or *casa*. By some untoward event, a deluge or other form of destruction, this abode was broken down, the nations were destroyed, and Matevil *departed eastward*, from whence in the latter days he is to return again to consolidate, prosper them, and dwell with them for ever.¹

The final form of the Ark in heaven was the zodiac of twelve signs. When Hermes says to Tat: “*Thou dost well, O son, to desire the solution of the tabernacle, for thou art purified,*”² he describes the final form of the tabernacle of the heavens as that of the zodiacal circle of the twelve signs, by means of which the twelve torments of darkness are driven away and expelled. In the resurrection and restoration promised by the mouth of Esdras, the typical seven mountains are included, together with the tree of life, in a twelvefold form—“*Thou shalt have the tree of life for an ointment of sweet savour.*” “*I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy.*”³ Then follows the destruction of the old heavens based on the earlier foundations. “*And I saw a New Heaven and a New Earth: for the first heaven and the first earth are passed away, and there is no more sea,*” consequently there was to be no more deluge as in the bygone time. Perfect time had been made out in heaven at last, and time perfected, always fore-known, constituted the “*immortality for to come, wherein corruption is past.*”⁴

The last deluge and the final form of the celestial ark are represented in the Book of Revelationm together with the chief characters and scenery of the mythological allegory. The Dragon of Darkness wars against the light, and the end of a time and the old order of things is marked by a deluge that issues from the dragon’s mouth. The war in heaven now pourtrayed is no mere conflict of dark and day, nor of the annual eclipse and re-birth of the young sun-god, although the imagery is identical. This is the casting out of the dragon whose “*tail draweth the third part of the stars of heaven, and did cast them to the earth.*” The ancient genitrix is depicted sitting on the waters and upon her throne of the seven hills, which are also seven Kings, like the Seven in the Babylonian legend. The starry dragon with seven (and with six) heads is likewise here.

The tree of the seven branches or constellations is figured in the seven golden candlesticks. “The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches.” The seven angels, who in the Ritual are the seven great spirits as servants of the great judge or judgment, proclaim the coming doom. The “two witnesses” and “two candlesticks” answer to the twin Lion-

¹ Bancroft, vol. iii. p. 175.

³ 2 Esdras, ii. 12-19.

² Book vii. pp. 48-60. [= CH XIII, 11-15]

⁴ 2 Esdras, vii. 43.

gods of the solstices. The four living creatures round about the throne are the four gods or keepers of the quarters. The four-and-twenty elders are the twenty-four judges of the Babylonians, who were fixed stars, twelve of which were judges in the southern, and twelve in the northern sky, also called the stars of Akkad and the stars of the West, the twelve visible ones representing the judges of the living, the twelve invisible the judges of the dead. The tree of life is here as it was in Eden, on the mount of the seven stars, but it has expanded from the four branches of the four quarters or the seven branches of the seven stars to the twelve divisions "*bearing twelve manner of fruits, yielding its fruit ever month.*"

The description of a new heaven and a new earth looks like a prophecy of some brilliant prospect for humanity that is immediately near, in which there shall be no more pain nor sorrow, sin nor death; and there shall be no more sea. The "*first things are passed away,*" and "*he that sitteth on the throne*" of the Lamb shall "*make all things new.*" It conjures up a vision of the most illusory and deluding beauty when looked upon as prophecy in the modern sense. It was astronomical prophecy. The end of a vast cycle of time had been looked forward to (in a way the present writer finds it hard to understand, whilst fully admitting the fact) as the time of a judgment, and award for the good and the evil. A time of fulfilment, of transformation, renewal, and healing for the nations. It was the day of a resurrection. All the imagery of the renovated serpent, the golden age, the leafage of a new spring, the fresh outburst from the fount of source, the innocence of a more conscious infancy, a millennium of peace and plenty, was crowded to clothe this future in all the beauty of promise and the auroral hues of a new and unparalleled morning for the old weary world to wear upon its resurrection day. In Revelation it is all reducible to the fact that such a change, a transformation and renewal, was looked forward to when the sun entered the sign of the Ram, the Mithraic lamb, the Sebek-Ra of Egypt. And all the rest is but a glamour of glory—a glory that has been reflected ever since in myriads of human eyes, that read and gush with gratitude for that which never, never comes.

The new heaven did literally descend from on high when the circle of twelve signs was established,—*or the Cycle of Precession was repeated.*

The first heaven was a circle round the polar centre. Next, the four corners of the cone or mount were marked by four constellations high up overhead; lower down by the four corner stars, such as Aldebaran, Regulus, Antares, and Fomalhaut; and finally by the twelve signs of the perfected solar zodiac. When the seventh angel had sounded, "*there was opened the temple of god that is in heaven; and there was seen in his temple the ark of his testament.*"¹ And

¹ Revelation, ch. xii. 15; ch. xi. 19.

this ark was the zodiac of twelve signs. The new Jerusalem descended with twelve gates and twelve angels at them, with the names of the twelve tribes of the children of Israel written thereon. It had twelve foundations and on them twelve names of the twelve apostles of the Lamb; twelve foundations of precious stones, and twelve gates of pearl. As shown by the imagery of the tree of life, and the mount of the *four quarters*, from which the river flows in four directions, with the throne of the Lamb in the midst of the street, this new starting-point in the perfected permanent heaven of all time to come, was established when the equinoctial colure entered the sign of Aries. The prophecy, supposed, being an event that was then fulfilled. “*And he saith, Write; for these words are faithful and true. And he said unto me, ‘They are come to pass.’*” The Dragon had been the guide in heaven, with *a* Draconis for the pole-star, down to the time of the sun’s entrance into Aries.¹ So that the ending of the period assigned to the Dragon (and Bull) and the re-commencement with the Ram of Lamb can be determined according to indubitable astronomical data, and these for ever fix the date of that new world in which there was to be no more sea, and could be no more deluge. The prophecy was fulfilled; the Christ came; the Son assumed the Father’s judgment seat, the twelve were constituted, whether called twelve gods, twelve tribes, twelve knights, or twelve apostles, and the corner-stone of the new temple, the ark of the eternal, was laid in the year 2,140 B.C. in the sign of the Ram or Lamb.

¹ See diagram which proves it in Bunsen’s *Egypt*, vol. iv. p. 352.

SECTION XII.

NATURAL GENESIS OF TIME AND TYPOLOGY OF THE WORD OR LOGOS.

MODERN language enables us to use the word *time* in an abstract or general sense which was beyond the reach of archaic man; there was no time until it measured by means of recurring phenomena; each length of time was inseparable from its determinative type: these being various in particulars, we come at last to Time in general, or the abstract Time. The earliest languages have no such terms as would denote abstract time, any more than abstract colour, or abstract cause. A word like "time" is an abstract from various meanings. The name of "time," the Latin *tempus*, was probably derived from the Kamite *tem* for a total, which has a variant *sem* with the same meaning. *Tem* also signifies to be complete, perfected, an end appointed, whilst *sem* (sem.t) likewise means a period of time, and also to conduct a festival. *Tem*, a total, agrees with the Latin *temo*, for the team as a total, and would explain a time as a calculated total. But time was not calculated in the primary stage of observation. *Tem* (Eg.) also means to announce, pronounce, cut off, or end. *Mat*, another name for Time as that which is just or lawful, signifies juncture, and conjunction.

In the *Ritual*, the mother goddess of Time appears by name as *Atem*, or *Atmu*. *Mu* is the mother, *At* is a circle of time, also the child; and it has been shown that the mother of time, as well as of men, was earlier than the father. Time personified in a male form is *Seb* (the earlier *Sevekh*=Saturn). *Seb* is the Star, the opening of light, morning, morrow. *Seb* or *sep* denotes a time, an event, occurrence, a spontaneous act or manifestation, a turn round. The primordial sense of law and rule described by the Egyptian "*em ser en Maât*," which means the strict accuracy of law, is based on phenomenal repetition; and "*Millions of times*" is a formula for the eternal. One form of the *sep* is harvest-time; another is *sefa*, the inundation. An earlier phase of time as *khab* is the *eclipse*. One

recurrence of this, or one turn round of the starry heaven, no matter how it was registered, whether by the two Bears, the heliacal rising of Sothis, or by the Pleiades above and below the horizon, would constitute a sep or a time, as a period and a spontaneous manifestation in one. Now, it is in the phase of spontaneous manifestation, and not of calculation and reckoning, that we must seek for the earliest observations of a time. Primitive man did not begin by applying addition, division, and multiplication to external phenomena, with the view or as a mode of establishing Time. Time of life, as we say, would make its appeal to him before the courses of the stars, moon, and sun were observed, measured, and registered.

The time to eat, the time of plenty, the time of fruits, the time to couple sexually, would be the earliest form of the spontaneous manifestation made by nature, which appealed to the sense that finally developed a perception of time. The first mode of registering the occurrence, as in the exact customs of harvest-home, was by having a feast and holding a festival. Thus *sem*, or *tsem* (Eg.), the variant of *tem*, a time, to conduct a festival, is related to periodic time which was marked by a celebration and rejoicing. There would be expressions of delight when the Mother Heaven dropped down her wealth of water in liquid life, or the Mother Earth yielded her fruits in season. Doubtless there was many a festive gathering round the toddy-palm, when its juice was in full ferment, fire-ripened to the overflow; getting drink or getting drunk was then, as now, a popular mode of marking time and season.

According to Suidas, the years were numbered and the calendars kept in Greece by means of the festivals.¹ So was it in all countries where there was any record of time; our own "statute fairs" and *wakes*, are illustrations of this mode keeping the chronology. Moreover the *wake* and *wac* (for drunkenness) were commonly identical. In Egypt the festival is named the *uak*. The great Uak was celebrated annually in the first month (That) of the year. The work Uaka also signifies a week (Akkadian Aga, a sacred day), and, as now suggested, gave us the name of the week for a period of seven days, and of the Wake as a mode of memorizing. The cycle of the year measures a turn round of the starry heaven, with one particular cluster of stars for general determinative; and Sothis, as the star that rose heliacally, was observed, and its return registered and celebrated, once a year, before time was subdivided into months and weeks.

Thus the *uak* was at first the sign of a year, and at last a week, as is shown by the *uak* being primally a *festival*, rather than a *measure* of time; and because the festival was in celebration of seasons heralded by certain risings of the stars, whether the seven Bears, the six Pleiads, or Sothis, which were repeated annually. In Africa, the season of rain is the great time, hence the Hottentots, Nyamwezi,

¹ Potter, *Antiq.*, vol. i. p. 382.

and other races, reckon times by the annual rains. This was continued by the Egyptians, who reckoned a year as an inundation, which has various names of time, such as *nnu*, *mu*, *sef* and *temi*; also *kabh* for the festival of libation.

The time of the rains was announced to the Hottentots by the rising Pleiades, whose reappearance was hailed at the annual festival. The first missionary to the Khoi-Khoi, George Schmidt (1737), relates that: "*At the return of the Pleiades these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon, mothers will lift their little ones on their arms, and running up to elevated stops will show to them these friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will assemble to dance and sing according to the old customs of their ancestors. The chorus always sings, 'O Tiqua! our father above our heads, give rain to us, that the fruits (bulbs, etc.), uientjes, may ripen, and that we may have plenty of food, and a good year.'*"¹ But the time of first appearances was observed earlier than that of periodic recurrence, and these first appearances were general, the constant recurrences of the Race that were at length individualized, once in a life-time, at the fitting time, the coming of age.

Hence the earliest festival ever celebrated in this world was not even annual; nor was it determined by the rain, stars, moon, or sun. When once we thoroughly grasp the doctrine of development, we find the facts are yet extant in every direction that tend to prove the truth of evolution. So is it here. the importance of puberty as a starting-point in reckoning time has been illustrated by the primitive customs. *Homo* began with himself in time as well as in gesture-language and digital reckoning. The first period observed and memorialized was that of puberty; the period when the human being was divided into the two sexes, that for ever after sought to become united again.

According to Theal, the African historian and collector of folk-tales, the Kaffirs have no sabbath, and keep none of the sacred seasons of periodic recurrence, commonly celebrated by a festival.² But, from time immemorial, they have preserved the primitive custom of rejoicing at the first appearance of the menstrual period of the female. This they celebrate in what is their sole festival. At that time of a girl's life, all the young women in the neighbourhood meet for a rejoicing, at which they celebrate the festival of pubescence. These young women are then distributed among the men who are selected to lie with them, but who are prohibited from sexual intercourse; and if the trespass be committed the men are fined—a primitive mode of paying a price which was afterwards continued in the compensation enforced at the time of marriage. We still keep the birthday and celebrate the coming of age at a fixed period of life; but the festival

¹ Hahn, *Tsuni-Goam*, p. 43.

² *Kaffir Folk-Tales*, p. 20.

of puberty is extant to show that the earliest birthday ever memorialized was not the day on which the child was born into the world, but the time of rebirth into womanhood and manhood. When applied to the male, this period of pubescence suggested the birthday of the boy who was at this time admitted as a young man into the totemic tribe;—hence the typical “second birth” celebrated in the Mysteries when the first had also been acknowledged.

It is here we have to seek not only the genesis of time itself, but the origin of the so-called phallic cult or worship of the generative powers, which did not commence as a religion but with the sexual typology as a mode of expression, and of keeping time as well as other forms of law. At the age of puberty the boy was first counted as one, an individual, or rather one of the totem; he *counted* because he was reckoned. Until then the children were not reckoned, and did not count either as individuals or members of the totem, consequently they were of no account. *Rekh* (Eg.) is to count and reckon. The *rekh* (Eg.), or *ilk*, as a people of a district or totem, were those who were reckoned. To be reckoned and numbered was to be of rank, and this constituted the first honour for the male and the female, even from the time they were reckoned separately in the earliest two castes. Up to this period they were mere slaves, and at puberty they became men and women on whom the freedom of the totem was conferred. This rank and honour of being reckoned as one of the body corporate is shown in the Hottentot language, in which the word *Gōa*, to count, also signifies honour and respect; *Goei* is one; *Goab*, the number, also means regard, respect, and honour, which originated in becoming one of the number at puberty, those who were of account. If the Hottentot is slighted, he will say indignantly, “*I am not counted*,”¹ i.e. he is treated as a nobody.

As one of the reckoned the boy became one of the *rekh* (Eg.), later race and lineage; the old Norse *lag* for the community. *Rekh*, *race*, *lek*, and *lis* are variants of one type-name; and in Xosa Kaffir, the young men and pubescent youths are called *um-lisela*; *lisa*, to give pleasure and delight, is applied exclusively to the pubescent lads in their prime.² With the Bechuanas *lesia* signifies the *naming* applied to the initiates in the Mysteries of pubescence. With this title we may compare the Breton *lestad* for the step-father, and the Welsh *llysblant* for the step-children. *Leschano* in Breton is a surname or nickname, i.e. primarily the ankh, ing, or totemic name. The *lesi* in Nki is a head; the *lesu* in Mbarike; the *ereso* in Eg'bria-hima. Hence the name of the man, which was derived from the virile male, as—

Ras, man, or head, Arabic.

Rosh, man, Hebrew.

Lugsho „, Gonga.

Lukhu, man, Arawak.

Laqui „, Umiray.

Lacay „, St. Miguel.

¹ Hahn, p. 13.

² Davis.

<i>Lacay</i> , man, St. Matheo.	<i>Ariki</i> , the chief ruler, patriarch, Maori.
<i>Tlacatl</i> „ Huasteca.	<i>Origu</i> , head, chief, Dsekiri.
<i>Lokha</i> „ Yerukali.	<i>Erhek</i> , man, Turkish.
<i>Lokro</i> „ Taremaki.	<i>Orak</i> , man, Ulu.
<i>Lake-laki</i> , vir, Malay.	<i>Ereck</i> , the strong, applied to metals, Californian Indian.
<i>Laki</i> , man, Madura.	<i>Rag</i> , man, Arniya.
<i>Lake-laki</i> , man, Sumbawa.	<i>Reche</i> , the hero, O. H. German,
<i>Arka</i> , the virile one, Sanskrit.	<i>Reckr</i> , vir, Old Norse.
<i>Rich</i> , to become hard, stiff, firm, to go, Sanskrit.	<i>Rekh</i> , malekind, or mankind, Egyptian.
<i>Lech</i> (לֵחֶה), pubescent vigour, Hebrew.	<i>Rik</i> , male, Danish.
<i>Arachdach</i> , virile, Gaelic.	<i>Rye</i> , the lord, the nob, English Gipsy.
<i>Arke</i> , the virile one, or male consort, Etruscan.	<i>Righ</i> , a king, Irish.
<i>Arrach</i> , the elder, Irish. <i>Arg</i> a Champion, Irish.	<i>Rag</i> , a king, Vedic.
	<i>Râ</i> , king, Egyptian.

Here the monarch, as well as the man, is named from the virile male, as shown by—

<i>Rak</i> , to beget, Akkadian.	<i>ληχ-ᾶν</i> , to whore, sprinkle with seed.
<i>Rak</i> , to make or create, Sanskrit.	<i>Lecka</i> , to beget and bring forth young, Gippsland.
<i>Erezi</i> , testicle, Zend.	<i>Alaich</i> , to beget, produce, bring forth, Gaelic.
<i>Roke</i> , futuere, English.	<i>Lig</i> , to beget and bring forth, Scotch.
<i>Reku</i> , futuere, Fiji.	<i>Lakeo</i> , to imprint, make the likeness, Æthiopic.
<i>Roki</i> , when delighted, Gippsland.	<i>Luch</i> , offspring, Irish.
<i>Rekh</i> , to give pleasure, Egyptian.	<i>Luched</i> , generator, Irish.
<i>Rak, lak</i> , and <i>lag</i> , to beget, Sanskrit.	<i>Laki</i> , the husband, Malay.
<i>Likh</i> , to unite sexually with the female, Sanskrit.	<i>Lecho</i> , the woman in childbirth, Greek.
<i>Laka, copulatio</i> , Kaffir.	
<i>Lekeo</i> , to be wench'd, Greek.	
<i>Lecheos</i> , spouse, marriage, bridal-couch, Greek.	

Rek (Eg.) signifies time and rule; and it was at the time of pubescence that the male became the ruler or regulus in relation to the female. The male or man depended on virility, and was named as the one who had completed his period. Just as the woman's menses supplied a name for the months as measured spaces of time, so the virile male was the *arke*, *ariki*, *recke*, *rex*, or *regulus*, the ruler and law-giver. Hence the name for rule and law.

<i>Rek</i> , rule, Egyptian.	<i>Lec</i> , law, Chinese.	<i>Ligh</i> , law, Irish.
<i>Regula</i> „ Latin.	<i>Lex</i> , „ Latin.	<i>Lagh</i> „ Gaelic.
<i>Regla</i> „ Icelandic.	<i>Laga</i> „ Cornish.	<i>Lagcha</i> „ Maltese.
<i>Rigle</i> „ Fr. Romance.	<i>Log</i> „ Old Norse.	<i>Leki</i> , rule, Galla.
<i>Riagh</i> „ Irish.		

Further proof that the name was derived from the types is afforded by the fact that it applies to both sexes.

<i>Reka</i> , virgin, or pubescent female, Sanskrit.	<i>Luku</i> , mother, Akkadian.
<i>Lagi</i> , concubine, Old Norse.	<i>Laka</i> , a wife, Bayu.

Rig, a wanton, English.

Ruć, Sanskrit, is to cause to appear beautiful, pleasurable, likable, or lovable, as did the sex at puberty. *Rući*, is desire, appetite, passion, having the taste and liking which comes with pubescence.

The *rākā*, Sanskrit, is the girl in whom menstruation has just commenced. The same word is applied both to the moon on the actual day of full moon, and to the male consort of the moon at full. Thus the male and female meet under one name; this is determined

by the nature of the type; which is that of pubescence and full moon. The natural genesis of the *ruch* or *ruach*, the spirit, is shown by the Hebrew tradition, which affirms that it enters the male at the age of thirteen years, *i.e.* at puberty, at which time the boy becomes possessed of the *ruach*.¹

Rukh, is spirit, Egyptian.

Ruch, the begetting or corporeal spirit, Hebrew.

Ruh, the spirit, or essence, Hindustani.

Ruh, spirit, or essence, Turkish.

Leik, spirit, Chinese.

Ruh, spirit, essence (breath of God, in-corporeal spirit), an angelic spirit, Gabriel, also the Christ, Arabic.

Lec, to put spirit into a drink, English.

Logh, ethereal spirits, Irish.

Wrack, spirit or ghost, Scotch.

Here the origin of *Kronus* as a masculine type of time is connected with pubescence; and the name with *Karnu*, Assyrian, *Cornu*, Latin, for the horn; and with *Karunat*, Egyptian, for the phallic horn. The horned phase was Kronian as the time when the Boy became a Bull, like the horned male Moon. The word “*Kronus*” however, may be derived from *kr* (Eg.) a course, a circle, and *nu* (Eg.) the appointed time.

It was in relation to the time and the results of pubescence that woman became the teacher of man and the author of time and law, who as the genitrix Keres Legifera is styled the Law-Giver. It was on account of her own dual manifestation in periodic time that the female was personified as Goddess of the Two Truths, and made the earliest representative of the Logos, the Law, Justice, and Wisdom. Primitive *Homo* would not, any more than the modern man, have elevated the woman to seats of supremacy, as the Divinity of wisdom, truth or justice, on account of her mental superiority, but the manifestation which indicated the period of coupling, and the flowering that foretold the time of being fruitful, were of a nature to arrest his attention and develop a primary perception of time, of reckoning, number, recurrence, uniformity, or law in relation to woman-kind.

According to the extant typology, female influence on the sexual sense was the earliest human power acknowledged by the male. He did not worship the woman, but he recognised in her the embodiment of a superior potency, yet one which he could wield for his own supreme gratification. He still talks with us by means of the types, which tell of the natural genesis of ideas and doctrines, and thus shows us how he derived various other things from the genitrix besides birth, identity, and descent. She was the teacher of time in relation to the sexual instinct, and the first guide to legality. She was his inspirer, his inflamer, his fire. A goddess of fire was not solely born of solar but of animal heat. *Sekhet* (Eg.) is a sun-goddess as the lioness, but she is also the divinity of sexual pleasure and strong drink; the fierce inspirer of the masculine potency. She represents no mere fire of the sun, but is the fuel, the producer of the fire, whether solar

¹ *Sepher Gilgalim*, c. i. f. 40.

or human; she was the causer and kindler of a fire so fierce that the lioness must needs be its type of expression. Moreover the image of her force is the hinder part, the ur-heka, or great magic power which localises the source of this primitive and perennial inspiration first derived from the female nature. Sekhet is the goddess of fire, the fire-water, the fire-feeling; and the goddess is the sakti, the energiser of the god, the power of his power, because the sex was recognised as the inspirer of the male, and a primary type of human potency.

It was because the female was the *inspirer* of the breath of life, the quickener, that the spirit was considered to be of a feminine nature. Even the Hebrew ruach or spirit of pubescence that descended on the male at puberty is feminine in gender, as if it were the sakti or feminine inspirer of the male! The sexual influence fired his passion, developed his perception of oleaginous form and created an ideal for the primitive man, if only that of the Bushman's type of beauty, or of the flesh which fed his fire. He would fight, hunt for food, and do other things to please her who was his pleasure. Primitive man was therefore a sort of sakteya from the beginning; and the sakteyas of later times did but continue the feminine type of the manifestor as the object of regard and the mouth of utterance in the uterine religion.

Mr Theal, who says that "No sacred days or seasons are observed"¹ by the Kaffirs, entirely overlooks the fact that puberty *was* the first season held sacred, and that the period of tabu with them, as with all the most ancient races, *is the ever-sacred season*; so remote is our present mental standpoint from the natural origines.

Puberty was recognised as the opening time of the sexes. In the hieroglyphics *Un*, to, open, reveal, and make known, is likewise the name of the period, the time, the hour. The word also signifies to be, being, existing. Now the man and woman did not exist previously to the period of opening. Homo did not first recognise his selfhood as the ego of metaphysics, but as the person who was constituted a man at the opening time of puberty. This time of life, and coming of age, applies to both sexes, but, as may be seen by the Kaffir festival of female puberty, it was the woman-nature that made the primæval revelation, and was the first teller of the time; the demonstrator of periodicity in its most attractive and most mystical aspect.

We must look to the old dark races who lived and still share in the childhood of the human race, if we would learn how primitive was the revelation of Nature, who instituted the phallic festival of the opening time, and struck the hour for its fulfilment; the time of dedication, as in Israel, to Baal, the opener (**בָּעֵל-פָּעוֹר**).²

¹ *Kaffir Folk-lore*, p. 20.

² Num. xxv. 3, 5; Psalm cxi. 28.

When Til, the African creator, made man and woman, he bade them to labour during *five days*, and to *keep the sixth day as a festival*. Here, then, is a week of five days with its celebration on the sixth, which is certainly older than the sabbath of the seventh day. The five-day period of time was not only reckoned in Inner Africa, but was also kept by the Aztecs, Chinese, the Mongols, and various other ancient races.¹ *Time, as Seb (Eg.), is founded on the number five, and has the same name*, consequently we may infer that there must be some phenomenal fact for the meeting-point of time and number found under the one name.

Time is the register of observed periodicity, and there is but one five-day period in nature dependent on spontaneous manifestation that begins and ends in five days. Neither stars, moon, nor sun, trees, flowers, nor fruits, waters nor winds, birds nor fishes, heaven nor earth, were the direct demonstrators, revealers, or messengers of a recurring five-day period. Nothing in nature but the female animal could furnish this primordial measure of time, and this was the five-day week of the oldest races that was followed by a festival on the sixth day. When the African girl is initiated in the mysteries of puberty, she puts on an apron (*Kaffir, cacawe*) made of certain leaves that are considered sacred to this use alone. Sometimes these are leaves of the palm, *i.e.* the *phœnix-tree*. This apron is worn *during five days after initiation*.² Five is the perfect female number in accordance with the left and negative hand. In his book on the South Sea Islands, Gill describes a form of the mythical deluge which the natives said had lasted only five days. It was the red deluge of the red circle or cycle.

Further, the Fijians have a peculiar custom called "*dré-dré*." The word means to laugh at, cause to laugh, a practice of laughing. This is variously, but always significantly, applied. One form of *dré-dré* is the habit of *girls calling sweethearts by laughing*. "*Vaka-dré-dré*" is the custom of laughing on the fifth night after the day of death, for the purpose of consoling relatives. In the same language *dré* or *dra* signifies blood; *dra-dra* denotes the time of the menses and menstruation. In the earliest reckoning these lasted during five days, and the custom of "*laughing to call sweethearts*" is sacred to the evening of the fifth day! This therefore stands self-identified as a token of the five-day period—the *laugh* of dawn—which was answered at first with rejoicing and laughter that was afterwards continued as a sign of the period over and passed.

The Zulus, amongst other races, have or had the practice of grouping the girls who had graduated in the Mysteries in an *ibuti* or company together for the purpose of lawful intercourse with males. This communal custom preceded the individual marriage, so that the

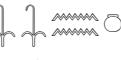
¹ Wilkinson. Rawlinson's *Herodotus*, vol ii. p. 283; 1862.

² Winwood Reade. *Savage Africa*, pp. 245-248.

Zulu men were by no means doomed to celibacy previously to individual marriage. And as it was also the practice to place the unclean apart, we can see the very natural genesis for the custom of the girls laughing on the fifth night as a call to the males, who were lawfully permitted to respond to them.

Several other curious laughing customs might be cited in relation to an opening period sometimes symbolled by the breaking of an egg. At the festival of Easter, when the year was opened in April (*aperio*), there was a laughing chorus performed by those who celebrated the opening of the spring, when the winter was over and gone, as did the Fijian girls at the close of the fifth day and the dawn of the sixth. We have a relic of the laughing custom in the old saying, repeated by Racine in *Les Plaideurs*, "He who laughs on Friday will weep on Sunday," Friday being considered as one of the *tabu* days, when the festival was celebrated on the seventh day.

Water and negation are one by name, as the *nnu* or *nun* (Eg.), and water is the negation of breath. Mere water, however, cannot be related to any five-day period of negation. But when the water or liquid vivification assumes its mystical phase in the five days' flow, then water and negation become related to the number 5 in the first feminine period of time. *Seb* for time and the number 5 being correlated with phenomena as the period of negation, this period can be still further identified with the number 5. The Hebrew Nun, Coptic Ne (N), has the numeral value of five in tens. In Egyptian, *Nun* or *Nu* is negation, no, not, the flow; and the word is found written with five signs of N in the hieroglyphics.

The first time, like the left hand, the dark side, was negative to the second. Hence time, the flow, and negation, are synonymous as the *Nnu*, *Nun*, or *No*. *Nnu* also has the meaning of preparatory, to be defiled, abject, miserable, and ill. One illustration shows the woman squatting down and bringing forth figuratively, with the image of a child being born, but accompanied by the sign of destruction. The birth therefore is negative, and the meaning of *nnu* to be abject, miserable, and sitting in the dust, shows the time appointed is that of the negative period. Here it is that the word *nnu*, applied to this subject, is written with five N's  *NNNNNu*, and says No—No—No—No—No! five times over, because it is the time of *tabu*, or prohibited intercourse for five days. This may explain why the Fijian interjectional *neu* is to be used by women alone.¹

The period, however, had two aspects; one belonging to the dawn of womanhood, which was the time of welcome and festive rejoicing. In this aspect the hare sign of *Nu* (Eg.), to be open, signified it is lawful and unprohibited. The female was open, and the male was

¹ Hazlewood.

free. In the other, it was the period of monthly manifestation with its days of tabu. Here the opening was of a prohibitive and negational nature, and Nu (Eg.), the period, also means defect, want, illness, and wretchedness. It was this that gave the hare "Nu" its unclean character as a type of the open period in the purifying phase. The distinction between the first menstruation and the later, is most definitely marked in the Parsee *Ritual*. Nothing is held to be polluted or defiled in the place, or on the spot where this dawn of womanhood first breaks, and the *dakhstavaiti* are earliest visible, not even the sacred Bareçma twigs that are employed in the most holy ceremonies.¹ Whereas at all later times everything is rendered unclean, except the things set apart in the Dakhstanistan or place of uncleanness; she must not approach the sacred twigs within fifteen steps; and if she looks in their direction, even without seeing them, they are made unclean.²

When the Parsee female menstruates, she has to remain so negative that she must not *speak* (even in prayer) and act at the same time. Her word of prayer "*is to be taken*" and "*retained inwardly*";³ in consonance with the negative nature of the period. It was a law that *no less set time than five days was to be allowed* for the period, according to the Parsee ordinance. The menstruous woman who became clean in three days, was not to be washed before the fifth, day, but after the fifth day she was to sit down in her cleanliness until the ninth day.⁴ The whole of the evidence tends to the conclusion that the earliest teller of time waS the period of feminine puberty. This oracle uttered the first of the Two Truths of Time, both of which were assigned to the woman, and represented in Egypt by the two serpents that formed the double crown of maternity; one serpent typified menstruation, the other gestation. One was the serpent of five days (hence the serpent with five heads), and one of ten moons or nine solar months. In Egypt these Two Truths are also signified by the Two Crowns, red and white; the red being negative. But colours were before crowns; and during the negative period the Kaffir women are not permitted to drink milk. Should the custom be infringed, the husband may be mulcted in the relatively heavy fine of two or three head of cattle. Formerly the *period of abstaining from milk*, as it is termed, was fixed at seven (or eight) days, but the teacher Eno recommended that the length of time should be measured by and last only during the flux. This is very generally followed.⁵

From this origin of Time or Seb, it follows that Seb is the wise one, the councillor, and Seba (Eg.) means to instruct; the Sufi is the wise man, and Sophia the feminine Wisdom. This being the earliest

¹ *Vendidad*, xvi. 5; Pahlavi.

² *Shayast La-Shayast*, ch. iii. 10.

³ *Ibid.* ch. iii. 9.

⁴ *Ibid.*, ch. iii. 14.

⁵ Dugmore, *Kaffir Life and Customs*, Brownlee's Notes, p. 125.

teacher of purity, it also supplies a type-word that runs through language as—

Sofe, to purify, Galla;

Sava, to wash and cleanse, Fijian;

Safi, pure and clean, Swahilil;

Saf, pure, clear, Persian;

Safa, pure, clean, Hindustani;

Soap, English;

with countless cognates, especially Inner African. Purity, righteousness, law, and justice date and are named from this initial point in nature. Hence,

Safi, the pure, righteous man, to be just, Hindustani.

Sep, the judge, to judge, Egyptian.

Zap, just, right, and true, Persian.

Shafi, true, Arabic.

Saphes, "To *Saphes*," the truth, sure, certain, Greek.

Sef, truly, certain, Welsh.

Safe, sure, certain, truly, English.

The woman who fasted or menstruated continued to sit on the bare ground in Egypt and other countries, because she had done so before the invention of weaving had dispensed with the natural necessity. The custom was sacredly continued in the symbolical rites of the Greek Thesmaphoria. The African races, including the Egyptian, put on clothing with pubescence; and it was the feminine manifestation that first taught the need of cover. *Nu* (Eg.), to open also signifies the dress, sash, or tie of the time, which was primarily composed of leaves, as is the Kaffir *Cacawe*, still worn by the maiden at this period of life. The Tie is one of the earliest types of time and period. To tie up was a primitive method of expressing time, a time, or a number of times. The *ark*-tie (Eg.) denotes a month, or other length of time. The *arkhu* is an Assyrian moon or month, and the *riksu* (Ass.) is a tie; *Rakasu* is to tie or bind up. The *araka* is a Jain division of time. But *the tying-up time preceded the tying up of time*, as is indicated by *ark* (Eg.), to encircle and bind; *arach* Gaelic, a tie; and various languages show, under this type-name, that the first tie and tying up was in relation to the feminine period.

The *ark*-tie is identical with the Inner African *erige* (Eafen), *oleg* (N'ki), the *liku* or loin-cloth of the Polynesians; the *leek-leek* of the Australians, the tie put on by the female at puberty. This being assumed of necessity, had to be repeated periodically, which led to reckoning the number of days the tie should be worn, and thus made the Tie a type of time. In Hebrew *arch* (אָרֶךְ) denotes the *fluxus menstruus*, also direction, guidance, the way, the course, the time, e.g. of putting on the tie, the *liku*, or apron. Hence the primitive cover and clothing have the same type-names as time or *seb*.

Seba, is to cover; *Shap*, to conceal, in *Suba*, a shirt, Pika.

Egyptian.

Sepio, to cover, Latin.

Sphud „ Hindustani.

Zaph „ Hebrew.

Seave, a gown, English.

Safa, a garment, Arabic.

Zaip, a veil, Hebrew.

Shoob, a gown, Romany.

Shift, under-garment, English

Tshubatu, clothes, Assyrian.

The earliest covering, however, was the *liku* or loin-girdle, the primitive cincture of Venus made of wampum, hair, fur, or other

type of pubescence. An early form of this, which remained sacred, was made of leaves. And

Seba is the lef, in Bode;

Dsafu is the leaf, in Bayon;

Dsafu is the leaf, in Momenya;

with many variants and abraded forms. In Arabic, *saff* signifies the plaiting or weaving of palm-leaves, which preceded *sewing* both as act and word. The tie of puberty was in all likelihood the primary form of the gree-gree (or *gré-gré* in Ashanti) which is a *sibsebi* in the African Nso language; and in Egyptian *seb-seb* means to engirdle and incase, with the ankh-tie: of pubescence for determinative; the *shebu* being a tippet or collar with nine *bubu* beads, the symbol of gestation.

Plato in the *Philebus* writes, “*We say that God exhibited the Bound.*” Earlier men said the goddess; that is, the feminine nature which presented the limit that led to the recognition of law. *Tesh*, the Egyptian name for the division and boundary-line, the nome, is also the name for blood; and the earliest boundary-line or division of the sexes was drawn, the red rubric of nature herself was written, in blood.

Thus the reason why Time, as *Seb*, is synonymous with number 5 may be found in the feminine period averaged at the length of five days. This was the first of Two Times, which were a form of the Two Truths, the negational one of the two, corresponding to the left hand, as the inferior first in digital reckoning. This origin will account for the number 5 being considered the evil number by the modern Egyptians, which they still mark on their watches with the sign of a *nought*.¹

The five days were negative, or the *No-time*. As such they were finally deposited in the five negative days at the end of the Egyptian year of 360 days. These were callecl the *Nahsi*, the *black* days; more literally the days of negation, as *Nâ* also signifies No. Thus the nought on the watch and the five black days that were considered of no account continued to identify the nature and the number of the negative period.

The Mexicans, who also had these five intercalary days at the end of the year, designated them the five unlucky days. They were kept as days of utter wretchedness. Their relation to the first of the Two Truths, that of water, is shown by the fires being extinguished to commemorate the negative nature of the period. These were re-kindled just when the Pleiades—a figure of six—approached the zenith at midnight on the last day of the year.²

In the *Sûrya-Siddhânta* the nature of Time is explained according to the Two Truths of Egypt. There are Two Times, the Real and Unreal. That which began with breaths or respiration (*Prâna*) is

¹ Wilkinson, *Handbook for Egypt*, p. 142; 1864.

² Prescott, vol. i. pp. 126, 127.

called real. The unreal is that which began with atoms or *truti*. *Truti* denotes a visible atom, and likewise that breaking into divisibility which constituted the beginning. *Trut* is the same word at root as dirt, which is also written *Trut*, for *stercus*; Old Norse *Drit*, excrement. *Tert* (Eg.) is a cake. In Cornish *torth* is bread. *Shâ-tiruta* (Eg.) signifies foulness; *shâ* being the substance born of, the mother-source, the first matter, the earliest *truti* or *trut*. In the Hindu stage of the word, matter had become atomic. In the same work Time is also described in accordance with the Two Truths, as Time which has for its nature to bring to pass. This has two characters, and according as it is gross or minute is called by two names, the real (*murta*) and unreal (*amurta*). *Murta* means embodied, and *amurta* unembodied. The time that begins with atoms (*truti*) is called the unreal. The unreal is the time of negation and the water-source.¹

The real time is related to breath and to the number 6, as number 5 is to water. *Shâ* (Eg.), the name of the substance born of, denotes all forms of beginning and becoming, first cause and origin. It is identical with *shu* in Chinese, to begin, be first, discrete, mark off the difference; and with *shô* in Japanese for origin and commencement. *Shâ* is a reduced form of *Shef* or *Sheb*, a variant of *Sef* and *Seb* (time, number 5, primary periodicity), hence it is a name of the *incipiente die prima*, or first five days of the month *Taht*, with which the year ended and re-began, the annual form of the five-day period assigned to the beginning. One type of the *Shâ* or *Sheb* is the hydrologe, a water-clock, with the menstruating ape far its figure-head. The kaf-ape, as we have seen, was made use of in the Egyptian Temples because it told the time by its monthly manifestation, or, as Hor-Apollo phrases it, at the exact instant of the conjunction of the moon with the sun, when the moon becomes unillumined, then the female *Cynocephalus* goes blind, and being otherwise afflicted, *ex genitalibus ganguinem emittit*.²

Here the passage from the natural time-keeper to the artificial water-clock is marked by the menstruating ape being continued as a symbolical figure. Hor-Apollo describes the ape of the water-clock as the male micturating once every hour.³ This, however, was an application, but not the origin of the type. The ape serves to connect the mystical water-period with keeping time by water. The same word *Shâ* denotes the number 30, or 5×6 ; and, according to Dr. Bridgeman the people in the south of China still make use of a clepsydra for measuring time, formed of six waterpots arranged in successive order one below the other, each being perforated for the water to drop, the last one having an index on which the time is marked in "periods."

The ape was likewise a Hindu type, as one of the instruments employed in measuring time. The *Siddhânta* says, "By water-

¹ *Sûrya-Siddhânta*, ch. i. 10-12.

² B. i. 14.

³ B. i. 16.

instruments, the vessel *Kapâla*, etc., by the peacock, man, monkey, and by stringed sand-receptacles, one may determine time accurately.”¹ The peacock was one of the sand-vessels, an emblem of dry time; the Kamite ape told time by water.

The *Kapâla* appears to have been a copper vessel with a hole in the bottom which was placed in a basin of water. This time-measurer filled and sank sixty times during the twenty-four hours. It was hemispherical, like the Egyptian bowl of the hydrologue and ape.² The peacock was a form of the phœnix, a bird of breath, or soul, related to number 6—a peacock, for example, on a sculpture at Athens (eleventh century), a Greek cross, is formed with the symbolic 6, on its tail-feathers³—as water and the ape are to the number 5.

Five and six are the two factors in reckoning the month of thirty days. They are the representatives of the two times of water and breath, the unreal and real. The Hindu reckoning of real time is by the breath. One *prana* (respiration) is a period of four seconds; six respirations make one *vinadi*, a period of twenty-four seconds; sixty *vinadis* are one *nadi*, a period of twenty-four minutes; and sixty *nadis* make one sidereal day and night, a period of twenty-four hours.⁴

The period of four seconds implied a period of four minutes, with fifteen to the hour and 360 to the day. The smallest subdivision, the *prana* or breath, is the same part of the day as the minute is of the circle, and one breathing of time is equivalent to a minute expressed by one revolution of the celestial bodies about the earth; there were 360 breaths to the period of twenty-four minutes; 360 four-minute periods to the day; 360 days to the year; 360 degrees in the ecliptic; and thus they kept time together and breathed in unison.

Lepsius has shown that the Egyptians divided the twenty-four hours into sixty parts and these were again divided into sixty other parts of twenty-four minutes, and minutes of twenty-four seconds. Thus the Hindu and Egyptian systems are identical. Further, the four-minute period of sixty breaths enables us to collate the Assyrian measures of time.

30 4-min periods	= 1	$\left\{ \begin{array}{l} \text{Watch, Innun,} \\ \text{Kaspu, Mazarta, or} \\ \text{Aslu, Tsibittu,} \end{array} \right\}$	= 2 Hours.
12 Kaspu, or Watches	= 1	Day.	
60 Kaspu . . .	= 1	Hand, or 5-day period.	
2 Hands . . .	= 1	Decan, or 10-day period.	
3 Hands . . .	= 1	Lunation, or 15-day period.	
6 Hands . . .	= 1	Arkhu, or month.	
12 Months . . .	= 1	Sanah, or year.	
60 Years . . .	= 1	Soss.	
10 Sossi . . .	= 1	Ner, or 600-year cycle.	
6 Neri . . .	= 1	Sar, or 3,600-year cycle. ⁵	

¹ *Sûrya-Siddhânta*, b. xiii. 16, 21.

² *Sûrya-Siddhânta*, b. xiii. 23.

³ Didron, fig. 99.

⁴ *Sûrya-Siddhânta*, b. i. 10-12.

⁵ Records, vol. i. p. 164, 165; *Trans. Soc. Bib. Arch.* iii. 520-529; *Hist. Assurbanipal*, 235, 251, 254, 365-367, 381.

Also in Assyrian field measures the unit was sixty yards, and the soss contained 360 yards.

The Akkadians divided the moon at first into three parts of ten days each. These were subdivided into six parts of five days each, three of which were assigned to the masculine solar triad and three to the goddess in her triple form. This division was in accordance with the hexagram or sixfold heaven. The hexad in space was composed of the four corners and the upper and lower halves of heaven. Six is the number that divides the universe in equal parts. The distribution of all time, of all things above the earth and under the earth, is done by the hexad of the zodiac,¹ or of space in six directions.

The number 6, says Prodst, is *allied to the soul*. “*Rectilinear motion demonstrates through the hexad its alliance to the psychical peculiarity.*”² It was so primarily because the soul of breath as Ses (Eg.) is synonymous with the number 6. For instance, the cube is a figure of six. This, as Plutarch says, was called Neptune; that is Nef in Egyptian. Nef is the sailor, and the word denotes breath. Nef, as god, was the breather under water, the chief solar divinity in the sixfold or cubical heaven, like Anu the *sesr* whose number was that of the 1 = 6.

Again the *vav* is the sixth letter in the Hebrew alphabet, and has the value of number 6. The sign represents a nail, and is like it in the Phœnician shape. The earliest form of the nail, however, was human, a type of virile force which is number 6 as the power of Bala. The Phœnician *vav* passed into Greek as the letter *baf*, the Latin *F*. *Baf*, *paf*, or *pabo*, in Egyptian is the name of breath, the soul of breath. *Beb* denotes exhalation or breath. The syllabic *Fâ* (ff) is found written with six snakes, the numeral value of *vav*. The breather of life, breath, or soul, who was female at first, is identified under this type-name both as the mother and father, because both originated in pubescence.

Breath is synonymous with conception. The Arabic legends relate that Mary conceived by the breath of Gabriel, the angel of annunciation.³ So the Mexican traditions declare that the god Tonacatecotle begot Quetzalcoatl by means of his breath alone (breath is the earliest form of spirit) when he sent his ambassador to the virgin of Tulla.⁴

The relation of the genitrix to the Two Truths of the water and breath expressed by the numbers 5 and 6 may be seen by the two numerical ornaments of the goddess Maya, who wears the *flower of five petals* in each ear, and a sixfold phallic symbol round her face.⁵ She is

¹ Stanley, *Pythagoras*, ch. x. p. 9.

² Proclus in *Timæus*, b. iii.

³ Sale, *Korân*, ch. xix; notes.

⁴ *Spanish Explanation of the Codices or Mexican Paintings*, Bancroft, iii. 272.

⁵ Figure of Maya, previous vol. p. 466.

designated the Queen of 6, of the six circles called Shat-Chakras, or the window of life and passage of the soul; and in that place is the flower of the back of one thousand leaves in which she dwells.¹

The six or hexad, was held by Pythagoras to be the perfect sacred number; it was called Venus, the mother. One type of this number was the sistrum, or *seshsh*, which was a figure of six, with its three wires and their six ends. The *seshsh* represented motion and generation in relation to the sixth day of the period. *Sesh* means motion, to open, unclose, free passage, and the *seshsh* was sometimes ornamented with the mirror of reproduction in place of the wires. In Egyptian *ses*, or *sas*, is the name of breath and breathing. *Ses-mut* is the breathing, *i.e.* breeding-mother or broad-mare. *Ses* is likewise the name of number 6, a period of six days, a date, a time, an epoch of the sixth day, a six-sided block or cube. The word also signifies to reach land or solid earth, to curdle and accumulate, to breathe again, respire, embellish, and be beautiful, *i.e.* fit for sexual intercourse after the passage of the waters or the period of five days. This is shown by *ses* for clothing, with the sign of linen hung up to dry, and by *seskh* for perfect liberty, in being free to go. The number 5, then, is synonymous with the flow, the mystical inundation, and number 6 is identical with cessation in nature, as it is by name.

The Chinese have the Six Breaths, which are said to produce all things in silence. The One of heaven, as water, is also juxtaposed with the "Six of Earth." They say "*Heaven's One*," the unity of essence, produced water. This was perfected by the "six of earth."² The primordial water was the celestial Nun, the element out of which creation came, synonymous with number 5, or one hand. The number Six of Earth is identical with the Egyptian *Ses* for six, and *Ses* to make land or earth, curdle, solidify, reach land, and respire.

According to the Hebrew legend, as related by Rabbi Manasseh Ben Israel, the souls of men were created during the six days of the beginning but independently of bodies.³ The sixth being the day of breath and embodying, the legend is thus related to the Chinese six breaths called the Six of Earth.

Ziz in Assyrian signifies as you were before, restored and flourishing. It also has the sense of to cease, stop, stand still, and become fixed. *Ziz-ta* is ceasing; *zuzu*, a fixture, in agreement with the Egyptian *ses* to curdle, accumulate, reach land. This applies to the waters and the cessation of the five days' flow, the sixth day being the last of the one period and the first of the other; and no other phenomenal fact can be found in nature that will furnish such an identity for number 6 and cessation.

In the Persian scriptures the end or cessation of the feminine flow is so closely connected with the sixth day and the number 6, that in one

¹ Shea and Troyer, *Dabistan*, vol. ii. pp. 149-151.

² Kidd, *China*, p. 292.

³ *Conciliator Trans.* 222.

text we find the phrase of "*the six months' period*" for the six-day period of monthly occurrence. "*The clothing which is to be washed for the six months' period is such as is described in the Avesta.*"¹ If it be woven, "*they should wash it out Six times with bull's urine; they should scour it Six times with earth; they should wash it Six times with water; they should air it Six months at the window of the house;*"² the numbers being in accordance with the monthly period reckoned as six days.

Ceasing, measuring, founding, resting, restoring, enjoying, knowing, judging, exchanging, or having intercourse, are all related to the sixth day, and are all found under the one type-name.

On the sixth day the waters cease; and

<i>Sese</i> , is to cease, in English.	<i>Ziz</i> , the mythical bird of breath, a feather, Hebrew.
<i>Seas</i> , to cease, stop, stand fast, endure, Gaelic.	<i>Sas</i> , a nest, Romany.
<i>Sisto</i> , to stop, stand still, settle, Latin.	<i>Sesh</i> , nests of young water-birds, Egyptian.
<i>Ziz</i> , to stop, be restored as you were before, Assyrian.	<i>Sospes</i> , safe and souynd, whole, healthy, Latin.
<i>Zista</i> , creation, Assyrian.	<i>Sos</i> , safe and sound, to be alive and well (as it was on the sixth day) Greek.
<i>Ses</i> , to reach land (after the waters), Egyptian.	<i>Sesh</i> , or number 6, is a measure and a register of compatibility (Eg.).
<i>Susha</i> , to dry, dry up, be dry, Sanskrit.	<i>Cess</i> , a boundary, English.
<i>Sasse</i> , a lock in a river, a floodgate, English.	<i>Soss</i> , a measure of 6 in tens, Assyrian.
<i>Ses</i> , to respire, to breathe again, Egyptian.	<i>Sosu</i> , a measure, Ashanti.
<i>Suspiro</i> , to breath, Latin.	<i>Zuzu</i> , a certain season, a period of time, Zulu.
<i>Sezela</i> , to sniff and breathe.	
<i>Sizing</i> , yeast, English.	
<i>Suzela</i> , applied to fledged birds, Zulu.	

This was primarily the sixth day of creation, the day of rest which preceded the sabbath or the seventh day. Thus

<i>Sosa</i> , denotes rest, peace, Irish.	<i>Saz</i> , denotes peace, concord, Hindustani.
<i>Soso</i> , , rest, Zincali.	<i>Saz</i> , , concord, happiness, Persian.

When the waters subsided, the ground was attained for breathing again, that is, for creating or procreating. Hence

<i>Sus</i> , the ground, rootage, origin, in Arabic	<i>Sisma</i> (from root <i>sas</i>), the generator, Sanskrit.
<i>Ziaza</i> , ground, origin, family, Arabic.	<i>Ziskela</i> , to take a wife, Xosa.
<i>Susa</i> , ground and origin, Zulu.	<i>Zuza</i> , to travail with child, bring forth, Xosa.

In the hieroglyphics, feminine pubescence is denoted by the ankh-tie, which signifies to put on linen or clothes, first worn at puberty. The earliest idea of clothing in Africa originated with the feminine period, and

<i>Ses</i> , is clothes, in Egyptian.	<i>Syuas</i> , cotton, Ham.
<i>Shes</i> , flax and linen, Egyptian.	<i>Geze</i> , Toma.
<i>Sas</i> , fine linen, Hebrew.	<i>Geze</i> , Kra.
<i>Zuzo</i> , cotton, also thread made of cotton, Papiah.	<i>Gese</i> , Gbe.
<i>Susei</i> , cotton, N'goala.	<i>Osuosuo</i> , the loin-cloth, Oloma.

Clothing is connected with the number 6 under this and other names because it was identical with the period. Knowledge, wisdom,

¹ *Shayast La-Shayast*, ch. ii. 97.

² *Avesta Vendidad*, Fargard vii. 36.

law, liberty, morality; all originated in relation to the six days of creation. Thus

Sos, or *Seis*, is knowledge, in Gaelic.
Sos, knowledge and wisdom, Irish.

Sas, to be capable.
Size, the assize, English.

In Egypt the assize or judgment was presided over by the Goddess of the Two Truths.

Sas in Sanskrit means to train, instruct and teach; and *sishta*, from the same root, signifies to be tamed and trained, disciplined, orderly, well-regulated, law-abiding, correct in manners, virtuous, educated, learned, wise. Every element of civilization, culture, rule, and refinement are to be found under this one word, and the initial point of all, as language shows, was the observance of the feminine period. This first taught mankind distinction of season, by which he separated himself from the monkeys and other menstruating beasts.

Zazelo, in Zulu Kaffir, is the name for conscience. *Sesh* (Eg.), applied to the mystical period, means free to go, to open, be open, free passage. *Sish*, Sanskrit, is to distinguish and individualize; the *shosh*, Hebrew, is the distinguished individual who became the noble, the *free man*; *sos* means to guide, lead, and rule; hence *Sos* in Coptic for a shepherd.

The natural genesis of the name of the sister is probably connected at root with this origin of *sis* for the breath, pudency, the second phase, in which the female became a sister in the tribe. *Sest* (Eg.) is the She, the She that goes, determined by the going and pregnant mare. The Suster in English is a concubine, called a Bed-suster by Robert of Gloucester, and *suse* is the She.

The primitive idea of good, delight, and pleasure can be traced by name to the period of puberty.

Hence

<i>Dzudzu</i> is good in Opanda.	<i>Seis</i> , pleasure, enjoyment, Irish.
<i>Zusu</i> ,,, Igu.	<i>Sasa</i> , to be excited with pleasurable feelings,
<i>Susa</i> ,,, Egbira-Hima.	to be wild with joy, Zulu.
<i>Ezoz</i> ,,, Adirar.	<i>Sasa</i> , delight, Hebrew.
<i>Suasi</i> ,,, Yala.	<i>Sis</i> , <i>Sos</i> , or <i>Zos</i> , to flourish, rejoice, exalt,
<i>Uzi</i> ,,, Yasgua.	make merry, Hebrew.
<i>Seis</i> , delight, pleasure, satisfaction, Gaelic.	<i>Sas</i> , to dance for joy, Sanskrit.

This led to the phallic celebration and periodic ceremony of the sixth day, which culminated finally in a festival of the seventh day called the sabbath. As we have seen, the sabbatic festival ordained by the Kamite god Til was to be celebrated on the sixth day. This was the date of a universal festival related to the new moon. Indeed, a primitive idea of *sin* or crime can still be traced to an offence against the new moon. It is extant in Swabia, where to this day the country folk consider it sinful to spin or sew in the moonlight. In various lands and legends the moon is looked up to as an avenger of crimes, and the guilty were said to go to the moon for punishment. This can only be interpreted by the typology when we know what the moon represented in relation to the reckoning

of time. The festival of the sixth day of the new moon was in commemoration of the feminine period, a lunar sabbath of the sixth day. It was on this day that Osiris re-entered the moon as Lord of the Sixth day's festival. It is said of him, "*Thy beauties are in the midst of the Sacred Eye, in that name which is thine, Lord of the Sixth day's festival!*"¹ The Sacred Eye was lunar, a type of reproduction, the mirror of the sun, which opened on the sixth day after being closed or eclipsed during five days. As lord of the sixth day's festival, and bull of the mother, Osiris is invoked to re-visit the genitrix who reproduces him. as her child, to "*spread the water of his soul, and the bread of his life, that the gods may life and men also.*" He is called upon to come to "Kha," and rebeget himself in the feminine Adytum.² This festival, then, was a sabbath of the sixth day, celebrated once every moon, the new moon of the monthly sabbath, and the institute was sacred to the period that was to be kept in purity, so that a sin against nature in this respect was a crime committed against the new moon, the celestial image of renewal, by which the *tabu*-time was reckoned.³ Besides which, there is the man in the moon, held up for ever as the warning example of the sinner who profaned the Sabbath, violated tapu, worked by moonlight (as Typhon hunted by moonlight), looked on his mother-in-law, violated his elder sister, or in some way or other sinned against the moon, like the ape (aan, Eg.), he who accompanied with the mother during the period of eclipse, or like Heitsi-Eibib, who committed incest on his mother when her friends were out of sight. Among the Sandwich Islanders, the tabu at one time was so strictly kept that anyone who made a noise on a day of tabu (sacred to the gods) was condemned to death.

The Rabbins assert that Adam was born on the sixth day of creation, exactly at six o'clock in the evening of Friday, which is identical with the rebirth of Osiris on the sixth day of new moon. So essentially Kamite was this lunar date of creation that one of the names of Egypt itself is "*the land of the sixth day of the moon.*"⁴ And as the land of Egypt was born and continued to be reborn of the flood, this also shows the connection with *ses* for number 6, and *ses*, to curdle, accumulate, make land, and breathe again after the inundation. Here it is Egypt itself that is named as the child of the six days' creation. The sixth day of the month was also called the day of being conducted in the Boat of the Sun;⁵ one form of which was the lunar Ark, the *ma-at* of the god moon.⁶ In the Samaritan Pentateuch, the work of creation is completed on the sixth day instead of the seventh. This is in keeping with the original festival of the sixth day of the moon.

¹ *Records of the Past*, vol. ii. p. 116.

² *Ibid.* vol. ii. p. 117.

³ *Ibid.* vol. ii. pp. 116, 117.

⁴ Brugsch, *History of Egypt*, vol. i. p. 11; Eng. Tr.

⁵ *Ritual*, chap. cxxxvi.

⁶ *Records*, vol. ii. p. 115.

On the sixth day of the new moon, the Druidic priests went six together in number to gather the sacred branch of mistletoe, a figure of the Repa (Eg.), or the renewal typified by the shoot. The Hindus perform a religious rite on the sixth day of the moon. Also, on the sixth of Jyaistha, the first half moon, women who are desirous of bearing lovely children walk in the woods, and eat certain vegetables; they carry a fan in their hands,¹ the Kamite Neft, a symbol of breath or breeding. The annunciation in the Coptic calendar is celebrated on the *sixth* day of Moharrem (December 29, 1878), and on that day “*dry food should be used.*”²

The sixth day remains in the Roman calendar identified as the day of transfiguration, August the 6th being memorized. The Russians have a saying applied to transfiguration day: “*the Saviour is coming; get your gloves ready!*” The glove (skin), as already shown, is a type of virile power and pubescence; and the sixth day was that of Soter in the lunar reckoning. In the Coptic calendar another festival of the ascension is marked by the morning rising of the Pleiades, the typical six stars.³

The number 6 is associated with the Jewish purification. This is illustrated at the marriage in Cana of Galilee, where there were “*set six water-pots of stone after the manner of the purifying of the Jews.*” There was but one purification to which the number is primarily related, and here the mythos is turned into miracle by the Christ transforming the water into wine—at the marriage feast. Such is one result of mystery being published as A-Gnostic history! The Japanese have six days of the month consecrated to religious services, called the *roku-sai*. *Roku* is number 6, and it signifies to be well, good, a record and reckoning. It is identical with the Egyptian *rekhru* to reckon, keep account, know, rule, wash, purify, make white, be white, a pure spirit. Number 6 is

<i>Roku</i> , in Japanese.	<i>Harug</i> , in Madia.	<i>Luk</i> , in Tonkin.
<i>Ruk</i> , in Sunwar.	<i>Irok</i> , in Namseng.	<i>Lak</i> , in Cochin-Chinese.
<i>Ruk</i> , in Ahom.	<i>Uruk</i> , in Tanghuti.	<i>Luku</i> , in Gyami.
<i>Rukha</i> , in Bahingya.	<i>Arok</i> , in Mithan.	<i>Loachu</i> , in Ues.
<i>Log</i> , Heb. a measure holding 6 egg-shells.		

The same root supplies a type-name for that which is dried, bright, and shining, as

<i>Lek</i> , dry land, Amoy;	<i>Rak</i> , or <i>Ark</i> , to be bright and shining, Sanskrit;
<i>Raki</i> , dry, to be dried up, Maori;	<i>Raoch</i> , light, Avesta;
<i>Richak</i> , it shines, Abipon;	<i>Loiche</i> , light, Irish.
<i>Leukos</i> , white, Greek—	

in accordance with the sixth day. The *leche* is the healer, whence *leche-craft* for the art of healing.

Moreover, the logos or Word of either sex—or, as it was at last personified, of both in one—is represented by number 6, and the six

¹ *Asiatic Researches*, vol. iii. p. 284.

² *Calendar*, p. 25.

³ *Calendar*, Bashans 30, or June 6, 1878.

days' creation. *Loghea* is the name of the Burme *logos*, or the doctrine of the incarnation, as well as of number 6. *Loguo* was the Carib *logos* or first man, he who created the earth, and then returned again to heaven *after the six days' creation*. The gnostic Horus was represented by the number 6. Six characters were assigned to him, as

Horus, the Christ.
Stauros, the Cross.
Lytrotes, the Redeemer.
Carpistes, the Emancipator.
Horothetes, the Boundary fixer.
Metagoges, the One who brings back.

The Gnostics also identified the Christ of the gospels with the number 6 by the six letters in the name *Iησοῦς*.¹ This number of the *logos*, as the feminine holy spirit, was typified by the six pleiads or doves. These are pourtrayed in the christian icoonography, in the act of inspiring the soul into the infant Christ.² They are also the six mothers of the six-headed child *Kârikéya*. The rising of the six pleiads was the signal for rekindling the sacred fire, because of the relation of number 6 to the period of procreation. Also breath and number 6 are identical, both in the sign of the Pleiades and the Scorpion. The dove is a bird of breath or spirit, and the pleiads are six doves named from *peleia*, the dove. The scorpion is a figure of 6, as well as the sign of *Serk*, to breathe, the genus *scorpio* being determined by the six eyes. These two signs of breath and number 6 are *vis-à-vis* in the zodiac, where each succeeds the passage of the waters. Thus when the sun entered the sign of Scorpio in the month of Hathor, and the body of Osiris was shut up in the ark of the six lower signs by the evil Typhon, it was the time at which the Pleiades arose with their sixfold symbol of breath above, and of the regeneration of Osiris in the ark, or cow, of the moon, which they rose to accompany in the sign of the Bull.

This will explain the significance of the inscription "Deo Bemilucio VI.," which occurs on the statue of an unknown god found in Burgundy. In Italian pictures of the Annunciation, Gabriel the angel presents a six-leaved lily to the virgin as the number of the *logos*. Six denoted the "Sacred Flower," as Orpheus calls Bacchus. Horus the child is called "*the soul rising out of the lotus-flower*."³ So the six-leaved lotus springs from the navel of Vishnu, as the flower of breath and of reproduction out of the water. The Water-Iris was a very sacred flower of 6 with our British Druids. In Sanskrit *bal* means to breathe, to hoard up seed. Bala denotes virile force and power of articulation; force considered as a sixth organ of action; power personified in relation to sex, whence Bala-Rama. And it is on this ground that sex and the number 6 are synonymous.

¹ Irenæus, b. i. ch. ii. 4.

² Didron, fig. 125.

³ Mariette, *Denderah*, ii. plate 45.

The Maori *tamatea*, or four sacred days, began on the sixth day of the moon's age, and lasted until the ninth inclusive. These are connected with *tapu*. *Tama* means the first, *tea* is white; and the white days were those which followed the six days of the purifying period, which was the origin of a festival being named the *white* day, as in our own White Sunday.

So the Babylonian holy-day or sabbath was called the white day; the one that fell on the fifth day of the week or nineteenth of the month being designated the "*White Day of Gula*," she who represented the chaos of commencement that preceded creation, and therefore, in the mystical phase, the five days of the feminine flow, the five negative days marked once a month, just as they were memorized annually in the five *nahsi* of Egypt.¹ The Maori *Tamatea* were the four White or Clean days following the six. The Maori word for being set free from *tapu* after the period is "pure" and the rite of removing *tapu* is the *PURE* ceremony. The word denotes the stoppage, arrest, detaining, and plugging up. Here the four festival days that were spread over four weeks in other countries were celebrated all together monthly as a lunar sabbath; the seventh-day sabbath being solar, as the day of the sun, our Sunday.

In his *Creation of the World*, Philo² speaks of its having been completed according to the perfect nature of the number 6. Applying this number mystically he also says, "When that reason which is holy, in accordance with the number seven, has entered the soul, the number six is then arrested, and all the mortal things which that number makes."³ Wine is given with seventy, and the secret with seventy," is a Kabalist saying.⁴ When the seventh day had been adopted for the sabbath as the sixth extended, we have the legend of the Hebrew river *Sambation*. This river was fabled to flow during six days of the week so rapidly that it carried stones in its current. It was a river of unrest, of turbulence, and opposing or Typhonian force. But on the seventh day it ceased to flow, and became a picture of peace. When Rabbi Akiba was asked by the emperor how he recognised the sabbath day, he replied, "*The river Sambation proves it, and the necromancer proves it.*" The sabbatic river stopped running, and the diviner by the monthly course could not divine on that day.⁵

This, the earliest teller of time, was made use of in foretelling and divination in the Jewish Mysteries. It had been their time-teller when they dwelt typically in the desert, where the manna also ceased on the seventh day. It is coupled with the river *Sambation*, in a Jewish prayer which says, "*On the sabbath the manna did not fall; the necromancers were not answered on this day. Bear in mind that on this day the mystical river resteth.*"⁶ The manna in the desert is

¹ *Records of the Past*, vol. vii. p. 164.

² Par. 30.

³ *Allegories*, par. 6.

⁴ Rabbi Chijah, *Israelite Indeed*, vol. i. 223.

⁵ *Sanhedrim*, fol. 65, col. 2.

⁶ *Hebrew Prayers for Pentecost, &c.*, p. 81; London, 1807.

otherwise "a portion,"¹ because related to time and period. The manna represented the reckoning of time by the moon, and also by the catamenial or menstrual flow. This was the earliest men, moon, and al-manac. During six days the manna was gathered, or the period was reckoned, and on the seventh day there was none to gather. Moreover, the manna ceased when the masculine cult became dominant at the time of the circumcision in Gilgal.²

Henceforth they ate of corn, or lived by seed, instead of the feminine manna, the angels' food; the bread of the Aberim or Kabiri.³ The Two Truths were typified by the manna and the corn, or by the Pot of manna and the phallic rod of Aaron, which were carried in the Ark of Testimony as a witness to the simple nature of the beginnings. The Hebrew word *מִן* (Mn), should be compared with the Egyptian *men*, which goes beyond all abstract meanings. *Men* is the memorial; the period of illness; a liquid measure; the number 10; Menâ personified is the mystical wet-nurse that nourishes the embryo and child during ten moons, or 10×28 days; and who became the Syrian lunar goddess Meni. The human moon, that came down to women monthly, was the first in fact, but it was expressed in those terms of external phenomena by which symbolism originated. The mother as measurer of time was the author of those periods that were of profoundest interest to man.

There is a Rabbinical tradition that Adam and Eve fell from Eden on a Friday, that is on the sixth day of the week, or rather that Friday was the day on which they ate of the forbidden fruit.⁴ And so upon the eve of the sabbath, a little before sunset, *i.e.* six o'clock, the Jewish women prepare a lamp or candle with seven cotton wicks, in keeping with the seven days of the week. This is considered to be the task of atonement assigned to the sex, because of the sin committed by their mother Eve, who extinguished the light of the world by not keeping sacred the time of *tapu*.⁵ Professor Sayce has expressed the opinion that the sabbath had an Assyrian or Akkadian origin. The fifth of the Creation Tablets asserts that the creator appointed the seventh day to be kept sacred as the sabbath. The learned professor thinks this tablet clearly affirms that the sabbath was coëval with creation.⁶ But which sabbath, and who was the creator? And what was the creation.? As we have seen, the Kamite creator Til appointed the sixth day for the festival, and the sabbath of Gula was the memorial of a fifth day; following the second sabbath of the month.

According to Dion Cassius,⁷ the week was reputed to have been

¹ Ex. xvi. 15, 26, 27.

² Josh. v. 12.

³ Ps. lxxviii. 25.

⁴ Cited by Soames, *Anglo-Saxon Church*, p. 255.

⁵ Buxtorft, *Synag. Jud.* pp. 301, 302; David Levi, pp. 8, 9.

⁶ *Records*, vol. ix. p. 117.

⁷ *Hist. Rom.* xxxviii. 18, 19.

invented by the Egyptians, and copied from them by other nations. And if there had been any invention in the matter it might be ascribed to these most ancient chronologers. Not that the week was *invented* in the modern sense of reckoning days by seven until they made a year. It was attained by a much longer route. The name of Egypt or Kepti is identical with that of the number 7 as kepti, hepti, or sebti. The first known formation of the country was the heptanomis of the seven nomes. Egypt or Kepti is also dual as well as sevenfold, and thus reflects the first division by north and south of the celestial heptanomis, the heaven of the seven stars and the star of the seven; of *Kep* in the north, and Sothis in the south, the genitrix who in the dual character is *Kepti*, later *Sebti*, *i.e.* Sothis. We know the goddess of the seven stars, *Kep* or Typhon, was set in heaven as mother of the revolutions. We know that Sothis was her manifestor in the south, the star of the beginning of the year, and Ursa Major in the north. These were like the two hands of the clock, the Bear being the pointer-hand, and Sothis the hour-hand; unless we consider the two Bears were the two hands—Pythagoras called them the two hands of the genitrix—and that Sothis as the dog proclaimed the hour.

It was a result of digital reckoning that the number 7 should be synonymous with pointing by means of the forefinger on the right hand, which made the sign and figure of seven in gesture language. *Kep-*ti** (Eg.) for seven is equivalent to two on the second hand. Thus the seven stars pointed with the forefinger of the right hand to any other figures marked on the face of the horologe of time in the circle of the year, and these seven stars were identified by the Chinese, amongst others, as the pointer hand. The star Sothis was the pointer-dog of the seven stars; seven being synonymous with to point, the pointer is a figure of seven. It is go in the hieroglyphic *Hept* (*Kepti*), a conical pile or heap. Also in the pyramid which contains the triangle and the square of the four quarters in one figure of seven, and has the name of seven as *sebti* or Sothis. *Kepti* and *Sebti* then are two forms of the seven as two pointers in the primordial heptanomis of the seven constellations. Thus the two hands or constellations of *Kep*, the goddess of the seven stars, are *Kepti*, the later *Sebti* and *Suti*, the dual *Sut-Typhon* which the number, the names, and types identify with the Great Bear in the north, and Sothis in the south, or the genitrix who gave birth to the seven as her stellar progeny, her elementaries who had acquired souls and become intelligencers as Kronotypes. The revolution of the sphere was measured and marked by seven great constellations turning round in *Kepti* or the Egypt of the heavens. The heptanomis was represented under various figures of seven, the seven mountains, seven caves (a primitive form of the celestial houses), seven *patalas*, seven trees, seven zoötypes, a seven-headed serpent, or seven companions in an ark—which ark in one shape was the *enceinte* genitrix. The end of this year would be the

festival of the seven—seven as constellations, divisions, stars—of Typhon, whose stars are seven, and of Sothis, whose name is number 7. Seven was the number of the heaven above and the land below—for the seven-portioned earth in all countries did but copy the one original figure above—seven was the number of the pointers, and of the year, and as seven and sabbath are identical (*seb-ti*, Eg.) it follows that the first sabbath belonged by name to the cycle of the year established by the seven of the Bear of Sothis, and the seven constellations, and did not originate in our week of seven days. The earliest sabbath and celebration of stellar time would be the festival of a year, the festival of the goddess Seven, the seven constellations, the star of the seven. In Egyptian the festival is the *uak*, English *wake*. *Uak* means to be idle or resting. The word also denotes a *week*. Thus the festival and week are identical, only the week is not at first *our* week of seven days; nor need the festival be held weekly any more than the *Wake*. It is the name and sign of a limit in various languages. The Irish *wake* is held at the end of a lifetime, and in the Yarra (Aust.) dialect the *wykit* are the dead or ended. *Wake* in Japanese is to divide and portion off. The *wack* in English is the full portion. In other languages it is a limit of numbers; *wake* in Xosa Kaffir being a thousand; *Wak* in Chippewa, a word of denomination for hundreds. Our English *Wakes* were festivals of time-keeping, whether considered as vigils (or *evyns*¹) or feast-days.

The *wake* still kept by the “waits” at Christmas is annual. The great Egyptian *uak* or *wake*, termed the feast of *uaka*, was held on the seventeenth and eighteenth of the first month of the year. This, therefore, was an annual celebration, the time of leisure and rest in Egypt, on account of the inundation, the sabbath of the year. In the old calendar the period was marked by the seven days of great heat, called the *bawahir* by the Arabs, during which no clothes were to be washed; and little or no work was done.² *Thus the seven days are an annual sabbath.* At the end of the seven days the Great Tanta fair begins. The time is coincident with the heliacal rising of Sothis in the fixed year.

Evidence of a seven days’ rest or sabbath once a year is preserved in other ways. For instance, the Danes have a superstition that from Yule Day to New Year’s Day, that is, during seven days of the sacred season, *nothing that runs round is to be put in motion*.³

The Book of Esdras shows that the festival of seven days was

¹ “Evens of paisse, or wayght, equilibrium.”—Huloet. The *even*, or *evyn*, was a memorial celebration of a twofold time—just as the eventide is the twilight, the equal time—especially the two times of the equinoxes, with which our two great annual fairs of Easter and Michaelmas were connected. *Even* denotes that which is equal, just, and *fair*; hence the name of the “fair” coincides with that of the *evyn* festival; *fair* denoting that which is equal, just, and true.

² *Egyptian Calender*, pp. 19, 20; 1878.

³ Thorpe, *Northern Mythology*, iii. 99.

continued to mark time on the great scale. At the next coming of the Æonian Messiah, called Jesus, within four hundred years, there is to be, as in the former judgments, a seven days' sabbath, or a silence of seven days.¹

Possibly we can now understand and explain the seven days' festival of the Hawaiians who had no week of seven days, and who did not observe a weekly sabbath. This was their week of creation.² They held that the creation commenced on the twenty-sixth of the month, on the day of Kane. The seventh day, that of Ku, being the first *kapu* or sabbath-day. These seven days were kept monthly by all generations of Hawaiians from the beginning, the first and the last of the seven being the two sacred days. Here the division of the seven into five and two is in accordance with the Egyptian *seb* = 5 and *ti* = 2 for the number 7. Moreover, the seven days and the mode of memorizing can be paralleled in the Kamite reckonings in relation to the year of 360 days. The Egyptian movable year ends on the 30th of Mesore (Misreh), September 5th, 1878, and recommences on the first of Thoth (Taht), September 10th.

At the end and rebeginning of their year the Egyptians celebrated the renewal on two particular days, called the *Mesiu* (from *Mes*, rebirth), on the night of the last day of the old year, and at the evening meal of the first day of the new year. Between these two dates the five black and negative days, called the birthdays of the gods, were intercalated, and the five correspond to the Hawaiian five of creation, from the twenty-sixth to the thirtieth of the month inclusive. The two sacred days that were kept as Kapu days answer to the two *Mesiu* as the beginning and end of the total seven. These represented the two times or "seb-ti" which is 5 + 2; and the name of the number seven. This origin of the seven days as the 5 + 2 of Sebti, we take it, will account for one of the Babylonian sabbaths, which is a fifth day instead of a seventh. The seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth of the moon were solemnized as sabbaths, or days of rest, upon which certain works were forbidden. The nineteenth was the fifth-day sabbath, called the white day of Gula, a holy-day or *dies candidus*.³ Such a reckoning would suffice for registering the five-day period that only occurs in nature once a month, and also serve as a memorial of the Metonic cycle of nineteen years, the period of the *eclipses*. Moreover five sabbaths, in a month of thirty days, would register the sabbath or festival of the sixth day of the moon, which was earlier than the solar sabbath. No primitive reckoning was entirely superseded by the more perfect; one way or another all was continued in the total combination, and amongst the secrets of the Gnosis.

The festival week or *uak*, then, was annual before there was a

¹ 2 Esdras, vii. 30.

² Fornander, vol. i. p. 121.

³ Records, vol. i. pp. 164, 165.

sabbath celebrated on each seventh day; and the seven days' feast of the year preceded the consecration of each seventh day. Our Whit-Sunday, which is the seventh from the full moon of Easter, still memorizes the annual seven-day festival, reckoned by seven sabbath-days, as the white day of the seven. The bi-annual celebration followed, with the division of the year in two halves, and the Jews preserve a connecting link betwixt the annual *uak* of seven days and the monthly reckoning. Their two great yearly festivals, instituted to enact the entrance into the ark or tabernacle made of green boughs and the coming forth at the time of the passover or transit, are six-monthly sabbaths which last for seven days each. The Hawaiian "creation" is identified by the seven days with the primordial cycle of stellar time, although on entering the lunar phase of reckoning the sabbath was celebrated monthly instead of half-yearly or yearly. In the lunar stage the sabbath became a fortnightly celebration, at new and full moon, with the Egyptians as with the Jews. And finally, under the solar *régime*, each seventh day was kept sacred as a Sabbath. But the stellar, lunar, and solar celebrations, the annual, six-monthly, monthly, fortnightly, and weekly sabbaths are all alike founded on the original seven *kronotypes*, and their progenitor *Kep*, of the seven stars, who, in her second or dual character, is *Kepti*, whence *Sebti*, *Suti*, and *Hepti*, for the number 7, and for the star (Sothis) of the seven. *Hept* is the ark, and the seven stars were the ark in heaven. *Hept* is peace, plenty, and rest; and the seven with Sothis brought the peace and plenty once a year.

And that is the origin of the name Saturday, which is not merely the day of Setr or Saturn, but the day of the seven, the seven *kronotypes* of the constellations, and the seven stars of the inferior first hebdomad that preceded the planetary seven; the day of *seven-ing* and keeping the covenant of the seventh day. It is the pre-planetary hebdomad that *explains the septenary arrangements found in countries and among races who have not the planetary week of seven days, which is comparatively late.*

It has been shown that the sun and fire represent the principle of life, the fire that vivifies. Thus when the woman menstruated she was shut up where she could look on neither during her period. When the Aht girls attain puberty, they are placed in a kind of prison completely surrounded by mats to shut out every ray of sunlight and glimpse of fire. There they remain for several days; WATER is given to them during this period, but no food. The longer the girls remain in this cheerless retirement the greater the honour supposed to be reflected on their parents, who give feasts to near friends as a part of the ceremonial. But if the girl is known to have seen either fire or sun during this initiatory ordeal she is considered to be disgraced for life.¹

¹ Sproat, *Study of Savage Life*, p. 94.

The lesson to be conveyed at first by this custom was the keeping holy of the primæval sabbath; and thus sedulously and painfully was the lesson rehearsed to make the impression permanent for life. So sacred was the keeping of the law implied by the numbers 6 and 7, that our common English expression of being "*all at sixes and sevens, as the old woman left her house,*" or the mixing or these numbers indistinguishably, still denotes a condition of complete confusion and general demoralization in which there is neither law, order, nor organization. Religious rites and ceremonies were instituted as memorial teachings, and these were impressed so indelibly that the stamp remains and the customs survive when they are no longer understood. In Chittagong (India) the morality of the Kyoungtha is said to be very low indeed, and yet the newly married husband and wife are on no account allowed to sleep together until seven days after their marriage.¹ This is a good example of the teaching concerning the period, and cohabiting on the seventh day.

Instead of "*God blessed the seventh day and hallowed it,*" Philo reads: "*God blessed the manners which are formed in accordance with the seventh and divine light.*"² "*The previous six days were not taken into account, because the manners which are not holy are not counted.*"³ "*The case is thus,*" says Philo, "*when the light of virtue, which is brilliant and verily divine, rises up, then the generation of the contrary nature is checked.*"⁴ "Light" which had been sixth, is characterized by the same writer in his essay on the creation as the *seventh* thing made. This does not belong to the literal interpretation of the Genesis, but it does to the symbolical signification of the seventh day in relation to the female period; as the day of reproducing the light. Jewish women were threatened with death in childbed for three particular transgressions: one, for not separating the first cake of dough; two, for not being careful of separation at the time of menstruation, and three for not lighting the lamp consisting of the seven cotton-wicks on the sabbath day.⁵ This reading puts a new meaning into the jibe of Apion, who, according to Josephus, asserted that the Jewish sabbath was connected with the buboes in the groin; and that they called the seventh day, on which they rested, the sabbath because the buboes were named *sabbatosis* by the Egyptians. The statement goes deeper than a mere question of words, as between sabbo and sabbath, and had another application than that of the supposed six days' journey out of Egypt with the resting on the seventh day. Either Josephus did not penetrate or choose to understand the allusion made by Apion, or he has not replied to his covert allusion.⁶

¹ Lewin, *Hill Tracts of Chittagong*, p. 51. ² *Allegories*, par. 7.

³ *Allegories*, par. 7. It was a Jewish maxim that there was no Sabbath in Holy Things. This institution belongs to things held to be unholy, and was intended for their correction.

⁴ *Allegories*, par. 7.

⁵ *Mishna*, treatise "Sabbath," ch. ii.

⁶ Josephus, *Against Apion*, b. ii. 2.

The boils and diseases that were recognized as the result of "dark rites" and the non-observance of feminine periodicity, are analogous to the fall of man as the consequence of eating the forbidden fruit that grew on the tree of knowledge. This tree of knowledge was a supreme type of time. In Chinese mythology it is the immortal peach-tree of the genitrix. In one Chinese legend we learn that *Woo-te*, who appears to have eaten of the forbidden fruit, became the builder of a lofty terrace of mud that was intended to reach up to heaven. By aid of this structure the great mother who produced the fruit of the immortal peach-tree descended to earth during seven days and seven nights to "*discuss the principles of reason*" with *Woo-te*.¹ The tower intended to reach to heaven being of mud was a primitive form of the pyramid with the seven steps or mound of seven stages, and the number 7 identifies it with the time of the seven days and nights, or the establishment of the sabbath of the sexes. The tree in the Egyptian planisphere and on a Babylonian cylinder (where it is accompanied by the serpent and primal pair)² has seven branches. The number 7 is a fundamental factor in the Assyrian Asherah-tree, or grove as it is rendered in the Old Testament; and not inappropriately, for it is a manifold tree of time and number. The Asherah represented the feminine tree of life, the Egyptian ash or ashr. This is shown by the male emblems being offered to it in the monuments, and by the clothing of it in female attire when the women of Israel wove hangings and covered it with their broidered garments of divers colours.³ Clothing having been put on primarily at puberty, the feminine raiment draped upon the Asherah was an intimation of pubescence made at first by those who had attained the time of opening and were of age for the performance of a primitive religious rite that consecrated them for sexual intercourse. Doubtless the custom lapsed into common harlotry in the modern sense, but that does not explain the original significance.

The numbers chiefly associated with the Asherah are seven, ten, and thirteen; and as Asher signifies number 10, so the Asherah-tree is a feminine figure of ten. Thirteen is the number of female periods in the year of thirteen months of twenty-eight days. Ten of these periods, lunar months, or mystical moons, constituted the time of gestation. The seven appear in the ornaments or tied-up groups which look like a conventionalized form of the seven heads or hoods of the Naga serpent. This suggestion is enforced by the presence of the serpent with the tree of seven branches. Thus the Asherah is a compound tree of time and number. The tree of the earliest heaven and first heptad, the tree of seven branches and of the serpent

¹ Kidd, *China*, p. 271.

² Lajard, *Culte de Mithra*, pl. 16, fig. 4.

³ 2 Kings xxiii. 7; Ex. xvi. 18.

with seven heads, the tree of the Two Truths of menstruation and gestation. Lastly, it is the tree of Venus or Belit. In some representations the seven branches appear as six, together with the yoni for the seventh—an oval figure with three branches on each side.¹ One of these, found on a cylinder of green jasper, shows two sacred figures plucking the fruit of the tree on the feast-day of the new moon; that is, on the evening of the sixth day, the beginning of the Jewish sabbath, the time at which the fruit of the tree of life and knowledge might legally be plucked and eaten.

In another representation we see the bird-headed figures, the types of the masculine soul, making their offering to the Asherah-tree with the seed-cone in one hand and the basket or scrotum in the other. On one side of the sculpture there are six stars for the six planets of which Venus was the seventh. In the Chaldean dedication of the days of the week to the seven deities these were reckoned, like those of the Chinese as (1) Saturn; (2) the sun; (3) the moon; (4) Mars; (5) Mercury; (6) Jupiter; and (7) Venus. Thus the Asherah with its sevenfold ornaments stands for Venus, whose planet was the seventh in the Chaldean series; the seventh day was the day of Venus and the phallic festival, here symbolised by the male emblems being presented to the female. The six stars show the conjunction of the sixth with the seventh on the evening of the sixth day, when the festival began. This combination of the sixth with the seventh is likewise figured by the priest who *points to this Asherah with the extended thumb and forefinger of his right hand, and thus makes the sign of number 6 and number 7 in gesture language.*² At six o'clock in the evening, the seventh day, that of Venus, began.

The day of the Great Mother was held sacred, and the typical offerings were made to her emblem because the female nature had been the primary teacher of periodicity; and the sabbath was founded in a religious sanction being conferred upon the proper intercourse of the sexes; the seventh day being sacred in relation to the feminine period and the six days of *tapu*. The day at last assigned to Saturn, as seventh in the planetary hebdomad, is our seventh day, the day of Sut or Sebti (Seb = 5 ; ti = 2), or Saturn and Seter, or Saturday. This was named as the seventh day, the day of the seven and of *seven-ing*, before it was reckoned the first day of the seven. *Seti* or *sati* (Eg.) signifies conjunction, congress of the sexes, coitus, generation and impregnation; and so the original seventh day became satanic and Sut-Typhonian in later Egypt, when it was superseded by the day of the sun.

In the Russian tale of Ivan of the Ashes, when the hero goes to kill the serpent of evil, he tries several maces by tossing them up in the air to test their force in falling; and *only the one which remains aloft*

¹ Lajard, *Culte de Mithra*, pl. 27, fig. 7.

² Inman, *Ancient Faiths Embodied in Ancient Names*, [vol. i.] figs 64-66.

for six days and falls with all its force again on the seventh is mighty enough to kill the snake.¹ This was the solar hero of the seventh day who, as the Greek Apollo, was the destroyer of Python, also styled the lizard-killer, *Σαυροχτων*.²

In the gospels the “son of man,” the god in the image of Anthropos, is proclaimed to be the natural *lord of the sabbath*.³ He also claims the right to eat of the corn on that day which was the proper day for so doing, according to the gnosis that has been reported in the gospels by non-initiated men. The sacredness of the Sunday, the day of the sun-god, who represented the civilizer of men, can only be comprehended by aid of the most primitive factors in that civilization.

An ancient Indian tradition says the sacred Aswatha-tree is only to be touched on a Sunday or the sabbath, the seventh day. Then it is lucky, as the dwelling-place of Lakshmi, the goddess of good luck. During the other six days poverty and misfortune abide in it. On the seventh day it was the tree of plenty, and therefore of fertility.⁴ *Hept*, the Egyptian name for No. 7, also means good luck, or good *hap*. Thus the seven-branched tree of life was a type of the sabbath, and the eating of it or touching it was right on the seventh day and wrong during six days; and that which is considered by the moderns to have been a system of impurity originated with the desire for cleanliness, physical pureness or health.

The true sabbath of the Jews was a feast—*lusus sabbatarius*.⁵ In the Hebrew Scriptures it is a celebration paralleled in the margin with rest;⁶ the same word Shabbath having both significations. It is fundamentally the sabbath of a *cessation and disappearing*, but the ceasing and disappearance first memorialized were not those of human labour. The Egyptian Seba denotes solace; drink, and refreshment, as well as honour and worship. In Jewish invocations, the sabbath is addressed as a bride for whom the worshipper is waiting with the longing of a lover. “Number 7,” says Philo,⁷ “is the festival day of all the earth, the birthday of the world. I know not whether any one would be able to celebrate the number 7 in adequate terms. It is superior to every other form of expression. It is primarily divisible into the numbers one and six;” like the Chinese one as the Water of Heaven and the six of breath; or the six of cessation and the one of the rebeginning.

A picture of Cupid and Psyche, reproduced by Lundy,⁸ is called by him a Christian representation “found on the bottom of a Tazza or drinking cup made use of in the Agapæ and the Eucharistic celebration of the divine love to the soul of man.”⁹ The inscription on this broken

¹ Ralston, *Russian folk Tales*, p. 67.

² Pliny, *Hist. Nat. lib. xxxiv. C. viii.*

³ Matt. xii. 8.

⁴ H. H. Wilson, *Works*, vol. iii. p. 70.

⁵ Sidonius Apollinaris, i. 2.

⁶ Lev. xxvii. 32.

⁷ *Creation of the World*, pars. 30, 31.

⁹ P. 419.

⁸ *Monumental Christianity*, fig. 192.

glass cup runs, “*Anima dulcis, fruamur nos sine bile. Zesêz;*” rendered, “*Sweet soul, let us have delight without vexation. Live thou!*” Cupid has laid aside his quiver, and Psyche her mirror, to celebrate the sabbath or seventh day festival. The number 7 is signified by seven large spots or disks depicted on the wings of Psyche. In certain of the mysteries and feasts of the Agapæ the coupling followed the draining of the cup, as it did in the witches’ sabbath; and in the present instance the motto at the bottom of the cup was an appropriate reminder. “*From this union of divine love and the human soul,*” says Bryant,¹ “*the ancients dated the institution of marriage.*” The origin of the celebration, however, has to be sought in the Totemic Mysteries. It has to be shown how the masculine spirit or procreative force that descended on the boy with its natural transformation was celebrated at the time of puberty. In Egyptian he becomes the Sheru or adult youth; in Hebrew, the Shiloh—for the origin of the typical Shiloh can be traced to this genesis.

The adult youth then became a lord of the six days’ lunar festival (or the seventh solar), like Osiris when he entered the moon. This descent of the pubescent spirit by which the boy was transformed into the begetter was continued by the Jews as a mystery of their sabbath.

The Talmud teaches that a second soul enters the bodies of men every Friday evening, and inhabits them until the end of the sabbath, when it departs. The evidence of the presence of this supernumerary soul consists in an increase of appetite. Fish (particularly the skate) was commanded to be eaten. “*We are instructed to eat of the choicest fish on the sabbath, especially at the third meal.*”² This was as a stimulant to the sexual appetite. “*The mystery of voluptuousness on the sabbath*” was said to be intended for the exhilaration of the added soul.³ Fish on Friday, the modern day of Venus, or Mary, was not limited to the Jews, and it is still sacred to Frigga’s day.

Lajard relates that the Druses of Lebanon hold secret vespers in which they offer worship to the sexual parts of the female, and pay their devotions every Friday night; the day sacred to Venus; the day on which the Mussulman is instructed by the code of Muhammed to go to the mosque and also to perform the conjugal duty.⁴

It was an ancient practice for the Sultans of Turkey to regularly buy a fresh slave or concubine for every Friday night; and it is reported that the present Sultan Abd-el-Hamid conforms to that custom.⁵ The descent or influx of the supernumerary soul on the evening of the sixth day, and the mystery of voluptuousness, prove that the Hebrew sabbath was a continuation of the festival of puberty

¹ *Ancient Myth.* vol. ii. p. 385.

² *Yalkut Chodash*, f. 115, c. 2; f. 20, c. 4.

³ *Ibid.*, f. 154, c. 1; f. 165, c. 3.

⁴ Lajard, *Recherches sur le Culte de Venus*, p. 53.

⁵ *Fortnightly Review*, Sept. 1881.

and its celebration of the descent of the soul, called the *ruach*. The Jewish sabbath is the true link between the sixth and seventh day. It begins at sunset, equinoctial time, on the evening of the sixth day, at six o'dock; the evening and the morning being the first day. This leaves room for the superstitions connected with our sixth day, Friday, such as that of the sailor against going to sea on Friday, and also against going a-courting on that day. In Lancashire if an unlucky fellow is caught with his lady-love on Friday he is sometimes followed home with rough music;¹ the time of *Tapu* not being ended. The whole seven days were at length assigned to the woman, as her time of separation, by the Jews, the North American Indians, and other races; but this was not the primary reckoning, according to which the intercourse began again on the evening of the sixth day.

In China the seventh day of the first month of the year is still known as the *man's day*; and no Chinese will sweep the house on that day.² To sweep is to clean and to purify; that belonged to the period passed, and was inappropriate to the seventh day. On this ground the Jews were amongst the most rigid sabbatarians, and they preserve extreme examples of the menstrual rubric in the ritual of the sabbath. Some of the minutiae of memorizing are curious indeed. Thus in planting a bit of earth herbs must be sown fully six hands distance from corn.³

Amongst other *trivia* it is also recorded in the *Mishna*⁴ that he who plucks a leaf, flower, or a blossom out of a flower-pot with a hole in its bottom, was held guilty of breaking the sabbath. But if the flower-pot were unperforated he was absolved. Such modes of memorizing the facts of nature were once natural, but when the origines are forgotten and the same or kindred restrictions are continued, as in the keeping of a Scottish sabbath, the customs become imbecile. The six *tapu* days, with the seventh considered to be the man's, are illustrated by other forms of sacrifice on the sabbath day. "*The burnt offerings that the prince shall offer unto the lord in the sabbath day* (shall be) *six lambs without blemish, and a ram without blemish*," also on the day of the new moon, a monthly sabbath, six lambs and a ram were offered up.⁵ The ram in Egypt was a type of the masculine soul.

The Jews have ever been the most faithful preservers of ancient symbols, and typical figures relating to the primitive gnosis. They clothed themselves according to times and numbers. The garment called a *thalith* (תְּלִית) was doubled in keeping with the Kamite *terut*, or two times. It consisted of two quadrangular parts, from which it was called, *arba-kanphoth*, or the four quarters. This garment was made especially sacred by the precept of the fringe that is found in

¹ *Choice Notes*, p. 188.

² Morrison, *Dict.*, vol. i. pt. i. p. 579.

³ *Mishna*, treatise "Kilaim," ch. ii.

⁴ Treatise "Sabbath," ch. x.

⁵ Ex. xlvi. 4, 6.

the book of Numbers,¹ concerning the blue ribbon or thread that was to be worn on the border. It is noticeable that the wearing of this fringe on the Arba-kanphoth or Thalith is obligatory on the man rather than the woman; also it is prescribed in the *Mishna*² that children at thirteen years of age are to observe the precepts, that is at the time of puberty. In making the symbolical fringe eight threads were to be used. Seven must be of equal length, and the eighth long enough to twist *five times* around all the rest, for the purpose of tying five knots and then leaving an end equal in length to the other seven.³ The fringe contained cords that were knotted in *fives* and *sixes*, with other numbers so contrived that in their various combinations they amounted to 600. The chief type-name of the fringe is "Zizith" (צִיצִית), which means not only a fringe, but also the forelock, the wing or feather. Ziz has the signification of being feathered, and to flutter as a bird; the feather being a co-type with hair as an emblem of pubescence or being fledged. Hence the fabulous bird *ziz* of the Jewish legends, in which the typology loses all natural proportions and becomes monstrous, of is dislimned in Rabbinical lore. The bird was a type of breath, or the soul which descended at the time of puberty. Ziz is synonymous with *ses* (Eg.) for breath; *Siso*; the bosom, Mandenga; and *Sisa*, Ashanti, for a breathing or living soul. This, again, is synonymous with *Ses* (Eg.) for number 6.

A Jewish legend relates that the quarrel between Cain and Abel was on account of their differing as to whether this mystical word should be spelled *zizith* or *zizis*. The numeral value of the letters will now show us why—

ז z	90	ז z	90
י i	10	י i	10
ז z	90	ז z	90
י i	10	י i	10
ת th	400	ש s	300
	600		500

Here the quarrel is reduced to a question of tapu, and the keeping sacred of five days or six days as the *proper* period. The difference is just that of the Two Truths expressed by the numbers 5 and 6, which related to the two times, the two periods of the water and the breath; the negational and affirmative, the left hand and the right, darkness and light, evil, and good, or other types of the two principles that were represented as being opposed in a conflict corresponding to the quarrel and contention of the mythical twins of the dual lunaition.

The two great and hidden secrets of the ancient wisdom were those of times and numbers, especially in relation to feminine periodicity,

¹ Ch. xv. 38, 39.

² *Pirke Avoth.*

³ Buxtorf, *Synag. Jud.* C. ix. pp. 161, 162; Bartoloc, *Bib. Rab.* tom. i. . 557.

which explains the motive for keeping the nature of the gnosis concealed.

The supreme secret taught by the Akkadian good Hea was always called "*the number*." Certain numbers had a magic force corresponding not merely to their value according to numeral reckoning, but in relation to a knowledge that was otherwise kept out of sight. In the Chaldean system of magic the numbers are said to be known that will produce certain effects, such as making the corn stand upright when ripening, to bring forth an abundant harvest. These numbers generally remained unwritten. Hence indigation or finger pointing was a supreme mode of charming and manifesting the force of numbers. Because gesture-language was first, it followed that numbers should have a primacy of place.

The oath of the Tetractys, expressed by the number 4, had the force of number 36, because, say, Plutarch, it is made up of the even number 4 and of four odd numbers summed up together. Four times nine are thirty-six, and the fourth finger on the right hand is the ninth digit. So that when the divinity makes his gesture-sign with the thumb and fourth finger of the right hand he makes the covenant of the Tetractys as the tetrad in person, also the *full plural* of the Egyptians which was the number 9; likewise the world or complete circle of the heavens that was divided into thirty-six parts.

Such was the comprehensive nature of numbers when expressed by gesture-signs, because in the earliest mode of language so much had to be expressed by such limited means.

The magical power of numbers and indigation is recognized when the magicians said unto Pharaoh, "*This is the finger of God*,"¹ also when the Christ says, "*If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you*."²

M. Lenormant says that "*Speculations upon the value of numbers held a very important place in the Chaldean religious philosophy; in consequence of which speculations each god was designated by a whole number of the series between one and sixty corresponding to his rank in the celestial hierarchy.*" In connection with this scale of total numbers applied to the gods, there was one of fractional numbers applied to the demons, and corresponding in the same way to their reciprocal ranks. He states "*the fact without attempting to explain the odd speculations which gave it birth.*" For example, three classes of evil spirits, the Utur, Gigim, and Maskim "were designated by figures, the lowest by $\frac{1}{2}$ or $\frac{30}{60}$; the next by $\frac{2}{3}$ or $\frac{40}{60}$; and the highest by $\frac{5}{6}$ or $\frac{50}{60}$;"³ these were the Maskim, who were the Typhonian seven evil powers that surpassed all others in their terrible force, whose power in relation to the good gods is that of five to six, or the highest number

¹ Exodus viii. 19.

² Luke xi. 20.

³ Lenormant, *Chaldean Magic*, pp. 25, 26, 44. Eng. Tr.

on the left hand opposed to the first one on the right. The name of Typhon as Kep is that of the left hand, the figure of number 5. One on the left hand was only the inferior first, and being feminine it would represent comparatively little power. But one on the right hand was a very different *one*. That was a figure having the force of number 6 the one = six of Anu.

The figures 5 and 6 or 56 would be considered Typhonian numbers in later Egypt on account of their relation to the feminine period. Now Plutarch reports that the Pythagoreans look upon Sut-Typhon as a demoniacal power, for they say that he was produced in an even proportion of numbers, to wit, in that of fifty-six. And again, they say that the property of fifty-six appertains to Sut-Typhon, as Eudoxus relates.¹ The "even proportion of numbers, to wit fifty-six," would also include the 5×6 or thirty days of the moon which was likewise the time of Typhon, as will be seen hereafter. But, to understand Plutarch's 56, we must resolve the number into 5 and 6.

These two numbers are applied to the veriest trifles according to the law of the Two Truths. In the Parsee *Ritual* firewood when green is to be cut in lengths of one span each piece. But if *dry* it must be cut in pieces *one-sixth* longer!² the lengths being represented by ten finger-breadths and twelve, the duplicated five and six. Everything in this way was figured according to numbers and gesture-signs, and thus became figurative in language.

The two hands of the clock still represent the two hands of digital reckoning according to the gnosis or the "Two Truths." The hour-hand denotes five parts of the circle as the measure of one hour—the hour which is represented hieroglyphically by the five-rayed star of "Un;" "Un" being also the name of the negative feminine period. The "long-hand" measures time by the numbers 6 and 10 in the sixty minutes to the hour. The dual lunation was likewise expressed by the long and the short hand assigned to Hermes or Sut-Anup; the earliest long and short hand of time; which survive in the clock and watch being the twin figure of extension and diminution in the phases of the moon. The two hands of the clock still represent the two bands of digital reckoning in which the left was female and the right male, according to the gnosis of the "Two Truths." The thumb on the left hand is a figure of 5; the thumb on the right is a sign of 6. These agree with the two times, and are types of the Two Truths. Moreover, Tem or Tum (Eg.) is a total of two times formed of two halves on the left and the right hand. This may elucidate the custom of tying the two thumbs together behind the back in certain British sports and games which are played at the equinoxes, or two times of the year.

It can be shown that we owe the figure of 5 to the genitrix of the

¹ *Of Isis and Osiris.*

² *Shayast La-Shayast*, ch. ii. 118.

earliest time, the mother-goddess of Time itself, and that this figure is a form of the crooked sickle of Kronus that was derived from the khepsh thigh of the hippopotamus which represented the constellation of the Great Bear. The old mother was sometimes pourtrayed at the polar centre with the kat knife in her hands; this signifies so much time cut off, made separate, and distinguished. Another form of the cutter is the crooked sickle. Now it has already been suggested that the khepsh of the hieroglyphics, , was modelled from the khepsh thigh of the Great Bear constellation,  the name of which it retained. The khepsh in either form is a symbol of Khep, the goddess of the seven stars. With the khepsh or the kat knife, , she cut off her quota of time yearly, as the mother of time, or the revolutions by which time was reckoned. From this crooked khepsh we can derive the sickle of time, still extant as the astrological sign of Saturn.

In the earliest reckoning of the planets the sun and moon were not included, consequently there were but five. Hor-Apollo says the star Seb denotes the number 5, because only the five stars (planets) by their motion perfed the natural order of the world. When there were but five planets, Saturn was the fifth, and thus his sign 5, as a figure of 5 would be his numerical symbol. But when the sun and moon were reckoned as the chief of seven planets, then Saturn became the seventh and Jupiter the fifth. This was Seb-Kronus in Egypt, who took the place of the earlier Sevekh-Kronus. Here then was another fifth planet, and in our astronomical signs the symbol of Jupiter, 4, is that of Saturn reversed, 5 and each is a figure of 5. This remote origin will explain why our figure of five is to be found among the Kamite hieroglyphics carved on the rock in Pitcairn's Island;¹ amongst the Vei (African) characters, and in the Lolo syllabary brought from Western China.² It is the figure of Seb-Kronus, of Sevekh-Saturn and the crooked sickle of old time because it had been the still earlier sign of the Thigh constellation (Ursa Major), and the genitrix who was the mother of time in heaven and of the reckoning by the number 5 on earth.

Our figure 5 then is the sign of a cutting off, whilst the 6 represents a nought with a terminal stroke, and is a sign of *Negation, put an end to!*

One of the most ancient computations of time is the year composed of thirteen periods of twenty-eight days. This was a world-wide institution. It is called a lunar year, and the number of twenty-eight is registered in the twenty-eight lunar masnions, sieus, manzils or asterisms, of the Egyptians, Chinese, and Arabs. A relic of this reckoning is preserved by Hor-Apollo³ in his description of the lunar

¹ Copied on p. 593, vol. ii. *Book of the Beginnings.* ² *Athenaeum*, Sept. 1882.

³ Book i. 10; also Brugsch, *Hist. of Egypt*, vol. ii. p. 155.

beetle that deposits its ball of seed in the earth for the space of twenty-eight days, because the moon passes through the signs of the zodiac in that number of days; who also says the generation of the world takes place on the twenty-ninth day of the moon; the rest-day or sabbath of the moon in the Babylonian saints' calendar.¹

To represent a month, says this writer, the Egyptians depict the figure of the moon when it has attained the age of eight-and-twenty days of equal lengths, of twenty-four hours, for during these it is apparent and in the remaining two it is in a state of evanescence. Every scarabæus, he says, has thirty toes, corresponding to the thirty days' duration of the month.² But one writer declares he has seen an Egyptian scarabæus engraved on a seal the joints of whose tarsi numbered *only twenty-eight*.³ If so, this was the beetle consecrated to the moon of twenty-eight days, and nature had been adapted to the number.

The Egyptian fortnight is named Tena, or a half moon. Osiris, in his lunar character, was said to reign for twenty-eight periods, and he is also identified with this number when it is fabled that the evil Typhon, whilst hunting by moonlight, tore Osiris into fourteen parts. Moreover, the fourteen judgment seats in the nether-world, and the fourteen groups of gods before whom the deceased must appear to be justified by Taht—a moon-god—represent one half of the lunar houses or signs.⁴

At Philæ,⁵ where the life and death of Osiris was especially pourtrayed, twenty-eight lotus-plants represent the twenty-eight periods of his life, of which mention is made by Plutarch. A colossal statue of Osiris, found near the great sphinx, was composed of twenty-eight pieces.

The Esthonians had the year of thirteen months of twenty-eight days each, made up at the end with an intercalary day. A year of thirteen months was also known to the Lavinians.⁶

In the Maori calendar the lunar circle was perfected in twenty-eight days; yet the moon was said to revolve in Reinga, the place of departed spirits, for three nights, or until mew moon. The Maori have names only for twenty-eight lunar nights! The Dacotahs count twenty-eight nights and days as one moon, although they know how to calculate the time of each new moon.⁷

The Ahts divide the year into thirteen months, and these are called moons.⁸ The Mangaians likewise reckon their year by thirteen moons;

¹ *Records*, vol. vii. p. 167.

² Book i. p. 66.

³ Frank Cowan, *Curious Facts in the History of Insects*, p. 31.

⁴ Egyptian *Ritual*, chs. xvii, xviii and xx.

⁵ Philæ, the name of this typical burial-place, in which Osiris sleeps, is written *Plk*, i.e. *Prk*, in hieroglyphics ☰ ☱, with the sarcophagus determinative; that is, the original *Burig*, *Brû*, *Barrow*, *Burg*, or *Brock*, as the place of the dead.

⁶ Solinus, 34; Augustin, *C. D.* xv. ii.

⁷ Schoolcraft, vol. ii. p. 177.

⁸ Sproat, p. 123.

a knowledge of the calendar being so strictly limited to the kings, who alone fixed the festivals in honour of the gods and determined the dates for all rites, ceremonies, and spectacles, that it was a sin against the gods for other men to keep the calendar; one that was punishable with rupture of the phallus.¹

The Spaniards discovered that the Aztec priests had a calendar, the nature of which they did not define, but it was such that the missionary father Sahagun anathematized it with an indignation akin to that of the Hebrew prophets proclaiming the secret practices in Israel. *"It was most unhallowed. Founded neither on natural reason nor on the influence of the planets, nor on the true course of the year, but was the work of necromancy, and the fruit of a compact with the devil."*²

The devout father was too horrified to say what were the tallies of such an iniquitous mode of computing time, but it was by means of this accursed calendar that the Aztec priests kept their own records, regulated their seasons of festival and times of sacrifice, and made all their prognostications and astrological calculations. He informs us that it was called a lunar reckoning, though in nowise accommodated to the lunar revolutions. It was formed of two periodical series, one of which consisted of thirteen numeral signs, thirteen being with them a most mystical number. He does not give the other factor of twenty-eight. But that is self-evident. They had a week of thirteen days, and twenty-eight of these weeks made a year of 364 days. The same year as that of thirteen months of twenty-eight days, or that of fifty-two weeks of seven days.

The Aztec cycle of fifty-two years has a fine rendering of the serpent-symbol in relation to the number 13. The serpent surrounds the circle of signs with its tail in its mouth. It is the total image of the cycle; and at every thirteen years there is a loop or *kink* made in its body, showing thirteen years tied up, according to the system of Quipu.³

Every thirteenth year in the Mexican calendar was solemnized by fasts more severe, sacrifices more numerous, and feasts on a larger scale than in the other twelve years.

Thirteen is the number of Mangaian gods, in accordance with the months of twenty-eight days. This is the number of divinities of the highest rank in the Maya Pantheon. Brasseur de Bourbourg suggests that the gods may have been the origin of the reckoning by that number, but it is the number that explains the origin of the gods or krontypes.

The thirteen snake-gods of Yucatan are identified with time by means of the serpent. No name was assigned to their thirteen-day

¹ Gill, *Myths, &c.*, p. 317.

² Prescott, *Mexico*, ch. iv.

³ Bancroft, vol. ii. p. 507.

period; it was only used to reckon by, in connection with the twenty-eight day period. The secret rests with the number 28.

The Mexican calendar was a sacred book arranged in thirteen tables; in this all rites and ceremonies were set forth in the proper order appropriate to the signs.

In the first Chinese dynasty, called Heavens (or Tien Hoang, the august family of heaven), said to have embraced a period of 18,000 years, thirteen brothers reigned. They are described as being wholly abstracted, inactive, and solely engaged in continual self-renovation. Therefore they were cyclic. Coupled with these thirteen brothers there is a statement that certain astronomical characters called "celestial stems," used for chronological computation, were invented in their time for the purpose of determining the length of the year.¹

Colebrooke says the Hindu astrologers reckon twenty-eight Yugas, which correspond to the twenty-eight divisions of the moon's path. These are sum-totals in time still dominated by the number 28.² The system is admitted to have had some other than an astronomical origin, although afterwards applied to astronomical calculations. A year of 364 days is described in the *Book of Enoch*. The moon is also said to have a period of twenty-eight days. In the revelations made to Enoch the Scribe by Uriel, the angel who rules over the heavenly bodies, he is told that according to the complete computation of the year the "*harmony of the world becomes complete every three hundredth and sixty-fourth state of it.*" This year is combined with one of twelve months or 360 days, by adding one day quarterly; and it is said: "*Respecting these (four days) men greatly err, and do not reckon them in the computation of every cycle, for they greatly err respecting them; nor do men know accurately that (or why?) they are in the computation of the year. But indeed they are marked down (or sealed) for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth, so that the year is completed in 364 days,*" and must be so reckoned.³

M. Biot was profoundly impressed with the conviction that the so-called twenty-eight lunar mansions did not originate in the moon's daily progress along the ecliptic, and that in the first instance, the number had nothing to do with the moon, but, being extant in some way, the lunar asterisms were adapted to the number 28. They were undoubtedly the result of a fourfold division of the seven constellations that formed the celestial heptanomis. But no actual period of twenty-eight days could have been observed in heaven. It is neither directly sidereal, lunar, nor solar. The moon is not visible during twenty-eight days, neither is it renewed in that time. There is a conjunction of sun and moon monthly, but this will not furnish a period of twenty-eight days, nor does it occur thirteen times to the year. Every revolution of the moon demonstrated that

¹ Kidd, *China*, p. 101.

² *Asiatic Res.* vol. viii. p. 366.

³ Ch. lxxxii.

twenty-eight days was not a true lunar period; nor could a fortnight be a half-month by the real moon; besides which three days were also allowed for the moon's disappearance. The twenty-eight days formed one of those abnormal periods spoken of by Censorinus, the origin of which, he says, was lost in the darkness of remote antiquity.¹

There is, however, a mystical moon in nature to which this period applies; the moon that was the primordial governess of the waters and spring-tides, which was personified by Menâ, the wet-nurse and goddess of liquid measure—the Menâ moon of the menses as well as of the *mensis*. This mystical moon was related to the menstruating ape; hence, as Hor-Apollo says, the cynocephali were brought up in the Egyptian temples in order that the priests might ascertain the exact instant of the conjunction of sun and moon. Women were devoted to the same purpose, and made use of as demonstrators by the monthly prognosticators and others who are denounced as servants of the excrementitious gods in the Hebrew Scriptures.

Now, Dr. Gall, when practising in Vienna, kept a record and collected the data during many years, which illustrates the natural genesis of the twenty-eight-day period of time. He found that each woman menstruated thirteen times in the year. He likewise discovered that they were divided into two distinct classes, each class having a different period. The women of one class all manifested within eight days; then an interval of ten or twelve days followed, during which very few menstruated. Then began the period of the second class. The following are the two periods of women, with the dates at which they began, at the rate of thirteen times to the year. For the year 1818 he gives:—

		FIRST CLASS		SECOND CLASS
Jan.	...	19	...	3
Feb.	...	16	...	1 and 29
March	...	14	...	28
April.	...	10	...	25
May	...	8	...	23
June	...	5 and 30	...	19
July	...	26	...	17
August	...	21	...	13
Sept.	...	18	...	9
Oct.	...	16	...	8
Nov.	...	14	...	5
Dec.	...	12	...	2

Each woman menstruated thirteen times; and she who began on the 3rd of January manifested for the thirteenth time on the last of December, bdng in that instance two days in advance according to the year of 364 days.

During his travels, Dr. Gall continued his Journal; and what struck him most was that the two periods coincided in all European countries. At the same time the women of either class menstruated in Vienna, Berlin, Hamburg, and Amsterdam, they of the same class

manifested also at Berne, Copenhagen, and Paris. This broadens the basis for observation and for the calculation of time.¹ Statistics have also been furnished to the present writer which corroborate this computation. In despite of civilization there are healthy subjects still among women—this, too, is a matter of personal knowledge—who are time-keepers as generally correct in manifestation as other recurring phenomena, nearly as true as clockwork in their periodic demonstration thirteen times to the year, and worthy of wearing the symbol on the stocking still called a “clock,” which is a flower and a type of pubescence, a token of *pushpa-kala*, the flower-time. This is the phenomenal fact most deeply underlying the mystical number 28. Such was the mother of mystery that sat upon the waters robed in red, who is also called the mother of the world. This was the only moon with thirteen renewals annually; the orb in heaven being made to conform to the time-keeping of the terrene moon in the reckoning of thirteen moons of twenty-eight days to the year.

The nature of this year is evidently aimed at in the Talmud. “*There is one day of the year*,” says this work, “*on which Satan is powerless, this is the day of Yom Kippour; on the 364 other days he is all-potent.*” It is asked, why? The answer is: “*Rami, the son of Hami, has said that the numeral letters of Satan make three hundred and sixty-four days; during these Satan has the power to do evil, but on the day of Kipour he is impotent.*”² The name would have to be rendered as

$$\begin{array}{r}
 50 \quad 9 \quad 300 \quad 5 \\
 \text{נ} \quad \text{ט} \quad \text{ש} \quad \text{ה} \\
 \hline
 5 \\
 9 \\
 50 \\
 \hline
 364
 \end{array}$$

An allegory is veiled in this related to the number 364, which is here considered to be the number of Satan, like the number 56.

In a Russian tale the serpent (snake) attains the unusual number of twenty-eight heads.³ This agrees, however, with a form of Apophis in the celestial waters, between two figures of Isis and Nephthys, which is figured in twenty-eight double coils arranged in four sevens.⁴ The type was Typhonian, and in keeping with the reckoning by twenty-eight, now degraded on account of the natural genesis. This origin will also explain why the number 13 is considered the unluckiest of all numbers. If thirteen persons sit down to dinner one of them is sure to die during the next twelve months. The solar number of twelve superseded the lunar thirteen. The thirteen is more especially

¹ Gall, *Sur les Fonctions du Cerveau*, tom. iv. p. 355.

² Treatise “*Youma Yom Hakipourim.*”

³ Ralston, *Russian Folk Tales.*

⁴ Sarcophagus of Seti. Soane Museum.

limited to Friday, the day sacred to the genitrix, which is so intimately related to feminine periodicity. It was the lucky number in an earlier age.

A charm of eggs set at one time for hatching is thirteen in number. Also, in east Norfolk the flower of opening Spring, the primrose, is connected with number 13, and thirteen primroses constitute a charm. There are old women who fancy that if less than thirteen should be brought into the house for the first time after the flower is in season, only the same number of eggs will be laid by the hens or geese. Less than thirteen would not be the full number represented by the primrose, and a smaller quota is believed to break the charm.¹ The five-lobed flower made it a figure of the opening period, hence its connection with the other mystical number.

Thirteen primroses are equivalent to the thirteen beads in the rosary, a form of which appears attached to a four-square cross found in Cyprus. This is said, from the style of workmanship, to be earlier than the Macedonian conquest; and similar medals in the Hunter collection, evidently Phœnician.²

There were thirteen kinds of spices set out in the Jewish religious service along with the zodiacal number of twelve loaves of shew-bread. There are thirteen articles to the Hebrew faith; and the Kabalists have thirteen rules by which they are enabled to penetrate the mysteries of the Hebrew Scriptures: thirteen are the dialectical canons of the Talmudical doctors for determining the sense of the law in all civil and ecclesiastical cases. There is a subterranean chapel, near Peel Castle, in the Isle of Man, which is built upon or supported by thirteen pillars.³ In England, the day, civil and political, was divided into thirteen parts: 1, after midnight; 2, cock-crow; 3. between the first cock-crow and daybreak; 4, the dawn; 5, morning; 6, noon; 7, afternoon; 8, sunset; 9, twilight; 10, evening; 11, candle-time; 12, bed-time; 13, dead of night. The two numbers were combined in the baker's thirteen to the dozen, just as the five and six are in the six score to the hundred.⁴

In one of the Hindu legends we meet with a massive golden bracelet which had been worn on the arm of *one of the giants of old who fell in the "great war."* This was set with thirteen brilliant symbols of the ithyphallic Siva.⁵ A figure of the priapic Diana, goddess of Hierapolis,⁶ copied from a medal of Demetrius II., king of Syria, is likewise surrounded with thirteen emblems—six on the one side and seven on the other. Here the thirteen symbols are lingas. These are identical in significance with the thirteen ornaments of the Assyrian Asherah, the obvious counterpart of the

¹ *Choice Notes*, p. 239. ² *Worship of Priapus*, pl. 9 and p. 29 (edn. 1894).

³ Waldron, description in *Works*, p. 104.

⁴ Brand, on *Cock-Crowing*; Peck, *Desiderata Curiosa*, vol. i. p. 273.

⁵ Tod, *Annals of Rajasthan*, vol. ii. p. 80.

⁶ Payne Knight, *Worship of Priapus*, pl. 10 [fig. 5; described p. 83 (edn. 1894)].

thirteen female periods; the one completes and helps to explain the other. These denote a year of thirteen months of twenty-eight days, in the time of the giants, one of whom had worn the ponderous bracelet with the thirteen Sivaic symbols. These giants "fell in the great war," or were cut up into smaller quantities of time, as in the American myth, when the year of thirteen such months was superseded, and thirteen became the unlucky number.

The royal or sacred cubit of Egyptian measure, called the Satem-Meh, consisted of seven palms and twenty-eight fingers.¹ The month of twenty-eight days preceded the luni-solar month of thirty days, and the change from twenty-eight to thirty, or the combination of the two in computation, was marked by the Persian Yazads, the time-cycles personified. In addition to the first seven of these there was at one time the number twenty-eight as well as thirty. A remarkable combination of these two numbers occurs in the Irish *Sed*, a standard of value. The primary *Sed* was represented by a milch cow; but in reckoning, thirty Seas were counted as twenty-eight cows—the cow being a type of the moon, and of the mother. The earliest form of the twenty-eight, however, was reckoned by the mother on earth, the terrene moon which had thirteen lunations to the year, and gave the law to the moon of twenty-nine and a half days. This was Typhonian time, which afterwards became accursed.

The change from the moon of twenty-eight days to the time of a closer computation of the annual period is probably allegorized in the legend related by Plutarch, who tells us that Kronus had been in the habit of keeping time in some superstitious way; or, as it is phrased, he had been accustomed to accompany with Rhea by stealth. Rhea represents Ta-Urt or Kep, the old Typhonian genitrix, and Kronus was her son Sevekh in the first time. The two are a form of the typical Sut-Typhon. In the next stage the pair are represented by Nu and Seb-Kronus. *The sun found them out.* He then pronounced a solemn curse against the genitrix, swearing that in future she should not be delivered of her progeny in any month or year. Her bringing-forth of time, or in time,—she who had been the mother-goddess of time, and the seven keepers of time, four of whom were Sevekh, Anup, Shu, and Horus,—was to be superseded altogether.

Hermes then accompanied with the ancient genitrix, and "*in requital of her favour, he played a game at dice with Selene and won from here the seventieth part of each of her lunations; out of these he made five new days which he added to the other 360 days of the year; these being the superadded days which the Egyptians call the Epagomenæ, and which are observed as the birthdays of the gods. Upon the first of these they say Osiris was born, and a voice came into the world saying, 'The Lord of all things is now born.'*"² The Lord of all things was

¹ This measure, by palm and digit, was applied symbolically by the Sakteyas. Vol. i. p. 385.

² Plutarch, *Of Isis and Osiris.*

the sun-god, and the legend illustrates the completion of time in the perfect solar year, whether the divinity is called Osiris, Atum-Ra, or Horus Ma-Kheru. According to Plutarch's story, the time kept by the ancient genitrix was found to be inexact. So in the "Chorus of Clouds," Aristophanes makes the moon complain that she has been badly used by the shuffling and turning topsy-turvy of her days, so that the gods, *who know their feast-days well, are sent home supperless* on account of the false reckoning. The imperfect notation of time was then corrected by Taht-Hermes, whose consort, Sefekh, has the name of number 7, and is thus seen to continue the goddess seven from the stellar into the lunar phase of the mythos and chronology. The title of Sefekh as "Mistress of the Writings," or the registers and records made by Taht, is obviously connected with the number 28, and the mystic moon of the secret reckoning. With her Taht played the game of dice, and won from her the seventieth part of each lunation. Lepsius, in his attempt to interpret the mythos, has assumed the number 70 to be an error, and he changes it to 72. He causes Taht to take away five days from a year of 360 days, and add these to the same length of year. But that solves nothing; it is mere gambling with the left hand against the right. Nor is there any warrant for altering the numbers.¹

The reckoning of 360 days was soli-lunar already, and never to be disturbed, any more than the degrees in the ecliptic. Also the year of 360 day, averaged at 12 moons annually, the difference being allowed for in the total time-taking, was preceded by the lunar year of thirteen moons. Now the mystical moon to which the celestial one had been forced to conform, has thirteen lunations of twenty-eight days each; and *the seventieth part of her total yields five days, four hours, and forty-eight minutes*. These, when taken away from Selene of the thirteen periods, and added to a fixed luni-solar year of 360 days, made the still more nearly exact year of 365 days, four hours, and forty-eight minutes, which is within one hour and 47—81 seconds of the length of the tropical revolution between the vernal equinoxes.

Further, the moon's revolution is only twenty-seven days, seven hours, forty-three minutes. Thirteen of these periods make 355 days and ten minutes. And if Taht corrected the lunation of twenty-eight days to that of the actual revolutions, it would be found that there were five days less in thirteen revolutions than in the year of 360 days. But whilst the moon is performing her revolution, the earth is getting farther ahead, and the moon has to make some additional travelling before she arrives in the same position with respect to the sun. Thus her synodical period is extended to

DAYS	HOURS	MINUTES
29	12	44

¹ Lepsius, *Einleitung*, pp. 91, 92.

and if five days are to be taken from the year of 360 days, it shows Taht was credited with the discovery that a synodical lunation did not take quite thirty day, in which there was an excess of eleven hours and sixteen minutes. Twelve of these surpluses would make five days, fifteen hours, and twelve minutes; which could not be confounded with or called five days. Consequently the proposed alteration of the text must be rejected. The truer reckoning determines both the true text and interpretation. In making this change, we see Taht-Hermes in the act of superseding Sut-Anup as the reckoner and time-keeper of the moon—he who was now styled the “calculator of heaven,” the “reckoner of the stars.” and the “distributor of time.”

The real discovery made by the sun was that of the correct lunar and solar periods, which were: combined by the moon-god in a calendar of the perfect year. This was the final discovery. Then it was said the Lord of all things was born in to the world as the solar god, and Taht became his lunar servant, his word or logos, as the reckoner and registrar of all time. A kindred legend is reported of Horus in his war with Sut-Typhon. He is said to have prevailed over his enemy, whom he delivered up, fast-bound, to the genitrix, here called Isis. She, however, would not put an end to him, but let him go. When Horus saw this, he laid violent hands on his mother, and tore the royal crown from her head. Then Hermes placed the cow's head on her instead of her lost diadem. This fable shows the conversion of the female Typhon, the stellar Ta-Urt, into Hes-Ta-Urt, the lunar genitrix.

One way or another everything was registered and handed on in Egypt, even in the act of replacing the earlier by later knowledge. This change is visible in the planisphere and zodiac. The “sacred year” was that of Sothis and the inundation, the year which opened zodiacally with the sun in the sign of Leo, and the heliacal rising of Hydra and the Phœnix, a fixed point of commencement in stellar time. But the fixed point of commencement in the luni-solar arrangement may be seen in the sign of the Crab, which is at times the seat of the Ibis-headed moon-god and at others the beetle-sign of the solar Khepr. The first is in accordance with the sacred year of the Lion calendar; the later with that of the Ram as the sign of the vernal equinox;¹ the Akkadian and Aramaic beginning of the year with the month Nisan.

To recapitulate: the septenary of stars seen in the Great Bear and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. The goddess of the seven stars was the mother of time as Kep; whence Kepti and Sebti for the two times and number 7. Sothis is the star of the Seven by name. Sevekh (Kronus), the son of the goddess, has the name of the seven or seventh. So has Sefekh-

¹ Planisphere in *Book of the Beginnings*, vol. ii.; *Natural Genesis*, vol. i.; oblong zodiac of Denderah, &c.

Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars. The elementaries or zoötypes and the heads of the great serpent were seven. The primary kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven on account of the starry demonstrators. The seven stars as they turned round annually kept pointing as it were with the forefinger of the right hand, and describing a circle in the upper and lower heaven. The number 7 naturally suggested a measure by seven, that led to what may be termed *Sevening*, and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens.

When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and twenty-eight signs took the place of the primary seven constellations; the lunar zodiac of twenty-eight signs being the registered result of reckoning twenty-eight days to the moon, or a lunar month. In the Chinese arrangement, the four sevens are given to four Genii that preside over the four cardinal points; or rather the seven northern constellations make up the Black Warrior; the seven eastern (Chinese autumn) constitute the White Tiger; the seven southern are the Vermilion Bird; and the seven western (called Vernal) are the Azure Dragon. Each of these four spirits presides over its heptanomis during one lunar week. The genitrix of the first heptanomis (Typhon of the seven stars), now took a lunar character, or was succeed by a lunar representative of time. In this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word or logos in place of the mother of time, who was the earlier *Word*, as goddess of the seven stars. Sefekh is the consort of Taht, the male moon-god, and as writing was then invented, she who was the *Word* at an earlier stage is now called the Book-keeper for Taht, and the Mistress of the Writings. She had probably kept the menstrual month of twenty-eight days in four divisions of seven days each, hence she is designated the goddess Seven or Sefekh.

But when the luni-solar year of 360 days was first established the moon or month was reckoned by three weeks of ten days each, and the time of the ten succeeded that of the seven. This will be identified as the time of *Menat*, the wet-nurse, who was a form of the goddess of the seven stars, Typhon, continued in the lunar phase; her son being Sut-Anup (or Sut-Anush), as her manifestor of a dual nature. It is in the lunar form that the mother and her twins, the Sut-Horus of light and shade, can be most definitely apprehended, and the mythos best unriddled. In this the conflict or contention of the brothers was more prolonged than in that of night and day. The mother was the moon at full; the waning moon was her dark child; the waxing moon, her child of light; her horned and re-begetting bull. The twins are

described by the mother moon as being the twin lion-gods, the Sut-Horus in her womb. She says: "*I am the woman, the orb of darkness. I have brought my orb to the darkness; it is changed to light. I have made the Eye of Horus (the mother-mirror) when it was not coming on the festival of the fifteenth day. I have united Sut (Anup) in the upper houses through the old man (or adult nature) with him.*"¹ This describes the male Sut in his two characters, which were represented by the twin brothers that contented eternally; and also mentions the Eye that Sut was said to have wounded or swallowed. In one text Horus complains of his bleeding wound in the eye which the genitrix had to staunch and heal. "*Behold my eye! it is as if Anubis had wounded it.*"² In another text Sut is said to have swallowed the Eye of Horus or of the light, and been made to vomit it up again.

Sut-Anup, as the Jackal or Wolf of the darkness and representative of the obscure half of the lunation, might be charged with lessening the light, and thence with wounding or swallowing the Eye that was made on the fifteenth day of the moon. It is even said that he swallowed his father Osiris, as it might be when Osiris entered the moon to be renewed, and it was known that the moon was but a mirror or Eye to the sun. In one version of the mythos it is related that when Sut was hunting by moonlight he met Osiris and tore his body into fourteen parts; that was during the dark half of the moon, Osiris being the god of light. It may be further remarked, in passing, that the lion and unicorn are not only traceable to the ancient genitrix Sut-Typhon, who is the unicorn in front and the lion in her lower part, but that they are an extant form of the twin lion-gods of Egypt. The twins contended for ever, but their contest did not represent any warfare between the sun and moon as one writer has suggested.³ In the lunar phase they were the twin children of the mother moon—who was horned in the forepart and lion-tailed behind—and they impersonated the waxing and waning or the dual lunation. Their conflict is for possession of the same orb or disk of the moon, which has two phases in its light and dark halves whilst being single in itself; and that orb or disk is now represented by the shield which both support. In heraldry the unicorn still retains the lion-tail. The name of Anup shows him to be a lunar logos. *An* signifies speech of, speech from, speech to, and *apu* is to guide. His was a guiding voice. *An* also means the dark land, and Anup was the guide through the valley of the underworld and the darkness of death. As the Jackal or Dog that saw by night he conducted the lunar goddess in her search after the lost light, and was the earliest form of Mercury the psychopompus.

Anup was to some extent superseded in monumental times by Taht, as is acknowledged in the *Ritual*.⁴ But he was the earlier

¹ *Ritual*, ch. lxxx.

³ *The Unicorn*, p. 20.

² Lepsius, *Todtenbuch*, p. 112.

⁴ Ch. xlvi.

messenger who became the later scribe of the gods, and registrar of the divine words. As Hor-Apollo states, the dog (*i.e.* Anup or the Anush) in Egypt was the type of the sacred scribe, because it was necessary for one who was desirous of becoming a perfect sacred scribe to be extremely vigilant, and to be fierce, and bark. The Egyptians also symbolized the prophet by it because the dog gazes intently upon the images of the gods as does a prophet.¹ So in the ceiling of the Rameseum the figure of Anup as a type of demarcation, is pourtrayed at each end of the zodiac gazing at the gods who represent the intermediate months. Anup, Anubis or Nubi, was the primordial prophet, the Hebrew Nabi, the Babylonian god of letters and learning, Nebo.

In Genesis the ten patriarchs follow the seven. In the Persian Scriptures the ten races succeed the seven. In Egypt the ten nomes follow the seven. So the time reckoned by ten succeeds the time of the seven. Ten is the time of the moon considered to be masculine as Aku in Akkadia, Sin in Assyria, and Sut-Anup in Egypt, the Seth-Enos, or Enos son of Seth, who comes between the seven and the ten in the Hebrew Genesis.

In the Egyptian calendar there is an ancient festival still kept with especial solemnity by the Shiah Muslims. This is the festival of the tenth day, the "Yom Ashoura," celebrated on the 10th of Moharrem (January 13th, 1878). Various events belonging to the mythical chronology are held to have taken place on this typical tenth day. Several creations are connected therewith, or different portions of the universe were considered to have been created on this, the tenth day. The first deluge is dated by it. That is, the earliest *fall of rain* is said to have occurred and Noah to have entered the ark on this sacred day. The deluge or rain represented an ending in time. There had been giants on the earth in the days of the seven, and in other myths the giants are seven in number. Seth is the Seventh, and Set or Sebt (Eg.) denotes the seventh or the number 7, as $seb = 5$, $ti = 2$. The Egyptian calendar identifies the seventh day of Mesore (June 22nd in the sacred year) as the birthday of Shith, Seth, or Sut, that is Sut the Anush (Dog or Jackal) or Sut-Anup whom we have previously compared with Seth and Enos. At the birth of Enos the Anush or Anup (Eg.) some great change occurs, however briefly recorded: "*Men began to call upon the name of the Lord,*"² or to acknowledge the divinity of a male nautre, Jehovah-Elohim being the gentrix, the mother of the seven. This was the termination of the time of the seven and of the genitrix as primus, and mother of the mystic moon of twenty-eight days. The change was now made to the masculine moon of thirty days, with Sut-Anup as the male manifestor of Menat, the Typhonian mother. Her name signifies the number 10, and her moon had three aspects and three times of ten days each, with

¹ B. i. 39.

² Gen. iv. 26.

a month of 3×10 days. Just here then the time of the seven is superseded by that of the ten.

In both the Hebrew and Muslim legends Adam and Eve are said to have fallen to what is termed a "lower heaven." The change was from the star-station to that of the moon, already illustrated by the typical Mount Meru. In the book attributed to the angel Rasiel, the first firmament or highest heaven, is sevenfold, and its rulers are the seven archangels. The second firmament is tenfold, and its ten divisions are governed by ten great angels. These correspond locally to the times of the seven and the ten which led to the heaven of the seventy princes and divisions. These foolish-looking fables are the simplest matters of fact!¹ The Jews tell us that the Passover of Egypt was taken on the tenth day; that of succeeding generations exists the whole seven days. These relate to the time and the heaven of the seven and the ten. It is equally important to know that the Fall occurred on the *Yom Ashoura* or tenth day, upon which all the old fruits, &c., that have been kept during the Winter in Egypt are used for preparing the dish "Hoboub," with which the season of fresh fruits is inaugurated.² The time or the seven being succeeded by that of the ten, or the reckoning by the number ten which was applied to the month, we see how the tenth day was applied to the fall from Eden. The ending of the time of the seven being signalized or symbolized as a deluge, we likewise see how the first rain fell and Noah consequently entered his ark on the tenth day, that of the *Yom Ashoura*, and of the ten symbols upon the Asherah-tree of time, which are there combined with the seven and the thirteen of the earlier reckoning. The writer has never met with a zodiac of ten signs, unless the Chinese ten *ki*, are to be considered as such. Ten celestial signs belonging to the cycle of ten, called Kea, Yich, Ping, Ting, Woo, Ke, Kang, Sin, Yin, and Kwey, are a series of characters kept quite distinct from the twelve signs called terrestrial. The ten, however, involve the same mythological history of pre-diluvian times as the ten kings of the Chaldeans, the ten Hebrew patriarchs, the ten in lost Atlantis, and the ten Lost Tribes. Also there was a tenfold division of time which corresponded to nine solar months.

The Romans preserved an Alban year consisting of ten months divided into four weeks each.³ This is the same period as the Marquesan year of ten moons. These are left meaningless for us, but the missing factor may be supplied in the land of the three months' inundation which completes the annual cycle. According to Philo, the ten is "*that perfect number by which Noah the just existed.*"⁴ He represented the reckoning of time by the number 10. He is described

¹ Bartolocci, tom. i. pp. 229-267.

² *Egyptian Calendar*, pp. 58, 59 (1878).

³ Mommsen, *History of Rome*, vol. i. p. 230; ed. 1868.

⁴ *Posteriority of Cain*, par. 50.

as being in the ark during a deluge of nine months or ten moons of lunar reckoning. The time of ten by which Noah existed was that of the Patriarchs who are reckoned as ten in number following the earlier seven, and preceding the deluge in various lands. The Patriarchs in the Puranas, *Sûrya-Siddhânta*, and other Hindu writings represent the cycles of time. Noah the *just man* simply means the truer time-keeper, a form of the Kamite "Ma-Kheru." *He survives during the deluge of the ten, or the end of their time-reckoning*, as did the Chinese Yu. Noah is not described as draining the land and then forming it into nine divisions of dry land, as did Yu, and yet the same fact is expressed in another way. Noah had existed by the perfect number 10, whilst the reckoning of time had been that of ten moons to the period of pregnancy (thirteen to the year), and the moon of 3×10 days in the year of 360 days. This year was also reckoned by means of the thirty-six decans (Tehani, Eg.) or crossing-stars (preceding the thirty-six decans of the zodiac), which made their transit three to the month, and one every ten days through the year of $10 \times 36 = 360$ days. That time ended with a deluge during which Noah was Lord of the inundation, the Saviour of the world, the Just Man and truer time-keeper for nine months. The statement is very exact. The dry earth began to reappear—not from the three months waters of Egypt or the zodiac but from a deluge lasting nine months—on the first day of the tenth month.

Noah's ark was thus a receptacle of life for nine solar months, the equivalent therefore to the nine dry signs of the Put circle established on the waters by Ptah, or to the nine channels and nine divisions of dry land which were founded by Yu, or Fot. Moreover the founding of the circle of the nine and the three water signs by Ptah, was coincident with the establishing of the three regions in space (already described) in place of the previous two, when the sun of the two horizons, Har-Makhu or the double Horus, was followed by the solar triad of the sun in the upper and nether world as well as on the horizon. This triplication in the Hebrew story follows the deluge of Noah, and the solar triad now established are represented by Shem, Ham, and Japheth, the three that "went forth of the ark" of Noah in the new world of time. These three correspond to Atum, Kâ, and Hu; Osiris and the two Horuses; Vishnu, Siva and Brahma, and other forms of the solar trimurti.¹ In this re-beginning the whole earth is again declared to be of "one language and of one speech," as it was said to have been in the previous creation; a figurative mode of expression that relates solely to the time-cycles.

Various superstitions are connected with the number 10 as a type of fulfilment. There is a belief not only that each tenth wave that breaks on the shore is largest, but also that each tenth egg that is laid is the biggest. The reason for this alleged by Festus is "decumana

¹ See *Book of the Beginnings*, vol. ii. p. 433.

ova dicuntur, quia ovum decimum majus nascitur." "For the honour we bear unto the clergy," says Sir Thomas Browne, "we cannot but wish this true." The tenth being the *tithe!* But, he adds truly, "the conceit is numeral."

When the solar reckoning was introduced the ninth wave took the place of the tenth. It is said in the *Mishna*,¹ "The wise men affirm that nine squares (out of twenty-four) may be sown with mustard, but ten must not." In burning the yule log it was accompanied by an ashen fagot that was bound up in nine withes. This was so placed on the fire that only one band should burst at a time; a separate jug of beer being drunk as a libation for each.² These were among the modes of memorizing by means of symbolical customs that afterwards remain to befool the word when their original significance has been forgotten.

We are only just beginning to apprehend how long time has been reckoned in this world. The anti-evolutionist has not yet begun to dream of it in the grub condition of consciousness. He continues to make war upon length of time in the pre-historic past, as sufficient time to account for facts on natural grounds will abolish *his* foothold in the supernatural, by substituting gradual development in place of cataclysmal miracle. The stories told by Egyptian priests and others of time-keeping in Egypt are now beginnning to look less like lies in the sight of all who have escaped from their biblical bondage. Inscriptions have lately been found at Sakkarah making mention of two Sothic cycles which had been observed and registered at that time; now some six thousand years ago. Thus when Herodotus was in Egypt the Egyptians had—as now known—observed at least five different Sothic cycles of 1461 years, and consequently could not have referred to two, as was suggested by Lepsius.

The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose.³ This, which was asserted in a previous volume, can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years.

Simplicius, an Aristotelian commentator of the sixth century, had heard that the Egyptians were in possession of recorded observations extending over a period of 630,000 years. If we read this number of years by the month which Eudoxus said the Egyptians termed a year, *i.e.* a course of time; that would still yield the length of two cycles of precession. Diogenes Laertius states that the Egyptian astronomers possessed observations of 373 eclipses of the sun and 832 of the moon, which numbers are nearly correct in their relative proportions; these he carried back by calculation to 48,863 years

¹ Treatise "Kilaim," ch. ii.

³ Herodotus, ii. 142.

² Brand, *The Yule Log*.

before Alexander.¹ Diodarus Siculus, who tells us correctly enough the Egyptians asserted that their regal dynasties had lasted some 4,700 years, also says they had practised the science of astronomy and preserved observations of the stars during "an incredible length of time."² Martianus Capella reproduces a declaration that the Egyptians had secretly cultivated the science of astronomy for 40,000 years before it was made known to the rest of the world.³ Such statements have been looked upon as if made by inveterate liars, who were leagued in a conspiracy to cast discredit on the "inspired" writings and the chronology of the Hebrews.

Pomponius Mela mentions the tradition of the sun having set twice where it now rises, and couples it with four revolutions of the stars, whatsoever that may mean. Also, in the Rabbinical legends, a kind of Messiah or antichrist is described as coming in a queer, one-sided, crab-like fashion. He was to be blind of one eye, and deaf in one ear, and at his advent the sun was to *rise in the west*,⁴ or half way round the cycle. This appears to be the figure of the obliquely moving sun applied to the circle of the great year. The present writer has no doubt the Egyptian priests told Herodotus they had registered time during two periods of precession, that their statement was entirely true, and that "*they knew these things with accuracy because they always computed and registered the years.*" as Herodotus reports.⁵ Now if it can be shown that the cycle of precession had been once observed and registered, there can be nothing incredible in the claim of the Egyptians.

Plato who studied in Egypt for thirteen years—with the main result, however, of converting these hidden mysteries into metaphysical mist—tells us in the *Critias* that the Egyptians had recurrent deluges and that they fixed the return of the cataclysm according to the period of their great year. Therefore they *had* a great year in which the lesser periods that ended with deluges were factors in the total reckoning. Plutarch also, in speaking of the prodigies which occurred during the civil wars between Sulla and Manius, says, "*One day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, shrill, and mournful, that it affrighted and astonished the world. The Tuscan sages said it portended a new race of men and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners; and that heaven had allotted each its time, which was limited by the circuit of the great year.*"⁶ This shows that the Etruscans were acquainted with a great year of the world which is here divided into eight lesser cycles, or a series of creations that culminated in the eighth.

¹ Diog. Laertius, *Proem.* 2.

² B. i. 81.

³ Cited by Lewis, *Astronomy of the Ancients*, p. 264.

⁴ Eisenmenger, *Entdecktes Judenthum*, vol. i. p. 51.

⁵ B. ii. 145.

⁶ Plutarch, *Life of Sulla*.

Elsewhere we shall find the great year described as that of the seven rulers of the world, or the seven Rishis.

Among those who consider the veriest fallacies sacred if written in Hebrew, and classical if they occur in Greek, it is commonly stated that the recession, or as it is termed precession, of the equinox was discovered by the Greek astronomer Hipparchus. But so ancient was this knowledge that the legends of many lands try to talk with us on that scale of knowledge and we do not understand their language—it is too large for our limits. This reckoning by the *backward* cycle of precession is found amongst the traditions of the Fall in heaven, which is described in the legendary lore according to the direction and range of the great year. In one of the Arabic or Hebrew versions, the teaching of keeping holy the seventh day is applied in this way to Adam and Eve. It is related that the primal pair lived together for 500 years before they ate of the forbidden fruit; that is, during a Phœnix period, the time completed in seven patriarchates of 71 to 72 years each; 500 years being one week of seven days in the great year of 26,000 years. Therefore, according to this legend, it was on the seventh day of the great year that they failed to keep the sabbath; the seven-day type being applied to the larger period of time.¹ Here the Fall and the eating of the fruit or the tree of knowledge is identified by the reckoning with the first seven days of precession, and the reeling motion of the pole by which the circle is described in heaven. This illustration was too large to be included by the present writer in his account of the “fall”; nevertheless it belongs to the domain of verifiable fact, in the astronomical allegory. With the same imagery we may classify other *figurative* statements which are numerical in fact. As when the Talmud describes an angel or messenger of 500 years, that is a time-keeper like Enoch. It says one angel is taller (it might be longer) than another, by as many miles as a man would travel in a journey of 500 years.²

When Cain slew Abel in the Syrian myth, it was because *Habil had moved his boundary stones too far!* The world had been divided fairly between the primordial twins, who were the two powers of light and darkness. Habil personifies the dark power which is represented as encroaching on the other, just as the crow and other forms of the blackbird encroached on the territory of the eagle-hawk or other power of light. Then Kabil threw the boundary stones at his brother and is said to have killed him. Next he *carried his brother's dead body during 500 years*, not knowing where to deposit it; 500 years, or a phoenix cycle, is exactly one week of the great year of 26,000 years. Habil then planted his staff which grew up into seven trees, the equivalent of the seven Manus (yet to be described), or divisions of the cycle of 500 years. The shifting of the boundary was actual in the heavens amounting to seven degrees

¹ Weil, *Legends*, p. 7.

² *Chagiga*, ii. p. 13. Bartoloc. tom. 1, p. 256.

of the 360 in the ecliptic and in the cycle of precession; the lapse in time being figured as the encroachment of the dark power, and by the one brother carrying the body of the other for 500 years— 7×71 or 72—to the next point in the ecliptic, where the staff was planted which grew up into the typical seven trees, and where the seven following Manus were reborn.

Some of the Hindu astronomical writings, and also other books like that of Enoch, look as if precession or, as Plato terms this movement, *the turning of the world awry*, was the all-absorbing subject of contemplation. Thus Enoch says, “*In the five hundredth year, and in the seventh month, on the fourteenth day of the month, of the life-time of Enoch, IN THAT PARABLE, I saw that the Heaven of Heavens shook; that it shook violently; and that the powers of the most high, and the angels, thousands of thousands, and myriads of myriads, were agitated with great agitation: and when I looked the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. . . . I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.*”¹ Such was one mode of describing an ending and a rebirth in time. This event occurred at the end of 500 years, which will be identified as a period in precession. Again, in the vision of Noah, just before the ending typified as a deluge, it is recorded that “*In those days Noah saw the earth become inclined, and that destruction approached.*” And Noah called with a bitter voice upon Enoch, saying, “*Tell me what is transacting upon earth, for the earth labours and is violently shaken. Surely I shall perish with it. After this there was a great perturbation on earth, and a voice was heard from heaven.*” Noah was also 500 years of age when he begat Shem, Ham, and Japhet; that is, when the three solar regions were first established so that the solar bark or the ark of Seb could voyage all round.²

“*The Assryrians,*” affirms Jamblichus, “*have not only preserved the memorials of seven-and-twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World.*”³ These Seven Rulers we recognize as the seven Hindu Rishis, and seven Manus of the Manvantaras in the cycle of precession. A legend of the Jayas, in the Vayu Purana, states that Brahma created these gods as his deputies or assistants, but that they got lost in meditation and forgot his commands. On this account Brahma doomed them to be born repeatedly in each Manvantara or Patriarchate up to the seventh; and so they continued to be reborn in successive series of sevens, all through the great year. The legend here applied to the Jayas, who are twelve in number, belongs primarily to the Seven Rulers as the Rishis, who are elsewhere

¹ Ch. lx. 1, 2, 4.

² *Enoch*, ch. lxv, 1-4.

³ Proclus in *Timaeus*, b. i.

the Seven Sleepers. The age assigned to the seven Manvantaras, Patriarchs, or Rishis, is seventy-one years *with a surplus*. None of the Puranas state the value of this surplus, but it shows the reckoning to be by seventy-one or seventy-two years: 7×71 or $72 = 500$.¹

The term Manvantara or patriarchate means *another manu*; the interval of another *manu*, or, to bring the mythical within human bounds, it is the lifetime of another *man*, although the years are styled ages in the Hindu computations. Seven of these periods or lifetimes of man make the 500 years of Enoch or Noah. Fourteen of such patriarchates are an æon composed of a thousand years called ages. This is a day of Brahma; so that with him also one day is as a thousand years. Now Enoch was likewise a Manu of 500 years as the last of seven. Here is the proof. "Enoch then began to speak from a book, and said, I have been born the *seventh in the first week*."² Enoch, who calls himself the seventh from Adam, is the Seth-Enos of the seven Hebrew patriarchs in the first list, and identifiable with the Egyptian Sut-Anush or Anup of the Dog-star and lunar mythos, the first form of Hermes. The Hebrew *Anosh* (אָנוֹשׁ) is the associate, one who enters into connection with others, as did Sut-Anush the lunar manifestor for the stellar seven who were Rishis, Manus, or Patriarchs.

The 500 years assigned to Enoch before the great change was visible in heaven is exactly one week in the great year of 26,000 years of 360 to 365 days. Thus Enoch was the *Anosh*, the manifestor of the seven who, as Enos, is called the son of Seth, and the seventh from Adam; the manifestor of the seven patriarchs in the first list of the generations of Man, who would be re-incarnated fifty-two times during the Great Year. The seven patriarchs or Manus in the Puranas are the seven Rishis, who were the seven primordial time-keepers that lost count of time and became the seven forgetful ones, or the seven sleepers of another version, when it was discovered that they were losing time by the sun and the seasons. Further watching and longer observations, however, showed that they continued to keep some larger law, and were making an enormous cycle of time; that, in fact, there were two aspects to the observed disparities and *the stars were advancing on tropical time, whilst the sun itself was really lapsing and losing ground*. Thus the seven symbolical rulers that began at first as zoötypes and passed into the phase of krontypes, who had acquired a bad character as the standers-still of the fixed stars, the seven inert and lazy ones, the *Kesilim*, or "fools," the seven sleepers, the seven evil demons of eschatology that ruled in the lower world, were redeemed in other characters. They became intelligent movers, and obtained souls in the planetary phase.

In Egypt the sun was assigned to Horus, the moon to Sut-Typhon; Mars to Shu, Mercury to Anup, Jupiter to Seb, Venus to the

¹ Wilson, *Vishnu Purana*, p. 24: *Sûrya-Siddhânta*, i. 18.

² Ch. xciii. 3.

genitrix, and Saturn to Sevekh-Kronus; the seven were continued by conversion in several forms of ruling powers. They are to be recognized in the seven souls of Ra, the seven horses of Sūrya, the seven arms of Agni, the seven rays of Iao-heptaktis; the seven tongues of fire and forms of the Word, the seven Taas (Eg.) or sages of Egypt, India, and China. These are the seven Rishis who lived on as the seven rulers in the circle of the great year and made the cycle of precession. The seven time-keepers of the seven constellations that performed their first revolution in the ark of the sphere became seven celestial personages in an ark that voyaged round the cycle of precession once in 25,868 years, which period they were fabled to fulfil by being continually reborn as men whose lifetime was reckoned at seventy-one or seventy-two years each. Frequent references to this form of the seven appear in the most ancient Hindu writings, to the great perplexity of our modern astronomers. The more recent native writers, who associate the seven Rishis with the Great Bear and can follow them no farther, do not know what to make of the legendary doctrines of the seven Rishis. Colebrooke, on the divisions of the zodiac, points out that Muniswara, in his commentaries on the Siromani, remarks that Bhascara omitted the topic altogether on account of the contradictory opinions concerning it and because of its small value. Camalacara, in the *Tatwaviveca*, observes that the authority of the Puranas and Sanhitas, which affirm the revolution of the seven Rishis, is incontrovertible, nevertheless no such motion of the stars is perceptible. His conclusion is that the seven are invisible mythical deities who perform their revolution in the time specified. This pretended revolution of the seven, says Colebrooke, is connected with two remarkable epochs in the Hindu chronology; the commencement of the Kali Yuga, in the reign of Yudhishtira, and the establishment of a different dynasty on the failure of the succession of the Kshatrya princes.¹ "When the seven Rishis were in Magha, the Kali age, comprising 1,200 divine years, began; and when from Magha they shall reach Purvashadha, then will this Kali age attain its growth under Nanda and his successors."²

Magha comprises the stars α , η , γ , ζ , μ , ϵ , *Leonis*, and Purva-Ashadha of δ and ϵ , *Sagittarii*. The Rishis are described as going round the zodiac from a lunar sign in Leo, the great house of the seven Rishis, which is the tenth lunar asterism of the Hindus, to the twentieth asterism or mansion, in the sign of Sagittarius. Here, then, we strike the track of the seven Rishis, who are represented as *voyaging round in the ark that makes the circle and the cycle of the great year*. The virtuous sages, says Casyapa, *abide during a hundred years in each asterism attended by the virtuous Arundhati*. This is a mere "aiblins a hunner" sort of guess; still they *do* abide a certain time in each

¹ Colebrooke, *Essays*, vol. ii. p. 362 (1837).

² *Sri Bhagavata*, b. xii. c. 2.

asterism. These asterisms are the twenty-eight lunar mansions of a pre-solar zodiac, and the exact time of their stay in each asterism would be $28 \times 923 = 25,844$ years, or, more exactly 923 years, 1 week, 2 days, 11 hours, 9 minutes, 17 seconds. The sum total being only twenty-four years less than the 25,868 years of precession. Thus, if this cycle were first reckoned by the twenty-eight asterisms which preceded the twelve signs of the solar zodiac, the age or lives of the seven Rishis, in another patriarchal character, would then be averaged at some 923 years; and this computation, for the first time, appears also to strike the track of the seven patriarchs in the Hebrew mythos. Amongst these Adam is described as being 930 years of age when he died, Seth 912, and Enos 905. The age of Enoch, 365 years, and of Noah, 500 years at the time of the deluge, shows the patriarchs were *kronotypes*, and the ages of the earliest correlate with the actual time of the seven Rishis in the twenty-eight asterisms in making the cycle of precession. The seven Rishis are spoken of as being created and passing away with each period of time, which proves their nature to be cyclical. In all the Manvantara classes of Rishis they appear seven by seven, and pass and are repeated in the same order.¹ If we were to reckon by the twenty-six Mexican signs the time would be 1000 years in each, and it is noticeable that the Egyptians had the "*Celestial House of the Thousand Years.*"—"PA-PE KHA RENPAT"—which King Har-si-atef tells the god Amen he has piously rebuilt.²

The "*Piromises*" shown to Hecatæus and Herodotus by the Egyptian chronologers were very probably a form or the Manus by whose lifetimes the Great Year was computed. Herodotus says Piromis in Greek means a noble and good *man*. If derived from Egyptian, *Peru-mes* would read the reappearing one, like the Mesiu or Repa. "*Each was a Piromis sprung from a Piromis, each was the son of his own father.*" There were 345 of these colossal statues. The Piromises were so emphatically men (or manus), that "*they did not connect them with any hero or god.*"³ If these were the manus, or patriarchs, only fifteen (15×71 or 72 years) were wanting to complete a cycle of precession.

These reckonings are extant in the ancient scientific and in the legendary lore. Indeed the science is so ancient that its most hidden secrets live on in legends alone. Even those who were unable to follow the cycle to the end preserved traditions of the beginning.

When the seven rulers, or powers, have become the servants of Sūrya as the seven horses of the Sun, we see them depicted in the Hindu drawings driving round the circle of twelve zodiacal signs. But *the direction of the horses' heads and the course of the whole seven show that the sun is going backwards through the signs in accordance with the course of precession.*⁴ This representation proves great familiarity

¹ Wilson, *Vishnu Purana*, p. 24.

³ B. ii. 142, 143.

² Stele, *Records*, vol. vi. p. 90.

⁴ Moor, *Hindu Pantheon*, pl. 88.

with the fact. In the stellar mythos the seven Rishis made the circle of the stars that gained upon the sun, and in the solar mythos the circle is described by the horses going backward. In the hieroglyphics, Ra, a sun, is identical with a time, a period. So the Mexicans made the sun a synonym for a cycle of time, or an age; and in reckoning the ages past and gone they spoke of them as so many suns having been destroyed. They tell of four vast periods of time that ended; each with its appropriate catastrophe, designated the *age of earth*, the *age of fire*, the *age of air*, and the *age of water*.

According to Humboldt's account the Mexicans spoke of four suns that existed previously to the present one, which were destroyed together with the race of beings that belonged to each. The first was the sun, or Age, of Earth, called *Tlaltonatiuh*, and the end was caused by earthquake, and marked by famine. The second was named *Tletonatiuh*, the sun, or age, of fire; this terminated in a vast conflagration. The third was *Ehecatonatiuh*, the sun, or age, of air, which ended with destroying hurricanes. The fourth, *Atonatiuh*, the sun, or age of water, terminated in a universal deluge. The four ages, or æons, are also symbolized by appropriate types. In the Age of Earth men are represented as or by beasts. In the Age of Fire they are changed into birds. In the Age of Air they transform into apes; and in the Age of Water they become fishes. These are the four zoötypes of the four elements placed at the four quarters,¹ which appear in Egypt as the crocodile of earth; the phœnix of the solar fire; the ape of air; and the fish or hippopotamus of the waters. The beast (Sevekh) is stationed in the west; the bird of fire in the south; the monkey at the vernal equinox, and the hippopotamus in the north. These four elements and types are fixtures in Egypt and in the heavens. The earth emerged from the inundation in the west, the quarter of Sevekh, the crocodile of earth, and of the later Seb, the god of earth. The phœnix of fire, with the star Sirius at the heart of it, that outshone the sunrise, proves the south to be the quarter of fire. The great ape identifies the east with air or breath, whilst the north is always the region of water. But it will be observed that the Mexican ages—instead of being reckoned forwards, as air (spring and east); fire (bird and south); earth (beast and west); and fish (water and north)—are reversed, like the horses of Sûrya. The same four quarters of the zodiac are reckoned backwards in relation to four great ages; and the only backward way of traversing the signs is that which belongs to the cycle of precession. The Mexican signs were twenty-six instead of the Hindu, Chinese, and Arabic twenty-eight. These were formed of the duplicated thirteen; consequently we find their Great Year consisted of thirteen

¹ *Vide* vol. i. p. 417.

ages, and unfortunately the great ages of the four quarters are rendered as—

5,206	Earth
4,804	Fire
4,010	Air
4,008	Water

Total ... 18,028

whereas the actual length of the Great Year is 25,868 years. As the Mexicans had eighteen months and a fraction to the year, it is evident that the Great Year has been conformed to the image of the lesser. The four Great Ages and types remain, together with the reckoning in the order of precession. The Supassyan, a sect of modern Parsees, have a very sacred history of four great dynasties, each apparently consisting of fourteen rulers, and a chronology which recognizes the precession of the equinoxes.¹

George Smith translated an inscription² which shows that the Assyrian vernal quarter included the twelfth month together with the first and second months of the year. Thus the new year commenced with Aries, and the spring with Pisces. He observes: “*The fact that in this record the four quarters of the heavens [corresponding to the seasons] do not commence with the new year suggests the inquiry whether from the precession of the equinoxes the seasons had shifted since the first settlement of Babylonian astronomy?*” He appears to mean that, when the first arrangement was made, the spring equinox coincided with the commencement of the spring quarter, *i.e.* with the sign or the Fishes, whereas by the time when the inscription was made it had shifted to the Ram. As the progress of the equinox is from the Bull to the Ram, the Ram to the Fishes; it could only have got from the Fishes to the Ram by going all round the zodiac from the Fish, which the Hindus represent as being the *first* Avatar of Vishnu, to the Ram, called by the Hebrews the “*Ram of fulfilment*.” The time-reckonings then culminated in the Great Year of 25,868 years, or in round numbers of 26,000 years, containing 52 weeks of 500 years, with 7 days of 71 to 72 years in each; the basis being a sacred year of 360 days in Egypt, which was never to be altered; for, as related by the Scholiast on the Aratea of Cæsar Germanicus (evidently quoting, says Bunsen, from the Hermean Books), the priests of Isis were accustomed to conduct the Pharaoh into the holy of holies of her temple, and bid him swear that he would not alter the year of 360 days and the five Epagomenæ.³ The Great Year measured by the 360 degrees set in heaven actually dominated the reckoning by the year of 360 days and necessitated its being kept after the precise

¹ *Dabistan, or School of Manners*, Mohammed Mohsanul Fani, translated by Shea and Troyer; Humbolt, *Vues des Cordillères*; Kingsborough, *Antiquities*, vol. vi. p. 172; Vetia, *Hist. Antigua de Mejico*, tom. i. c. iv.; Ternaux-Compans (Collection), tom. xii. p. 2; Bailly, *Traité de l'Astronomie Indienne*, p. 77.

² *Assyrian Discoveries*, p. 405.

³ Lipsius, vol. ii. p. 71.

length of the solar year was known. The year of 360 days was the nearest factor in the reckoning of 26,000 years to the cycle of precession.

The Great Year was not only the fulfilment of all time, but the end of it was the culmination of mythology, and the cause of its conversion into Equinoctial Christolatry. The end of the Great Year of fulfilment, the Year of the Lord, the year of universal redemption, was the one subject of prophecy; true prophecy when set forth according to knowledge; false prophecy when misinterpreted by fanaticism and accepted by ignorance. Primarily the prophet was the chronologer who knew the signs and cycles of the times from the beginning to the end. The Egyptian prophet, mage, or wise man, was the *rekhi*; and *rekh* signifies reckoning and knowledge. The prophet in his primitive character, that is astronomical and astrological, was the foreteller of time. As Lucian says, the prophet was consulted about the year and all its times, and when they would not be, or rather when they came to an end. "*He also speaks concerning the equinoctial point (colure), and when it ought to be absent on its travels.*"¹ The rebirth of the *Repa* (Eg.), the Messiah, the Christ-child as solar-god, depended upon the equinoctial point, and when that entered the new sign in the course of precession, there was the birth-place of the sun-god for 2,155 years.

In the Book of Ecclesiasticus, we learn that he who would give his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and *be occupied in prophecies.*² These were the prophecies so devoutly studied by the Essenes, who, as we are told, were profoundly versed in the doctrine of angels, *i.e.* the manifestors of the time-cycles, whose names were never to be mentioned; but who rejected the spurious Messianic prophecies of the later A-Gnostics amongst the Hebrew writers.³ Ages before the present era, the Alexandrian astronomers, called astrologers, had foretold the end of the world, by which they meant the age or æon, *i.e.* the Great Year of precession. They knew what they prophesied. For them the general resurrection and restitution of all things was the reversal of the factors in the vast cycle of time, as it is in the *Book of Enoch*. A renovation of the universe was promised, described and expected in India.⁴ The old earth groans beneath her burden, and complains of the load of iniquities she has to bear. She grows faint and fears lest she may fall back into Patala, the serpent world over which the deluge passed of yore. As it is said, "*At that time earth, overburthened by her load, repaired to an assembly of the gods at the Mount Meru.*" The gods themselves bewail the oppressive might of the giants, or Typhonian powers of dissolution,

¹ Reference mislaid.

² Ch. xxxix. 1.

³ *Vide* Philo Judæus and Josephus.

⁴ *Asiatic Researches*, vol. x. p. 27.

who grow stronger and more daring as the end draws nigh. Vishnu comforts them with the assurance that a saviour will come who shall rule as a Prince of peace and justice. In order that he may redress the wrongs of the old creation and break the power of the demons, he will be incarnated in the house of a shepherd, and be brought up amongst shepherds—these being the shepherds of the heavenly flock, (like the Babylonian Sib-zi-Ana), that keep their watch by night in the fields of heaven. This incarnation at least can be identified in the planisphere, as occurring when the equinox entered the sign of the Bull.

A Græco-Egyptian zodiac shows the deity Pan, the divine shepherd, the god of flocks and shepherds, figured in the decans of that sign, with his pipe and crook;¹ the perfect parallel to Krishna, with his lute in the character of Vishnu, incarnated as the good shepherd.² This incarnation of the re-creator was represented in the birth, life, adventures and death of Krishna, the Hindu Messiah, born of the virgin mother, who saw the boundless universe in his mouth, and thus recognized in him the revealing and eternal Word.³ A prophecy like those attributed to the Chaldean Sibyl, was well-known among the Mayas, and was current throughout Yucatan, which promised that

“At the close of the thirteenth age of the world,
While the cities of Itza and Tancah still flourish,
The sign of the Lord of the sky will appear,
The light of his dawn will illumine the land,
And the cross will be seen by the nations of men.
A father to you will he be, Itzalanos,
A brother to you, ye natives of Tancah;
Receive well the bearded guests who are coming,
Bringing the sign of the Lord from the daybreak;
The Lord of the sky, so clement yet powerful.”

The sign of the Lord was the cross, but not the cross of Christianity. It was the cross of the equinox, by which the cycle was fulfilled in a certain sign at the conclusion of the thirteenth age, or the end of the cycle of precession. This prophecy, founded on the ancient time-keeping, had become like a fable in folk-lore, and when the Spaniards landed with the cross, it looked at first sight to the natives as if they had come to fulfil the prophecy. Messengers were despatched throughout the land to proclaim the return of Quetzalcoatl with the white face.

Mexican traditions also maintained that the mythical Montezuma had planted a tree upside down at Pecos (cf. the Egyptian Bekhu, the land of the solar birth-place), and told his people to watch it, and keep the sacred fire alight until the tree should fail; at which time he would again return with a white race, and destroy all their enemies.⁴ In this legend the tree of time takes the place of other types. Its

¹ Drummond, pl. 2, *Ed. Jud.*

² Lundy, fig. 60.

³ *Vishnu Purana*, b. i. ch. i. p. 493; Wilson.

⁴ Bancroft, vol. iii. pp. 172, 393.

inversion is a symbol of the backward movement and reckoning, and its fall denoted an ending, which was to set all right once more. The most supremely important of all the Mexican festivals, at which a man was put to death on a cross, thus identifying the time-keeping with the equinox, was celebrated every fifty-two years, and named the *Toxilmopilia* or binding up of years, each fifty-two being one sheaf of years. It was held that at the end of the total thus gathered up, the harvesting would be completing in the fields of time, and the world would come to an end. This end of the world, however, is only a limit imposed by modern ignorance, as in the rendering of Paul's end of an *æon* into the end of a world, 500 of these sheaves (or fifty-two phoenixes in another reckoning) were required for the festival of harvest-home.

The Winnebagoes likewise had a remaining reminiscence of the Great Year. An ancient prophecy, they said, had been handed down from generation to generation by their ancestors, warning them that at the end of the thirteenth age their nation would be annihilated. But they had lost count of the reckoning, for they considered themselves to be in the eleventh age.¹ The prophecy and expectation were current in many lands, and in all the mythologies. In the dialogue with Trypho, Justin Martyr quotes a passage from the Book of Daniel to illustrate the coming of the Messiah, and the Jew replies, "*These and similar scriptures compel us to expect in glory and greatness him who as a son of man receives the eternal kingdom from the Ancient of Days.*" That is the true expression, and the understanding of the doctrine depended on the gnosis which the later equinoctial Christolaters did not possess.

Epiphanius represents Elkesi, the Ebionite prophet, as teaching that the Christ was the first created Adam, who returned as the second Adam.² Photius³ also says Origen maintained that the soul of Jesus Christ was the soul of Adam. It was a Jewish tradition that Golgotha, the place of the skull, where they erected the cross, was the very spot in which Adam was buried, this being the place of his skull. Now in the human figure of the zodiac, the head is in the sign of the Ram, and the feet are in the Fishes; and if we apply this to Adam, as it was applied to Osiris, then the place of the end and re-beginning in the sign of Aries would be the place of the head or skull, Golgotha, where the blood of the crucified was fabled to have run down upon the head, cranium, or skull of Adam, and revivified him. The Hebrew root **גָּל** (Gl), whence Golgotha, denotes the circle and repetition; the going round, as well as the thing that may be round, and this was the place of repetition in the circle of precession.

It says in the Sohar, "*The white of the skull of his head*—that of the most sacred Ancient one who is concealed (*absconditur*), the concealed

¹ Schoolcraft, vol. iv. p. 240.

² *Adv. Haer.* xxx. 3.

³ Cod. 177.

of the concealed,—*extends to 40,000 superior worlds.*¹ The representative of the father (this Ancient of the ancient), his first reflection and image, is Seir, who through the mystery of the seventy names of Metatron will descend into Jezirah, the third world and open a new gate or door of life. The *Spiritus Decisorius* will divide the Shekinah in two parts, or rend the covering in twain. A white light was to shine with great splendor from the *sacred cubical stone* during forty days, and embrace the whole earth. Then King Messiah would be revealed, and be seen coming out of the gate of Eden to be manifested in the land of *Galil*, and when he had made satisfaction for Israel's sins, he was to lead them through a new gate to the judgment seat.² This is simply and absolutely astronomical prophecy, relating solely to the end of the great year, which was the subject-matter of all true prophecy.

Yet these descriptions contain the skull of the Ancient that was buried at Golgotha, where it was assigned to Adam as *primus*, and who, according to the doctrine of cyclic repetition (revolutionis), or *Gilgul*,³ was reproduced in the Christ of Paul's gospel. The seventy names of Metatron identify the ancient heaven or zodiac of seventy divisions which preceded the seventy-two duo-decans. So in the Christian legends, the wood of the cross of Christ, which was born with the world, was to reappear in heaven at the end of time. It is a mode of describing the circle that had to be traversed by the Manifestor or Word of the Eternal, called his son in the same way that the seven Manus or the phoenix had to be reborn fifty-two times during the Great Year. The *Spiritus Decisorius* will determine the end, and mark the equinoctial division in the new sign at the place of coming forth, when the new Adam will issue from the gate of the new Eden, which is identified by all the ancient and surviving imagery as being in the sign of the Ram. The cube is the symbol of the six-fold heaven, and a type that interchanges with the hexagonal shield and six-cornered star of Solomon. Thus the luminous cube established in the Ram is equivalent to the star that shone in the east at the time of the Messiah's manifestation, and the forty days' duration of its exceeding lustre form a precise parallel to the forty days' manifestation of the Christ when he "*showed himself alive after his passion by many infallible proofs, being seen of them (the Apostles) forty days, and speaking of the things pertaining to the kingdom of God,*" and was last seen ascending into heaven, as the ever-coming one who was to come again, by the "*men of Galilee.*"⁴

The seventy in the *Book of Enoch* that represent the heaven of

¹ *Idra Rabba*, iii. 41.

² *Kabbala Denudata*, vol. ii. 230 [Here and below refers to *Introd. Lib. Sohar* not *De. Rev. Animarum.*] *Book of Babylonian Companions*, p. 35; *Sohar Ex.* p. 11; *Midrash Hashirim*; Rabbi Akaba; *Midrash Koheleth*, vol. ii. p. 45.

³ *Kabbala Denudata*, vol. ii. 303-305.

⁴ *Acts* i. 3-11.

seventy divisions are to be cast out as false shepherds of the starry flock, and unfaithful keepers of time. This precedes the new heaven. Then Enoch saw that "*the lord of the sheep produced a new house, great, and loftier than the former, which he bounded by the former circular spot.*"¹

Adam resting under Golgotha until the cross was erected over his burial mound is paralleled in other legends by the god that sleeps until the end or renewal of the world. In like manner Temanava-roa, the long-lived, lies buried *face downwards* at Rangimotia, the centre of the heavens; his head at Butoa toward the sunrise constituting a place of the skull or a Golgotha.²

Hamilton in his account of the East Indies³ describes two great temples in Pegu; one is the dwelling of the god of gods, or *Kiakiack*. In this there lies a statue sixty feet long, the image of the sleeping god believed to have remained in his repose for six thousand years. In this state he is shown to all, the doors and windows being left wide open that he may be seen. When he awakes the world will be at an end. But the catastrophe is provided for. Near this temple, which stands aloft and may be seen eight leagues away, there is another low down on the plain called the Dwelling of Dagun. The doors and windows of this are kept closed. No one may enter but the priests. No one sees the concealed god or fetish-image; no one but the priests may know its shape. This is the future manifestor, the other being the already revealed, and when *Kiakiack* awakes, and the frame of this world goes all to wreck, Dagun will gather up the fragments and create a new one. Dagun in the final zodiac was represented by the child born of the fish-tailed goddess with the equinox in the sign of Pisces, 255 B.C.

So at Lake Copais, where Aaden or Eden, called the Minyæ Orcho-meus, was fabled to have been sunken beneath the waters, the temple or Eleusinis was built, that was dedicated to the *Coming Son*.⁴ In some of the legendary prophecies, the time of renovation is to be one of restoration. The lost paradise is to reappear upon the mount with its tree of life on the summit, and the four rivers that marked the four quarters. The resurrection described in the *Bundahish* proves the Kronian and cyclical nature of the subject-matter, and the fulfilment of prophecy at the end of the Great Year. This is to take place at the advent of Soshyans who is called the last of the prophets. The first of all who are to rise again is the primreval ox or cow Gayomard, the primordial being or manifestor in heaven. The beginning of Gayomard was in the first cycle of time determined by the cow of the Great Bear and the bull Sothis. First the bones of Gayomard are roused up, then those of Mashya and Mashyoi (the pair that divided under

¹ Ch. xc. 20-29.

³ Vol. ii. p. 57.

² Gill, *Myths*, p. 128.

⁴ *Nimrod*, vol. i. p. 259.

the tree-type), then those of the rest of mankind.¹ This explains an obscure passage in the *Book of Enoch* concerning the new heaven or the renovation. The Bull had been a Word or manifestor in the year of the seven stars; and in Enoch's vision he is reborn as the first among the elect; the first form of the *word*. Gayomard arises with the cows, and is “*the first in the midst of them that spoke, or became a Word, when that Word became a large beast, upon the head of which were great black horns.*”² Muhammedan legends declare that the time of the universal resurrection will be determined by the appearance of a monstrous beast which is to arise out of the earth on the mount *Safa*, in the temple of Mecca or elsewhere, sixty cubits in height. Others say her head alone will reach up to heaven. This monster is to be a compound of various types. She will have the eyes of a hog, the ears of an elephant, the breast of a lion, the colour of a tiger, the back of a cat, the voice of an ass. This is obviously intended for the old Typhon, who was Behemoth the great beast as the hippopotamus; the hog as Rerit; one of her types being the lion, another the ass.³ Some say the beast will appear three different times. This is in keeping with the three characters of the genitrix as the stellar Great Bear or hog, the lunar horse, or the cow that bare the solar god. She is to bring with her the Rod of Moses (the sceptre of Ma-Shu, the divider of heaven solsticially) and the Seal of Solomon, or the six-cornered symbol of the four quarters and the nadir and zenith of the triple heaven. These correspond to three successive formations of the heavens, and the stellar, lunar, and luni-solar divisions of time, *i.e.* to the Persian *Humat* for good thoughts in the station of the stars; *Hukht* for good words in the station of the moon; *Huvaresht*, for good deeds in the station of the sun—with Gardoman the abode of Ahura-Mazda over all.

This thrice-appearing beast of the Muhammedan traditions was the goddess of the beginnings in creation, and she is likewise the thrice-appearing “old woman” who is seen in the three visions of Hermas, who brings him the book, and who is called the old one “*because she was the first of all creation, and the world was made for her.*”⁴ She has three aspects and grows younger and brighter each time of her appearance. Instead of the six-cornered seal of Solomon, Hermas sees six young men who build a tower or temple of the heavens. The rest is mystified.⁵

In Revelation the “old woman” of the first heaven” is cast out as the great harlot that rode on the red dragon clothed in scarlet. She is to pass into the pit of perdition, and give place to the woman who is “*arrayed with the sun and the moon under her feet, and upon her head a crown of twelve stars.*” But in the Book of Esdras the old

¹ Ch. xxx. 7.

² *Enoch*, ch. xc 37-38.

³ Sale, Introd. to the *Korân*.

⁴ *Shepherd of St. Hermas*, vision ii. 4.

⁵ *Ibid.*

mother herself, called the widow, is also to be restored. “*Fear not, thou mother of the children, for I have chosen thee. I have sanctified and prepared for thee twelve trees laden with fruits, and as many fountains flowing with milk and honey. I will give thee the first place in my resurrection.*”¹ The twelve trees are identical with the tree of twelve branch and twelve fruits in the gnostic writings, and the tree of life in Revelation, which bare twelve fruits and yielded her fruit every month, the leaves of which were for the healing of the nations.² Esdras is true to the ancient Sophia.

In the *Book of Enoch*, when the earth is renewed, those who were “born in darkness” and who did not receive the reward of honour in the flesh, are to become like unto the children of light and be united to the father-god and his son for ever. These were they who lived before the father was made known by the begotten son. It was this that led to the religious doctrine of election and rebegettal. (Ye have) “*been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth.*”³ Also, the doctrine of fore-ordination was necessitated through having to account for things as it were *backwards*. That which was discovered, made out, or postulated last had to be placed first, and this caused a reversal of relationships. The son of the father was a late institution, whether on earth or in heaven. The Word as son of the father was the final form of the manifester in mythology and in eschatology. Then it was held that he was fore-ordained to be first from before the foundation of the world, and those who were fashioned, refashioned, or renewed in the later likeness of the sun-god as son of the father-god were also said to have been “*fore-ordained unto adoption as sons through Jesus Christ*”⁴ of the divine father at last enthroned in heaven. This it was that led to the doctrine of election among the Aryas and Dasyus in the final psychotheistic phase.

The sum and substance of the book of Revelation are related to the end of an old order of things and the establishment of a new temple of the heavens, with a rebeginning in the sign of the Ram, called by the Persians the Lamb. This was “*the Lamb that was slain from the foundation of the world.*”⁵ The world means an established order of things, or the cycle now recommenced by the equinox or cross occurring once more in Aries; the sign identified with the imagery of the beginning, including the seven Rishis or Manus. The astronomical prophecy in the book of Revelation, with its corner-stone of the new foundation laid in the Lamb or the Ram, must have preceded the entrance of the colure into the sign of Aries to convey its meaning, because “*The Throne of God and the Lamb*” was to be established in it, and “*the Lamb was the temple or house of it;*” in accordance with the sign or house of the Ram.⁶

¹ 2 Esdras ii. 17-23.

⁴ Ephesians i. 5.

² Rev. xxii. 2.

⁵ Rev. ch. xiii. 8.

³ 1 Peter i. 23.

⁶ Rev. xxi. 22.

The throne of God was established in the sign of the Lamb about 2400 B.C. together with the twelve apostles whose names were in the twelve foundations of this New Jewry. The final war in heaven, described in the Bahman Yasht and Revelation, between the new-born sun-god and the ancient dragon, has been identified with the apostate dragon that fell away from the pole, so far as to cease from being the true guiding-star, about the time that the equinoctial colure entered the sign of Aries. At that time the seven-headed dragon lost one of his heads, as representative of the celestial hexagram; and in the Typhonian cult of Egypt the crocodile or dragon god was converted into the ram-headed Sebek-Ra—even in Revelation the Beast himself survived as “*also an eighth*” to the seven!¹ Thus in one cult the dragon, mother and son, was cast out altogether, whilst in the other he was blended with the ram-type and continued. Both versions illustrate the passage of the equinox into Aries; both tend to identify that sign as the point of recommencement for a new order of things, and a new temple or type of the heavens. Now, if the four quarters were subdivided inter the twelve solar signs during the backward course of precession, the process would be considered as a continual conflict between the powers of light and the dragon of darkness; also the final fight and the death or casting out of the dragon would take place in the twelfth sign of the zodiac. The war would end with the passage of the equinox out of the sign of the Bull into that of the Ram; and so is it represented.

The ancient dragon was Typhon in Egypt, and Thavthe or Tiamat in Babylon. In the Chaldean account of the fight between Bel and the dragon, the solar god arms himself with the sword of the four quarters which turned four ways—an equivalent to the *fylfot* of Thor or the Swastika of Agni. He slays the dragon; and when the struggle is over it is said *the eleven tribes poured in after the battle in great multitudes coming to gaze at the monstrous serpent*. The word eleven is distinctly written *istin-isrit* or one and ten, so that there can be no doubt about the number, although nothing is known of the eleven tribes.² My explanation is that these represent the eleven signs previously founded, and that the death of the dragon occurred in the twelfth, as the last sign of the final solar zodiac. Hence the Ram of *fulfilment*; and the establishment of the throne in the sign of the Lamb or Ram, in the new heaven of John’s Revelation. All the evidence converges on the sign of the Ram as the point of place and time at which the types and the scenery of the stars were perfected as the last result of all previous deposits made in going round the cycle of precession. A non-evolutionist looking at the planisphere as it appeared about the year 2410 B.C., might say the heavens then indicated the time when the ancient system of astronomy was *invented*, and this was the place of beginning. The evolutionist, on the other hand,

¹ Ch. xvii. II.

² Talbot, *Records*, vol. ix. p. 136.

would say this was the sign with which the total observations and combinations ended; the prophecies were fulfilled and a new point of departure was made in another cycle of precession. Pliny reports Manilius as saying that the revolution of the Great Years was the length of the life assigned to the phoenix, at the end of which the stars and seasons return to their first places. This initial point was *attained at noon on the day when the spring equinox entered the sign of Aries.*¹

Bailly, in his *History of Astronomy*, has argued that the date of the fixed Hindu zodiac was about 2250 B.C. M. Biot thought the Chinese *sieu*, or at least twenty-four out of the twenty-eight, had been fixed upon about 2357 B.C. on account of their proximity to the equator of that period, their distinct visibility and near agreement in the time of transit with the upper and lower meridian-passages of the bright stars near the pole, within the circle of perpetual apparition. This is within sixty years of the entrance of the colure into the sign of Aries at the time of the vernal equinox. Of course the data would be the same if the arrangement had been made 25,868 years before; we are only concerned here with *a* beginning and ending, not *the* beginning. The *sieus* have been employed by the Chinese for the division of time from an immemorial antiquity, and yet they are one with the Egyptian *siu* for the star and for a division of time. Mr. Proctor has shown good reasons for believing that about this time certain constellations were in their exact position which must change shape and vary in the course of precession. He traces the displacement of these from that position which they held at the initial point of the motion four thousand years ago. The constellation Argo, for example, “*stood on the horizon itself, at her southern culmination, with level keel and upright mast,*” but now the vessel cannot be seen with any likeness of a ship “*at any time or in any place on the earth’s surface.*” When Argo sank down it was represented as being caught and overcome in the crushing coils of Hydra, the dragon of the deep.

It was during the course of precession that the great catastrophes represented in the astronomical allegory had occurred. We can now see how one deluge was caused, by the reeling motion of the world making the movement of precession; and how the reckonings, figured as the writings, were actually lost in the overwhelming waters. In consequence of this movement, the starry structures earliest shaped in heaven by the mind of man began to tremble and transform. The Babel said to have been erected at the autumn equinox,—which shows it was a type of the Kamite mount of the equinoxes—toppled and was overturned as its foundations sank down in the south. At the present time the Southern Cross is not only below the horizon, the ark itself is a wreck that has left but few fragments afloat. As the earth reeled certain constellations not only dislimned and lost their shape, they

¹ Pliny, x. 2.

² Biot, *Journal des Savants*, 1840 and 1845.

crumbled and sank into an abyss of the celestial waters. In this way the deluge was let in on the scale of the great year, chaos came back again, and the first formations and foothold in heaven failed. The Heptanomis of the earliest circumpolar or revolving seven time-keepers was drowned, the mount submerged, and paradise or Aryana-Vaējo lost. Some of the stars that went down south came back no more in their appointed seasons. These were the watchers who were unfaithful to their trust; the giants who proved to be abortions; the sons of heaven who fell in love with the daughters of earth, and were fettered below "*until the consummation of their crimes in the secret year*,"¹ the great year of precession, when the restoration and renewal were to take place, according to, the gnosis, revelation, or prophecy. Thus the north was also the great birthplace in the circle of precession. As one constellation sank and got submerged in the abyss of the southern heaven another was slowly emerging from that of the north. Hence the genitrix, who was the abyss at first and became the goddess of the seven stars, the constellation that represented the female place of birth, did not depend merely on the annual turn round in the circumpolar heaven; she also brought forth on the scale of the great year. Mr. Proctor's observations lead him to the conclusion that about 2,400 B.C. the observers of the heavens had attained a system of exact astronomy.

Ancient Hindu astronomers speak of some great conjunction of the planets, which occurred at the epoch of 3102 B.C., from which they date the age of a new world. No actual conjunction did occur at that time nor ever will take place, and yet there was a convergence and an approximation to such a conjunction at the particular time in the neighbourhood of the initial point of the Hindu sphere.³ It is also well known that the Hindu astronomers looked to a particular star in the east, that marked the initial point from which they held that the motion of the planet (as it is phrased) commenced at the time of creation, and to which, at vast recurring intervals) they return, for the same conjunction and departure to be repeated. At the time of Al-Biruni's visit they appear to have known that the initial point was marked by one single star, but either they could not or would not point this out to him.⁴ One fixed point in the Hindu sphere, identified by the different schools of Hindu astronomy as the *point d'appui* of creation, is at the end of Asvini (in the backward movement), an asterism consisting of the stars β and γ *Arietis*, and the next asterism Revati in *Piscium*. This proves that they were still following the course of precession.⁵

¹ *Enoch* xviii. 16.

² *Myths and Marvels of Astronomy*.

³ See positions of planets at midnight, at Ujjayinî, Feb 17-18, 3102 B.C., *Sûrya Siddânta*, p. 18; Burgess.

⁴ Burgess, *Sûrya-Siddhânta*, p. 199.

⁵ *Ibid.* pp. 14, 324.

A Persian priest named Giamasp, in the sixth centry before the present era, wrote a work called "*Judgements on the grand conjunctions of planets, and on the events produced by them;*" and it has been asserted that he predicted the advent of Jesus Christ.¹ It is further said that a knowledge of this prophecy sent the three wise men to Jerusalem at the time when the star appeared *in the east*. So it has been interpreted. But if he wrote in accordance with the ancient gnosis or Kabalah and its doctrine of repetitions, he would be simply identifying the different dates in time and points of manifestation in the heavens at which the divine child, the Messiah of the mythos, had been and was to be reborn. The birthplace above was always that of the equinoctial colure, whether in the sign of the Fishes, the Ram, the Bull, or any preceding sign. The planisphere in the previous volume shows the child to have been born in the sign of the Bull, in the decans of which sign it is *held up in the left hand of the figure that presents the cross symbol in the other*. These are the Christ and the cross of Easter from 6,448 to 4,293 years ago! Then the birthplace was in the Ram until the year 255 B.C.; and next in the sign of the Fishes, when the genitrix lifts up the reborn child as Ichthon, or Ichthys.

It is possible that the Egyptian festivals of the invention, the losing, and the finding or ths cross had some relationship to the great year. Travellers in Palestine are shown the "*Cave of the Invention of the Cross*," which is denounced by Dean Stanley and other travellers as an imposture. Nevertheless the feast of the "*Invention of the Cross*" is in the Roman calendar. The truth is that the "*Southern Cross*," or *Crux Australis*, is lost and refound in the course of precession; the earth's movement causing the constellation to sink down into the subterranean cave of the south. According to Dupuis, *the ancient Persians solemnized their feast of the cross a few days after the sun's entrace into the sign of the Ram, at which time the Southern Cross was visible by night*; and at the date of this new beginning in Aries, 4,000 years ago, the Southern Cross was to be seen above the horizon, at the feet of the Centaur. This constellation, including the Southern Cross, is described as being under the Scorpion in the chart of Eudoxus of Cnidus, fourth century B.C. Now the southern passage or telescopic tube of the great pyramid points directly to the star *α Centauri*, which rises right over the Southern Cross! Mr. R. A. Proctor says of the two passages: "*The direction-lines for the mid-day sun at midsummer, mid-winter, and the equinoxes are shown; also the lines to the two stars, Alpha Draconis and Alpha Centauri, are given at the sub-polar meridional passage of the former and the meridional passage of the latter at the date when the descending and ascending passages thus commanded both these stars.*"² Thus the

¹ Hyde, *De Rel. Vet. Pers.* 385.

² *Knowledge*, March 10, 1882.

Polar Dragon in the north and the Southern Cross were the two chief objects of the astronomers.

Aratus describes Centaurus as carrying a sacrifice to Ara, the altar. But the time was when the cross just beneath must have represented the Sacrifice. The war in heaven, as described in Revelation, relates to the fall of the dragon and the victory of the lamb—the lamb connected by the Persians with the Southern Cross—and my suggestion is that the great pyramid was erected with power to show the facts that would verify the end of a cycle in precession; the Southern Cross and northern Dragon being two supreme determinatives; the end and re-beginning being finally fixed in the zodiac by the entrance of the vernal equinox into the sign of Aries 2410 B.C., when the ancient twofold heaven of the north and south was finally superseded by that of the three regions, “*and the great city (Babili) was divided into three parts,*”¹ in the process of passing away or transforming into the new heaven of the crucified lamb, the lamb of the cross, which is connected with the foundation of the world.

The mythos of the tree that disappeared to be restored as the cross at the end of some vast period of time, together with the persistence of the cross or tree upon the mount in the sign of the Ram, points very significantly to the time when the vernal equinox re-entered the Ram and the Southern Cross returned once more in the course of precession as the starry emblem of the ancient festival of the cross.

The return of the cross, considered to be that of a crucified Christ, was a tradition continued by the Christian fathers. Chrysostom maintained that the cross vanished into heaven with the Christ and would reappear as the emblem of his future triumph: *βούλει μαθεῖν πῶς καὶ βασιλεῖς σύμβολον ὁ τῆς γῆς, ἀλλ’ ἀνέστασεν αὐτὸν, καὶ εἰς τὸν οὐρανὸν ἀνήγαγε. Πόθεν δῆλον τοῦτο; μεγ’ αὐτοῦ μέλλει ἔρχεσθαι ἐν τῇ δευτέρᾳ παρουσίᾳ, κ.τ.λ.*²

The culmination of the whole subject has to be pursued in the concluding section of this work. At present the ground has to be gone over again for the purpose of showing that from the least to the largest, every one of the cycles of time had its representative voice or logos. First, the various modes and forms of phenomena had their typical manifestors and utterers in the pre-eval phase. The elements, as already shown, had their voices, sayers, or *logoi* in the vague stage of mythology, as when the howling of the jackals gave voice to darkness, the hiss of the serpent to the lightning, or the roar of the hippopotamus to the sound of many waters. The primitive typology and symbolism consists of the signs made by the earliest “sayers” in external nature; and these sayers, as the zoötypes, were the primordial *logoi* of the elemental powers. The ideographic alphabet of the Kamilaroi consists of sayings called

¹ Rev. xvi. 19.

² Opp. Tom. ii. p. 417. Hom. ii. *De Cruce et Latrone.*

gurre (so, in Egyptian, *kher* is to say, the voice, word, or utterance), and the signs are portraits of the sayers as birds, beasts, and reptiles. These were the sayers of the seasons, the *logoi* of sign-language; voices of the elements that afterwards became the types of time.

It is said in the *Ritual*¹ the Osirified has “heard the great Words said by the *ass* and the *cat* in the house of Put.” Here the ass and cat are two of the sayers, utterers, or logoses. It was in the shape of the cat that Ra made the likeness of Seb or Time in his annual transformation, when he was reborn in the pool of Two Truths, the place of the beginning of years, where the cat was a type of time, and therefore a time-teller or sayer. The priests of Syene abstained from eating the sea-bream (*phagrus*) because it first appeared in front of the approaching flood of the Nile, and was a voluntary messenger bearing the joyful news of increase to the land of Egypt.²

The cock is a logos of daybreak, and Seb-Kronus, whose goose was a bird of return, is called the old cackler.

The Apis Bull was a Manifestor or Messiah of twenty-five years.

The serpent was a type of the month Mesore and of the re-born Horus. *Messi* (Eg.) is the name of a serpent designated the “*Sacred Word*.” When Augustine declares that certain of the Ophites identified the serpent that seduced Eve with Jesus Christ, it is as a symbol of the Logos, which Tertullian says they preferred to the Christ. So the Jewish Kabalists identified the Meshiach (מֶשֶׁךְ) with the serpent Nachash, the numeral value of the letters being the same in both words.

In the circle of Yima, says the *Bundahish*, “they utter the *Avesta* in the language of birds.”³ That is, in the heavens where the birds, reptiles, beasts, and fishes, the *logoi* of the elements, were configurated in the stars as celestial announcers of time and season. The palm-branch, the papyrus-plant and lotus were all messengers to men. In the “*chapter of changing into the lily-lotus*” the speaker exclaims in the usual dramatic way: “*I am the pure lily which comes out of the fields of the sun. I give messages.*”⁴ The date-palm was the tree of Taht, and the papyrus-plant the sceptre of the genitrix. The phoenix was one of the great sayers or *logoi*, as the red one, the tree and bird. There were various phoenix cycles of time, ranging from that of six days, and several birds. There was a phoenix of the year, of 400, and of 500 years; and as this latter is the period assigned to Seb (time), his phoenix may have been the Tef-goose which he carries on his head. The Sothiac cycle of 1,461 years was also a phoenix period. And because the bird was but a type, it was further continued as a figure of the Great Year, which enables us to understand the Talmudic legend of the bird over which the angel of death had no power, and which was fabled to have had no

¹ Ch. cxxv.

³ Ch. xix. 16.

² *Of Isis and Osiris.*

⁴ *Ritual*, ch. lxxxi.

fall, because it refused to eat of the forbidden fruit when offered by Eve.

Mr. R S. Poole identifies the phœnix, the bird of birds, with the bennu, a periodic visitant that alighted in the Nile valley as a herald of the inundation. The Bennu constellation contained the most conspicuous star in heaven, that of Sirius or Sothis, the Dog-star. The bird was set above as the phœnix of the year related to the inundation. and the type was afterwards extended to the Sothiac cycle of 1,461 years, and finally to the Great Year of 25,868 years. Here, however, the type may have passed into the symbolical phœnix as the Rekh; all we need is a phœnix, as the bird of the long period of time. Solinus affirms it as a fact well-known to all the world that the Great Year terminates at the same time as the life of the phœnix.¹ Pliny tells us the revolution of the Great Year corresponds to the life of this bird, in which (year) the seasons and stars return to their first places.

Cicero² had learned that the Great Year of the world extended to the length of 12,954 years. According to Solinus this is the exact period assigned by others to the life of the phœnix; and 12,954 years make *one half the cycle of precession* calculated with more than common closeness, as it differs only twenty years from Delambre's Tables. Here the phœnix of the half cycle in the year of precession can be identified with the bennu or phœnix of Osiris, which marked two points of the Egyptian year six months apart by its heliacal and evening risings. Six months after it opened the year at sunrise, "the bird" rose in the evening midway in the circle of the year, and this length of time in the lesser year corresponds to 12,934 years, or one half the cycle of precession.

In the Egyptian fixed year founded on the primary four quarters represented zodiacally by the Lion, Scorpion, Waterer, and Bull, the initial point was marked by the heliacal rising of Sothis, with the sun in the sign of Leo. When Berossus applies the signs of the zodiac to the double ending of the great year, he speaks of the conflagration occurring when the planetary conjunction took place in the sign of Cancer, and the flood when the same conjunction occurs in the sign of Capricorn. This shifts the initial point (not, however, as a mere fact in precession) from the Lion to the Crab, or the equinoctial point from the sign of the Bull to the Ram, but, as in the reckoning by the phœnix of 12,954 years, it also recognizes the mid-way reckoning of the Great Year according to the zodiacal signs of the lesser year and the Two Truths of fire and water, or Summer and Winter.

The phœnix culminated as the typical bird of the Great Year. So was it with other symbols of time that were extended to become the types of immortality by transformation and renewal. There is

¹ Solini Polyhistor, cap. xxxvi.; ed. Salmas. Pliny, x. 2.

² Ap. Tac. de Caus. Corr. El. 16.

a phœnix of the tree as well as of the bird, and sometimes the phœnix-bird is pourtrayed in the phœnix-tree. The phœnix as tree also takes the place of the bird as a figure of the same numerical value. It does so in Treatise "Berachoth" of the Talmud, as the sign of 500 years. It is said to be 500 years in length, *i.e.* so tall it would take 500 years to climb it. Rabbi Juda, in the name of Rabbi Hai, explains that the length was not the result of adding branch to bole; the tree itself was of this length. It is further affirmed that this tree represented *one-sixtieth part of the whole garden of Eden*. Sixty is used as a round number; the exact proportion is a fifty-second part— $52 \times 500 = 26,000$ years—but the general drift is obvious, the tree of 500 years typified a cycle of that length of time. The typical tree has been traced from the root as the one that bifurcated into the figure of the two solstices, the four quarters, the nine divisions overarching the pool in which it stood, and the final twelve branches of the zodiacal signs. At last this tree of time grew up into an image of the eternal, as the phœnix of 25,868 years.

And here we find the phœnix-bird on the summit of the phœnix-tree. The perch or resting-place of the Persian bird variously named as the simurgh, roc, sinamru, kamros, saëna, and sin, is on the phœnix-tree of immortality, the hom-tree of all the seeds of life or cycles of time. It is said that when the bird alights upon the branches of the tree it breaks off the thorns and twigs and sheds the seed therefrom. And when it soars aloft a thousand twigs shoot from the tree;¹ this identifies the bird of thousands of years.

The phœnix as bird and tree meet under one name. The bird is called "Asar," the "bennu asar," usually identified with Osiris. But the asar was also a mystical tree (cf. the Assyrian asherah), the tamarisk, which is the tree of knowledge in Eden, according to the *Book of Enoch*.² The bennu-bird is pourtrayed in the asar tree, where it watches over the tomb of Osiris at Philæ, as the phœnix of resurrection. Here then the phœnix-bird and phœnix-tree are also found together under the same name.

Clitarchus describes the Indian phœnix or bird of fire called Orion, which resembled a heron in size, had red (*φοινιξ*) legs, and was musical as the sirens. Indian kings had waggons constructed for trees to grow in them on the top of which the phœnix sat and sang. Nonnus describes it singing in that position with a divine voice like the sagacious swan. This is evidently the Egyptian bennu in the tree, the constellation corresponding to cygnus as *the bird*, the swan of the Greeks, the eagle of the Romans, and the peacock of the Hindus.

If the reader will turn to the planisphere in the preceding volume, the dog in the tree will show the Egyptian phœnix in the celestial tree, as the Dog-star belongs to the bennu in another rendering of the same constellation. But the phœnix bird is also pourtrayed in the

¹ *Minokhird*, lxii. 37-39.

² Ch. xxxii. 4.

same tree. This seven-branched tree standing in the actual water-quarter of Egypt is a figure of the first heaven of time and the seven divisions, then of the nine divisions, the twelve, the seventy-two; and lastly the type of immortality as the tree of eternal years.

The Aborigines of Guiana relate how the spirit Orehu (or Oreku) rose up out of the waters to teach them the *Mysteries of Semecihi, and the keeping of time*. They say that “*In very ancient times the Yauhahu (evil spirits), being unrestrained in their practices, inflicted continual misery on mankind, causing not only great affliction, such as sickness, but perpetual annoyance in other ways, even destroying their food and defiling their cooking utensils.* As Arawak, named Arawâni, or Orowama, was walking by the waterside, brooding over the condition to which men were reduced, when a female figure, the Orehu, arose from the stream, bearing in her hand a small branch, which she presented to the man, desiring him to plant it, and afterwards gather its fruit. He did so, and thus obtained the calabash, till then unknown among them. She again emerged from the water, with small white stones in her hand, which she desired him to inclose in the gourd in the manner before described. After instructing him in the mysteries of SEMECIHI she again retired to her watery abode. He followed her directions and thus became the founder of that system which has since prevailed among all the Indian tribes.”

When the missionary inquired where Arawâni was now, and whether he had not “long ago died like other men?” the old man said that, according to their belief, “he went up and did not die.”¹ He was identical with Enoch and all the other manifestors of time who ascended to heaven at the end of their period, and thus proved they were not men nor mortals.

The Orebu is described as appearing at times with the *head of a horse*. At others she arose from the water with the *head of a cow*, and was thus called the *water-mama*. One of the Obia dances of the Blacks is commonly called the “*water-mama*” dance, that is, the dance of the water-cow as the mother. There is but one animal answering to the water-cow and water-horse in one, that is the hippopotamus, the Kamite type of the Great Bear, and the goddess of beginnings, the ancient mother or mama, who was worshipped at Ombos as the primordial revealer, mother of the revolutions or circles of time, designated the “*living word*,” and pourtrayed with the token of her tongue protruding from her mouth. This obscure but precious relic shows the goddess in her primitive shape as the revealer, the instructor of men in the art of circle-craft and time-keeping called astrology and magic or *Semecihi*. The water-mama is also known to the Arawaks as the *Manati*, and *Menati* is an Egyptian name of the ancient mother as the wet-nurse. In the hieroglyphics the primordial time-teller in heaven (the river-horse or Great Bear) had been

¹ Rev. W. H. Brett, *Indian Tribes of Guinea*.

reduced to become the sign of an hour.¹ Also "Apt," one of the forms of the ancient genitrix, was the first angel, messenger or ambassador, whose name was continued for the typical angel in an abstract phase.

According to Max Müller, "*the name of the Arctic regions rests on a misunderstanding*"—in common with so many other things that are misunderstood. His account of the Great Bear is that *ark* and *rik* are interchangeable in Sanskrit, and *Arktos* in Greek answers to *Riksha*, *a word originally applied to any bright object, which was afterwards given as a name to the Bear*. Now, when the Greeks had long forgotten why these stars were called "Arktoi," they symbolised them as a Great Bear fixed in the sky.² But the root *ark*, *rik*, or *rek*, does not begin as a word signifying brightness; such an abstract meaning is altogether late. The *Αρχαι* are the beginnings, identical by name with the Egyptian *arkai* which shows their nature. *Arkai* (Eg.) means to appoint a limit, fix a decree, in reckoning time and period. *Ark* signifies the turn-round that makes the circle, to encircle, inclose or tie up a time; the end of a time, the setting of the stars. *Arracha* (from root *arkh*) in Arabic, is to fix the time by date. Hence *ark* (Eg.) for the thirtieth of the month, and *Raka* in Sanskrit for her who presides over the actual day of full moon. *Arksha* (Sans.) is the being regulated by stars. *Urshu* (Eg.,) is applied to astronomical observation, keeping watch and vigil, or the science of star-gazing. The *Ari-at-n-Urshu* is a keeper of the astronomical observatory. The *Urshi* had become the Genii of the night, the watchers,³ but the earliest stars that regulated time were the seven Rishis or Rikshis, the seven watchers in the mythos. Not because they were bright, but on account of their turning round in the arc or circle of the earliest year. These seven are identified with the seven in the ark or chariot of the Bear. Here the seven Urshi or Rishis are synonymous with the seven *Ursæ* or Bears, the Iranian Haptō-iringa.

The root of the matter lies in the reckoning of time. *Rekh* (Eg.) is to reckon, keep account, to know; and the *Rekhi* or magi are the time-reckoners and knowers, men of the gnosis, as were the Rikshis. These Rekhi are also the pure wise intelligencers, the religious men. There was no misunderstanding. The north was denominated Arctic because it was the region of the ark and Rekhi of the time-reckonings, and the seven reckoners whether called Rikshis or Bears. It was the region of the ark that crossed the waters as the ark of souls, the ark of Osiris, the ark of the *enceinte* mother, first represented by the river-horse, and by the seven cows before the constellation had been assigned to the Bear or Bears.

The origin of the word religion itself can be traced to the reckonings of time. The man or woman who manifested, knew and kept the cycles and periods, being the first sacred or religious person. Cicero

¹ Hor-Apollo, b. ii. 20.

² *Lectures on the Science of Languages*, vol. ii.

³ *Litany of Ra*, line 67. [Records, vol. viii. p. 111-2.]

tells us that those people who diligently practised all the duties relating to the worship of gods were called *religiosi*, from *relegendo* (or *relegere*) to read, repeat, go over again, reconsider. But Augustine, Lactantius, Servius, and others derived the name of religion from *religare*, to bind, tie up, to make fast. The word is a compound, and the full form is *red-ligio* whence *re-ligio*. *Ligo* to bind, tie, tie up, make fast, answers to the Egyptian *ark* (lek or rekh) a tie, a bond, to bind, limit, fix, the symbol of a reckoning. This gives us the ligature of connection. The ark-tie was carried by the goddess of the seven stars, as the sign of her reckoning, the end of her period. This was her “quipu” knot, a Mexican type of ten; and the Latin *legio* consisted of ten cohorts. The tie, the binding, related to time and numbers. Further, the *re*, *red*, or *reddo* of the Latin, which is employed for various kinds of repetition, answers to the Egyptian *ret*, to repeat, be repeated several times. *Ret-rekhi* (or *red-ligio*) would be to re-reckon, repeat the reckonings, relate the knowledge, the wisdom of the Rekhi or sage. Knowledge preceded belief, and the early men went upon knowledge for ever repeated. This sense of Rekh passed into *ligo*, to make fast and sure, and into *intellectus* for the understanding and sense of perceiving as means of knowing. Religious service still consists in eternal repetition of the formulas of belief and what is supposed to refer to the worship of the gods.

The ark-tie of a surely-recurring period of time became the later type of an obligation or a sacred bond and covenant. Hence *ark* (Eg.) signifies an oath, to swear and conjure. In taking the oath or covenant the swearer was calling on the true time-keepers above to bear witness that he kept troth below, and pledged himself to be true to his bond even as they were. When Abraham took the oath at Beersheba, the Well of the seven, he swore by the seven or “*did seven*.” By degrees the tie and bond of time had become the moral tie that was held to be binding in fulfilment of the word, promise, or covenant. In this sense *religio* meant a binding of the person to keep his word; the result of reverence for the oath and for the divine witnesses and faithful time-keepers in the heavens above. The *liku*-tie, however, that was sent by the Fijian mother to her future son-in-law, was *her* type of a bond (ark) and covenant; equally with the book on which the oath is taken now. And the same tie is the hieroglyphic Ark, a primitive type of periodicity.

Following the genitrix, who was designated the “*Living Word*” as the goddess of the Great Bear and mother of time, Sevekh-Kronus, whose type was the crocodile=dragon, the pre-planetary form of Saturn, was called her son and consort; he was her word=Logos. Sothis was an announcer, voice, word, or logos of the Dog-star cycle of the year. After a while it was found that this Logos was not the true Word. Sothis lost time when reckoned by the recurring seasons. From this origin came the mythos of the dog that let in the deluge or admitted

the devil into Eden. The dog was not in the circumpolar paradise itself, but kept watch and ward far away as a protector of the primal pair, who are represented by the Two Bears or Behemoth and the Dragon. This position is described in the *Bundahish*, “*Of the Dog they say that out of the star-station, that is away from the direction of hapo-ringa (the seven ears), was given to him further by a stage than to men on account of his protection of sheep.*”¹ That is, the dog was stationed as a sentinel south of the circle of paradise called the dwelling of men, the Airyana-vaējo of the *Avesta*. There he did not keep true time, and was charged with being an unfaithful watcher; one of those who fell, as it was fabled. In the British mythos Sut, as Seithenhin, not only let in the deluge, but drowned the seven provinces of Dyfed, or put an end to the celestial heptanomis, the sevenfold heaven of the earliest time. Sothis also let in the deluge—during the course of precession—on the scale of the great year! One of the checks upon Sothis, in its lapse and loss of time annually was furnished by the moon. So that, although Sut-Anup had acquired a bad reputation in his stellar phase, he might retrieve his character as a time-keeper by means of the moon. He became the male lunar Logos. The old Typhon passed into the lunar phas, and Sut-Anup was her manifestor in the telling of time by each new moon. He was now the dog of the mother, her Mercury who preceded the planetary representative of that name. Sut-Typhon then passed into the lunar from the earliest star-station to measure time by the month instead of the year. Anup was now the guide of the genitrix when she sought her lost light in the passage of the underworld; the first form of the lunar genitrix being Typhonian, in Hes-Ta-Urt, Aahti the calf-headed hippopotamus, or Menat.

In Japan the moon god, in a male character, is represented as a fox,² and there is a current belief that the fox after death returns to life in the shape of a man. Here the fox takes the place of the fox-dog or fenekh, and the jackal, Anup, in Egypt; also of the later Taht-Aan, the dog-headed ape of the waning moon that transformed and returned to life again as a man in the person of Taht. It is in his lunar character that Sut-Anup, the Mercury of the moon, comes to the assistance of Sothis, as it is described in the *Bundahish*, when that star (Tishtar) is overcome by the power of the evil Aharman, in whose dark shadow he suffers eclipse, or, in other words, is discovered to be losing time.

Now, the ass is a known symbol of Sut, although the type is mixed up and confused with it kind of ass-headed bird, the giraffe and the jackal. The ass—“the sayer of great words”—was cast out of later Egypt, but survived in Asia. It is particularly

¹ *Bundahish*, ch. xiv. 28. “This sentence seems to imply that, on account of the useful qualities of the dog, he has a part of the lowermost grade of paradise.”—West.

² Siebold, *Nippon*, part v. p. 9.

prominent in the Khetan ideographs. The ass-headed Sutekh was the god of the Kheta, whose great goddess was Astarte. In the battle between Sut and Horus, mentioned by Plutarch, Sut (or Typhon) fled during seven days on the back of an ass. This conflict is evidently in the lunar phase; and the seven days obviously refer to one quarter in the dark half of the moon, in the same way that Ishtar is described as descending and ascending through the seven gates of the moon. The head of the ass is an Egyptian hieroglyphic determinative, with the numeral value of thirty.¹ This number shows the relationship of the ass to the moon in the month of thirty days, which was divided into three parts of ten days each, and we are now able to identify the Egyptian origines for the "three legged ass" found in the Persian Scriptures. This is described in the Pahlavi *Bundahish*. "Regarding the three-legged Ass they say that it stands amid the wide-formed ocean, and its feet are three, eyes six (its procreative power ninefold?), ears two, and horn one, body white, food spiritual, and it is righteous." "With the sharpness of these six eyes it overcomes and destroys." "The one horn is as it were of gold and hollow." "With that horn it will vanquish and dissipate all the vile corruptions due to the efforts of noxious creatures."

In the *Ritual* (Eg.) the Pool of salt and of purification is described as *the place of the beginning of years*. The three-legged ass is personified standing in the celestial water as its purifier. It is said, "When it stales in the ocean all the sea-water will become purified." It is on this account that all asses which come into it stale in the water. "If, O three-legged ass, you were not created for the water, all the water in the sea would have perished from the contamination which the poison of the evil spirit has brought into the water through the death of the creatures of Ahura-Mazda."³ This is primitively typical, and has to be interpreted. The ass is righteous, like Noah, as a true time-keeper. In the *Bundahish* the waters are identified with time, and the ass is the special assistant of Sothis in keeping correct time, or in preserving the waters pure by his micturition, which destroys the creatures of corruption. It says in *Revelation* (the formula for the Persian Scriptures) that Sothis (Tishtar) "seizes the water more completely from the ocean with the assistance of the three-legged ass."⁴

The ass, here coupled with the Dog-star, Tishtar, as his assistant and purifier of the waters with his salt, had a stellar phase as well as lunar. This is shown by the constellation of the Ass, which rose like Sothis and was a guide to the inundation. If the ass had not been created for the water the evil power would have triumphed, the time-reckonings would not have been kept. So the ass is the guide to the

¹ Sharpe, *Egyptian Inscript.* lxxiii. 7.

² Such is the possible and probable meaning; see *Bundahish*, ch. xix. 1-11; West (note).

³ B. xix. 10.

⁴ *Bundahish*, ch. vii. 2.

water, and a spring gushes from its jawbone in the Hebrew legends. The Dog-star announced the inundation and was accompanied by the ass. The station of the ass is near the Dog in the decans of the Lion.¹ This was the point of commencement in the Egyptian fixed year. The Greeks placed two Asses in the sign of the Crab. The *Bundahish* groups together Sothis, Mercury, and Cancer in relation to the inundation when it says, “*Every single month is the owner of one constellation. The month Tir (the month of Mercury) is the fourth month of the year, and Cancer the fourth constellation from Aries. So it is the owner of Cancer into which Tishat sprang and displayed the characteristics of a producer of rain, and he brought on the water aloft by the strength of the wind.*”² This identifies the rising of Sothis with the stars of Cancer. The ass is a figure then of Sut in the southern heaven corresponding to Typhon (the Great Bear) in the north. But in the three-legged Ass of the *Bundahish* the type had passed into its lunar and more symbolical phase. *It was by aid of the moon in its three phases that Sothis was enabled to keep true time in the bringing on of the waters and the years!* The *Tishtar-Yasht* celebrates Sirius as the star Tishtar, the shining majestic who “*brings hither the circling years of men which are reckoned after the will of Ahura-Mazda.*”³ That is as the star of the Sothiac cycle. This *Yasht* describes Tishtar in his first character as uniting himself with the body of a pubescent youth of fifteen years, at which a man first comes of age; in his second with the body of a bull, and in his third with the body of a horse. It is said that “*The first ten nights Tistrya, the shining, majestic, unites himself with a body going forth in the bright space, with the body of a youth of fifteen years.*” The second ten nights he unites himself with the body of a bull with hoofs of gold. The third ten nights he unites himself with the body of a horse.⁴ In the *Bundahish* we read “*Tishtar was converted into three forms, the form of a man, the form of a horse, and the form of a bull;*” and in each of these he produced rain, poured out the waters (or kept the reckoning) during ten days and nights.⁵ That is, Sothis made use of the triple phase of the moon reckoned by ten days each; or, under another figure, the ass of thirty days. This ass of 3×10 days was figured as standing upon three legs, hence the three-legged lunar ass. Thus Tishtar (Sothis) could seize the water more completely from the ocean with the help of the three-legged ass. Now we can understand its having six eyes, as the three tens of days were subdivided into six periods of five days each. Its single horn, the emblem of Sut-Typhon, is *not the horns of the moon, but the type of phallic power*, the fore-part of Sut-Typhon previously described. The single horn was emblematic of unity under the male type of

¹ Drummond, p. 16.

² *Bundahish*, ch. vii. 1.

³ Bleeck and Spiegel, *Kordash-Avesta*, *Tishtar-Yasht*, xxiv. 6-8.

⁴ *Tishtar-Yasht*, vi. 13-18.

⁵ *Bundahish*, ch. vii. 4.

power, which showed the unification of the triple character, the *deus trinus unus*, and the horn-type of reproduction beyond the horns of the moon. Here the figure  may be repeated as a Lunar type.

With this interpretation of facts founded in phenomena should be compared that of M. Darmesteter, translator of the *Avesta* into French, who in his *Ormazd et Ahrimem*¹ puts forth a theory of the "three-legged ass" in accordance with the Aryanist view that the myth-makers were cloud-gazers in the habit of talking ingeniously concerning smoke. He holds that the "three-legged ass" is the monster of a meteorological myth, a personification of the storm, or a mere figure of cloud. Whereas the true myth-makers did not talk figuratively in the modern sense. Their figures express the profoundest facts, more particularly as kronotypes. They did not carve mere monsters of cloud who reproduced the drama and scenery of human life, eternalized the recurring cycles of time in the stars, and turned the heavens into their book above.

The author of the *Unicorn*² has shown that the "three-legged ass" of the Parsee Scriptures is related to the moon, and to other types of triplexity such as the Triquetra. The present reading agrees with his in some points, but is not founded on it. A form of the same original type of the triple moon, which was represented by the three-legged ass of the Persians, is still extant in the three-legged sign in the arms of the Isle of Man. Planché³ says "*The arms of Man are legs. The ancient kingdom of Man was, and the island itself is still, represented in heraldry by three legs in armour conjoined at the thighs. The origin of the bearing has yet to be discovered.*" At the centre of the three legs is the disk of the full moon which identifies them with the typical lunar triad. *Ynys Mon*, or *Mona*, is named as the Island of the Cow. It was also called the Island of *Hu*, one of whose types was the Bull. The Cow is the feminine moon, *Aah* (Eg.), which has the dual manifestation as *Aahti*. The two manifestations were those of the child and the virile male, the "bull of the moon," a title of *Taht*. Thus *Ynys Mon* is the Island of the Cow and Moon under the same name. The Isle of Man is also connected with our British Mercury named *Manannan*. *Manannan Mac-Llyr*, and *Manawyddan* (or *Mana gwydion*), son of *Llyr*, the sea. It was *Gwydion* who instructed *Hu*, and taught him how to conquer in his contest with the waters, and who is the great preserver against any future deluge of time.⁴ *Manannan-Gwydion* was the divinity of traffic and merchandise, the guide of ways and journeys, as *Cæsar* described our British Mercury.⁵ *Manannan-Mercury*, according to *Cormac*, was known in tradition as having been an ancient and celebrated trader of

¹ Pp. 148-151. ² A mythological investigation, by Robert Brown, Jun.

³ *The Pursuivant of Arms*, pp. 143, 144.

⁴ *Taliesen, Marwnad Aeddon o Vón*.

⁵ *Commentaries*, b. vi. 17.

the Isle of Man. He was famed for telling the signs of the sky and foretelling the changes in the weather. He was said to wear a helmet in which two glittering precious stones were set, one in front and one behind; which correspond to the two aspects assigned to the masculine moon.¹ Kerid-gwen, the White Lady, was the moon at full in her feminine aspect, the centre and source of the threefold manifestation.

The three-legged ass with horn of branchy gold also finds a fellow in one of Dr. Schliemann's figures, which shows an animal with the head of an ass and the very significant *paws of a bear*, or of Typhron, the goddess of the Great Bear.²

Typhon was continued in the lunar mythos as Menat, or Menuthis, the wet-nurse, whose name was given both to the moon and to the month. The name of the moan is derived from the same root in the most diverse languages. It is

<i>Men</i> , in Asia Minor.	<i>Mano</i> , in Lap.	<i>Moena</i> , in Enganho.
<i>Mona</i> , in A. S.	<i>Menyil</i> , in Cahuillo.	<i>Mangong</i> , in Timbora.
<i>Menu</i> , in Gothic.	<i>Menyan</i> , in Witouro (Aust.).	<i>Minofe</i> , New Moon, Param.
<i>Mane</i> , in Swedish.	<i>Meni</i> , in Port Phillip (Aust.).	<i>Minotsu</i> , Full Moon, Param.

The Aryanists tell us the root is the Proto-Aryan "Mâ," to measure, because that is a meaning of the word in Sanskrit. But mâ, to measure, is. Proto-Aryan as Egyptian, and the root is not mâ; this, the accent denotes, is *mak*, to measure, whence *mak*, *meh*, and *mâ*, for the cubit, and *makha* for the scales. The hieroglyphics show that the words moon and month were derived from a root *men*, and not from *mak* or *mâ*. This can be proved. The moon, to the earliest observation, was that which went round in its orbit and grew round in its orb. These two facts preceded the measurement of time and led to it. Now men (Eg.) signifies to go round, perambulate, make the circuit. That was observed in space before it could be reckoned in time. Pigeons are named *menuti* because they fly round. The collar or bracelet is a *menat* because it goes round. But this also applies to that which grows round, and both are included in the moon. The gestator grows round and is named *Mena*, like the moon. Because the moon grew round and made the circuit the lunar festivals were celebrated by the circular dance, and the "minnying" was performed by perambulating round. *Men* (Eg.), for the measure and memorial, supplies the root for the Arabic al-manac in relation to the moon and *mensis*.

The Chinese divide the moon into a first, a. middle, and a final decade.³ The Akkadians likewise reckoned and wrote the length of a moon as 10 + 10 + 10 days; the lunar orb being considered to have a triple character as well as a threefold movement; one in longitude,

¹ Cormac, *Glossary*; Guest, *Mabinogion*, p. 411.

² *Mycene and Tiryns*, p. 257, fig. 376.

³ T. F. Wade, *Ethnological Transactions*, vol. vii.

one in latitude, and one in orbit.¹ Sin. the male moon being reckoned god of the number 30. The reckoning is the same as that of the Egyptians, who had a week of ten days, three of which made a month of thirty days in the year of twelve moons. This was the month of *Menat*, Gothic monoth. The *menat*, or *ment*, was a measure of ten feet, the oldest unit of Egyptian land measure. *Menat* for the number 10 is reduced as the Coptic *mêt* for ten. Moreover *Menât*, the measurer by the moon, has an earlier type as *Menkat*, the creator, as the potteress whose vase represents the womb. She was the measurer of the period of gestation as ten moons in the year of thirteen moons of twenty-eight days, and afterwards the measurer of the month in three periods of ten days each. Thus *Menat* was both the measurer of days and months by the number 10, which is her name, and that name is the earlier form of *Menoth* or month. It was on the number 10 of *menat* that the triple division of lunar time was founded; and it is the ass (or *Sut* as her son) who was her lunar Mercury; the ass that has the value of number 30; the three-legged ass of the $3 \times 10 = 30$ days. The name of *Horus*, the light one of the twins, also signifies number 10.

Primitive man had to think in external things, distinguish the sexes and describe characters by means of phenomena before this could be done by the aid of verbal language. Before he was able to say the moon was at full, or it waned in one lunation and waxed in the other, he could see that she was refilled with life like the mother with child, and thus the *enceinte* mother, the procreant cow, the pregnant water-horse, the ass in foal, became its feminine types. When it waned and lessened it was the *impubescent* child, the calf, or the foal, as product. In its waxing lunation it was the horned one, the procreative power, the virile male; the bull, the *Chamor*. But the moon was one, and these three formed the trinity in unity, in which three manifestations of phenomena were expressed by three forms of relationship, animal or human.

Sut-Anubis was continued by the Egypto-Greek and Chaldean gnostics, both as the jackal and the ass, or a figure that looks like a mixture of both as the image of *Anubis* cannot always be distinguished as jackal or ass. They have the type also as the double *Anubis*, and this proves the Kamite origin. The double *Anubis* is as ancient in Egypt as the twins of light and dark; the twins of twilight; or of east and west. As *Sut-Nub*, the dual character is indicated by the two birds, black and golden in the elemental phase: *Sut* is black, and *Nub* is golden; the two being twinned in *Sut-Nubti*. Under the jackal type, *Anup* is the black jackal of the western land, and golden dog of the east. *Sut-Anup* kept the equal road (*Ap-uat*) of the equinox, as guide of the crossings to the mother, who sought for her son, the solar god, when he was shut up in the ark at one equinox, and only found

¹ Sayce, *Trans. Soc. Bib. Arch.* vol. iii. p. 147.

again at the other, at the place where the lost cross was likewise recovered by Apheru (or Porphyrius), another name of Sut-Anup. Anubis of the crossing reappears in Rome, in conjunction with the figure of the cross, that is of the crossing. One form of this representation was found in a rude scrawl, drawn upon the wall of a vault in the Palatine Hill. The Anubis type is unmistakable, although the head looks more like an ass than a jackal—both being types of Sut-Anubis.

Garrucci, the Italian antiquary, claimed this as a blasphemous caricature of the real crucifixion, so that an early date might be assigned to the parody of an event which is wanting in other witnesses.¹ The figure looks like an image of the crucified, and has been taken for such by the Christians, yet it is only Sut-Anup, the keeper and guide of the crossing, or the equinox. Christianity having begun with the cross, it was natural to claim all the figures that accompanied it as representatives of the Christ—these included the ass in Chaldea and Rome; the ass, giraffe, and jackal in Egypt. Tertullian, in his *Apology*, refers to the current notion of the Romans that the Christians worshipped the ass. He says that recently a new version of their god had been put forth by a certain hireling convict of a bull-fighter, who pourtrayed him with the ears of an ass; he was hoofed in one foot, *carried a book*, and wore a toga. The picture was inscribed 'ONOKOIHTHΣ the born ass. The caricaturist was identifying the Christ of the crossing, not a personal or historical Christ. Sut-Anup as lunar logos was the pre-solar Christ or crosser. He is termed the "clean crosser over the birthplace."²

The book indicates the god of letters the typical prophet or announcer, who was Sut-Anup in Egypt, and Nebo, the "supreme intelligence," in Chaldea. The Romans knew somewhat of Anubis and his station at the cross, but they knew nothing of a personal Jesus Christ the crucified, and thus they identified the Christ with the pre-existent types. Iu, the root of the name Jusu or Jesu, is an Egyptian name of the ass, and it also denotes a dual nature. The ass was a type of Anubis, and the Romans did precisely what the Christians have likewise done, they identified the pagan type with the Christ, and consequently with the Christian God. Anubis was the earliest form of Mercury; and Mercury is also pourtrayed, Greek fashion, in the Catacombs. He appears as the guardian and conductor of souls, through the underworld, in a fresco-painting of the cemetery of St. Calixtus, where he must surely be an *antitype* of the Christ. He is claimed, however, by the *Idiotes*, as being a pagan type of the veritable Christ.³

The passage of Sut into the lunar god Taht is represented by Hermanubis, *i.e.* Hermes-Anubis, a title assigned to Taht in the

¹ Garrucci, tom. ii. tav. 82. King, *Gnostics* [ed. 1864], p. 91.

² *Ritual*, ch. xvii.

³ Bosio, *Roma Sotteranea*, p. 257.

zodiac attributed to the *second* Hermes, or Taht; the first being Sut-Anubis the Mercury of the Dog-star as well as of the moon. In this zodiac, also in that copied into the preceding volume, Taht is seated in the sign of the Crab; Anubis is in the opposite sign of the Seagoat. These, therefore, are directly connected according to the dual character of the signs, as they are in the *Ritual* in relation to the moon.¹ In the Egyptian lunar mythos, Taht superseded Sut, and became the recognized logos or word, the chief manifester of the moon as the measurer of time and period. He is the word, tongue, teller, and mouth of utterance by name; the lord of divine words by nature, having the head of the Ibis in one phase, and the cynocephalus *Aan* in the other. *Aan* is the kaf-ape, the howler of the dark lunation; its relation to the lessening moon is denoted by *aanu*, meaning to look back, go back, recoil, howl. *Aan* typified the messenger of the moon in the darkening half of its cycle. It also represented this phase of the moon as the menstruating monkey. It was the word or lunar logos as the howler in the dark, the voice of the suffering unillumined moon. It likewise denoted letters. Hor-Apollo speaks of a race of cynocephali that is acquainted with letters, and says that when one was brought into a temple, the priest placed before it a tablet, reed-pen, and ink, to ascertain whether it was one of the writing race. This, of course, is symbolical, but the language helps us in the interpretation of the symbols.

Taht was the representative of the new moon, the logos of its light half, the bull of the mother, or consort of Sefekh. In this character the Ibis or Habu is his type; and Habu signifies the Messenger. Thus *Aan* and Taht personify the two lunations as the voice of its darkness and the logos of its light. At a later stage of mythology, when it was known that the moon was only a reflector of the solar light, and the sun-god had been made supreme, it is declared that Ra created Taht, as a light to show the evil enemy by night. By his words, utterances, or manifestations of periodic renewal, Taht keeps off the enemies of Ra from the solar horizon. But Taht the moon-god was a far earlier creation than Ra. It is Taht who grants the Makheru to the Sun; that is the gift of making law by means of the Word.

The lunar trinity of Typhon. Sut, and Horus, or Sefekh, *Aan*, and Taht, may be compared with a Mexican triad. The tradition is that there were two divine personages in a cave at Cuernavaca, a male and female who were consorts; he was Oxomoco, she Cipactonal. The old woman thought that her descendant Quetzal should be called in, and the three then set to work and formed a calendar. The old woman named the first sign. She painted a kind of water-serpent called Cipactli, and thus designated the symbol of the serpent. In his turn, the male god depicted two canes. Then Quetzalcoatl drew three

¹ Ch. lxxx.

houses. They proceeded thus in rotation until the number of thirteen signs was made out. This number was duplicated in the well-known twenty-six signs, the basis of which was the thirteen, that correlate with the thirteen periods of twenty-eight days, and with the thirteen moons to the year.¹

Quetzalcoatl is usually recognized as a sun-god, but like Osiris, he must have had a lunar character, for this is the lunar trinity in *propriâ persona*, identical with the woman of the moon, Sefekh, Aan, and Taht in the Egyptian mythos. Also, the thirteen moons reckoned to the year are the obvious origin of the twenty-six signs. The old woman or great mother represents the moon at full, which has the two manifestations of waning and waxing. These are two other characters into which the moon transformed. Hence the serpent-symbol of transformation chosen first by the old woman. She was number one. The two canes signify the second one, and the three houses the third one, in whom the trinity was complete. The mother being typified by the full moon (the goddess fifteen), the two halves were assigned to the two males, the child and *vir*, and thus thirteen signs were given to each of the two, corresponding to the halves of thirteen moons to the year; hence the twenty-six signs.

An Alexandrine physician of the third century, named Serapion, held that the face in the moon was the soul of Sibylla, that is the sibyl or prophetess,² the woman who kept the books. In Egypt, the book-keeper for Taht, the lunar god, was *Sefekh*, who represented the full moon, and reckoned its time at 3×10 days to the month in the time of the number 10. In the Sibylline books there are ten ages or generations of the world. The Sibyl was to live through ten generations. Also the number of Sibyls was reckoned to be ten, and there were ten keepers of the books. The Sibyl was reputed to have lived from the time of Noah, whose existence depended upon the number 10. The Sibyl being a lunar form of the feminine logos, we can now understand her reckoning by ten.

The final form of the Logos as a krontype was solar. Here it became the "true word" as Har-Makheru, who has been described as the keeper of perfect time, or the maker of truth. When James, for instance says, respecting the Father, "*Of his own will begat he us with the Word of Truth*,"³ he reproduces the Egyptian Ma-kheru, the solar logos, whose Word was Law.

The personified logos, word, or mouth, is pre-eminently an African product. Various kings employ an official as their mouth, who utters the word to others. In Abyssinia there is, or was, an officer of the court named "*Kal Hatze*," the "word of the king." The monarch

¹ Bancroft, vol. iii. pp. 251-273.

² Clem. Alex. Strom. i.

³ James i. 18.

himself sat concealed behind a curtain, and spoke to the Kal Hatze, who then communicated the royal commands to the officers, judges, or others who were in attendance. The king of Dahome has his "Men," who speaks for him to ordinary mortals; and king Blay on the Gold Coast keeps his Kyami or speaker, who is known as the King's "mouf" or mouth.¹ In the Egyptian *Ritual*, the divine father Atum only manifests by means of his Word, which is infallible. On the back of a figure of Maut, the mother of Khunsu, is written, "*The speech (or word) of Maut the great mother.*"² The Osirified spirit is said to be "*born like a word*," when he is repeated in the future life.³ An Egyptian artist boasts that he is one of the initiated who knows the mystery of the divine word.⁴ There is a Japanese religious sect called the Shingon who are worshippers of the "true word;" and the Mi-Roku or Maitreya who is expected to come, is the logos or Messiah of the Japanese Buddhists. Logios ($\Lambda\circ\gamma\iota\circ\varsigma$) is an epithet frequently applied to Mercury by Greek writers.

Proclus asserts that "*the angel or messenger of Jupiter (Hermes) who has the relation of logos to the intellect of his father, announces the will of Jupiter to secondary natures.*"⁵ But "*in Essences, Soul, which is the logos of intelligibles, unfolds the united cause of wholes which is in them, she receiving from them her hypostasis. And in the genera superior to us, the angelic order has the relation of logos to the gods.*" Lego in Greek signifies to say, to declare, to utter oracles. Logos is a saying, an utterance, a revelation. The logos is the word personified by John: "*En arche en 'o LOGOS, kai 'o LOGOS en pros ton theon, kai theos en 'o LOGOS,*" or, "*In the beginning was the word, and the word was with God, and the word was God.*"⁶ But the genesis of the "word" that was in the "beginning" was not to be reached in any abstract or doctrinal phase, or bottomed *en l'air*; any more than it could be embodied in an historical personage. The logos was pre-Christian under all its types—Elementary, stellar, lunar, solar, psychotheistic, spiritual, female, male, and epicene. We are now in a position for the first time to follow the "word" into its psychotheistic and final phase.

The most mystical dogmas of the Christian cult begin as such with being unintelligible—that of the word or logos included—because they had been continued from an earlier status by those who were ignorant of their origin and significance. Professor Jowett frankly confesses that the doctrine of the logos "*begins with being unintelligible.*"⁷ Hence they are treated as teachings that commence and end in mystery, and as if it would be the death of them to be understood. They could not be understood without the interpretation

¹ Captain Burton.

² Birch, *Gallery*, p. 12.

³ *Ritual*, ch. lxviii.

⁴ Stele, C. xiv. *Louvre*.

⁵ Proclus in *Timaeus*, b. ii.

⁶ John i. 1.

⁷ Jowett, *Epistles of St. Paul*, vol. i. p. 414.

of the gnosis, nor become intelligible by being assigned to an historic teacher with whom they did not originate, and from whom they did not emanate. Celsus, as we see by a glimpse of his work over the shoulder of Origen, charged the Christians with having recast and misconstrued the ancient doctrine of the logos; and he wrote his book, which the enemy succeeded in stamping out of existence, to show which was the false and which the "true logos."¹

The first form or mode of the logos was feminine because the mother nature was the primordial mould and manifestor. The mother was the earliest utterer forth at a period earlier even than speech. She was the mouth of utterance, hence *mut* (Eg.) is both mother and mouth; and in the Indian sign-language the mouth and mother are identical. She was also the silent mouth or silence personified in *Vari*, *Sige*, and *Mer-seker*, in relation to the first of the Two Truths and the mystery of motherhood. The oraculum of the goddess *Vach*, or the prophetess *Deborah*, was earlier than the oracles of God. The Hebrew *Bath-Kol*, which has been rendered the daughter of the voice, had no other origin in nature than as the *Vach* of female pubescence and gestation. This was the first and most mystical of all the tellers of time, which became the Holy Ghost of a feminine nature that was represented by the dove of *Hathor*, *Semiramis*, and *Mary*.

Kal in Sanscrit means to announce the time, to count and reckon. *Kala* is a space of time, a period, a fixed or proper time. One form is the *Ritu-Kala*, or season of the menstrual course. The menstrual flow itself is *kala*. The bloody goddess *Kali* came from this source! The womb or uterus, as the utterer forth, is the *kalana*. *Kala*, like the Hebrew *kol*, is the voice, in a mystical sense. It is an indistinct, inarticulate voice; also, in the form of *kara* (Sanskrit), it is the word, the messenger or feminine logos, one with the *Bath-kol*. This manifestation of the feminine word is revealed by *Hermes* to *Tat* when he sees the primordial darkness which appeared to change into a "*certain moist nature, unspeakably troubled, which yielded a smoke as from fire.*" From this there issued "*a voice unutterable and very mournful, but inarticulate, inasmuch that it seemed to come from light. Then from that light a certain holy word joined itself to nature.*"² Both voices were at first assigned to the mother of blood and breath, but the spirit or *Nous* came to be considered masculine; and this led to an endless contention as to the real sex of the logos.

We are told by *Irenæus* how the motherhood and feminine logos were represented in the mysteries of *Marcus*, who pretended to consecrate the cup mixed with wine, and in lengthening out the words of invocation contrived by magical practices to work a miracle (one that could be wrought monthly) and turn the wine into blood by giving it a reddish hue, so that *Charis*, who is one of those that

¹ *Origen, Contra Celsum*, lib. iii.

² *Pymander*, b. ii. 5-6. [= CH I. 4-5]

are superior to *all things* (that was the male Christ), should be thought to effuse her own blood into the cup in response to his invocation, and the grace of Charis flow into those who tasted of her cup. He handed cups to the women who represented Charis in person and in presence. These women then consecrated the cup with an effusion of Charis proceeding from themselves. This effusion of the feminine logos took two shapes, one of blood and one of spirit—the Sakteyan spirit or inspiration of the female—that illustrated the Two Truths of the motherhood relating to flesh and spirit. The blood of Charis preceded the blood of Christ, and there would have been no doctrine of cleansing by the blood of Christ but for the purification by the blood of Charis. The male Messiah or word of God would not have come arrayed in a garment dipped in blood, if blood had not been the feminine manifestor of the Word as Wisdom. Moreover, the change of sex did but turn the typical mystery into meaningless mystification. This consecration of the cup of Charis and of the Hindu Sakteya had a natural genesis in the most mystical nature of the feminine logos.¹

The male and female *logoi* are descended and distinguished in the Clementine *Homilies*. *The female is first because the night precedes the day, disease precedes healing, ignorance precedes knowledge, error precedes truth, and the present world, which is female, precedes the world to come, which is male!*² *The female nature, ruling the present world as her like, was intrusted with the first prophecy; she was the primeval announcer, announcing prophecy with those born of woman.*³ “*The other, as the son of man, being a male, prophesies better things to the world to come as a male.*” “*Let us then understand that there are two kinds of prophecy, and let it be defined that the first, being the male, has been ranked after the other in the order of advent; but the second, being female, has been appointed to become first in the advent of pairs.*” She is likened to a female in her courses, and is said to *steal the seed of the male, and sow it with her own flesh.*⁴

Philo's two logoses called *εὐδιαφετος* (Eudiaphetos), which name indicates a *conception* or *conceiving*, and *προφορικος* (Prophorikos), the *utterance* or *speech*, are derived from the double Horus of Egypt, the solar god in his two aspects. Plutarch, who writes of the mythos in its more doctrinal and psychotheistic phase, will furnish the evidence. He tells us that when Isis felt she had conceived with child she hung a charm or amulet about her neck. This was on the 6th of the month Paophi, or at the autumn equinox, the maximum of the Nile and the beginning of cultivation, according to the Alexandrian year. The child-Horus then represents her conception. He is pourtrayed with the finger pointing mystically to the mouth. He is not the word or logos itself, but visibly embodies the silent con-

¹ Cf. Sellon, *Notes*, with Irenæus, b. i. ch. xiii. 1, 2.

² Ch. xv.

³ Ch. xvii.-xxviii.

⁴ Ch. xxii.

ception of the genitrix as the “*inarticulate discourse*.” Hence, when Isis had conceived, she put on the amulet, which meant “*a true voice*” in the Greek language. This in Egyptian is *Ma-kheru*, the true voice or word, the real logos *Prophorikos*. The first Horus is the manifestor at the autumn equinox; the second, called the after-birth, is the Horus of Easter and of the vernal equinox,¹ *Har-Ma-Kheru*, the virile voice or logos. The child of the mother was the image of her silence, and he did not become the image of the father, or utter the *true voice*, until the time of puberty, when he was the “*Un-Nefer*.” According to the Persians, the creation took place or form when Ormazd spoke the word “*honover*.” That is the Egyptian “*Un-Nefer*,” the opener or revealer, or the one who has been opened. *Un* means open, to open, applied to pubescence. *Nefer* is the adult youth; and the first male form of the *Un-Nefer* was the youth at puberty; the last was the revealer, personified in the psychotheistic phase as the logos. Up to the time of pubescence, when the child-voice changes and the virile voice is heard, the Parsees hold the child to be a ninny, who is not responsible for “unseasonable chatter.” The time of transformation is the turn of the fourteenth year, after which the child ought to utter the true voice, and “*unseasonable chatter*” then becomes a sin.² This is the human image of the divine child Horus, who is the ninny until his time of transformation at puberty. This child of silence, Harpocrates, is a type of the Christ in the Catacombs;³ and as late as the middle of the fourth century it was asserted by Marcellus of Ancyra that Christ was the logos who issued from silence, the gnostic *Sige*.

The true root of the name “Messiah” is the Egyptian *mes*, which denotes birth and rebirth. Messiah is the reborn or *Æonian*. *Iu* (Eg.). *Iao* or *Jah*,—even as the month *Mesore* was named from the rebirth of Horus the child, which was annual. In Egypt the *Repa*, prince or heir-apparent, was the Messiah by name and nature, as the *messiu* or *messui*, the representative of *Ra*, the ever-living, who was continued by transformation into the young one, the ever-coming Messiah. The Messiah of Christology and supposed prophecy was the manifestor who was for ever being reborn in time. The Messiahship was cyclic, and wholly dependent on the fulfilment of the cycles of time. The Egyptian *Ra* and *Repa* were the representatives of this manifestation in time, as personifications of the divine or solar Messiah, in the two aspects of father and son. The Egyptians celebrated the rebirth of this Messiah every year at the last supper on the last night of the old year, and by the evening meal on the first day of the new year, the day and the meal being both designated the “*messiu*,”⁴ from *mes*, the birth, and *iu*, to duplicate; which

¹ Plutarch, *Of Isis and Osiris*.

² *Shayast La-Shayast*, ch. iv. 10.

³ De Rossi, *Roma Sott.* tome 3, tave 10.

⁴ See Pierret, *Vocabulaire Hieroglyphique*, for texts.

also means the *coming one*, who forever comes and brings, as the year or other cycle comes to an end and is renewed.

The Messiah, then, is the one who is reborn according to the cycle of time; but the natural genesis has to be traced beyond the symbolical aspect. The first Messiah was reborn at puberty. This was the earliest form of the anointed male. These things can only be fathomed in their Fundamental phase. The anointed one did not commence from having oil poured on the head. The first male type of the prophet was the anointed by nature at puberty; the aboriginal anointed, who preceded the oil-anointed, man-made prophet. As previously explained, the earliest mode of artificial anointing is that of Inner Africa, where the ointment was composed of red ochre mixed with grease or oil. In one of the Hottentot songs there is an allusion to the red ochre of anointing, and this is actually contrasted with the flesh-forming source. Lightning, the daughter-in-law of fire, is thus addressed: "*Thou who hast painted thy body red like Goro*," i.e. with ochre or red-clay, "*Thou who dost not drop the menses*," or redden that way.¹ The Hottentots also had a certain image or fetish-god which their women were accustomed to anoint by covering its head with a kind of red earth and buchu or sweet-smelling herbs.² This was their typical Messiah; and we learn from Egyptian thought and expression that anointing or coating with red ochre was a symbolical mode of refleshing. It was in this manner that Ptah reflcshed the spirit for its rebirth from the womb of the underworld; and the red earth represented the human or Adamic clay. In anointing the fetish image, the Hottentot women were imitating nature in fleshing the child for birth. Instead of calling on the saviour to come, they enacted the rebirth of the Messiah in the process of refleshing or, as it came to be called, anointing or embalming. The Egyptians had discovered how to preserve the dead body intact with the flesh upon it, and its lineaments wearing the likeness of life; by which art they superseded the incasing or refleshing of the bones in the red ochre of the earlier stage.

This embalmment of the dead body is termed "*karas*," and the embalmed mummy reborn by the preservative process, and placed in the tomb to await the rebirth in spirit life, named the *karast* or *krust*,  as the mummy-type, the *shebti* or double, an image of rebirth. This type of immortality or continuity was the anointed, the Messiah, the *Christ*, who in the later application of the ointment or oil is literally the *greased*. Mes (Eg.). the root of Messiah, also means to anoint, to generate, as well as to give birth. The mother was the anointer with her own blood as embodier of the child. The primary anointing applied to birth. But the Messiah was the anointed at rebirth or puberty. The virile male was the natural

¹ Hahn, *Tsuni-Goam*, p. 60.

² *Tsuni-Goam*, p. 91.

Messiah, the anointed of the totemic mysteries. Thus the Messiu or Messiah is named from this origin as—

<i>Mas</i> , vir, or male, in Latin.	<i>Masha</i> , vir, or male, in Kakyen
<i>Mess</i> „ „ Esthonian.	<i>Mosi</i> „ „ Chutia.
<i>Mes</i> „ „ Vod.	<i>Masaketh</i> „ „ Pelew Island.
<i>Mios</i> „ „ Fin.	<i>Al-maz</i> „ „ Lap.
<i>Mes</i> „ „ Olonets.	<i>Amashe</i> „ „ Intibuca.
<i>Mish</i> „ „ Deer.	<i>Umasoi</i> „ „ Betozi.
<i>Mesa</i> „ „ Silong.	<i>Mashyo</i> „ „ Pazend.
<i>Musha</i> „ „ Shina.	<i>Mush</i> „ „ English Gipsy.

Hence—

<i>Masculenso</i> is to turn male, Latin.	<i>Masuri</i> , a beard, Sanskrit.
<i>Mastos</i> is a cock, Latin.	<i>Misha</i> , to be strong and firm, Hebrew.
<i>Maaiz</i> , to be muscular and sinewy as a man, Arabic.	<i>Meas</i> , procreation, Irish.
<i>Mushka</i> , a stout man, Sanskrit.	<i>Mzr</i> , to go together, cohabit, copulate, Hebrew
<i>Musculosus</i> , full of muscle, Latin.	<i>Misr</i> , to mix, mingle, mess, blend together, Sanskrit.
<i>Mushka</i> , testicle, Sanskrit	
<i>Masha</i> , the bean, Sanskrit.	

The Inner African customs and languages show us whence came the Messiah as the anointed at puberty, and the name that was continued in the Egyptian, Hebrew, Arabic, British, and many other tongues. The male child was anointed at this period of rebirth, and established as the man. *Misa* in the Kaffir dialects means to institute, establish, confirm, to cause to stand, to erect, and cause to stand up; the *miso* is a statute or ordinance, an institution. The transformation into the male, signified by the Latin *masculesco*, to turn male, was acted in the drama of pubescence, the most primitive form of the Mysteries. They put on masks of the rudest make, and their anointing was performed with coloured clay and grease or oil. To *maskh* in Arabic is to transform into an animal, and this transformation was enacted under some totemic type of power. The boy was clothed in skin, hair, horn, and other emblems of pubescence, in imitation of the animal. In this rebirth he changed into the *nakh* (Eg.), as the strong bull, the massive elephant, the howling hyena, the terrible lion, the cunning fox, jackal, or some other beast of the totem into which he was reborn.

This was the natural genesis and primordial phase of masking and mumming which was continued in the later mysteries as a representation of the rebirth of the dead, and which yet survives in the English pantomime, as well as in the custom of masking every year about the time of "All Souls' Day," where the children still make their transformation in the mask, as they did in the mysteries where the spirit of puberty descended on the male Child at its rebirth into manhood or Messiahhood, and nature taught the female the earliest need of cover and concealment, or a mask. In Latin, the Mask and Personage are synonymous as *persona*. In some of the African totemic rites a man in a mask represents a spirit—the spirit of manhood that has descended

on the boy in this drama of pubescence—and the scene described reminds one of the descent of the logos pourtrayed by Clement Alexander, who says: "*The word took the mask of man, and having shaped to himself the flesh, acted the redeeming drama of humanity.*"¹ The period of pubescence had its logos in the male as well as in the female nature. The supreme manifestation of male pubescence was the stone that was fabled to have fallen from heaven; the Stone of Pundjel that opened the way in an incomprehensible manner. In Egyptian the *tes* is a stone, a stone knife, that which is hard, thick, and dense, whence the testis; and the word signifies selfhood, that fundamental self on which the male personality was primarily based. The typology of horn, tooth, pubes, beard, hair, skin, and other pubescent signs was founded on this period of masculine power and Messiahship. Jerome, in his exposition of the Hebrew alphabet identifies the letter shin ש as *the sign of the logos*. The shin, as already said, is a tooth, a symbol of adulthood in the male. Jerome was perfectly right. The tooth was a type of the logos when it was (or still is) extracted from the pubescent lad in the African mysteries, at the time of his coming of age. Also the tooth was a type of Hu the white sun-god, a solar form of the logos in Egypt.

Primitive thought commenced with a nearness to nature that has never since been attained or approached. Yet it is only at the original standpoint that we can see as primitive men saw, and follow the later developments of their typology in mythology, theosophy, and eucharistic rites. The meanings read into the early doctrines are a hindrance altogether, and only when we do get back to the starting-point can we look round in all directions, for the first time. From this simple origin the typical stone might be followed like the serpent, the tree, or the water, through ramifications that would take a lifetime to trace and only a few of which can be indicated here.

The lightning-stone or cloud-cleaving thunder-axe was a type of destroying power, and therefore a primary form of fetish-image. But the stone of virility from whence the fire of life was rekindled became the great type of creative and causative power which was first identified as human. This, as representative of the procreator and pubescent soul gave further significance to the stone of fire and the mineral stone that were afterwards discovered to contain the metals and thus the type was continued. The lithic linga has chiefly caught attention, but the *tes* (Eg.) was the more important type. This was the true foundation-stone, the living stone, the stone of power, the speaking stone, because a time-teller in relation to the age of puberty. The true ancestor-stone was the cause of what has been termed "stone-worship." This fact was recognised by the Dacotahs when they took a round boulder and painted it red, or anointed it with the

¹ *Coh. x. 86.*

blood source to make it a fetish image which they called their "grandfather."¹ In doing this they were identifying the stone of age by name, the stone of power and puberty which was the token of the boy's first coming of age to join the ranks of those who were of age, the elders, old ones, the grandfathers of the Totem. It was the same type to the Basutos, who had a large block of granite, round as a ball, for a fetish, or typical image; this they danced round on one leg, whilst anointing the stone by spitting on it.²

The celebrated Kabalist and erudite scholar, Reuchlin, intimated that the two first persons in the trinity were indicated by the stone, in the passage,³ "*The stone which the builders refused is become the head stone of the corner.*" He too was right, only there had been a further development when these two were known as *father* and *son* in the later *deus trinus unus*.

The supremacy of the third person in the triad—*i.e.* the third in the order of development, but considered to be the first in power and importance—was established on the stone of manhood, and on this type the stone of Messiahship was founded. The stone is employed as a symbol of pubescence in the Maori, Australian, Mithraic, and Masonic Mysteries. An engraved white stone was given to the initiate who passed into the inner court as a full brother in the Christian mysteries.⁵ This is referred to in Revelation—"To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." So was it in the mysteries of puberty, where the name was conferred on the new member of the totem, and the mark was sacredly cut with the knife of stone, because the living stone had descended which transformed the boy into the adult. The natural genesis alone explains the typical nature of the stone and the lithic customs. The egg-shaped stone used to be sent by Oriental pontiffs as a present to princes and a type of dignity which originated on very natural grounds. The first seal of manhood conferred upon the boy was the natural stone. This was imitated by the seal-stone with the tattoo-mark, name of the totem, tribe, or later family, for a seal. The boy was sealed when he became a bull and wore the *bulla*; and the seal-sign passed on into the papal bull, and the seals affixed to deeds that used to be called bulls. The names of the twelve tribes of Israel were to be engraved on two Onyx-stones, six upon each, as their dual masculine basis. The *Ragah* (רָגָה) or ruler of Israel (cf. *rek*, Eg. for rule) was the stone, the rock, the rock of the Lord (when distinguished from the feminine type of the producer, as the *Tsila*-rock followed the *Tzer*), the begetter emphasized

¹ Schoolcraft, pt. ii. p. 196; pt. iii. p. 229.

² Wangemann.

³ Ps. cxviii. 22.

⁴ *De Verbo Mirifico.*

⁵ Augustine, in *Johan* 1, dis. 7.

⁶ Ch. ii. 17.

as the rock that begat; a type that only the natural genesis can account for.¹

No illustration of the origin or religious typology, more strange or more profoundly true, is likely to be traced than is furnished by the fact that the symbolical Rock of Ages is the final form in a religious phase of the stone of age, the foundation-stone of manhood that was laid when the boy first came of age at puberty. Hence, the stone is a symbol of the Messiah in the Hebrew Scriptures, and was continued as the corner-stone, the foundation-stone, the standing-stone, the stone of stumbling. *"Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed,"* that is on account of the natural stone which furnished the figure.² *"And Simeon said this child is set for the fall and rising again of many in Israel,"* i.e. as the stumbling stone of Isaiah, the Messianic stone, the type of the pubescent Horus, called the khemt or triaded one.

In the dialogue between Justin and Trypho, it is urged that Christ is said to be a king, a priest, a god, a lord, an angel, a man, a captain of the host, and STONE. Trypho answers: *"Suppose it to be true that Christ was to be called a stone?"* Well, it helps to show the nature of the Anointed. A root like that of the word *Christ* has many meanings, which meet in the Christ personified. One of these is to be found in *karu* (Eg.) for the stone, the stone of power, one form of which is *karu* (Eg.) the testis, the type of potency, hence of the potent, whether as the king, the captain, or the Christ.

The natural stone was the prototype of all the magical stones, charms, and amulets that have ever been worn as sigils of a power which protected the wearer against the influence of the evil eye that was supposed to render impotent those it looked upon. This was the real fatal stone that slew the monster, the giant, and other forms of the adversary who was the opponent of production, fertility, and plenty; the silver bullet or button that slays the witch and her particular animals in the folk-tales. The primary type is yet recognizable in the stones, sticks, horn, teeth, claws, nails, hair, and feathers of the Africans. No fetish, excepting the emblems of the feminine producer, has had so large a following as this representative of pubescent power. *The stone was the sign of transformation from childhood into manhood, and therefore the prototype of a stone of transformation* found in the myths of men and animals that were turned into standing stones as the obverse of the same type or mental coin. The stone that transformed was human; the creatures which are transformed were mythical, and thus we reach the natural genesis of the parable.

The natural stone as a teller of time at the period of puberty was

¹ Deut. xxvii. 18; Number xx. 8; 2 Sam xxii. 2; Psalm xviii. 2, xlvi. 9.

² Is. viii. 14; Romans ix. 32.

the earliest guiding-stone, the first milestone or measure of a boundary in time; and the standing-stone that marked the primitive terminus suggested the upright boundary-stone of Termes and Hermes; which origin will account for the phallic form of some of the upright stones of boundary. The phalli, described by Lucian at Hierapolis, show that these served to mark the boundaries in time as well as space. "*Twice in the year*," he says, "*a man ascended one of these phalli, and remained on its summit seven days.*"¹ They were associated with the deluge, the natural opposite to time and boundary. Because it had been a type at the starting-point or opening time of life the stone was continued as a monument erected at the end of life. Because it had been a type of time-telling, it was adopted in foretelling, divining, and other practices called magical. The native Tasmanians employ a very sacred talismanic stone for divination which is known as a *leeka*. Also, an egg-shaped crystal stone was made use of for divination and the charming away of disease by the Highland priests. This stone was called the *leic*. Both name and thing are yet extant in the *leic*, luck, or lee-penny. The name is likewise common for magic, divination, and things pertaining to the occult craft of the earliest wisdom. *Loga*, in Swahili, is to work magic, charm, bewitch. *Lechash*, in Hebrew, denotes secret speech, magical and mysterious formulas and words, the charming of serpents. This shows the word or logos in one of its most simple and therefore secret shapes. The Akkadian *lugud* was an omen of luck or good.

Lachos is fate, lot, destiny, in Greek. *Likha* is fate, destiny, predestination, in Hindi.

Lykha is chance, hap, fortune, English luck, in Danish.

The Hindu *richa* is a magical invocation, the likeliest original of the *Rig-Veda*. The *Rakhi* is a Hindu talisman or charm. The *Raki* (Hindi) and the *Rikshi* (Sanskrit) are identical with the *Rekhi* (Eg.), the mage, knower, intelligent spirit, otherwise the magician, charmer, evoker, or medicine-man, who was the Inner African doctor, as the *ologu* (Ondol &c.). To this natural genesis of the logos we may trace the symbolism of the rocking stone, the *maen-llech*, which was rocked as another mode of divinint according to some law of numbers odd and even applied to its oscillations; the stone that told being turned into the stone that foretold when its motions were reckoned up and interpreted by the magi. Sanchoniathon affirms that Ouranos devised *Bætulia*, "*λίθους ἐμψύχους μηχανησάμενος*"—animated or living stones. The writer asserts that the stones were *so contrived that they moved as if they had life!* Who does not see that these were rocking-stone? one with the "speaking stones" and stones of fate that foretold in the British Isles; the meaning being completed by mental reference to the living prototype.² On account of what the stone first said it was adopted as one of the sayers or

¹ *De Dea Syria.*

² *Cory, Ancient Fragments.*

logoi. Hence the stone, the sayer as logos, and language, are synonymous.¹ The stone is—

<i>Luku</i> , Meto.	<i>Rekh</i> (or <i>Kher</i>), is the voice, Egyptian.
<i>Nluku</i> , Matatan.	<i>Rake</i> , mouth, Gadsaga.
<i>Likanga</i> , Muntu.	<i>Uraka</i> , tongue, Mambara.
<i>Lekoke</i> , N'kele.	<i>Lakh</i> „ Wang.
<i>Lechi</i> , stone or rock, Hebrew.	<i>Elakala</i> „ Pangela.
<i>Lech</i> , stone, Cornish.	<i>Likanua</i> , mouth, Kasanda
<i>Llich</i> „ Welsh.	<i>Likano</i> „ Lubalo.
<i>Leac</i> „ Irish.	<i>Laka</i> , the epiglottis and palate, Kaffir
<i>Lakh</i> „ Persian.	<i>Lisi</i> , tongue, Pika.
<i>Oraga</i> „ Sobo.	<i>Lusu</i> „ Karekara.
<i>Ragu</i> „ Limbu.	<i>Las</i> „ Dsarawa.
<i>Rugu</i> „ Gyarung.	<i>Lisan</i> „ Beran.
<i>Ragg</i> , white stone or chalk, English.	<i>Lisan</i> „ Wadai.
<i>Rock</i> „ English.	<i>Loga</i> , to speak, Kiriman.
<i>Rukhah</i> , stone, Mille.	<i>Lugha</i> , language, Swahili.

Logos and language are here identical, hence the logos is the utterer, sayer, or the word personified. But we have to go back to the natural genesis for the origin of the male logos to discover the primitive sayer whose type was a stone. Him we shall find in *loguo*, the Carib First Man who descended to earth and created the human race; *loguo*, who was the creator, as begetter, the true Protagonos, who reappears by name as the logos of John's Gospel.

It is recorded that when Clement asked Peter the meaning of Messiah's name, Peter replied that in the beginning the Creator set up an ideal type for every species of thing created; an ideal angel for the angels, a fish for the fishes, a bird for the birds, and a man for the men; that ideal man is Christ Jesus. *He has the right to the name of Messiah because the Jews call their kings the Christ, the Persians call theirs Arsaces, the romans Cæsar, and the Egyptians Pharaoh.* The cause of this denomination is this, because he was the (ideal) son of God, and the beginning of all things, and became the ideal man, the *father first anointed him with the oil which he had taken from the tree of life*, and because of this ointment he is called the Christ.² This is true when interpreted. The ideal type was that of the pubescent male, when applied to the Christ or Messiah as it did to the Cæsar or Rex, the Sheru, Khemt-Horus, or any other typical adult. It is said by Esdras of those who are to be saved: "*They shall have the tree of life for an ointment of sweet savour*,"³ and Celsus affirms that, in answer to a certain question, the initiate in the Christian mysteries said: "*I have been anointed with white ointment from the tree of life*."⁴ This ointment is called spiritual when the doctrine is abstractly applied, but the natural genesis is physical, and was derived from the anointing of the male at puberty. Epiphanius declares that some of the gnostic sects, including the Manichæans, did verily make sacramental or eucharistic

¹ Cf. Augustine, *De Civ. Dei*, xvi. 38; Arnobius, *Adv. Gentes*, lib. i. 39; Clem. Alex. lib. vii. i. 39; on the anointed stone.

² *Recognitions*, i. 41.

³ 2 Esdras ii. 12.

⁴ *Origin, Cont. Celsum*.

use of the seminal essence itself,¹ which identifies the figurative tree of life with the natural origin of the type. Here we have to recognize the fact that the profoundest mysteries were biological, and most sacred because sexual; that the Christian Eucharist was a survival of the sacraments of Totemism and Tabu, and that there are to be interpreted by the doctrine of the Two Truths of source which were first recognised as the blood and breath of the female, and lastly as the blood of the female and seminal soul of the male. The two were actually or symbolically blended in the perfect rite. One of the deepest mysteries of the Sakteyas, as Kabalists and Gnostics, was known as "*the kiss*," or the conjunction of the soul with the substance from which it emanated,² that was the maternal source, the primal cause as substance born of, the Egyptian *shâ*, when the soul was considered seminal. Epiphanius charges the gnostic Sakteyas with improperly mixing the twin-sources of life in their religious rites.

They were actualizing that which is typified in the Eucharist, but not—as he informs us—for the purpose of procreation. The Eucharist is derived by Clement Alexander from the mixture of the "*water and the Word*," and he identifies the Word with the blood of the grape which desired to be mixed with water. The blood, he says, is of a twofold nature, the blood of the flesh, and the spiritual or energetic principle of the word,³ which confers immortality. Now the "bloody wafer of the ancient Roman mass was the complete emblem of both sources of being, the blood of life and the seed of soul, and both were assigned at one time and in one cult to the genitrix. The virgin daughter of Babylon is invited by Isaiah to consecrate that form of the mass when he tells her to sit in the dust, grind the meal, uncover the thigh, and menstruate—for that is the true meaning.⁴ He calls on her to make the cake of Charis which preceded the flesh and blood of the Christ.

In the Eucharist of the opposite cult the bread and wine of a later communion symbolized the male soul and female source as acting conjointly in the sphere of causation. The female was the source of flesh, the male of spirit. Keres supplied corn of earth, but Bacchus inspirited it with the leaven of life, which caused the ferment that transformed it into bread of heaven; his was the work of transubstantiation. The mother-tree produced the fruit, but it was the generative heat that ripened it into spirituous drink. Keres furnished the matter but Bacchus worked the miracle of fecundation; his was the spirit that quickeneth. The water was the mother element which the Christ or Word turned into wine. When the dogmas of transubstantiation and regeneration are presented in their modern dress they are the poorest parody of the mysteries once explained according to the natural genesis; the symbolical becomes a play of shadows which

¹ Epiphanius, *Advers. Hæres [Panarion]*, lib. i. ch. xlvi.

² *Sohar*, vol. i. 168a.

³ *Pædagogue*, lib. ii. C. ii.

⁴ Ch. xlvii. ii.

continue their imitation of the drama that was once living, and still keep up their pathetic pretence of not being dead.

Certain of the Gnostic sects had remained loyal to the motherhood, and held Sophia to be the source of soul and inspirer of the breath or spirit of life; they preserved the earliest natural type in the latest spiritual phase, because insufflation from the maternal spirit appeared to them less gross than derivation from the divine, when represented by the masculine type of source. Irenæus asks, “*What kind of talk is this concerning their seed?*”¹ which they derived from the mother alone. With them, as in the Apocrypha, Sophia or feminine Wisdom was the true eternal logos; she who had been from the beginning. It was she who gave birth to the angels and æons of the time-cycles which were to be superseded by the Christ, the male manifestor of the later cult. The “*word spoken by angels*” was the word of Sophia. The sting of Stephen’s speech in answer to the charge of blasphemy is that the Jews not only resist the Holy Ghost of his preaching, but that they have not kept the law which they did receive; the *law as it was given according to the ordinances of angels*.²

Hippolytus tells us that the angels, having administered the world badly on account of their love of power, Jesus came (as Simon said) for the work of restoration, having been transformed and made like the principalities and powers, and to the angels. He thus appeared as a man—not being such—and seemed to suffer in Judea, although he did not really suffer, but was manifested to the Jews as the Son, in Samaria as the Father, among other nations as the Holy Spirit. “*He allows men to call him by whichever name they please.*”³ The description here attributed to Simon does not apply to any human person, but it does represent the trinity called the Father, Son, and Holy Ghost, in its final phase, of which various illustrations have been quoted. It was on account of the failure and fall of the earlier ktonotypes, the children of the mother, that the Word or manifestor was born as Son of the father for the redemption of the world. Such is the natural genesis of the typology.

Paul is the great opponent of those Gnostics who maintained the supremacy of the feminine wisdom or logos, and who set forth the Essenic doctrine of angels, or the gnostic æons. And here it may be observed parenthetically that the pleroma of Kronian powers which were seven in number (with the eighth for manifestor), the Gnostic æons, twelve in number, the Persian Yazads, Essenic angels, and all other typical personifications that can be identified with time by means of their number as representatives, manifestors, or logoi of the various cycles, had entered the psychotheistic phase, as the ghosts of old dead times, and *manes* of the periods long since past. Paul exclaims: “*Let no man beguile you of your reward in a voluntary humility and worshipping*

¹ B. ii. ch. xix.

² Acts, vii. 53.

³ Philos, p. 175, 24; Bunsen, *Christianity and Mankind*, vol. i. p. 352.

of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind, and not holding by the head.”¹ “Know ye not that we shall judge angels?”² Paul speaks “Wisdom among the Adepts,” or perfected. He speaks “God’s wisdom in a mystery,” the “wisdom that hath been hidden, which God fore-ordained before the worlds.”³ Only the initiated could understand what he meant by this transfer of type and substitution of the male Logos for Sophia. He states that all the treasures of Sophia and the gnosis are contained in Christ.⁴ Christ is both the power and the Wisdom of God.⁵ Christ was made unto us *wisdom*.⁶ His wisdom is not the *fleshy* Sophia, the feminine logos of the Gnostics and Kabalists, by whom the world cannot know God.

The “world by Wisdom knew not God” because she was feminine, and represented the genitrix who preceded the father in heaven. The Lord is the spirit, Christ is the spirit, says Paul, not Psyche, not Sophia, not the feminine nature. It was the express office of the typical son to make known the father above, the begetter or creator of souls. Hence the prayer to the father in heaven. Hence the claim of the son as the begotten of the father to be his sole revealer. a claim made thousands of years before for the virile Horus, and on behalf of *Iu* the *su* (son) of the divine father Atum. Paul has no more confidence in the Christ or logos according to the flesh, the logos of the circumcision, the Christ who was the *rock* in the wilderness, and thus he says: “Even though we have known Christ in the flesh, yet now we know (there is no personal *him* in the case) so no more.”⁷ It is not pretended that Paul knew a personal Christ in the flesh; his Christ then is not personal, it is a spiritual logos opposed to the fleshy type now elucidated.

The feminine wisdom was a;so unrobed and robbed to clothe the male logos. The same words that are assigned to Wisdom (Sophia) in Luke’s Gospel are given by Matthew to the Christ.⁸ The vine was first a feminine type, and Wisdom cries, “Come eat of my bread, and drink of the wine which I have mingled.”⁹ But in John’s Gospel the type is transferred, and Chirst is the vine and the bread of life. This however is only an exchange of type for type, whatsoever meaning may be read into it; male logos for the feminine word, of Christ for Charis, of Jesus for Sophia. The Christ of the gnosis could no more become man than Sophia have been incarnated in a woman. Both sexes of the Logos are found united in Jesus Christ, as Saint Wisdom; a bearded figure who holds in her (or his) hands two forms of the Word, a roll in the left hand, a book in the right.¹⁰ Yet the type is identical with that of Venus Barbatus, and other forms of the

¹ Col. ii. 18, 19.

² 1 Cor. vi. 3.

³ 1 Cor. i. 6, 7.

⁴ Col. ii. 2.

⁵ 1 Cor. i. 24.

⁶ 1 Cor. i. 30.

⁷ 2 Cor. vi. 16.

⁸ Luke, xi. 49; Matthew, xxiii. 3.

⁹ Prov. ch. ix. 5.

¹⁰ Didron, *Icon. Chrét.*, p. 184, Fig. 50.

male-ess. But Paul is at one with those gnostics who represented that it was *Nous* alone, or the masculine mental logos who had the intelligence necessary for the discovery of God the father. The Elementaries were not intelligences. The superior hebdomad were planetary intelligences only as tellers of time. The feminine revealer of time, age, and season, was a natural but not an intellectual Logos. But *Nous* was mind itself in person as the male manifestor. The propator, they tell us, was only known to *Nous*, who sprang from him, and who alone had perfect communion with him. To all the *previous aeons, angels, or manifestors, the father-god was unknown, invisible, incomprehensible; in reality because they existed first!* *Nous* alone knew and took pleasure in contemplating the father. *“He also meditated how he might communicate to the rest of the aeons the greatness of the father, revealing to them how vast and mighty he was, and how he was without beginning, beyond comprehension, and altogether incapable of being seen. But in accordance with the will of the father, Sige restrained him, because it was his design to lead them all to an acquaintance with the propator (himself), and to create within them a desire of investigating his nature.”*¹ *Nous*, described as the son of Ialdabaoth, is said to have been twisted into the form of a serpent.² So in the gospel *Nous*, or *anthropos*, is to be lifted up like the serpent. In the quarrel between Horus and Typhon, or mind and matter, light and darkness, Hermes the logos (discourse) bears witness (like John) that *Nous* is the true light of the world; and shows that nature only produces the world in the mental image by herself receiving the impress of mind and becoming of like form with the mental principle. In the later Egyptian theosophy we learn that “Mind, being God, male and female, life and light, brought forth by his Word, another Mind, the workman, which being god of fire and the spirit, fashioned and formed seven other governors, which in their circles contain the sensible world. Straightway leaped out or exalted itself from the downward-born elements of God, the Word of God *into the clean and pure workmanship of nature*, and was united to the workman Mind, for it was consubstantial. . . . The workman Mind, together with the Word containing the circles, and whirling them about, turned round as a wheel his own workmanships.”³

Here the Mind and the Word are identical with the God and the Word of John: “the Mind being God,” the “Life and Light” brought forth the Word who is the “Life and Light” in John’s version. “All things were made by” the Word, “and without him was not anything that was made.”⁴ Pymander informs Tat that all things in nature were made by the “will and the counsel of God,

¹ Irenæus, b. i. ch. ii. 1; Ante-Nicene Library.

² *Ibid.*, b. i. ch. xxx. 5.

³ Plutarch, *Of Isis and Osiris*.

⁴ John. ch. i. 3.

which taking the word and beholding the beautiful world in its archetype imitated it, and so made this world.”¹

The Logos of John was that “*true light which lighteth every man that cometh into the world.*”² That was the *Nous* or Mind of the gnosis, which had always lighted every man who came into the world as a mental being. Mind did not wait until Anno Domini to be born into the world as the text would imply when historically interpreted. Moreover it was through this Mind that the world was first made. The God, or Mind, as Pymander, is the “*Lord of the Word,*”³ and is addressed as the Mind who has established all thing by his Word.⁴

The Logos of Philo is the Eternal Ward and Son of God, identical with that of the Gnostics, of John, and of Paul.

Philo’s Word is “*the image of God*”;⁵ the “*first-begotten of God*.”⁶

Paul’s is the “*image of the invisible God; the first-born of every living creature.*”⁷

Philo’s “*ordered all things.*”⁸

Paul’s “*created all things.*”⁹

Philo’s was the “*fountain of wisdom.*”¹⁰

Paul’s is the “*wisdom of God.*”¹¹

Philo’s is “*before all things.*”¹²

Paul’s is “*before all things.*”¹³

Philo’s Divine Word is “*superior to all angels.*”¹⁴

Paul’s is made “*so much better than the angels.*”¹⁵

Philo’s is “*superior to the whole creation.*”¹⁶

Paul’s has “*all things put under his feet.*”¹⁷

Philo’s is the “*mediator standing between the living and the dead.*”¹⁸

Paul’s is the one “*Mediator between God and men.*”¹⁹ The “*mediator of a better covenant.*”²⁰

Philo’s “*liberates men from corruption and entitles them to immortality.*”²¹

Paul’s “*delivers the creature from the bondage of corruption into the glorious liberty of the children of God.*”²²

Philo’s is “*nearest to God.*”

John’s “*was with God.*”

Philo’s is “*sent from God.*”²³

John says, “*The Father himself hath sent me.*”²⁴

Philo’s is “*the second God, the Word.*”

John’s “*Word is God.*”

¹ B. ii. 12 [CH I. 8].

² John i. 9.

³ B. ii. 84 [CH I. 30].

⁴ B. ii. 89 [CH I. 31].

⁵ *De Mund. Opif.*

⁶ *De Somn.*

⁷ Col. i. 15.

⁸ *Quis. Rer. Div.*

⁹ Col. i. 16.

¹⁰ *De Prof.*

¹¹ I Cor. i. 22.

¹² *De Ling. Conf.*

¹³ Col. i. 16.

¹⁴ *De Prof.*

¹⁵ Heb. i. 4.

¹⁶ *De. Allegor.*, Ed. Mangey.

¹⁷ Heb. ii. 8.¹

¹⁸ *Quis. Rer. Div.*

¹⁹ I Tim. ii. 5.

²⁰ Heb. viii. 6.

²¹ *De Congregat. Erudit.*

²² Rom. viii. 21.

²³ *Quis. Rer. Div.*

²⁴ John v. 37.

Philo's was "*the intellectual sun, the Light of the World.*"¹

John's was "*the Life that was the light of men, the true light which lighteth every man that cometh into the world.*"²

Philo's is "*the heavenly bread of the soul.*"³

John's is "*the Bread of life, the true Bread of Heaven.*"⁴

Philo's is "*the Shepherd of God's flock.*"⁵

John's is "*the Good Shepherd.*"⁶

Philo looks upon the Divine Word, which was in the beginning, as John has it "with God," as the begetter of mankind. He argues that it is necessary for every one who, "*finding himself unworthy to bear the name of the Son of God, to strive and perfect himself after the first-born Word of God, the most ancient angel, who under divers names is represented as an archangel, a principle, a word, the pattern of man. It is for this reason (he says) that I have been lately led to praise the virtues of those who say that we are all the children of a single man. And if we do not yet deserve to be accounted children of God, at least we are already the sons of his formless image and of his most Holy Word.*"

Theology is everywhere the final phase of mythology. The Christian theology born in Rome is no exception, and mythology transformed into theology signifies that the ancient *mode of expression* has been converted into a modern *mode of thought*. This is the cause of the great European error which the enlightened natives of India cannot comprehend when the missionaries reproduce the ancient symbolism made ridiculous by literalization, and assure them they must accept this new version as the one sole divine revelation, or be damned for ever. They do not laugh in our faces because they half suspect us of insanity, which begets a sort of respect in the Oriental mind.

In Philo, Paul, John, and the Gnostics, the doctrinal identity is indisputable; yet the cardinal doctrines of Christianity, the fall, the incarnation, the atonement, and the resurrection of the body, were as impossible to the Gnostics of seventeen and eighteen centuries ago as they are to the man of science or the phenomenal spiritualist of our day, because they knew better. The Word, according to Philo, could not become incarnate in corporeal shape. He knows no more of a Christ that could be made flesh than he knew of a Jesus in human form. So is it with the Gnostics, who declared it was not possible that he should suffer who was both incomprehensible, and invisible.⁷ According to the Gnostics, says Irenæus, "*neither the Word, nor the Christ, nor the Saviour, was made flesh. They insist upon it that the Word and Christ never came into this world. Not one of the heretics would admit that the Word of God ever was or could be made flesh. They maintain that the Word was neither born nor did he become*

¹ *De Somn.*

² John i. 4, 9.

³ *Fragment.*

⁴ John vi. 32, 35.

⁵ *De Agric.*

⁶ John x. 14.

⁷ Irenæus, b. i. ch. vii. 2.

*incarnate.*¹ It was impossible that the Gnostics could accept the doctrine of a masculine Logos being made flesh or incarnated in human form. That would not carry them beyond natural procreation, whereas their Logos, or manifestor, who in the male form was their Christ, was the spiritual antithesis and eternal opposite to matter, not a redeemer of the flesh by wearing it. The advent of the gnostic Christ could only be in the mind, the spirit, or heart, according to the organ of communication; could only be manifested by an illumination of the mind, a purification of the spirit; a change of heart in the religious sense; an advent that could only dawn about a Christ that could only come within. The type had no more possible application to an *external* history, or Saviour then, than it has now after the assumed history; it was a sublimated type, a spiritual ideal that could not be realized *in utero*. Yet it is identical with the Christ of Philo and of Paul. “*They speak of him under the name of Saviour and Christ, and patronymically, Logos, and everything, because he was formed from the contributions of all.*²” “*Some maintain that this Saviour was formed out of all, wherefore he was designated Eudocetos, because the whole pleroma was well pleased to glorify the father through him.*³” He was also called “all things,” since he was the sum of all.

The fulness of the godhead dwelt bodily in the gnostic Jesus just as it does in the Christ of Paul. It is related that the total pleroma of the æons with one design and sole desire, and with the approval of the father, did bring together whatsoever each one possessed of all that was most perfect and precious, and these individual contributions they united and skilfully blended into one whole to produce a being of most perfect beauty, the very star of the pleroma, the consummate fruit of the fulness, namely Jesus.⁴ And Paul says that God has “*made known unto us the mystery of his will, according to his good pleasure which he purposed in him (the Christ), unto a dispensation of the fulness of the times (or cycles) to sum up all things in Christ, the things in the heavens and the things upon the earth; in him (I say) in whom also we were made a heritage, having been fore-ordained according to the purpose of him who worketh all things.*⁵”

The gnostic “Word” could not become flesh *inasmuch as he never passed outside the pleroma,*⁶ *except in a figurative sense when he became the Saviour of Sophia.* The drama which the *Idiotes* mistook for human history was performed in another world. This may elucidate a passage in John’s gospel that has been a block of stumbling to all commentators, in which Jesus says to Nicodemus, “*No man hath ascended into heaven but he that descended out of heaven (even), the son of man which is in heaven.*⁷” It is not surprising that many ancient authorities should

¹ Irenæus, b. iii. ch. xi. 3.

² Irenæus, b. i. ch. ii. 6.

³ Irenæus, b. i. ch. xii. 3.

⁴ Irenæus, b. i. ch. ii. 6.

⁵ Ephesians i. 9-12.

⁶ Irenæus, b. i. ch. ix. 2.

⁷ John iii. 13.

omit the four last words. Yet they point plainly enough to the speaker being like the gnostic Christ, *within the pleroma*, or in heaven, whence he could only descend as a spiritual influence, and not as a human being. The Gnostics taught that the Christ announced among the æons that which related to the gnosis of the father. He, as the son begotten by the divine father, bore his likeness and became his especial announcer, manifestor, Logos, or Word. He *becomes the later instructor of the æons who were earlier than himself, and who preceded the knowledge of the fatherhood.* He teaches them that the father cannot be understood or comprehended, nor so much as seen or heard, except by Monogenes alone. He explains to them that the reason why they exist who were unbegotten of the fatherhood is to be found in that part of the paternal nature which is incomprehensible, but the reason for their origin and formation is in that part which may be comprehended through the son who reveals him.¹ He also taught the æons that "*those who possessed a comprehension of the unbegotten were sufficient for themselves.*"² But this could only be attained through the Christ who taught them the mystery.

This Nous of the Gnostics, the only begotten of the father, his manifestor and revealer, who instructed the twelve (as the duodecad of æons), the number of the apostles, in the nature of the fatherhood, is the Christ, Logos, or Monogenes of the gospel according to John, who proclaims that "*No man hath seen God at any time; the only begotten son, which is in the bosom of the father, he hath declared him.*"³ And who also says: "*All things are delivered unto me of my father; and no one knoweth the son save the father; neither doth any know the father save the son, and he to whomsoever the son willeth to reveal him.*"⁴ "*the father loveth the son, and hath given all things into his hand. He that believeth on the son hath eternal life.*"⁵ "*The son can do nothing of himself but what he seeth the father doing; for what things soever he doeth these the son also doeth in like manner. For the father loveth the son, and sheweth him all things that himself doeth, and greater works than these will he show him, that ye may marvel. For as the father raiseth the dead and quickeneth them, even so the son also quickeneth whom he will. . . . The father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.*"⁶ On mystic ground this can be comprehended as the address of Horus the Christ to the twelve *Æons within the pleroma*; but on mundane ground it is converted into a voice of the impossible.

The human likeness and the sociology had been continued to be reflected in the psychotheistic phase. First the mother was divinized, then the child of the mother, and next the virile male, who became the individual progenitor, the son of the father being the final

¹ Irenæus, b. i. ch. ii. 5.

² Irenæus, b. i. ch. ii. 5; lection according to Billius.

³ John i. 18.

⁴ Matt. xi. 27.

⁵ John iii. 35.

⁶ John v. 19-38.

type of the begetter. As it was on earth so is it above; and it is a profound study for the evolutionist to watch this capitalizing of the results of human development as a treasure laid up in heaven, and observe the change in the likeness reflected in the status of the divinity as the mirrored image of humanity. The *Logos* of the learned, the Christ of those who alone were able to explain the Messianic mystery, could not come in any historical sense except as a figure in chronology. For those who knew the doctrine there was no final fulfilment of prophecy once for all. The Christ was he who came in the end of the age or æon of time, as the perfect æon. He was æonian, a figure of that which for ever came. In all its phases until the last, from the beginning with the mother who was the "Living Word" at Ombos, the Logos had been æonian; a type of time that manifested the eternal by continual repetition as the ever-coming one. Sut-Anup and Taht as *Logoi* of the moon uttered their message monthly, and went and came. So was it with the annual sun that fulfilled the word in truth as the ever-returning one. Time, or Seb-Kronus, was both the father and the manifestor of the gods, and Horus, the Messiah, was for ever reborn as his son.

The cycle of time might extend to that of the Great Year and be fulfilled by the Christ who came at the end of it as the typical Ram of fulfilment, or Ichthys, the fish, of the following Sign. But this could not take the mythical manifestor out of the sphere of time and repetition. He was the ever-coming one who for ever came. The end of a cycle however long approached only to be renewed; and this renewal applied also to the manifestor. The doctrine and type had their origin in the nature of time itself that was for ever continued by renewal, as an earthly image of eternal continuity. The mode of conceiving or representing the eternal had been as a never-ceasing manifestation in time, not in person.

The coming one of the true teaching had no *locus standi* save in coming. The doctrine of this coming one was well known to the Hebrew "Prophets." His manifestations had been æonian from of old, from everlasting.¹ So when the Jesus of the Apocrypha was to manifest within 400 years, it was to be as it had been in the previous periods. There was to be a silence or a deluge during seven days, and a resurrection when the coming one, the Jesus of 400 years (the Phœnix period assigned to Osiris) would be the again-Coming one.

The Buddhist *Tathâgata*, or be that is to come, is explained by Turnour² as being he who had come in the same manner as the previous Buddhas. That is, according to the gnosis, as the doctrinal or ideal representation of the various cycles of time. Professor Beal translates the title of *Tathâgata* by the *coming one*.³ He likewise was the ever-coming one; hence the innumerable incarnations of the

¹ Micah v. 2.

² *Mahawanso*, p. 56.

³ Bunsen, E. de, *Angel-Messiah*, p. 380.

god, like the Word or Logos, got humanized at last in the belief of the ignorant.

“The Amen, the faithful and true witness, the beginning of the creation of God,” who is the A Ω in Revelation, is identical with *IU* (Eg.) *the coming one*. Hecatæus said the Egyptians used the word “amen” as a call to come, a term of calling. He was right; *amenu* (Eg.) means “come,” or to come; whence the invocative “amen,” and the name of *Emanu-el*, the “coming one” of *virgo parturiens*. So the Christ of the gospel is the “coming on.” Philo Judæus has defined the incarnation as *Αρχαγγελος πολυωνομος*, the *many-named archangel*. And just as the Logos or manifestor had many names according to phenomena, so it had various times of manifestation. But this incarnation was not of a nature to be embodied as a human being in any time past, and could not be at any future time. There is abundant evidence to show that the Logos, or Manifestor in the Christian writings, was the “coming one” continued. This is most apparent in those of the earliest Christian Fathers. Justin Martyr asserts that Christ the Word had “sometimes manifested in the image of incorporeal beings,” and that Christ also taught regarding the “gost of other good angels who follow him and are made like unto him.”¹

The writer of the Epistle to Diognetus says of Christ that it is he who was from the beginning. *He who appeared as a New one, and was found to be the Old one.* That is, he who is for ever; he who *this day was declared as the son*, through whom the church is richly furthered, and the grace which is unfolded in the holy ones is perfected; that grace which gives the true understanding which reveals the mysteries, which *causes the courses of the world to be known*. The nature of the word, or the angel, had to be determined by the gnosis, the Essenic doctrine of angels, or the “*grace which revealed the mysteries*,” and was the means of making known the “*courses of the world*,” or the cycles of time from the first to the last. The Logos, or Word, had always been the voice of the horologe that struck the hour at the end of the period; but Kronus could not be incarnated in human form. The Word, or Utterer of time, according to the gnosis, could no more be “made flesh” than Seb (time) could issue personally from the clock-case.

The Chinese illustrate the doctrine of the ever-coming one by a curious custom connected with the worship of ancestors, or the ancestral spirit. In the yearly solemnities the head of the family is always represented by an infant who is styled *kung-chi*, the illustrious deceased. Offerings are made to the child, who is supposed to be a medium for communication with the dead. Should he utter any words it is considered to be the ancestor who speaks, the child being his mouthpiece or *Word*.² The Chinese *Julai* is a form of the *Iu*, and

¹ Ap. vi., lxxxiii.

² Biot, *Journal Asiatique*, 4e Série, tom. ii. p. 351.

his name is explained by Medhurst as meaning the coming one as Buddha. Also, during the whole period of Egypt's monumental past, *Iu*, the *su*, *i.e.* the son, *Iu*, the coming one, had been the infallible *Word* of Atum, the father god in the solar phase, as *Iu*, the sayer to whom a book of the *Logia* was assigned, *i.e.* *Iu-em-hept*, or he who comes with peace. It was the eternal founded on "time, or renewal, coming of himself," that necessitated the type of the eternal child, the old child, depicted as the ever-coming one. "*Old child is thy name*," is said in a hymn addressed to the first Horus, as the ever-coming one; and the Pigmy-Christ, who is the "old child" in the Catacombs, attests the unbroken continuity of type.

But the fact of facts found in natural phenomena that supplied the living root of the male Logos, the Messiah ship and Shilohship, was the change, the transformation, the regeneration and rebirth that occurred at the time of puberty. The child was the Logos, the Word, or inarticulate voice of the motherhood; a kind of dumb Logos that opened not his mouth, personified as Harpocrates. The pubescent and virile Horus is called the *afterbirth*.¹ This was the Hebrew Shiloh, שָׁלוֹם, as that which follows and comes after. As person it is the Sheru (Eg.), or adult youth. The Kaffirs have their Shiloh in this phase of the anointed one, and the dance performed by the pubescent and circumcised lads is called the "*uku-tshila*".² The root of the name denotes renewal and rebirth, like *sheru* and *mes* (Eg.). Sut, as the child, opened the mother whom Horus sealed when the creative power descended on him at puberty. This was the masculine soul. This was the *logos*, or manifestor, of the fatherhood on earth before the individual father could be recognised. Hence the second Horus, the adult Sheru, became the revealer and maker-known of the father in heavenm who superseded the mother and child in the cult of the more masculine-minded. It was not the child of the mother alone that was the ever-coming one, but also the virile manifestor of the father whose power came and for ever came with the transformation at puberty.

Moreover, the fulfiller who was named the coming child as the *Iu* (Eg.), who was the *Iusu*, or *Jesus* in Greek, still continued to be the coming one after he was alleged to have come, and still keeps up the mythical character throughout the history. According to James,³ the coming or the presence of the Lord was still at hand. He pleads: "*Be ye patient*" until "*the coming of the Lord*," for "*the coming of the Lord is at hand*."

Peter denounces the astronomical prophecies as "*cunningly devised fables*," and says, "*we have the word of prophecy (made) more sure*." "*No prophecy of Scripture is (to be) of private or special interpretation*."⁴

¹ Plutarch, *Of Isis and Osiris*.

² Davies, p. 220.

³ Ch. v. 7, 8.

⁴ 2 Peter i. 20.

Yet he founded upon the astronomical prophecy for the end of the present world. There were heavens from of old, which had been formed by the Word of God. These perished by water. But the heavens that now are have been “*stored up for fire*”—¹ according to the figurative prophecy of Berosus and others which the *Idiotes* mistook for fact, and used it for the purpose of frightening poor folks into thinking as they did.

Nay, the Lord himself is turned into the prophesier of his own coming. “*There shall be signs in sun, and moon, and stars,*” “*for the powers of the heavens shall be shaken. And then shall they seen the son of man coming in a cloud with power and great glory.*” “*Verily I say unto you, this generation shall not pass away till all things be accomplished.*”² This contains the imagery and language of the celestial allegory which is considerably belated in the gospels. Nor is the deluge missing as a type of the ending, for the “*coming of the son of man*” is to be as in the days of Noah, and the end as the “*flood*” that “*came and took them all away.*”³ According to the astronomical mythos such a fulfilment came and such things were accomplished in the end of an æon, or the world, as when the equinox set up its sign of the cross in the Ram, or Pisces, but to this day they remain unfulfilled in human history.

Facing of the actual facts is avoided by the assumption that a second coming was intended. But that is a fatal fallacy, as eighteen hundred years of time and fifty generations of men can testify to the error or falsehood of such an assumption. No second coming of the historical Christ has ever been pretended, even though that coming was prophesied by his own word of mouth. Those who had mistaken mythology for history continued to look for the historic fulfilment of the mythos. The *coming one* only came in the end of an age, or æon, that was called the end of the world. Consequently the end of all things was bound to come and authenticate the coming one when he had come. This was the great, the consistent, the never-ceasing expectation after the fulfiller of prophecy was believed to have come. The minds of those believers were all aglow with the ruddy reflection of a supposed universal conflagration of the heavens in which the earth would pass away, “*and the works that are therein shall be burnt up.*”⁴ This was because in their simpleness they had mistaken the nature of an ending whether by fire or water, and believed it was to come in reality. It did not, could not, come in their sense, because the mythos never had that meaning; and—as we shall further find—the mythos prescribes the limits to the history.

The Samaritans still expect the Messiah, who has never yet come in person for them; and this in a way that proves their possession of

¹ 2 Peter iii. 5-7.

² Luke xxi. 25-32.

³ Matthew xxiv. 36-39.

⁴ 2 Peter iii. 10.

the Astronomical Gnosis. The Coming One is called Hotah or Hoshah the Restorer, commonly designated Tæbah, the son of Joseph, of the tribe of Ephraim. He is expected to appear about the year A.D 1910—that is, at the time the vernal equinox enters the sign of Aquarius; which demonstrates the continued dependence of the prophecy upon the fulfilment of the periods in the cycle of precession.

SECTION XIII.

NATURAL GENESIS AND TYPOLOGY OF EQUINOCTIAL CHRISTOLATRY.

WHEN Herodotus visited Egypt and recognized the African originals of the Greek deities, he makes the sage remark that his countrymen, in their ignorance of the beginnings, *counted the birth of their gods from the time when they first acquired a knowledge of them.*¹ So was it with the “primitive Christians,” in their ignorance of the natural genesis and past history of Christolatry.

They consisted of the knowing and the simple. The knowing ones kept back the esoteric interpretation of the mythos, to let the untutored belief in the real history take root. The simple ones, like Bunyan, “*fell suddenly into an allegory about the journey and the way to glory,*” which allegory they were led to believe was purely matter of fact.

The writer of the Ignatian Epistle to the Philadelphians represents their position. He observes:—“*I have heard some say, ‘Unless I find it in the ancient writings (the originals or archives) I will not believe it to be written in the gospel.’ And when I said to them: ‘It is written!’ they replied to me ‘It is found written before,’*” in what they called the *uncorrupted originals*, which Ignatius denounces as corrupt copies of his original gospel. “*To me,*” he says, “*Jesus Christ stands instead of all the uncorrupted monuments in the world, together with those untouched (or incorruptible) monuments, his cross, his death, his resurrection, and the faith which is in him.*”² The same standpoint was occupied by Professor Jowett, when he wrote:—“*To us the preaching of the gospel is a New Beginning, from which we date all things, beyond which we neither desire nor are able to inquire.*”³

Nevertheless the fact remains to be facd that the gospel of Equinoctial Christolatry was *written before*, with a totally different rendering, and that the sayings, dogmas, doctrines, types, and symbols, including both the Cross and the Christ, did not originate

¹ B. ii. p. 145.

² Wake, *Genuine Epistles of the Apostolic Fathers*, p. 198. Smith, *Epistles of St. Ignatius*.

³ Jowett, *Epistles of St. Paul*, vol. i. p. 102.

where we may have first made acquaintance with them. It was written before in books of the secret wisdom, now searchable according to the recovered gnosis. It was written before in the types which are here traced from the lowest root to the highest branch. It was written before in the incorruptible records of the past, inscribed on the starry heavens. The truth is that the real origines of the cult, here called "Equinoctial Christolatry," rather than Christianity, have never yet been reached, however suspected, because of the supposed *New Beginning* in human history, which was taken for granted by those who knew no farther, and who had no desire to know. The evidence, however, could not have been adduced before the mythology, typology, and Christology of Kam were discovered in the keeping of the mummies, and disinterred from the mausoleums of the dead.

The lost language of the celestial allegory can now be restored, chiefly through the resurrection of ancient Egypt; the scriptures can be read as they were originally written, according to the secret wisdom, and we now know *how* the history was first written as mythology.

The Book of *Revelation*, for example, contains the oldest matter in the New Testament. This matter is fundamental, and as such lies at the foundations of the human history.

No Christolater doubts that the Jesus, or A Ω, of this Scripture, is one with the Jesus of the Gospels. Those who adopted it as one of the natural bases for the New Beginning were too ignorant to know the origin and significance of the subject-matter. The Revelation assigned to John the Divine is the Christian form of the Mithraic Revelation. In the Parsee sacred books the original scriptures are always quoted and referred to as the "*Revelation*." "*It says in Revelation*," is the oft-repeated formula of authority. And the *Bahman Yasht* contains the same drama of mystery that is drawn out and magnified in the *Book of Revelation*. An application of the comparative method will prove this; and without such an application all the works ever written on the Book of Revelation are as worthless as waste paper. The personages, scenes, circumstances, and transactions are identical in both. Each revelation relates to the Kronian allegory, and in both the prophecy is solely astronomical.

Zaratusht enters the state of trance to see the future; he remains in that condition during seven days and nights. John was in trance (in the Isle called Patmos), or in the spirit, on the Lord's (the seventh) day. Zaratusht is entranced by swallowing some (mesmerized?) water, by which the omniscient wisdom is communicated to him. John swallows a little book which he is commanded to eat and then to prophesy.¹ The Vision of Zaratusht relates to the seven regions of the world founded on the heaven of the heptanomis; John's to the

¹ Rev. ch. x. 9-11.

Seven Churches of Asia. These seven divisions in space and time are also typified by the tree of seven metals and seven branches. In John's vision the tree is represented by the seven candlesticks. In both, seven ages or passing periods of time are pourtrayed. In both, the world is described as being choked with its unburied dead. The people "perish in the northern quarter," *i.e.* in the celestial Egypt, the domain of death and hades. In both the beast from the pit appears, all the more furious because his time is growing short. In the one revelation the the Azi-Dahaka or destroying serpent is said to swallow down "*one-third of mankind, cattle, sheep, and other creatures of Ahura-Mazda*"; in the other the great red dragon appeared as a wonder in heaven, "*and his tail drew the thrid part of the stars of heaven, and did cast them to the earth.*"¹ The old Satan and the great harlot are to be cast out—the Persian whore being identified as Venus. It is said, "*When the star Jupiter comes up to its culminating point, and casts Venus down, the sovereignty comes to the Prince.*" The ancient genitrix is to be superseded by another "*woman who becomes ruler,*" and who appears in Revelation as the mother of the child, "*a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*" At the coming of her child, the promised prince, born of a virgin, the signal is to be given by a star. "*That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born, the star shows a signal.*" A star falls from heaven in both visions. The prince of thirty years is identical with the Horus or Chirst who manifests at thirty years of age. The "two witnesses" of the one revelation are "the two angels," the two especial messengers of Ahura-Mazda to mankind, called "*Naryosang, the angel or friend,*" and "*Sarosh the righteous,*" in the other. The apostate of the one revelation is the apostate dragon of the other.

In both the Persian scriptures and in Revelation the astronomical prophecies are fulfilled; the millenium arrives; the old heaven of the seven (or seventy) divisions passes away. The tree of the heptanomis or primary heaven of seven divisions which are figured by the seven branches of the tree, not only seen by Zaratusht but also represented on the Assyrian monuments as well as in the Kamite planisphere, is superseded in the New Heaven of the twelve signs and seventy-two Decans by the Tree of Healing for all nations. "*Hushedar, son of Zaratusht, is born from lake Frazdan,*" and "*the creatures become more progressing; he utterly destroys the fiend of serpent origin.*" The last of the prophets, Soshyans, is born; he

¹ Ch. xii. 4. In explanation of this description it may be pointed out that if the seven stars of the Lesser Bear be taken to represent the seven heads of the Dragon as previously suggestd, then the tail of the Dragon sweeping round to the star *Etanin* describes exactly one-third of the circle of Precession, including the ancient polestars from Etanin, which was the polestar 11,051 B.C., to *a* Draconis (say) 2500 B.C.

who is the latest to be "*uplifted among the corporeal*" (astvat-ereta), or incarnated, arises from the "*water of Kansuya*," in the "eastern quarter," for the restoration of the world;¹ so John preceded the Christ as last of the prophets. The saviour came. The resurrection of the dead occurred. The drama of redemption was represented there and then at the end of the age, cycle, or world.²

In the revelation of John this drama is dated; and the stellar scenery belongs to the time when the solar birthplace was in the sign of Aries which was symbolized by the Mithraic lamb of the Persians as the type of the manifestor, called the Messiah. This dates the time of the last pole-star in the dragon; of the end; the resurrection; the judgement; the new heaven and renewed earth of the "*coming one*," by the year 2410 B.C.

So in the Book of Enoch the son of Man takes the seat of the Ancient of Days at the end of the great year, and is the manifestor or Messiah of the cycle of 25,868 years. For this was *the book of the revolutions of the celestial luminaries according to every year of the world, until the new work should be effected which will be eternal*.³ Hence it is said that in the new heaven they shall not "*enter upon the enumeration of time*."⁴ Here likewise the manifestor, the Kronian Christ, assumed the likeness of the eternal in a psychotheistic phase.

No competent scholar has ventured to date the Book of Enoch later than the century previous to the present era, and the subject matter is very ancient, *yet in that the Messiah had already come as the Son of Man* or of God the Father, to supersede the son of the woman—just as it is in both books of Revelation.

Enoch the stellar and lunar logos was superseded by the solar god. "*The name of the Son of Man, living with the Lord of spirits, was exalted in the chariots of the spirit. From that time I was not drawn in the midst of them*."⁵ The end of the great year had come, the heavens were renewed; all the prophecy there ever was, according to the gnosis, had been realized; the drama of redemption was played out and the drop-scene let down, without any false claim that the mythos had been fulfilled in a human history.

The Æonian coming of the Kronian Christ, the promised redeemer, is not only prophesied by Esdras, in one of the Books of Wisdom, but is likewise dated:—

"Behold the time shall come that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years. After these years shall my son Christ die, and all men that have life. And the world shall be turned into the old silence

¹ *Vendidad*, Fargard xix., 18.

² *Bundahish*, ch. xxx. 7.

³ Ch. lxxi. 1-2.

⁴ Ch. lvi. 6.

⁵ Ch. lxviii. 39, Ch. lxix. 1-3.

seven days, like as in the former judgements: so that no man shall remain. And after seven days the world that yet awaketh not shall be raised up, and that shall die which is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of judgement, and misery shall pass away, and the long-suffering shall have an end.”¹ The “day of doom” was the “end of this time.” Here it is possible to identify the bride, whose starry image or soul was probably Sothis.

The New Jerusalem was pourtrayed as the bride coming down from heaven adorned for her husband; the bride that was the wife of the lamb.² In the next sign she would be the bride of Ichthys, the fish. This would date the prophecy (255 + 400) by the year 655 B.C.

Surely if the prophetical and historical were combined anywhere, it must be here, when the subject-matter is explained according to the gnosis. Also the principals of the apocryphal tradition are undoubtedly identical in all the books of wisdom. Yet these books of Esdras are not even included among the canonical scriptures, but are held to be apocryphal in the modern sense of spurious.

How is it that the scriptures which contain the hidden wisdom and show that the gnosis relates to the fall of Adam, the loss of Paradise and the coming of Jesus the Christ, as restored, within 400 years, should be rejected in this manner?

Because they prove too much, and are historical in the wrong sense. They are historical solely in support of the allegory that was Kronian, and the Christ who manifested periodically and was for even Æonian. They show too plainly the way in which the records of Equinoctial Christolatry had been *written before*.

The last act in the drama of redemption is likewise performed in the “Gospel of Nicodemus” or the “*Acts of Pilate*,” and called the “*descent of Christ in the underworld*.” In this we find the astronomical prophecy is fulfilled on the scale of the great year, the cycle of Precession being completed by the Christ meeting and clasping hands with Adam.

It is related that the dead were lying in the dark places of Hades; all those who had fallen asleep from the first—when a great light suddenly shone on them, and they awoke and saw one another. It was the coming of the Christ who was heralded by John, the last of the prophets.

The legend of the Tree is repeated. It is said that when Adam was sick unto death he sent his son Seth to the gate of Paradise to pray for a little oil from the tree of life to heal him. But the tree had vanished with the lost Eden.

This tree of life and knowledge is represented as being restored in

¹ 2 Esdras vii.

² Rev. xxi. 2, 9, 10.

the shape of the cross, and the solar god who entered Amenti once a year is now depicted as doing the same thing at the end of the great cycle, as it was written in the “*first book of the seventy*” in a certain sacred volume said to have been preserved by the Jews.

The Seventy were the princes and rulers in the heaven of seventy divisions, preceding that of the twelve signs and seventy-two duodecans in which the lost Tree of seven branches was replaced by the cross of the four corners, or the tree of twelve branches.¹

In accordance with the nature of the whole subject, the Christ who joined hands with Adam could only be Kronian, and the cross that typified the returning tree of the lost paradise could be no other than the cross of the Equinox.²

Virgil knew the nature, if not the date, of the great cyclic renovation when he sang of the final period of fulfilment which the Sibyl had foretold; and of the grand series of ages that began afresh in the renewal of the great year; also when he asserted that “*there shall be another Ark, steered by another pilot, bearing the chosen heroes; there shall be other wars, and great Achilles shall be sent once more to Troy.*”³

But those who continued the cult of Equinoctial Christolatry in its final phase were the men who did not know; they were A-Gnostics. They believed that at some indefinite period, afterwards dated, the Christ of chronology, the true Word, that founded the heavens on the periods of time, the word that manifested from the first, had taken flesh at last and manifested once for all in human form. The belief was false, but such is the foundation of the faith.

The sign of the Cross has been sufficiently identified as a figure of the equinox, and the Christ with the sun of the crossing. Upon this rests the cult of Equinoctial Christolatry. When the colure of the cross was in the sign of the Bull, the Apis, or the god Serapis, was the Christ that suffered and rose again as the typical Messiah. When, in the

¹ Tischendorf, (1) *Acta Apostolorum Apocrypha*; (2) *De Evang. Apocryphorum Origine et Usu; Gospel of Nicodemus*, pt. ii. ch. ii., iii., and vii.; *Latin Gospel of Nicodemus*, ch. iii., iv., viii., and xii. Cowper. Bartoloc. *Bib. Rab.* tom. i., pp. 228, 229.

² THE ACTS OF PILATE.

The great judge of the dead in *Amenti* was designates the *Rhat* (Eg.), whence the Greek Rhadamanthus. The Rhat with the letter L instead of R is the *Lat*, and with the masculine article Pi, becomes Pilate, for the judge in Amenti. Now as Pilate is found to be one of the saints canonized by the Abyssinian church, his day being that of the summer solstice, it is possible that *this* Pilate was the great judge in Amenti. The Christian theory of the “*Acts of Pilate*” is that there once existed an official report of the trial, condemnation, and crucifixion of Jesus, which was made by Pontius Pilate and forwarded by him to Tiberius in Rome. Justin and Tertullian appeal to such a document. This is supposed to have perished and to have been replaced by the apocryphal gospel that has come down to us. But the extant “*Acts of Pilate*” are related to the *Amenti*, or underworld, into which the crucified descends to conquer death and Hades, and effect the Resurrection of the dead; and my suggestion is that the extant “*Acts*” were derived from the mythical original which supplied the supposed history.

³ *Eclogue*, iv.

course of precession, the vernal equinox passed into the sign of Aries, the Ram of Sebek-Ra, and of Num-Ra, or the Lamb of Mithras typified the Christ that was sacrificed as saviour of the world, at which time the crossing and the place or time of sacrifice were identified with the visible Southern Cross.

These forms of the solar victim who died and rose again were but very slowly superseded. Hence the Ram remained the Christ of the Equinox until the seventh century of our era, at which time it was finally replaced by a Christ on the cross, who was figured in the human likeness.

When the Persian astrologer announces that the parturient virgin bears the Messiah, the future mother of Zaratusht asks, *“How hast thou found out the circumstance and exact period of my pregnancy?”* and his answer is that he discovered it *“through the power of knowledge of the stars and the perusal of those ancient records which give an account of his auspicious existence.”*¹ So the incarnations of Buddha were dated astronomically. His coming was indicated by the Messianic star of announcement or prophetic star of an incarnation, and the birthplace is known by astronomical signs. It belongs to the cycles of time the ends of which were foreknown and prophesied from the beginning. The last of the Buddhas, who is designated *“all the Buddhas,”* because, like the gnostic Christ called *“all things,”* or Totum, he was the final flower of the whole pleroma perfected, is described as having advanced hitherward by *“making seven steps toward each of the four cardinal points of the zodiac.”* Therefore he had traversed the circle measured by the twenty-eight lunar asterisms.

We have seen that this was the course of the seven Rishis, the seven Manus (who are also known as the seven Buddhas), in fulfilling the cycle and following the path of precession: and Buddha is the manifestor of the pleroma of seven primary forces, faculties, spirits, or gods, which is shown by his symbol of the eight-rayed star, the sign of Assur in Assyria and of the Christ in Rome. Agni also had been the manifestor of the seven ever since the entrance of the vernal equinox into the sign or the Ram. This is shown by the god being pourtrayed upon his Ram with *“the sign of the Ram”* on a banner borne in front of him, which identifies him with Aries in the zodiac. Agni likewise embodied the seven powers; these are typified by his figure with seven arms. In an address to the god it is said, *“Agni! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrifices worship thee; thy sources are seven.”*² These are the Seven that began as Elementaries in external nature and afterwards became Planetary and Eschatological.

The Ram is an Egyptian ideograph of a soul, and seven rams are equivalent to the seven souls of the solar god, or the seven spirits in

¹ *Dabistan*, vol. i. p. 218; Shea and Taylor.

² Colebrooke, *Essays*, vol. i. p. 190.

the pleroma of gods now localized in the sign of Aries. The old Samaritans at Nablous still sacrifice seven lambs at their passover or festival of the vernal equinox. These are identified with the cross by being spitted upon it,¹ and also with the cross erected in the zodiacal sign of the Ram or Lamb. This type of the seven souls or spirits is continued in the seven lambs of the Christian Iconography grouped about the mount or throne upon which stands the Christ, even as the seven stand as spirits round the throne of the Lamb in "Revelation."² The seven sacrificial lambs took the plate of the seven bullocks offered upon the seven altars of Balak that point back to the time when the vernal colure was in the sign of the Bull. Moreover, the eye is an emblem of reproduction. As such it was figured as a constellation in the place of rebirth; and the Lamb with seven eyes in Revelation is a sevenfold type of the birthplace in the sign of Aries and the station of the seven powers, the pleroma whose manifestor was the Lamb, the Horus, Buddha, Mithras, Sebek, *IAO*, or the Christ.

In typology nothing can be more important than the types. The cult of Equinoctial Christolatry is founded on the mythical types, however interpreted; and this typical seven, with its eight-rayed star of the manifestor is all-important in proving the identity and continuity of the mythical Christ, in conjunction with the Seven powers in their final psychotheistic phase.

The birthplace of the "*coming one*" as it passed from sign to sign was indicated by the typical "*star in the east*," and the Star in the East will afford undeniable data for showing the mythical and celestial origin of the gospel history. When the divine child is born, the wise men or magi declare that they have seen his star in the east. The wise men are identified as the Three Kings of other legends who are not to be derived from the canonical gospels. The three kings or three solar representatives are as ancient as the male triad that was first typified when the three regions were established as heaven, earth, and nether-world, from which the triad bring their gifts; and the three rulers were impersonated for example in the *red* Atum, the *black* Kâ, and *white* Hu who accompany the god Har-khuti in the scenes of the hades. When the birthplace was in the sign of the Bull, the Star in the East that arose to announce the birth of the babe was Orion, which is therefore called the star of Horus. *That was once the star of the three kings*; for the "*three kings*" is still a name of the three stars in Orion's belt;³ and in the hieroglyphics a three-looped string is a symbol of *Sahu*, *i.e.* the constellation Orion.⁴ Orion was the star of the Three Kings which rose to show the time and place of birth in heaven some 6,000 years ago, when the vernal equinox was in the sign of the Bull. When the colure passed into

¹ Stanley, *Hist. Jewish Church*, app. iii. pt. i.

² Didron, fig. 86.

³ Lardner's *Museum of Sience*.

⁴ *Ritual*, ch. xxiii. Champ. *Gram.* 95.

the sign of the Ram, 2,410 B.C., the triangle or pyramid of Har-khuti became the Star in the East that rose in the decans of Aries to show the solar birthplace during 2,155 years.¹ Here is might be argued that the Great pyramid built in Egypt with power to demonstrate the ending of the great year and the final overthrow of the dragon was set in the planisphere to mark the point or recommencement in the circle of precession. The name of the great pyramid is *khuti*, or the Light. The lights, whether as constellations or planets, are seven in number, and the pyramid is a figure of 7 which unites the square and triangle in one. Horus of the triangle is Horus of the pyramid, Har Sapti or Sebti (*i.e.* Seb = 5; *ti* = 2). Sut-Anup is called "*Lord of Sapt in Nerau*,"² and Sapt is the place of the Seven; the place of the pleroma and its manifestor, which shifted according to the colure of the equinox. Har-khuti is Lord of the Lights that were seven in number, the perfect Star of the gnostic pleroma; Soul of the Seven spirits, Breather of the Seven Breaths, Word of the Seven vowel-sounds, Bull of the Seven cows, Stone of the Seven eyes, Ram of the Seven horns, Player of the Seven pipes, on the planetary scale of Seven tones. He is pourtrayed in the decans of the Ram holding the pyramid or triangle as his Star in the East. This god was a survival of the ancient Sut-Horus. Those Egyptologists who have been unable to follow the development of the astronomical mythology have looked upon the cult of Har-khuti as a later importation into Egypt whereas it belonged to a continuation of the mythos by those who wrote history in the stars of heaven. Horus of the pyramid above was the Horus of the great pyramid at Ghizeh, the Horus of the Shus-en-Har; and this Lord of the Seven Lights is identical with the *IAO-heptaktis* of the Chaldeans, the *IAO-Chnubis* or Panaugria of the Gnostics, and $\Delta\Omega$, the All, in Revelation.

The "*Mystery of the Seven Stars*" relates to the new heaven established when the vernal equinox entered the sign of the Ram or Lamb, and the pyramid or triangle of Horus became the Star in the East that beckoned the wise men, magi, or gnostics to the birthplace of the Messianic babe.³ Here the god of the Seven Lights, Rays, Powers, or Planets is the $\Delta\Omega$ of the Seven Eyes, Seven Lamps of Fire, Seven Golden Candlesticks, who *has seven stars in his right hand*, just as Har-khuti holds the stars of the pyramid, the figure of 7, in his right hand, and the stgn of rule in his left.⁴ This then is the Jesus of Equinoctial Christolatry in the Book of Revelation, who was

¹ See the constellation "Triangula," plate, vol. i.

² *Ann. of Rameses III.* [Records, vi. p. 66.]

³ *Triangle.* This figure in a dual character also forms the six-pointed star or figure of space in six directions, the hexagram of the heaven that followed the heptanomis; a change that was likewise indicated by the dragon losing one of its seven heads.

⁴ Planisphere, previous vol.

the Lord of the Seven Lights in the astronomical allegory from the year 2,410 B.C.¹

Amongst other philological fallacies is the current assumption that the Greek name of Ἰησοῦς was *derived* from the Hebrew Jehoshua. Philology is indefinite in such matters without the typology, and the natural genesis in phenomena. “*Ie*” or “*Iu*” in Egyptian means the *Coming One*, the duplicator who is of a plural nature. *Har-iu*, the reduplicative Horus, was a title of Osiris in this sense. *Iu-em-hept*, the second Atum, called the Son, the Word, or Logos of God the Father, was the *Coming One*, he who came with (or as) Peace, and brought good luck and happiness. The calf-headed god *Au*, whose name denotes the past, present, and future of being; the Hebrew *Iaho* (יהו) the Phoenician, Chaldean, and gnostic *Iaō*, the British *Iau*, Manx *Ie*, Delphian Apollo, designated *Ie*, were forms of this *Iu*, the ever-coming one who was personified as the divine child, that is the *Su* (Eg.), whence *Iusu* (Gr. Jesus) is the coming child whose mother’s name in one cult is *Iusāas*. Jehoshua and Jesus are two names derived on two different lines from one original root; and the name has to be determined by the nature of the type. The Kamite *Iu* and Chaldean *Iao-heptaktis*, gods of the Seven Rays or Lights, were continued as the ΑΩ who is Jesus in the Book of Revelation. As already shown the one god called *Iu* or *Iao* became the solar representative of the pleroma of Seven Powers, Lights, or Spirits, that were expressed by this divinity in the human image of the Trinity, composed of the mother, child, and virile male in unity. Thus the divine hebdomad and the human triad were combined in a tenfold

¹ In Egypt the *seven spirits* are also described in a more abstract phase, as—

1. Khuti, the brilliant triangle (or pyramid) in the shining place.
2. The mysterious spirit from the mysterious place.
3. The blessed spirit from the blessed place.
4. The destructive spirit from the place of destruction.
5. The revealing spirit from the opening.
6. The elevated spirit from the high place.
7. The hidden spirit from the Ament.¹

The seven spirits were also continued in the seven doves of the Christian iconography, supposed to symbolize the seven gifts of the Holy Spirit.²

The elementary spirits, whether in external or in human nature, did not rise beyond the number seven. As human constituents, the sixth was creative spirit, the ruach of puberty, and the seventh attained a summit in the soul. Lastly, divinity or godhead was reached by the eighth, the repeater of or to the rest. In the *Ritual* the seventh elementary can be identified as the soul of Sevekh. The deceased exclaims, “*Shu causes me to shine as a living lord, and he made the seventh when he comes forth;*” “*I am the one born of Sevekh the Lord.*”³ Sevekh signifies the number seven. The seventh was the highest elementary force. Sevekh the seventh was the crocodile type; he attained the dignity of the first god as Sevekh-Kronus, the dragon. In the Kaffir dialects the crocodile and a soul are synonymous, as they were in Sevekh on account of his superior intelligence.

It should be observed that the soul of Seb, the ithy-phallic father of the fifth Creation, is identical with the Buddhist “fifth principle” or element, as the animal soul; that of *Putah*, the sixth, is one with the *Buddhi*, as the sixth principle; whilst *Atma*, the seventh, is the same by name and nature as *Atum*, of the seventh creation in whose keeping is the “*reserved soul*,” as the seventh in the series.

¹ *Litanies of Ra*, ch. ii. 7-13 [Records viii. 116-117]

² *Didron*, figs. 40 and 124.

³ *Ritual*, ch. lxiv.

totality, and the *Iu* or ΑΩ is a personal equivalent of the 10 (ten) in numbers.

This god of the seven spirits or breaths was represented by the ineffable name which consisted of the sevenfold vowel as the summit of all previous attainment in sound, and both are co-products traceable to conscious evolution; seven elements of the consummated deity being expressed by the seven vowels in one sound, like A, I, O, or a diphthong.

Amongst other mysteries declared by Marcus he taught that the *restitution of all things* occurred when all the numbers of the ineffable Name mixing in one letter should utter one and the same sound. Irenæus¹ said Marcus, “*imagined that the emblem of this utterance was found in ‘Amen’ which we pronounce in concert.*” Marcus did not imagine—he knew, being a Gnostic. “*Amen*” in Revelation is a title of the God ΑΩ; and in Egyptian both *Amen* and *Iu* mean “*come*,” “*to come*,” the “*coming one*.” *Iu* (Eg.) or  was originally written *aa*, and the pyramid or Triangle  is *aa* by name. As a triangle this sign is threefold, as a pyramid it unites the square and triangle and is sevenfold, therefore it could be a sign of the ten-total, which was also figured thus  as a pyramidal ten by the Pythagoreans, an image of the All composed of seven elementary forces expressed in threefold human forms.

The Name could be uttered by a single sound or sign as it was by the Hebrew *Jad* ' = 10) or two hands; the Egyptian pyramid , the Chinese , the British *Cyfriu*,  (A, 1, still, at Lloyds) or the Coptic  with inherent U, which has the numeral value of 10.

This was a mode of expressive the representative of divine Unity (comprising the seven elementary powers, together with the human trinity, in a ten-total) *by one sign and a single sound*; and this , *Iu*, or ΑΩ, is a symbol of the name of *Iusu* (i.e., *Iu* the duplicative or dual one), the Greek *Iesous*, as the ΑΩ in Revelation.

The pyramid (triangula) is the letter A in stellar form; and the divinity *Har-khuti*, *Har-Sebti*, the *Iu*, ΑΩ, or *Iao* is the primary one—answering to the A at the head of the alphabet—which as the child or son, *Su* (Eg.), is *Iusu*, *lesous*, *Iao*, or *Jesus*. The name of Horus (*Har*, Eg.) also has the meaning of No. 10, and *Har-khuti* of the Seven Lights is the God One = ten, of the triangle (trinity) and pyramid (hebdomad), the symbol of the three and the seven. Lastly, this God One = three = seven = ten, whose title was at length expressed by the first and final letters of the Greek alphabet, ΑΩ, is the pubescent male who was born of the virgin mother without the fatherhood, third in advent, but placed first in series, as the representative of all the powers, whose natural genesis has been traced to

¹ Irenæus, b. i. ch. xiv. 1.

lunar phenomena,¹ and who in the solar mythos was the opponent and vanquisher of the *Beast* with *ten horns*, which represented the total of the opposing Typhonian powers.

The seven breaths are assigned to the Holy Spirit, by Justin. Macrobius also affirms that the soul of the world is of a sevenfold origin; the seven continued from the Elementaries of chaos.

The Hindu Agni was at times pourtrayed with two faces, three legs and seven arms, as a form of this one total god of a duplicative nature, twin in sex, triadic in form, and manifestor of the seven primary powers.

Thus the name of Jesus can be traced to *Iu*, the coming one, and *Su* the child of either sex who grows up with the attributes of both into the *Deus trinus unus*, the typical manifestor, under various names, of the Seven Elementaries, Seven Kronotypes, Seven Spirits, Planets, Lamps, or Lights, which constituted the pleroma of powers, from the first; and such is the *mystery of the seven stars*.

According to the Syriac version quoted by Bunsen,² in the concluding passage of the Epistle of Ignatius to the Ephesians, "Three Shouting Mysteries" were connected with the star of annunciation in heaven. The passage reads, "From the moment that the star appeared, and thus the son was manifested upon the spot, the reign of darkness, of magic, of death, ceased; and the earthly development of God's own eternal kingdom began."

The three shouting mysteries are so ancient in the celestial allegory that they are also extant as the Chinese sign of the "Three Lights," denoting the supernatural mystery, and revelation; also as the "Three Shouts," of the British Barddas which are symbolized by the triple sign of their triune Being named *Iau* the younger, as they were also represented by the three stars of the constellation *Triangula* in the decans of the Ram, which was the typical star in the east after the year 2410 B.C.

About 255 B.C. the sun, or, more correctly, the Colure of the Vernal Equinox, entered the sign of the Fishes. Thenceforth for 2155 years that asterism became the station of the cross and the birthplace of the solar Christ. Here we find the pleroma of seven powers as the seven great gods of Assyria. That is, the month associated with this sign is dedicated to the pleroma of seven gods of which Assur was manifestor. *It is of course impossible for this to have commenced as such for the first time with the year 255 B.C.!*

It is sufficient however for the present purpose to know that with the re-entrance of the vernal equinox into the sign of Pisces, the solar birthplace was once more in the quarter of the beginning, that of the waters and of the great fish, hippopotamus, or other type of this mouth, or uterus, the *Piscina* of creation, the place of emanation

¹ See the *Typology of Numbers*, vol. i. pp. 206-214.

² Hippolytus, vol. iv. pp. 13, 14; preface. Wake, par. 19.

and point of re-emergence from the waters of the abyss, out of which issues the river of the Waterman, the fish from the river, and the manifestor born from the fish.

This was in the Egyptian Annu or celestial Heliopolis, which had retained the name of the Fish, *An* (Eg.), originally represented by the Great Fish, the *ketus*, the water-horse or dragon of the deep. The star Fomalhaut, for example, is still the "*mouth of the fish*," that marks the place of emanating from the waters which was continued as the *piscina*, or *vesica piscis*, the Roman emblem of Mary; the ru  of the mother who was *Ma* or *Mu* (Eg.) by name. Thus, when the solar birthplace (at the time of the vernal equinox) passed once more into the zodiacal sign of Pisces, it had come round to the primordial point of emanation from the quarter of the Waters in the beginning. The genetrix, under the fish-type as Hathor, Atergatis, or Semiramis, was at last figured in the sign of the Fishes, where she brought forth her divine child as her fish. Hence the fish-goddess and her young one were pourtrayed as the two zodiacal Fishes, instead of the earlier *one*, who had represented the sign 25,868 years earlier. The Messiah who manifested in this sign was foreordained to come as Ichthys the fisherman, or, doctrinally, the fisher of men. In the backward cycle of precession Pisces is the first of the three water-signs. Hence, it was foretold that the Christ, under various names, was to ascend from the waters. The earliest mode or form of emanation being from the waters, the great mother first brought to birth as the water-element or under some water-type. The primordial manifestor in Chaldea was the *Oan* or fish-man.

In one account there are four of these fish-men or Annedoti, and there are seven altogether; these two groups are identical with the four genii, and the total family of seven in the Egyptian *Ritual*. The fish of Horus and Sevekh is the crocodile—the fish itself being an earlier type than the fish-man. The fish is *An* in Egyptian; the fish-region, *Annu*, is the solar birthplace, and Ichthys, the fish, had been continued from this beginning. Hence, the rnanifestor was the one who was born of the waters; who came forth from the celestial deep; who crossed the waters as the fish, or inside of it; who was personified as the Oar (as was Horus), and the Steersman, the Lord of the Boat or Ark that saved souls from the abyss and the deluge. "*Rising from the great water is my name*,"¹ says the Osirified in this character. This is the manifestor who is foreseen by Esdras coming up out of the sea as the "*same whom God the highest hath kept a great season, which by his own self shall deliver his creature*,"² the character assigned to the Christ of the gospels.

The fish-man Oannes only came up of the Erythræan Sea (the pool of Pant in the *Ritual*) to converse with men and teach them in the daytime. When the sun set, says Berossus, it was the custom of

¹ Ch. lxiv.

² 2 Esdras xiii. 25, 26.

this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious.¹ In like manner the man who comes up out of the sea is visible only by day. “*Even so can no man upon earth see my son or those that be with him but in the daytime.*”² This is parodied or fulfilled in the account of Ichthys, the Christ, who instructs men by day, but retires to the lake of Galilee where he demonstrates his solar nature by walking the waters at night. The Son of Man who “hath not where to lay his head” goes on board the boat to sleep,³ which is also a parallel to the Oan going down into the sea for the night.⁴ We are told that the disciples being on board ship “*when even was come,*” “*in the forth watch of the night Jesus went unto them walking upon the sea.*”⁵ Now, the fourth watch began at three o’clock, and ended at six o’clock. Therefore this was about the proper time for a solar god to appear walking upon the waters, or coming up out of them as the Oannes.

Oannes is said to have taken no food whilst he was with men. “*In the daytime he used to converse with men; but took no food at that season.*” So Jesus, when “*his disciples prayed him saying, ‘Master, eat,’ said unto them, ‘I have meat to eat that ye know not of. My meat is to do the will of him that sent me.’*”⁶ This is the perfect replica of the character of Oannes, who took no food, but whose time was wholly spent in teaching men. Moreover, the fish-man is made to identify himself. When the Pharisees sought a “*sign from heaven,*” Jesus said, “*there shall no sign be given but the sign of Jonas.*”⁷ “*For as Jonas became a sign unto the Ninevites, so shall also the Son of Man be to this generation.*”⁸ The sign of Jonas is that of the Oan or fish-man of Nineveh, whether we take it direct from the monuments or from the Hebrew history of Jonah who was inside the fish during three days and nights; it is equally the fish-man or the man emanated as Vishnu is from the fish in the Hindu drawings, and as the man-child is brought forth in the sign of the Fish by the fish-goddess in the year 255 B.C. Assuredly there was no other sign than that of the sun reborn in Pisces. The voice of the secret wisdom says, those who are looking for signs can have no other than that of the returning fish-man, Ichthys, Oannes, or Jonas—who could not be made flesh.

The Valentinians maintained that the *dispensational* Jesus was identical with *Pan* (*Pan* in the Greek version being *Christus* in the Latin text) because he included the names of all those *who had produced him.*⁹ And Pan, as manifestor, may be seen in the decans

¹ Berosus, from Alexander Polyhistor. Cory, *Ancient Fragments*.

² 2 Esdras xiii. 52. ³ Matthew viii. 23. ⁴ 2 Esdras xiii. 52.

⁵ Matthew xiv. 25; Mark vi. 48; John vi. 19. “Further still, the aquatic in divine natures indicates a providential inspection and government inseparable from water. Hence also the oracle calls these gods *water-walkers.*”—Proclus in *Timaeus*, b. iv.

⁶ John iv. 32-34.

⁸ Luke xi. 30.

⁷ Matthew xvi. 4.

⁹ Irenæus, b. iii. ch. xvi. 1.

of the Bull sign.¹ He was pourtrayed with a face of fire, holding seven circles in his left hand. But the extant evidence shows that the great starting-point for modern Equinoctial Christolatry was with the sign of the Ram, and the next stage with the Fishes. This fact is patent in the iconography of the Roman catacombs. The two signs are 2,155 years apart in time, yet they are connected by indissoluble links, the Christ having been both a ram and a fish before he was depicted in the human likeness.

In a grotto or grave of the ancient necropolis at Cyrene there is a fresco in which the Good Shepherd or Christ is pourtrayed. He is accompanied by seven lambs, and seven fishes are arranged in a semicircle over his head.² This figure is supposed to represent the Christ in the two characters of the Good Shepherd and the Fisherman. What it does signify is the solar Messiah, the manifestor of the seven powers who is identified with the sign of Aries by the seven lambs, and with the sign of Pisces by the seven fishes, the two types having been combined in one representation through the course of precession, and blended in the consequent imagery.

The passage of the cross from the sign of the Lamb into that of the Fishes, together with the change in the type of sacrifice, is very palpably pourtrayed in a symbolical scene discovered in the catacombs and copied by De Rossi.³ In this seven persons are seated in a semicircle with two fishes and eight baskets of bread set out in front of them. According to Lundy, the "*seven persons obviously denote the complete number of god's elect in the communion of saints*," whatever that may mean!⁴ But according to the present view, if the scene represents a sacramental feast, the seven figures would typify the seven spirits or gods of the pleroma now localized in the sign of the Fishes. The scene is evidently zodiacal, because the sacrifice of the lamb—now superseded by the fish—is pourtrayed on the *left and inferior hand*, the crossing being denoted by a human figure making the sign of the cross. On the other hand, the sacrifice of the fish is being performed, and here the sign of the cross is made by a female figure, the Orante or bride of Christ, who has now transferred her affections from the Lamb in Revelation to Ichthys the Fish; or in other words, the mother of Messiah now brings forth the divine child in the sign of the Fish and the House of Bread instead of the previous sign of the Ram.

The fish, in a long, upright form, with a forked tail, is also carved on an Irish cross at Kells, in the county of Meath, with seven figures bowed before it as if in adoration.⁵

When the spring equinox passed into Pisces, the fish which is

¹ See the vivid figure in vol. i. Kircher. [*Ed. Aegypt.*]

² Garrucci, *Storia della Arte Cristiana*, pl. 105. Didron, *Icon. Chrét.* p. 353.

³ *Roma Sott.* pl. 16.

⁴ *Monumental Christianity*, p. 369, fig. 169.

⁵ Keane, *Towers and Temples of Ancient Ireland*.

carried over the head of Horus was not only a zodiacal sign of the Christ, but was made eucharistic; it is not merely pourtrayed with the bread, but a living fish is represented as the bearer of the bread and wine of the sacramental rite.¹

Ichthys, the fish, was the child of Atergatis, the fish-tailed goddess of Syria, whose portrait may be seen in the zodiacal sign of Pisces, where she brought forth her child at the epoch of 255 B.C. from the waters represented by the lake at Ascalon.² This sign in the Hерmean zodiac is called *Ichthon*; and the mother is depicted in the act of holding up the child in her left hand; he who bears the rod of iron in his hand. Ichthon is identified by Jamblichus with the god *Emphe*, that is with *Iu-em-hept* (the Greek *Imothes* or *Æsculapius*), whose father is Atum, and whose mother's name is *Hathor-Iusâas*, she who was great with *Iusâ*, *Iusu*, or Jesus, the coming son (from *Iu*, to come, *Sa*, the son, and *As*, to be great, a name of Isis), who



was born or incarnated for the last time when the equinox entered the sign of the Fishes, 255 B.C. from which time "Ichthys" became the sign of salutation for the Equinoctial Christolaters, who were called *Pisciculi*.

This imagery is too late for the Egypt of the Pharaohs, but the gnosis survived, and it was continued by the Græco-Egyptian gnostics; hence we find *Iu-em-hept* (*i.e.* *Iu* the *Su*, or *Iusu*) reborn as Ichthon in Pisces; he who had been the *Æonian* bringer of peace, the "divinity" whom Jamblichus called the "One God," who must have been a most ancient form of the "coming one" in the Kamite mythology, as, in the pedigree of architects traced by Brugsch Pasha, Imhotep (*i.e.* *Iu-em-hept*) is the name of an ancestor of Khnum-ab-Ra, who lived in the time of the third dynasty.³

Bishop Münter, in his *Sinnbilder*, remarks that in the Talmud the

¹ De Rossi, *Roma Sotterranea*, vol. i. p. 348. Lundy, p. 139.

² Vossius, *De Idololatria*, lib. i. cap. xxiii.g

³ *History of Egypt*, vol. ii. p. 299; Eng. tr.

Messiah is called Dag (דָג), the fish. “*The Jews connected him with the astronomical sign of the Fishes, and the conjunction of the planets Jupiter and Saturn in this constellation—WHICH INDICATED THE LAND OF JUDEA—was to announce his birth. Arbanel, in his commentary on the prophet Daniel, positively says that this is derived from ancient sources of authority, as in the highest degree probable. And the learned John Frischmuth, in his work on the Christian religion, as against the Jews, remarks on the madness and infatuation and obstinacy of that people that they themselves have concluded that the time of the Messiah’s advent was indicated by the conjunction of the planets Jupiter and Saturn in the constellation of the Fishes, and yet when that conjunction actually took place at Christ’s birth, the Jews rejected him.*”¹ This shows the Jews were not only in possession of the astronomical allegory, but also of the tradition by which alone it could be truly interpreted. There is a reference to the Kronian manifestor in the Gemara, which states that the war of the Thaninim or the fishes shall precede him and announce his coming. The supposed prophecy relates to the entrance of the vernal equinox into the sign of Pisces, 255 B.C., and not to any planetary conjunction at a period more suitable to the later reckoning.

It has been shown how the celestial scenery was localized and represented on earth. Khnum-hept speaks of “*setting up landmarks like the heaven.*”² Thebes was called the “*Heaven on Earth,*” the “*august staircase of the Beginning of Time.*”³ The mount of seven steps, the four quarters (and lastly the twelve signs), was the still earlier type. Such imagery was localized in all lands where the mythos is to be found. For example, Meru, the mount of the birthplace in the north, is still extant at Meru, a town in Picardy, *i.e.* in the *north* of France, with a castle seated near the source of a brook that runs into the river Oise. Hence the birthplace of the Messiah in the sign of the Ram or the Fishes already belonged to the geography of various countries. In the astronomical prophecy of Micah, the *Æonian* manifestor who, according to the Chaldee Paraphrast, is the Messiah, was to be born in Bethlehem-Ephratah; and it was through this announcement that the chief priests and scribes were enabled to tell Herod where the child should be born.⁴ Bethlehem means the house of Bread-corn, grain, or wheat.⁵ In the houses of the zodiac that of Virgo is the place of the seed for sowing, and the opposite sign, Pisces, is the house of the gestator who brings forth the corn, as Siton. These two are the signs of the Virgin and Matrona. Aphrathah (אַפְרָתָה) signifies fruitfulness of the wife or of the genitrix,⁶ who was Aphrodite, Hathor, Atergatis,

¹ Münter, *Sinnbilder*. Lundy, *Monumental Christianity*, p. 132.

² Inscription of Khnum-hept, *Records*, vol. xii. pp. 42, 45.

³ Inscription of Hatasu, *Records*, vol. xii. pp. 3, 4.

⁴ Micah v. 2; Matt. ii. 4-6.

⁵ Is. xxviii. 28.

⁶ 2 Chron. ii. 19 and 50.

Semiramis, Parmuti, or Venus-Pisces, each of whom was a form of the bringer-forth in the house of Bread-corn, fish, and fruit, first set in heaven in accordance with the seasons of Egypt. The Hebrew Messiah was to be born in Bethlehem-Ephratah because the birthplace above was localized in that city of Judea, the land of the solar birthplace in the sign of the Fishes. And so the Christ that was born in heaven was landed on earth as the fish in place of the Lamb. The fathers of the church held the fish to be the Christ. Prosper Africanus calls Christ that "*great Fish who fed from himself the disciples on the shore, and offered himself as a fish to the whole world.*" In the last chapter of the gospel according to John, where we are told that, if all which Jesus did should be written, "*even the world itself could not contain the books,*" the Christ appears to the Seven and feeds them on the broiled fish. "*The broiled fish is Christ,*" says Augustine. It was so after the equinox had entered the sign of Pisces, 255 B.C.

The *actual* birthplace of the carnalized Christ was neither Bethlehem nor Nazareth, but Rome. It was there that the cult of Equinoctial Christolatry was continued by conversion. Rome was the re-foundry of the ancient religion. And according to astronomical prophecy Rome was another of the localities in which the Messiah was expected to appear. That is, Rome on earth, Rome of the seven hills, represented a Rome in heaven, just as Jerusalem below was the replica of Jerusalem above, or Bethlehem had been named from the celestial House of Bread-corn. In the Jerusalem Targum¹ the coming out of Egypt is identified with the advent of Messiah. It is affirmed that Moses shall go forth from the midst of the desert, and "*king Messiah from the midst of Rome. The one shall speak on the top of the cloud, and the other shall speak on the top of the cloud, and the Word of the Lord shall speak between them.*" "*Coming out of Egypt*" is a Kamite expression for ascending from the lower to the upper heavens, which were divided in the equinoctial signs.²

The birthplace in Rome is likewise found in the Babylonian Talmud, where the Manifestor is represented as sitting amongst the sick and destitute poor.³ Rabbi Jehoshua Ben-Levi asked Elijah, "*When does Messiah come?*" He replied, "*Go and ask himself.*" "*But where does he wait?*" "*At the Gate of the City*" (i.e. Rome). The Sibyl was also credited with a prophecy to the effect that the Messiah was to come when Rome should be the ruler of Egypt. "*When Rome shall rule Egypt, then shall dawn upon men the supremely great kingdom of the immortal king, and a pure sovereign will come to conquer the sceptres of the whole earth unto all ages.*" This was the Egypt of the allegory; "*Egypt, where also our Lord was crucified.*"⁴

¹ On Exodus xii. 42.

² Great Mendes Stele, Museum at Boulak. *Records*, viii. 92.

³ *Sanhed.* 98a.

⁴ *Revelation* xi. 8.

The Rome signified was celestial. The prophecies were astronomical. The Gate of Rome was the sign of the Fish, and Rome became the ruler of this Egypt when the equinox entered Pisces, 255 B.C.

Annu (Eg.), the typical Heliopolis is the region of the Fish. Another Egyptian name of the fish is *Rum* or *Rema*, which is identical with the name of *Roma* the goddess, the river, the city of Rome. *Rama* was a form of the genitrix as the fish, like *Semi-ramis*, or *Semu-ramat*; and the emanating mouth of the fish (*os tincæ*) is still preserved in the mitre of the Pope of Rome. Also, the ring of investiture placed on the Pope's finger at the time of his election, which is afterwards used as his letter-seal, is the sign of the fish. It is pretended that this was the ring of Peter the fisherman. It is called *Annulus Piscatorius*, but the symbolism over the head of the fisher points to the two fishes of the zodiac.¹ Thus when the *Roma* (or *Judea* = Pisces) was the birthplace above for the Messiah, 255 B.C., the mythos had its localization in Rome of the seven hills,² as well as in *Annu*, *Mat*, or *Maturea*, *Judea*, *Bethlehem*, or *Nazareth* (from *Natzer* (נָצֵר) the branch, the offspring, descendant, or child).

We learn from the writer of the *Clementine Homilies*, that as late as the reign of Tiberius there was a rumour current concerning the "vernal equinox," connected with the prophecy that at the *same season* a king would arise in Judea, who was to work miracles—make the blind to see, the lame to walk, heal every disease, including leprosy, and raise the dead. He also limits the ministry of this *kurios* to one year. Now a king whose advent depended on the shifting of the vernal equinox, and whose time was limited to one year, called his ministry, could be no other than the solar god; could be no other than the mythical Messiah, whose birth was due in Rome as in Bethlehem in the year 255 B.C.

One of the most perfect representations of the end of an old cycle at the birth of the new Messiah that has come down to us is contained in the gospel of James. This scripture belongs to the "Apocrypha," which are looked upon as spurious history; but they contain the history according to the gospel of the mythos, or preserve somewhat of the secret gnosis midway between the true mythos and a fabulous history. The attendant circumstances connect the new advent with the birth of the other Manus, Messiahs, and Repas, that have personated the eternal in time at the end and rebeginning of a great cycle.

When the pains of her travail came upon Mary, Joseph is described as finding shelter for her in the cave and going forth in search of a midwife. Then follows the arrest and standstill of all things by which the event was represented in mythology, sometimes as the petrifying

¹ Jones, *Finger-ring Lore*, p. 199.

² Or *Roma* in Cambodia, cf. vol. i. p. 167.

of living forms into stones whilst in the act of dancing or making the circle. “*And I, Joseph, walked, and I walked not; and I looked up into the air, and saw the air violently agitated; and I looked up at the pole of heaven and saw it stationary, and the fowls of heaven still. And I looked at the earth and saw a vessel lying, and workmen reclining by it, and their hands in the vessel, and those who handled did not handle it, and those who took did not lift, and those who presented it to their mouth did not present it, but the faces of all were looking up. And I saw the sheep scattered, and the sheep stood, and the shepherd lifted up his hand to strike them, and his hand remained up; and I looked at the stream of the river, and I saw the mouths of the kids were down and not drinking, and everything which was impelled forward in its course was arrested.*”¹ All things were caught at this culminating point which marked the end of a cycle in the heavens, as though the universal motion were catalepsed into the solidity and stillness of stone. It is a description fit to have been carved by the pyramid builders.

The sign given by the angel for the shepherds to know that the Saviour, Christ the Lord, was born at Bethlehem, was, “*Ye shall find the babe lying in a manger.*” The manger is also celestial, zodiacal, and *the actual birthplace of the Messiah in Egyptian mythology.* The typical birthplace was designated Apt or Aptu, whence the name of Abydus. *Ap* (Eg.) means to manifest and exposc to view, also to guide; *Apt* is the place or person. *Apt*, as person, was the most ancient genitrix who first brought forth from tho waters as the fish, crocodile = dragon or hippopotamus, hence Abtu is the mythical fish. *Apt* as place was also the pool of two truths, the *Piscina* of the beginning, which was made zodiacal at last in the sign of Pisces. The pool, fish, uterus, crib, are all types of the birthplace named *apt*, and *the apt* (Eg.), is *also a manger.* The manger, *apt*, is a sign of the birthplace in Thebes, as in Aptu (Abydus). Thus the hieroglyphics will explain why the divine child as Ichthys was born in a manger.² One position of the “manger” can be identified by the asterism called *Præsepe*, in the sign of Cancer, which was at one time the place of birth at the Summer Solstice. The manger at Bethlehem had been the birthplace of the divine babe in a far earlier cult. Hieronymus describes the Syrian Adonia, extant in -is time (A.D. 331-420), and says that in the place where the redeemer cried in the manger, the lament of the Women mourning for Adonis had been heard *even in later times*,³ as it assuredly had been in the pre-Christian period. According to the chronicle of Alexandria,⁴ the Egyptians not only consecrated the nativity of the babe born of the virgin mother, they likewise had the symbolical custom of exposing a child in a crib to the adoration of the people. When king Ptolemy asked why this was

¹ *Apocryphal Gospels*, ch. xviii.; Cowper.

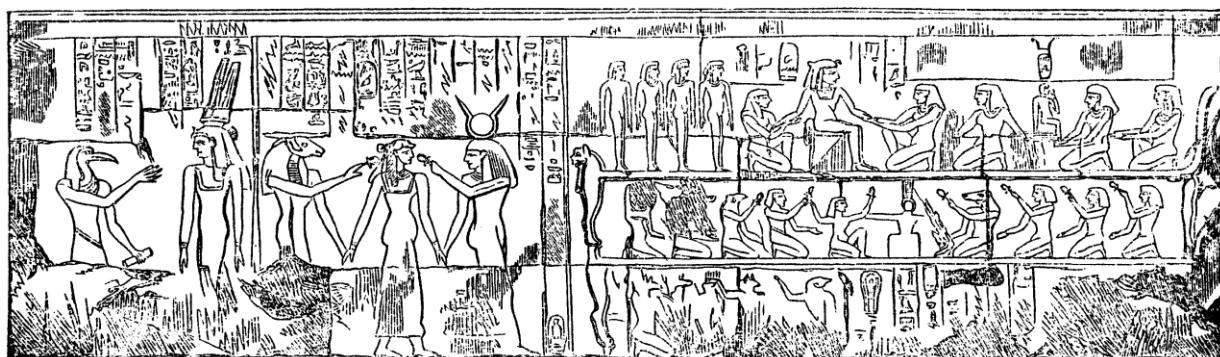
² *Select Pap.* iv. 3. Birch, *Dict.* p. 347.

³ *Movers*, p. 210.

⁴ p. 366.

done, he was told that it was an ancient mystery. The crib or *apt* being identical with the manger, this was the same babe in the manger that was born in the *apt* above. "*The loss of the manger of Bethlehem*," says Dean Stanley, "*is a witness to the universal significance of the incarnation.*"¹ On the contrary, we claim that the discovery of the manger (*apt*) in the solar birthplace is a testimony to its never having been other than celestial or mythical, and therefore it is universal.

We shall find that the gospel history was "*written before*" from beginning to end. The story of the divine Annunciation, the miraculous Conception (or incarnation), the Birth, and the Adoration of the Messianic child, had already been engraven in hieroglyphics and represented in four consecutive scenes upon the innermost walls of the holy of holies in the temple of Luxor which was built by Amenhept III., a Pharaoh of the eighteenth dynasty. In these the maiden queen Mut-em-Ua, the mother of Amenhept, her future child, impersonates the virgin mother who bore without the fatherhood, the mother as the solar boat, the mother of the Only One.



The first scene on the left hand shows the god Taht, the lunar Mercury, the divine Word or Logos, in the act of hailing the virgin queen, announcing to her that she is to give birth to the coming son. In the next scene the god Kneph (in conjunction with Hathor?) gives life to her. This is the Holy Ghost or Spirit that causcs conception; Kneph being the spirit. Impregnation and conception are made apparent in the virgin's fuller form. Next the mother is seated on the midwife's stool, and the child is supported in the hands of one of the nurses. The fourth scene is that of the adoration. Here the child is enthroned, receiving homage from the gods and gifts from men. Behind the deity Kneph, on the right three men are kneeling and offering gifts with the right hand and life with the left. The child thus announced, incarnated, born, and worshipped was the Pharaonic representative of the Aten sun, the *Adon of Syria*, and

¹ *Syria and Palestine*, p. 467; 2nd ed.

Hebrew Adonai, the child-Christ of the Aten cult, the miraculous conception of the ever-virgin mother personated by Mut-em-Ua.

The moon at full with the solar child of light was the great determinative of the equinoxes. In the planisphere of Denderah the child Horus is pourtrayed within the disk of the full moon just over the sign of the Scales at the Autumn equinox. In the same map of heaven the luni-solar god, Khunsu, is depicted in the disk of the full moon of the Vernal equinox. But instead of this being in the decans of the Ram and *vis-a-vis* with the full moon of the Autumn equinox *it appears in the sign of the Fishes*, and is another witness to the bringing on of the reckonings which *proves that in repeating this zodiac the place of the Vernal equinox was shifted into the sign of Pisces, whilst the place of the Autumn equinox was left unadjusted in the Scales*. Khunsu will supply one of our most perfect types of the Kronian Messiah and announcer in the sign of the Fishes. He is mentioned here, however, to point out that he stands in the disk of the full moon of the Vernal equinox holding a pig in his hand, which may be called the pig of Easter; and Khunsu with the pig in the full moon is the manifestor and announcer of the equinox in the sign of the Fishes, just as Har-khuti with his pyramid had been in the sign or the Ram, and Orion or Pan in the sign of the Bull. The pig is still a well-known type of Easter. The Egyptian origines of the Christ in relation to Khunsu are betrayed in a remarkable manner. The festival of Khunsu, or his birthday, at the vernal equinox, was at one time celebrated on the twenty-fifth day of the month named after him *Pa-khunsu*. And Clement Alexander, the Egyptian, asserts that *"our Lord was born in the twenty-eighth year (of the era of the battle of Actium, Aug. B.C. 31, 32) when first the census was ordered to be taken in the reign of Augustus; and there are those who have determined not only the year of the Lord's birth but also the day, and they say that it took place in the twenty-eighth year of Augustus, and on the 25th day of Pachons."*¹ Dr. Lauth has observed with much simplicity that this date of Pachons 25 for the lunar *fête* of the (*σεληνιά*) moon-worshippers is very remarkable. *"The Egyptians,"* he says, *"could not have chosen another date in their whole calendar (than the 25th Pachons) if they intended to make the Lord's birthday coincide with the most striking lunar festival."*² Thus have those Egyptologists, who are above all things Bibliolaters, added their support to prop the reversed pyramid and keep it from toppling over. But the month of Pachons began on the 26th of April in the Alexandrian year (introduced B.C. 25), consequently the 25th corresponded to our May 21st. In the sacred year Pachons commenced March 17th when the 25th corresponded to our April the 11th, and this is

¹ *Strom.* i.

² *Trans. Soc. Bib. Arch.*, vol. iv. pt. ii. p. 234. *Les Zodiaques de Denderah.*

the only year which brings the date near enough to the Vernal equinox to identify the 25th of Pachons with the festival of the full moon at Easter, or with the festival of the second Horus, whom Plutarch¹ calls the *afterbirth* of Isis, which was celebrated just after the Vernal equinox. It is impossible for the equinox and Easter festival to have fallen on the 25th Pachons since the calendar was changed in the year 25 B.C.!

In the old Egyptian and Coptic calendar the 8th of Pachons is marked as the day on which "*our Lord Jesus Christ went up on high into the heavens.*"² As the month began on March 17th in the sacred year, the 8th of Pachons was our March 25th, the day of the equinox upon which the sun crossed the line, came out of Egypt, or went up into heaven. The day of the equinox was the fact of facts fixed for ever in relation to the solar resurrection, whilst in the celestial allegory or mythical representation, the birth, rebirth, resurrection, and ascension were four forms of one and the same event. When the Alexandrian year or new style was introduced during the reign of Augustus Cæsar, in the year 25 B.C., this date of Pachons 8th = March 28th, sacred year, had already receded to the 4th of May. From Pachons the 8th (our March 25th) to May the 4th is exactly forty days; so that *the ascension into heaven that was celebrated by the Coptic church according to the later calendar was the day of the equinox in the calendar of the sacred year.* Thus the two different days of the resurrection and ascension, which are some three thousand years of tropical time apart, resolve into one and the same day of the equinox, and the ascent of the solar Christ or luni-solar Khunsu, whose birthday had been celebrated according to the ancient calendar some 3,000 years before it was readjusted by Augustus Cæsar 25 B.C. when March 25th old style was represented by May 4th new style. This means that nearly 5,000 years since "*our Lord*" ascended into heaven on the day of the Vernal equinox; and this date had been continued by the Coptic Christians without change. The fact is further shown by the entry for Pachons 14th (May 23rd, 1878) stating that "*the sun enters Gemini*"—instead of the Bull—that being one whole sign behind time in consequence of non-readjustment. The difference of forty days between the calender of the sacred years and that of the Alexandrian year is shown by September 18 = October 28; November 17 = December 27; February 15 = March 27; June 15 = July 25. These forty days may now be compared with those in the "Acts of the Apostles." In this book it is declared, that the risen Christ "*showed himself alive after his passion by many proofs, appearing unto them by the space of forty days,*" at the end of which "*he was taken up, and a cloud received him out of their sight.*" Here the difference of forty days between the resurrection and ascension, which are one in the solar mythos, is

¹ *Of Isis and Osiris.*

² *Egyptian Calendar*, p. 62, 1878.

³ Ch. i. 3.

identical with that in the two Egyptian calendars. Further, it appears possible that the change in the reckoning from old style to new may have a bearing on the impossible history recorded by Luke, who says, "*It came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed,*" or enrolled, and it was at the time when Joseph and Mary were on their way to be taxed that Mary brought forth the child. The writer continues, "*This was the first enrolment made when Quirinus was governer of Syria.*"¹ Justin Martyr in his *First Apology* tells the Romans, with all the impudence of ignorance, that they may assure themselves of the birth of Jesus at Bethlehem, by *means of the census made in the time of Quirinus the first procurator in Judea!* Whereas history proves that Quirinus was not governor until some years after the date given for the birth of Jesus.

It was not until the 37th year from the battle of Actium, or 6 A.D., that Quirinus was sent by Cæsar to look after the Hebrew contribution to the imperial revenue and take an account of the substance of the Syrians, in which year the taxings were made.² But there had been a decree issued by Augustus Cæsar, if not to all the world, yet to a portion of it most important for the present purpose. It was in the year 25 B.C., in his reign, that the Alexandrian year was introduced into Egypt and the calendar corrected; the vague year was then converted by Augustus into an exact year, which the Copts have handed down to our own times. This was the date of a half-phœnix period, a phœnix having appeared in the year 275 B.C., and the previous half-phœnix fallen in the year 525 B.C.³ A fresh census of the population, or enrolment of those who paid taxes, was probably taken at this time. Be that as it may, there was a change of forty days in the date for collecting the taxes. According to the Coptic church and the old Egyptian calendar the 28th of Kyhak is the end of *Samuel-Milâd*, the Christmas fast, and the next day, *Eedel-Milâd*, is the "birthday of our Lord Christ," the 29th of Kyhak being our Christmas day. The Christian fathers identified the birth of Christ both with the time of the Vernal equinox and the Winter solstice.

Cassini has demonstrated the fact that the date assigned to the birth of Christ is astronomical. It is calculated, according to the tradition of the Roman church, by an astronomical epoch, in which, as shown by the modern tables, the middle conjunction of the moon with the sun happened on the 24th of March, according to the Julian form (re-established a little after by Augustus), at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The day following the zenith was the day of the incarnation according to the tradition of the church as represented

¹ Luke ii. 1, 2.

² Josephus, *Antiq.* b. xviii. ch. i. ii.

³ Bunsen, *Egypt's Place*, v. iii. 27.

by Augustine,¹ but which was the time of birth according to Clement Alexander. Here the incarnation coincides with the conjunction of sun and moon at the end and rebeginning of the equinoctial year. Nine months after this conjunction of the solar father and lunar mother, who are pourtrayed in the earliest known picture of the crucified, the divine child was born in the Winter solstice, December the 25th, the date assigned to the birth of the young sun-god Mithras, and to Horus the child in Egypt. Plutarch tells us that the virgin mother Isis was *delivered of Harpocrates* (*i.e.* Horus considered as the child of the mother alone) *about the Winter tropic, he being in the first shootings and sprouts very imperfect and tender. Which is the reason, as the Egyptians say, that when the lentils begin to spring up they offer him their tops for firstfruits.* They also observe the festival of her afterbirth (the Hebrew *Shiloh*), or Horus, the son of the father, after the Vernal equinox. These two astronomical dates were continued *faute de mieux* by the Equinoctial Christolators, who could not account for them in the absence of the gnosis, hence the solstice and spring equinox are *both assigned as the time of the one birth*, which is impossible as human history, but is true to the mythos and the two Horuses. The birthday of Mithra, the invincible one, was celebrated as an ancient festival on the 25th of December, the day of the solstice, our Christmas day. He was born in a cave, and wherever Mithra was worshipped the cave was consecrated to him; as the “*highly-mysterious cavern*” was sacred to the sun-god in Egypt.

In the gospel of James the child Jesus was born in a cave.² The gospel of pseudo-Matthew says Mary entered the “*cave below a cavern in which there was never any light*” to bring forth the light of the world, and on the third day she “*went out of the cave, and entering a stable, put her child in a manger.*”³ In the *History of Joseph the Carpenter*, the Christ affirms that his mother gave birth to him in a cave.⁴ According to the Arabic *Gospel of the Infancy*,⁵ the birth occurred in a cave. The cave of Mithras was that of the sun born in the Winter solstice when this occurred in the sign of the Sea-goat. *Abba Uddu*, the Akkadian name of the tenth month, answering roughly to December, the month of Capricorn, denotes the Cave of Light. The cave, or Winter solstice in Capricorn, was the birthplace of the Mithraic Messiah from 2410 to 255 B.C., and this was continued as the cave or birthplace of the Christ after it ceased to be applicable to the solar god. Justin says that Christ was born on the same day that the sun was reborn *in stabulo Augiae*;⁶ and the stable of Augias, cleansed by Herakles in his sixth labour, corresponds to the cave in the Sea-goat. Thus the cave and the stable are two types of the birthplace at the solstice. Justin, determined to include both, asserts

¹ *De Trin.* lib. iv. cap. v.

² Ch. xviii.

³ Ch. xiii. and xiv.

⁴ Ch. vii.

⁵ Ch. ii.

⁶ Justin, *Dialog. cum Trypho*, pp. 240 and 304.

that Christ was *born in the stable and afterwards took refuge in the cave*. No Messiah, however, whether called Mithras, Horus or Christ could have been born in the stable of Augias or the cave of *Abba Uddu* on the 25th of December after the date of 255 B.C., because the solstice had passed out of that sign into the asterism of the Archer.

The supposed historical Christ had no other birthday than that of the solar god, the birthday of the year, whether reckoned from the solstice or the equinox, and, as a specimen of the way in which the apostolic institutions were derived, take what Chrysostom says, who wrote on the Nativity of Christ, in Antioch, about A.D. 380. He declares, "*It is not yet ten years since this day was made known to us.*" He says, further, "*Among those inhabiting the west, it was known before from ancient and primitive times, and to the dwellers from Thrace to Cadis (Gadeira) it was previously familiar and well known.*" But this birthday of the Lord was not known in the east, at Antioch, where the name of Christian was said to have been first adopted, on the verge of the Holy Land itself!¹ We also learn that as late as the fifth century Leo the Great was compelled to rebuke the "*pestiferous persuasion*" of those Christians who were found to be celebrating Christmas day *not for the birth of Jesus Christ, but for the resurrection of the sun*. The actual origines of Equinoctial Christolatry were not then superseded.²

Now, at the time when the calendar was changed in Egypt by the decree of Augustus, the date of the solstice and the festival of the youthful sun-god was brought forward into the month Toubeh (Tebi), so that the general collection of taxes then coincided with the date assigned to the birthday of the Christ who is held to have fulfilled the law in being circumcised on the 6th day of the month Toubeh, or the eighth day after Christmas. The collection of taxes was an ancient institution, *but it was newly associated with the month Toubeh in consequence of this decree of Cæsar Augustus, which introduced a change of calendar into the Roman empire; and possibly this was the actual decree issued by Cæsar Augustus to all the world*, which was connected by tradition with the birth of Christ. Amongst other features in the common likeness between the stories of Krishna and the Christ there is one relating to the time of taxing. When Vasudeva is carrying away the newborn child from the clutches of Kansa, the Herod of the Purana, who slays the children of Devaki in his endeavour to kill Krishna, he meets with Nanda and his companions the cowherds, who are coming to *pay their taxes of a yearly tribute to Kansa* (a toll paid to the Devil), *which was just then due.*³ In both legends the time of taxing or paying tribute is like our

¹ Chrysostom, *Monitum in Hom. de Natal. Christi*. Gieseler, vol. i. p. 54.

² Neander, *Church Hist.* vol. iii. p. 437; Bingham, b. xx. ch. iv.

³ *Vishnu Purana*, ch. iii. p. 503; Wilson.

Christmas quarter-day, coincident with the birth of the solar god; and this date was changed by the decree of Augustus Cæsar, which probably necessitated a new enrolment or census in Egypt, and thus a tradition relating primarily to the child Horus may have survived in connection with the child Christ in the gospel according to Luke.

The youthful Messiah who was the manifestor of the Seven Powers in the sign of the solar birthplace was one in phenomena, but he had several personifications and names in the different cults. He was Horus in the Osirian mythos; Har-khuti in the Sut-Typhonian; Iu-em-Hept in the cult of Atum; and Khunsu in that of Amen-Ra. We shall find these several characters have been reproduced in the Christ of the canonical gospels.

The Christ is the Good Shepherd. So was Horus.

Christ is the Lamb of God. So was Horus.

Christ is the Bread of Life. So was Horus.

Christ is the Truth and the Life. So was Horus.

Christ is the Fan-bearer. So was Horus.

Chris is the Door of Life. Horus was the Path by which the dead travel out of the sepulchre; he is the god whose name is written as the Road.

The Jesus of the gospels is the coming one, "*He that shoud come*," "*he that cometh*," as was the Egyptian Jesus, Iu-em-hept.

It is said of the future manifestor, "*Then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.*"¹

And of Osiris coming in the clouds of heaven we read: "*The Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun. The face of the Osiris is rendered great by his crown. Lift up your heads! pay ye attention! make way for your Lord.*"²

Jesus came in the name of the Lord. Horus was the Lord by name.

The Jesus of Paul is the second Adam. The Egyptian Jesus was the second Atum.

The "Litany of Ra" is addressed to the solar god in a variety of characters, many of which are assigned to the Cbrist of the gospels. Ra is the "*Supreme power, the beetle that rests in the empyrean, who is born as his own son.*"³ This is the God in John's gospel, who says, "*I and my father are one*," and who is the father born as his own son; for he says in knowing and seeing the son, "*from henceforth ye know him and have seen him*,"⁴ i.e. the father. Ra is the "*soul that speaks.*"⁵ Christ is the "Word." Ra as the god of earth, Tanen, makes his own members, is the only one who fashions his own body,

¹ Luke xxi. 27.

² *Rit.* ch. cxiv.

³ Line 2. [*Records*, viii. p. 103]

⁴ John x. 30; xiv. 7.

⁵ Line 5.

and is earth-born and self-embodied.¹ In like manner Jesus fashions his own body without human father. “*Ra calls his gods to life when he arrives in his hidden sphere,*” “*he imparts the breath of life to the souls in their place.*”² “*They receive it and develop.*” Jesus “*came unto his own, and as many as received him, to them gave he power to become the sons of God.*” Thus he “*calls his gods to life.*” Khepr-Ra is twin-born. He is “*Khepr who becomes two children; his form is that of the two children.*” These are the Sut-Horus or the double Horus. They reappear in the gospels as John and Jesus, who are announced by the same angel, and who are six months apart, like the Horus of the double equinox. The relationship of Jesus to John could not be more perfectly expressed than by the description of Ra as the “*Supreme power! He who always goes towards him who precedes him;*” and “*he whose head shines more than he who is before him.*”³ The first action of Jesus in this gospel is to “*go towards him who precedes him,*” that is, John; and then his “*head shines more than he is before him,*” with the Spirit descending on it from heaven like a dove, which abode upon him. This was in the scene of the baptism; and Ra is called “*the brilliant one who shines in the waters.*”⁴ Ra is the “*Master of the Light, who reveals hidden things, the spirit who speaks to the gods in their spheres.*”⁵ Such is the claim of Jesus.

In one character Ra is the transformer.⁶ Christ is the same on the mount of transfiguration. Ra is the destroyer of venom.⁷ Jesus says, “*In my name they shall take up serpents, and if they drink any deadly thing it shall not hurt them.*”⁸ Ra is also the god who “*makes the mummy come forth.*” Jesus makes the mummy come forth in the shape of Lazarus; and in the Roman catacombs the risen Lazarus is not only represented as a mummy but is an Egyptian mummy which has been eviscerated and swathed for the eternal abode. Thus Lazarus is the typical mummy-figure which would be signified if the name were derived from *Laz* (or *Ras*, Eg.), to be raised up, and *aru* (Eg.), the mummy shape; which, with the Greek terminal *s*, would be Lazarus, the risen mummy. The supposed historic Christ who raises Lazarus in the Christian monuments⁹ is identical with Horus (or Ra) who raises or bids the mummy to “*come forth.*” Ra calls on the mummy to “*come forth.*” Jesus cries “*Lazarus, come forth,*” and in the monuments Lazarus does come forth a mummy. Moreover, Sut-Anup, the earliest Mercury, the attendant on the dead, who is often seen embracing the mummy, appears in the same picture in the Greek form of Mercury.

In the character of Aperto the god is said to be he “*who furnishes the inhabitants of the empyrean with funeral things.*” The Christ

¹ Lines 3 and 6.

² Lines 6 and 7.

³ Lines 17 and 18.

⁴ Line 20.

⁵ Line 75.

⁶ Line 36.

⁷ Line 36.

⁸ Mark xvi. 18.

⁹ Fresco, 2nd or 3rd century. Aringhi, vol. i. p. 322. Bosio, p. 257.

says Mary had kept the ointment of spikenard against the day of his funeral.¹ Aperto, or Aper, is Anubis, the god of things funereal, whose double holy house is in Annu; the house being the Beth, and Beth-Annu may be compared with Bethany. As Senekher, Ra is “shining-face,” both the Anointed and the Anointer. “*The spirit who anoints the body, his form is that of shining-face.*”² Christ is the Anointed; his divinity rests on that; he is also represented as the shining-face, when “*his face did shine as the sun.*” “*Shining-face*” is the “*great walker who goes over the same course.*” Jesus, in the character of “shining-face,” went up into a mountain apart. Ra, the supreme power, is the *Master* of souls “*who is in his obelisk*”—the “*chief of the confined gods.*”³ Jesus is taken prisoner by Satan and carried to the top of the mount and the obelisk or pinnacle of the temple, where he shows his mastery. Ra is also associated with the “*double obelisk.*”⁴ This is apparently reproduced in the two elevations of the Christ on the high mountain and upon the pinnacle. Ra is “*the spirit who is raised upon the two mysterious horizons.*” These two horizons appear perplexingly in the gospels as those of Judea and Galilee. The ery works said by one writer to be done in the one region, another writer localizes in the opposite country. The “*mysteries of the two horizons,*” and of the dual deity Har-Makhu, are greatly increased in the gospels. Origen confessed that the attempt to reconcile these opposite statements made him giddy. Ra manifests as the weeper, Remi. The suffering god passes through “*Rem-Rem,*” the place of weeping, and thus conquers on behalf of his followers. The Osirified in this character exclaims, “*I find no escape from weeping on the Week in Abtu,*” the place of the second birth,⁵ the Passion Week of Osiris. In the *Ritual* the god says, “*I have desolated the place of Rem-Rem.*”⁶ Jesus also sustains the character of Remi the weeper, the “*timid one who sheds tears in the form of the afflicted.*” The words of John, “*Jesus wept,*” are like a carven statue of Remi. Ra manifests as the “*timid one who sheds tears; his form is that of the afflicted,*”⁷ and Christ, the Weeper, is the afflicted one born to suffer.⁸

Under the form of *Netert*, Ra is “*the spirit that causes his disappearance.*”⁹ Jesus is caught up by the spirit that drives him into the wilderness and causes his disappearance.¹⁰ Ra’s “*form is that of the hiden body;*” “*he who hides his body within himself,*” and who in the next line is “*more courageous than those who surround him.*” Jesus, when surrounded by those who took up stones to cast at him, “*hid himself and passed invisibly through their midst;*” his “*form is that of the god with the hidden body,*” he too is the power who “*hides his body within himself.*”¹¹ Ra manifests as “*the burning one;*” he who “*sends*

¹ John xii. 7.

² Line 62.

³ Line 73.

⁴ Line 74.

⁵ Ch. lxiv.

⁶ Ch. lxxv.

⁷ Line 29.

⁸ Luke xxiv. 46.

⁹ Line 24.

¹⁰ Mark i. 12.

¹¹ Lines 39, 40.

destruction," or "*sends his fire into the place of destruction,*"¹ "*he sends fire upon the rebels,*"² his form is that of the "*god of the furnace,*"³ Christ also comes in the person. of the burning one and sender of destruction by fire. He is proclaimed by Matthew to be the baptizer with fire.⁴ He says "*I am come to send fire on the earth,*"⁵ He is pourtrayed as "*god of the furnace*" which shall "*burn up the chaff with unquenchable fire,*"⁶ He is to cast the rebellious into "*a furnace of fire,*"⁷ and sends the condemned into "*everlasting fire,*"⁸ Ra is the god who "*opens pathways in the sarcophagus, his form is that of the od who makes the roads.*" He "*makes the roads in the empyrean.*" The risen god "*causes the development of his body in the empyrean. His form is that of the inhabitant of the empyrean,*"⁹ "*His form is that of the eternal essence,*" as penetrator of the empyrean.¹⁰ In effecting this "*he shines and he sees his mysteries.*" He is likewise named the splendid one who *lights up the sarcophagus in the form of Shepi.*¹¹ He "*raises his soul and conceals his body*" (as Herba; *her*, to rise up, *ba*, the soul) "*in its place.*" So Jesus is the resurrection and the life, the door, the way, the tomb-breaker, road-maker, and establisher of a foothold in the empyrean. In the vanishing vision of the risen Christ, "*he was taken up, and a cloud had received him*" as the inhabitant of the empyrean.¹² The "Litany" collects the manifold characters that make up the total god (Teb-temt), and the gospels have gathered up the mythical remains; thus the result is in each case identical. It will be proved that the history of Christ in the gospels is a long and complete catalogue of likenesses to the mythical Messiah.

In one version of the gospel according to John,¹³ instead of the "only-begotten son" of God, the reading is the "only-begotten God," and it has been declared impossible for the "sacred writer" to have employed the phrase "only-begotten God." It is said to be contrary to the genius of the gospel and opposed to the genernl teaching of the New Testament. These things, however, can only be determined by the doctrines and the gnosis that were pre-extant. Of course the current Christology knows nothing of any such possible variant as the "only-begotten God," because the Kamite origines have been left out of the reckoning. But the "only-begotten God" was an especial type in Egyptian mythology, and the phrase recovers the divinity whose emblem is the beetle. This was Khepr-Ptah, who, like Atum, was reborn as his own son, Iu-em-hept, the Egyptian Jesus. "*To denote an only-begotten or a father,*" says Hor-Apollo,¹⁴ the Egyptians "*delineate a scarabæus. And they symbolize by this an*

¹Line 40.

² Line 59.

³ Line 65.

⁴ Ch. iii. II.

⁵ Luke xii. 49.

⁶ Matt. iii. II, 12.

⁷ Matt. xiii. 42.

⁸ Matt. xxv. 41.

⁹ Line 41.

¹⁰ Line 54.

¹¹ Line 42.

¹² Acts i. 9.

¹³ Ch. i. 18.

¹⁴ B. i. 10.

only-begotten because the scarabæus is a creature self-produced, being unconceived by a female." This was in a cult which tried hard to dethrone the female, and exalt the male god as the only one. The "only-begotten god" is a well-known type, then, of divinity worshipped in Egypt as Khepr-Ptah and Khepr-Atum, and in each cult the Messiah-son and manifestor was the only-begotten god Iu-em-hept, and Iu the son (Su) whether of Ptah or Atum, is Iusu or *Jesus*. This, according to the text, is the Christ, the Word, the Manifestor in John's gospel. Of course the reading is totally opposed to the historic interpretation, and is therefore good evidence of its authority as an original reading. This god is the express image of the Christ of John's gospel, who begins in the first chapter, without father or mother, and is the Word of the beginning, the opener and architect, the light of the world, the self-originated and only-begotten God. The very phraseology of John is common in the Egyptian texts, which tell of him who was "*the Beginner of Becoming, from the first*," "*who made all things, but was not made.*"¹ There were Christian traditions which support this identification of the "only-begotten god," who is extant in this genuine reading of John's gospel, with Khepr-Ptah. Some of the Fathers, Ambrose, for instance, knew that the beetle was a symbol of the Christ. Augustine also identifies the Christ with, or as, the good scarabæus: "*Bonus ille scarabæus meus, non eâ tantum de causâ quod unigenitus, quod ipsem et sui auctor mortalium specium induerit sed quod in hâc nostra fæce sese voluntaverit et ex hâc ipsâ nasci voluerit.*"

In accordance with this continuation of the Kamite symbols, it was also maintained by some sectaries that Jesus was a potter, not a carpenter. The A-Gnostics made the most of the fragments of the mythos which they had collected, but knew not how to interpret. The truth is that this "only-begotten god," Khepr-Ptah, was the Potter personified, who is pourtrayed sitting at the potter's wheel, forming the egg or shaping the vase-symbol of creation.

When Osiris the saviour comes down to earth as the child Horus to cross it "*as a substitute*," he exclaims: "*The gates of earth open to me. Seb has opened the bolts, he has opened the chief or lower abode wide. The Osiris comes. He prevails over his heart, he prevails over his hand, he prevails over the meals, he prevails over the waters, he prevails over the streams, he prevails over the pools, he prevails over everything done against him in hades, he prevails over what he has been ordered to do on earth. The Osiris is born like, or as, a Word. He lives!—then it is off the bread of Seb.*"² Half the history of the Christ on earth is contained in this passage. He comes to earth as a substitute. He is born as the Word. He is the great prevailer over the waters as the worker of miracles. He also prevails over the meals by working three different

¹ Cited by Renouf, *Hibbert Lectures*, p. 252.

² *Rit. ch. xlviij.;* Birch.

miracles, and is *very possibly born into the house of Seb, represented by Joseph*. Seb is the god of earth, god the father on earth, therefore the especial father of the sun-god in the earth; and as he is also a god in time or Kronus in person, he is the divine father on earth of the Messiah-son who manifests in time. Thus Seb is the father of Osiris or Horus on earth. “*My father is Seb, my mother is Nu, I am Horus*,” i.e. as son of earth and heaven.¹ When on earth he is in the dwelling of Seb. He says, “*My bread on earth (is) that of Seb*.” In the same way, house and food for the Christ are found by Joseph. Now the iconography of the catacombs continually furnishes a bridge from Egypt to Rome, by which we can pass over independently of the alleged history. In certain sculptures of the “first ages of Christianity,” the Christ or Horus is depicted, without a nimbus, and with his feet resting on a scarf that is upheld by a naked female, who is identified by Didron and others as a personification of earth. But, *in other sculptures the supporter of the youthful Christ is an aged man with a beard, who undoubtedly represents the earth-god Seb*. In each case the head and shoulders only of the figure are shown; and the earth was called the “*back of Seb*.” Seb’s back sometimes opened female-fashion, as the bringer-forth on earth and in time, hence Seb was a mother as well as the father. Seb is the opener of the earth for the solar god. The consort of Seb is the mother heaven, named Nu; but Meri is also an Egyptian name for heaven as well as of the genitrix. Thus Seb and Meri (Nu) for earth and heaven would afford two mythic originals for Joseph and Mary as parents of the divine child. It is more likely, however, that the female figure is the mother heaven (Nu or Meri), and Seb the father earth. This typology was continued in Rome; and can be identified and explained by the Kamite mythology; but it cannot be pretended that these allegorical figures pourtray the human parents.²

In another and following chapter there is a variant of Seb, written Aseb, given as a title to the father Osiris. It is said: “*Osiris, the good opener, is Aseb; Aseb is the brother of Isis*.” Aseb, then, is a variant of Seb, the opener of earth, the father of Horus on earth, and there is nothing improbable in the suggestion that the name of Joseph renders the Egyptian Aseb. Aseb is the name of a typical seat or throne of rule in accordance with the Hebrew *Iosheb* (יֹשֵׁב), to sit, to be enthroned, and *Iazab* (יָצַב), to set firmly in place. This seat or throne was personated by Seb, and is likewise pourtrayed by the bearded old man who supports the youthful Christ,³ as the God on earth. So Amenhept IV. says he rises and appears on the throne of Seb (i.e. on earth) to assume the functions of Atum, the sun of the lower world. The Christ, as Horus or the Osiris in the *Ritual*, has four different places and kinds of birth in the course of

¹ *Rit.* ch. xxxi.

² See *Roma Sotteranea*; or Didron, figures 18 and 66.

³ Cf. ch. lxviii. and lxix. of the *Ritual*, for Seb and Aseb.

making his transformations.¹ In the mythical Abtu (Abydos) there are “*Four Places of New Birth*” for the Osiris or the Osirified:—

- (1) *Great Place of Birth.*
- (2) *The Typical Place of New Birth.*
- (3) *The Creative Place of New Birth.*
- (4) *The Good Place of New Birth.*

Thus the god or Messiah has one place of birth and three of rebirth; and these four are repeated for the Christ in the gospels. Jesus is born in Bethlehem as the “*great place of birth*” (this is glossed by Matthew “thou Bethlehem art not the least;” with reference to Micah, v. 2). The “*typical place of new birth*” is in the water of Jordan. The “*creative place of new birth*” is on the mount of transfiguration, where the voice from heaven again said “*This is my beloved son.*” The fourth and final place, the good place of rebirth, is the grave from which he rose again. This the Egyptians called “*the good dwelling.*”²

Considered as those of a human being, the character and teachings of the Christ in the gospels are composed of contradictions and opposites impossible to harmonize. In fact, the three hundred sects of Christians who are to-day engaged in formulating and defining the theology of their assumed founder and denying each other’s interpretation, do but inevitably represent the organic disunity from the beginning, and reflect the fragmentary nature of the origines. Christ is the Prince of peace. He is born to bring peace on earth. He says: “*Peace I leave with you: my peace I give you.*” “*Peace unto you.*”³ But he also asserts that he is not the bringer of peace. “*Think not that I came to send peace on earth: I came not to send peace, but a sword.*”⁴ And not only can these two opposite characters be explained according to the mythos, they constitute the one being of a dual nature who is the bringer of peace by name in one character as Iu-em-hept, and a sword personified in the other. In this aspect the god says, “*I am the living image of Tum, proceeding from his body (or person), a sword.*” And in the dual character he can affirm of himself, “*I am the first Child, the great disturber, the great tranquilizer, whose name is the root of Osiris (cf. the root of Jesse), by which he spares thy life.*”⁵ This is said by the elder Horus, the sun in the west, who was the warrior-god that had to descend and cut his way through a world of opposing powers, and who emerged on the horizon of the resurrection as the conqueror of death and darkness, the way-maker through the tomb, the bringer of that peace which is brought by the re-arisen Iusu or Jesus. “*The god Contention is then as the god Peace, with the great hold he has in his hand,*” by which the Osiris lives and is at rest.⁶

In one of the quotations from the *Gospel of the Egyptians*,

¹ Ch. cxlii.

² “Tale of Setnau,” *Records*, vol. iv. p. 137.

³ John xiv. 27; xx. 21.

⁴ Matt. x. 34.

⁵ *Ritual*, ch. lxiii.

⁶ Ch. xiv.

made by both Clement of Alexandria and Clement of Rome we are told that *the Lord having been asked by Salome when his kingdom would come replied*, “*When you have trampled under foot the garment of shame* (or modesty); *when two shall be one, when that which is without shall be like that which is within, and when the male with the female shall be neither male nor female.*”¹ This doctrine is virtually expressed in the 17th chapter of the *Ritual*, which is entitled the Egyptian gospel or faith. Osiris is an androgynous being; the one god who includes the biunity of both sexes (or of the double Horns). During his “*bloody flux*,” Osiris *tesh-tesh* suffers in his feminine phase, and is called the sun in linen; he may be said to wear the “*garment of shame*,” or modesty. But “*Osiris goes into Tattu and he finds the soul of the sun there.*” Here his two halves or souls are united in one to form the perfect being. These two halves are otherwise represented by the two Horuses, the child (epicene) and the virile male; also by the soul of Shu and the soul of Tefnut, who are male and female. That which has to be trampled under foot is described in the *Ritual* as the falling which has to be cut clean away before the soul in its two halves is made one in Tattu, and the Osiris, as Horus, is no longer male nor female in the new kingdom of the coming one which came every year.

The more hidden the meaning in the history the more satisfactorily is it explained by the mythos; the more mystical the doctrine, the more obviously is it mythical. The two halves of Osiris are—Horus the child of the virgin only, the mystic word, and Horus Ma-Kheru, the word made truth or become law; the one who *did* what the other *said*. In like manner Khunsu is—(1) the “*Giver of Oracles*,” and (2) Khunsu, the Good Peace or Comforter. These are the two characters of Christ and the Paraclete. Christ is the word made flesh (as the first Horus had the human form) the sayer solely, the speaker in parables only. In the second phase he will tell the disciples “*plainly of the father.*”² In this he will send the comforter, Helper or Nefer-Hept,—also the “*spirit of truth*”³ (or Ma-Kheru),—as the god in the second character, in which he came to them after the resurrection, the bringer of *peace*.

The “*spirit of truth*” is identified with Ma-Kheru, the word that becomes law, as he who will be sent to “*convict the world in respect of Sin, and of Righteousness, and of Judgement.*”⁴

The two halves of Horus were also continued in the *Agia Psyche* and *Agion Pneuma* of the Greeks, as two more abstract forms of the Holy Ghost. These had their followers in two different and opposed sects of Christians: the one being the *ψυχικοί* (Psychikoi), the worshippers of the Holy spirit as *ἄγνα ψυχή*; the other the

¹ Clement Alexander, *Stromata*, iii. 12. Clement of Rome, 2 *Ep. c. xii.*

² John xvi. 25.

³ John xvi. 13.

⁴ John xvi. 8.

πνευματικοί, who held the *Paraclete* to be the more perfect form of the revealer.

The peculiar Egyptian doctrine of the Word that *makes, enacts, or does the truth*, is perfectly expressed in the passages: “*If we DO not the truth,*”¹ and “*He that DOETH the TRUTH cometh to light.*”² So is it in the Apocrypha: “*In the Word of the Lord are his Works.*”³ The two characters of the Sayer and Doer in the mythos constitute the double foundation of the Gospels. Papius tells us that Matthew first wrote the Words of the Sayer, and Mark added what Jesus did; and this twin record of the Sayer and Doer is distinctly visible, as two or more collections of Sayings and Doings obviously unconnected in the gospels according to Matthew and Mark.

The first Horus was the child, who always remained a child. In Egypt the boy or girl wore the Horus-lock of childhood until twelve years of age. Thus childhood ended about the twelfth year. But although adulthood was then entered upon by the *Sherau*, and the transformation of the boy into manhood began, the *full adulthood was not attained until thirty years of age*. The man of thirty years was the typical adult. The age of adulthood was thirty years, as it was in Rome under the *Lex Pappia*. The *homme fait* is the man whose years are triaded by tens, and who is *Khemt*. As with the man so is it with the god, and the second Horus, the same god in his second character, is the *Khemt* or *Khem-Horus*, the typical adult of thirty years. The god up to twelve years was Horus the son of Isis, the mother’s child. The virile Horus, the adult of thirty years, was representative of the Fatherhood, and this Horus is the anointed son of *Osiris*. These two characters of Horus the child and Horus the adult of thirty years are reproduced in the two phases to which the life of Jesus is limited in the gospels.

John furnishes no historic dates for the time when the Word was incarnated and became flesh, nor for the childhood of Jesus, nor for the transformation into the Messiah. But Luke tells us that the child of twelve years was the wonderful youth, and that he increased in wisdom and stature.⁴ This is: the length of years assigned to Horus the child; and this phase of the child-Christ’s life is followed by the baptism and anointing, the descent of the pubescent Spirit with the consecration of the Messiah in Jordan, when Jesus “*began to be about thirty years of age.*” It has been sufficiently explained that the earliest anointing was the consecration of puberty; and here at the full age of the typical adult, the Christ who was previously a child, the child of the virgin mother, is suddenly made into the Messiah, the Lord’s anointed. And just as the second Horus was regenerated and this time begotten by the father, so in the transformation scene of the baptism in Jordan the voice of the father authenti-

¹ 1 John i. 6.

² Ch. iii. 21.

³ Ecclesiasticus xlvi. 15.

⁴ Ch. ii. 42-52.

cates the change into full adulthood with the voice from heaven, “*This is my beloved son, in whom I am well-pleased*”;¹ the spirit of pubescence or the *Ruach* being represented by the descending dove, called the Spirit of God. Thus from the time when the child-Christ was about twelve years of age until that of the typical *homme fait* of Egypt, which was the age assigned to Horus when he became the adult god, there is no history. This is in exact accordance with the Kamite allegory of the double Horus. And the mythos alone will account for the chasm which is wide and deep enough to engulf a supposed history of eighteen years. Childhood cannot be carried beyond the twelfth year, and the child-Horus always remained the child, just as the child-Christ does in Italy and in the German folk-tales. The mythical record, founded on nature, went no further, and there the history consequently halts within the prescribed limits, to rebegin with the anointed and regenerated Christ at the age of Khem-Horus, the adult of thirty years.

As we have seen, the Christian Father, Clement Alexander, identifies the birthday of Christ with the great luni-solar festival of the youthful god Khunsu, which was determined by the full moon of Easter; and Khunsu appears to be the mythical prototype that is more particularly reproduced in the gospel according to Luke. In his description of the “*heavenly host praising God and saying, ‘Glory to God in the highest, and on earth peace and good will toward men,’*” various authorities read “*peace, good pleasure amongst men.*” This conveys a perfect rendering of the title of Khunsu, the “*Nefer-Hept,*” or divine child. *Nefer* signifies good, and *hept* means peace, luck, happiness, and therefore good pleasure. The Nefet-hept, or Iu-em-hept, was the youthful manifestor who represented the peace and good luck, pleasure or felicity, promised to men at his advent, and he is pourtrayed as the *coming* youth, a slim and lissom figure, always in a marching attitude.² The double Horus or twin Sut-Horus type of deity was unified in the one god as *Khunsu-nefer-hept* who is the *good peace* in person. At times he is called Khunsu-Ra, and at others Khunsu-Taht, in consequence of being the child of both the sun and moon. He is sad to unite the two Lots of Horus, the son of Isis, in one, and is designated the Lord *Horus at the centre of the double earth*, which he unites in one and thus abolishes the mid-wall of partition as god of full moon at the Easter equinox.³ Khunsu might have been the Kamite prototype of the Christ set forth by Paul. “*For he is our peace who hath made both one, and hath broken down the middle wall of partition, . . . for to make in himself of twain one new man, so making peace.*”⁴ Not only were the twin brothers blended in him, he is also the God of gods, who was

¹ Matt. iii. 17.

² Pierret, *Panthéon Égyptien*, fig. p. 77.

³ Denkmäler, iii. 243, 250; iv. 11.

⁴ Ephesians ii. 14.

especially entitled to say, "*I and my father are one.*" He is called the "*illustrious seed of the entire lord, the issue of Kamutf,*"¹ the male-mother, a mystical title of his parent Amen-Ra. He is the registrar of the decrees of this god, whose name signifies the hidden.²

He was also the soli-lunar reckoner of time by the year, who carries the stylus and palm-branch in his hand, and on his head the full-moon of Easter which determined the festival of the resurrection in Egypt, as it still does in the cult of Equinoctial Christolatry. Khunsu is the calculator of the length of life. He is said to give years to whom he chooses, to increase the length of life for those who obey his will; he asks years for whomsoever he pleases. *Life issues from him and health is in him.* He was likewise the divine healer *par excellence* amongst other healers and saviours, especially as the opponent of obsessing demons, and the caster-out of evil spirits. In the inscription of the "Possessed Princess" he is expressly called the "Great God, driver away of possession," or of obsessing spirits that enter the body. He has two characters, the *Sayer* and the *Doer*, or the Word and the Word made Truth, as the dual divinity was described in his two aspects which are represented in the gospel of Luke as the "Word and the Power."³ He is denominated the "*Giver of oracles*" in one phase, "*Expeller of obsessing spirits*" in the other. In the Stele of the "Possessed Princess" the image of this god is sent for by the chief of Bakhten that the god in effigy may come and cast out an obsessing spirit from his young daughter, Bent rash, who has "*an evil movement in her limbs.*" Then Khunsu, the giver of oracles and expeller of demons, described as Khunsu-nefer-hept, having imparted "*his divine virtue fourfold to Khunsu the giver of oracles*"—his other self—the god sets out for the land of Bakhten. He exorcized the evil spirit and cured the maiden. *The demon recognizes the deity and says to Khunsu the bringer of peace, "The hast come in peace, great god! driver away of obsessors; I am thy slave, I will go to the place whence I came to give peace to thy heart on account of thy journey here!"*⁴

This character of Khunsu the exorcizer of evil spirits is especially reproduced in the Christ of Luke's gospel. Following his investiture with the Messiahship and the conflict with the devil in the wilderness, he begins to teach and utter forth the logia; and it is recorded that "*they were astonished at his doctrine, for his Word was with Power.*" The proof of this follows in the performance of the healer's first miracle. "*There was a man which had an unclean devil.*" This devil

¹ Denkmäler, iv. 11.

² Amen. In the Roman Litany of the Mass the worshippers are taught to pray in these words: "God *Hidden*, and my Saviour, have mercy upon us."¹

³ Luke iv. 32.

⁴ *Records of the Past*, vol. iv. pp. 53-60.

likewise recognizes the divinity as the holy one of God. "And Jesus rebuked him, saying, Hold thy peace, and come out of him." The evil spirit being cast out, the amazed witnesses said, "What a word is this?" or "What word is this?" the rendering being difficult in the absence of the doctrine, which was known, for example, to Faustus the Manichean, who affirmed that the power of Christ dwelt in the sun and his *wisdom* in the moon, which identifies him with the solilunar Khunsu-nefer-hept; it might mean, in Oriental style, what work is this?

When the obsessing demon departs from Bentrash it is on condition that the god will cause the prince of Bakhten to "make a great sacrifice before (or to) that spirit." This was done. "He made a great sacrifice before Khunsu and that spirit upon a good day for them."¹ The sacrifice stipulated for is not described, but it can be ascertained elsewhere.

Khunsu was the divinity of the month Pachons or Pa-khuns, the month of Khunsu, which began March 17 in the sacred year, or April 26 in the Alexandrian year. In the zodiac of Denderah, Khunsu is pourtrared standing in the disk of the full moon of Easter, after the Vernal equinox had passed into the sign of Pisces. Here he is represented *in the act of offering the pig*, which he holds out straight in his extended left hand. Once a year only did the Egyptians eat the pig, and then as a sacrifice offered up at the full moon of Easter. Herodotus declined to give the reason for this custom. The pig, however, had been a type of Typhon as Rerit the sow, and was continued as the sacrifice offered up by Khunsu for a propitiation or devil's Tax to Typhon. When the luni-solar god had won the annual triumph over the powers of darkness, the pig or Typhon was offered up and eaten as the typical sacrifice. This was the custom ages before the picture was set in the decans of Pisces, to coincide with the year 255 B.C. The festival of the pig in the full moon was the one by which the Egyptians had long regulated the Apis period, there being a great lunar celebration every twenty-second year.²

The pig of the equinox passed into the later boat of the solstice. Khunsu standing in the disk of the full moon of Easter offers the pig as a sacrifice when he has attained the horizon of the resurrection at the Vernal equinox, the exact date of which is determined by the full moon. Thus the sacrifice to be offered to Khunsu and Typhon

¹ Lines 19-22.

² Not only does the full moon still rule at Easter, the pig also suffers, is sacrificed and eaten. Bacon is the prescribed accompaniment of the eggs of Easter; and a gammon of bacon, even with many of the poor, is still the correct sign of the season. In a sermon preached at Blandford Forum, Dorsetshire, January 17, 1570, dedicated to Ambrose, Earl of Warwick, it is stated, on p. 18, by William Kethe, minister, that "on Good Friday the Roman Catholics offered unto Christ egges and bacon, to be in favour till Easter day be past."¹

¹ Brand, *Good Friday*.

on a good day, in the land of Bakhten, would naturally be that of the pig.¹

So when the exorcist of demons casts out "legion" there is a great sacrifice of swine. The devils entreat Jesus not to bid them depart into the abyss, but as a herd of swine were feeding on the mountain they ask permission to enter into these. "*And he gave them leave.*" Then the devils came out of the man and entered the swine, which ran down into the lake,²—exactly as it is in the Egyptian scenes of the judgment., where condemned souls are ordered back into the abyss, and they make the return passage down to the lake of primordial matter by taking the shape of swine. Horus also in the *Ritual* causes the transformation into the pig. "*Says Horus to the gods, When I sent him to his place, he went, and he has been transformed into a black pig!*" "*Hateful is the pig of Horus, turning his shape into the abomination of a great pig.*"³ Such a transformation originated in the lunar phases being represented by the sow, pig, and boar, as a typical trinity consisting of the genitrix (Typhon or Menat), Sut, and Horus.

This character of the mighty exorcist and chaser away of demons pourtrayed in the god Khunsu and the Christ of Luke's gospel is not represented in the gospel according to John, which alone does not contain the story of the demons entering the swine to rush down into the abyss. John's gospel is here as much of a blank as is the *Ritual* in regard to Khunsu, who is only mentioned once.⁴ No case of possession is to be found in it. There is neither the "*certain man*" who "*had devils*" this, "*long time.*"⁵ Nor the child possessed with the devil.⁶ Nor the "*blind and dumb*" possessed with a devil⁷. Nor the woman having an issue of blood twelve years.⁸ These miracles are not performed by the Christ of John's gospel. But how is it they do not appear in the gospel that is supposed to have been published last? It does give the miracles of the loaves and fishes, turning the water into wine, raising the dead, walking the waters, giving sight to the blind, but not the miracles of Khunsu. The answer is that the Christ of the canonical gospels had several mythical prototypes, such as Horus, Iu-em-hept, or Khunsu; and sometimes the copy is derived from one original and sometimes from another. We shall find that; as fast as the historic Christ of the four gospels disintegrates and falls to pieces, the mythical prototypes reclaim and gather up the fragments for their own as with the grasp of gravitation.

One of the mysteries in the *Ritual* is called the "*secret of Horus in Annu, and how his mother made him in the water.*"⁹ Annu is the region

¹ *Records of the Past*, vol. x. pp. 112-114. *Ritual*, ch. cxii. Herodotus, ii. 47, 48. *Of Isis and Osiris.*

² Luke viii. 29-33.

⁴ Ch. lxxxiii.

⁷ Matthew xii. 22.

³ *Ritual*, Cadet. *Ritual*, ch. cxii.; Birch.

⁵ Luke viii. 27.

⁶ Luke ix. 38.

⁸ Luke viii. 43.

⁹ Ch. cxiii.; Birch.

of fishes, which became zodiacal in the sign of Pisces. In this sign the fish-goddess as Hathor or Atergatis brought forth the adult Horus out of the Jordan, Eridanus, or Nile; he who had transformed in the waters from which he was reborn. The dove is also a type of Hathor, and is borne in the hand of the fish-goddess.¹ When the equinox had passed into this sign of the Fish and Dove, it was the place where Horus received his soul of pubescence, the *ruach*. The scene and scenery are represented in the baptism of Jesus in Jordan or “*in Bethany beyond Jordan*.” John the witness to the Christ says, “*He that sent me*” “*said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit.*” “*And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*”² Here the dove, which had been Egyptian as the bird of Hathor, and was continued by the Mithraists, is a type of the rebegetting spirit, the *ruach*, in place of the divine hawk into which Horus transforms when he becomes a soul. But both signify the descent of the pubescent spirit of the anointed one.

The dove was continued as a feminine type of the Holy Spirit in Rome, as it had been in Greece, Babylon, Syria and Egypt. In the *Legenda Aurea*, at the assumption of Mary, the Christ addresses his mother as his dove, and says, “*Arise, my mother! my dove! tabernacle of glory, vase of life, celestial temple,*” and thus identifies the genitrix with the dove.³ But in the tenth or eleventh century the Holy Ghost began to appear in Christian art as a little child, next as a youth, and lastly as a man; and the female nature, which had been first, was finally excluded from the trinity.

John the baptizer with water says of Jesus the coming one, “*He shall baptize you with the Holy Ghost and fire, whose fan is in his hand, and he will thoroughly purge his floor.*”⁴ The fan is an Egyptian ideograph of spirit, called the *khu* or *khukhu*, carried in the hand of Horus, and borne by the Bak-hawk, a bird of soul and of the solar fire. The baptism of Christ is followed by the contest with Satan during forty days in the wilderness. The original of this contention, which occurs in many forms of the mythos, may be traced in the solar phase to the annual battle between Horus and the evil Sut, the Egyptian Satan, which was preceded in the lunar stage by the struggle for supremacy between Taht and Sut, or Horus and Anup. In the “*Inscription of Shabaka*” (rendered by Goodwin), the struggle between Hours and Sut occurs immediately after the baptism or immersion in the river. Whether fought yearly or monthly, the battle was between, the Lord of Light and the devil of darkness, as it had gone on ever since: the twins were born.

¹ Plate in preceding vol.

² John i. 32. ³ *Legenda Aurea*, “*De Ass. Beatæ Virginis Mariæ.*”

⁴ Matt. iii. 11, 12. Luke iii. 16, 17. [cf. Mark i. 8.]

Goodwin translated an account of the battle in which the twins are said to have transformed themselves into wild beasts and remained in that state during three days.¹ Here the period of conflict tallies with the three days of the moon in the underworld. In the solar mythos the battle extended over the typical forty days which are still memorized in Lent.

Both the baptism and the contest are referred to in the *Ritual*. “*I am washed wth the same water in which the good Opener (Un-Nefer) washes when he disputes with Satan, that justification should be made to Un-Nefer, the Word made Truth;*”² or the word that is law.

The chapter of “*Coming out to the heaven*” follows immediately after Horus has been *made* or transformed in the water. The speaker says: “*I was great yesterday among the chiefs. I transformed. I have shown my face to the eye of the Only One, opening the form of darkness. I know the spirits in Annu. The greatly-glorious does not pass over unless the gods give me the word.*” “*I know that eye, the hair of the man was on it.*”

So Jesus “showed himself” to John, the hairy man, the Only One crying in the wilderness who opens the darkness and bears witness to the light. The gods give him the *Word* in the shape of the descending dove. He makes his transformation into the Messiah.

“*Says the sun at the words of the king to him who was before him, ‘let him stand unchanged for a month.’ Said by the sun to him who is before him, ‘receive the weapon for the issue of men.’ ‘The weapon it is made,’ is said by him who is before him; the Two BRETHREN make it, they make the festival of the sun.*”

This is paralleled in the scene with Christ and John, the precursor “*who is before him*.” The “*two brethren*” who are disciples of John, and who became followers of Jesus, are there as the weapons ready-made for the Messiah—“*the two brethren make it, they make the festival of the sun*”—or they become followers of the Lamb of God; or “*the weapon for the issue of men*” may be compared with the “*stone*” of the new name given to Simon. In the same chapter of the *Ritual*³ it is said, the Osirian “*does not rest from making his transformation.*” He proceeds to make himself known to “*the Lady with the long hair, which is in Annu, chasing those who belong to the race of this country. The chase made in Annu is after the rest of his race. The greatest of its spectacles is when a chase is made to him by the greatly-glorious, as a son does to his father.*”⁴ “*He drinks out of the pools to take away his thirst.*”⁵ He also says, “*I am creating the water. I make way in the valley, in the pool of the great one. Make-road (or road-maker) expresses what I am.*” “*I am the path by which they traverse out of the sepulchre of Osiris.*”⁶

¹ Goodwin, *Cambridge Essays*, p. 275; 1858.

² *Ritual*, ch. cxlvii; in the Fourth Gate of Elysium. ³ cxv. ⁴ Ch. cxv.

⁵ Another version from Pap. 9900, Brit. Museum, appended by Birch to ch. cxv.

⁶ Chs. cxvii. and cxviii.

In John's version the "greatly-glorious" makes himself known to the woman at the Well of Sychar. She does not chase him perhaps, but the distinction of race is brought out: "*How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*" The Messiah reveals himself to her as the source of the living water, "*that springeth up everlasting life.*" Later on he says—"I am the way, the truth, and the life."¹

"I am creating the water; discriminating the seat," says Horus.

Jesus says, "*The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the father.*"

Osiris both appears at the Well and personates the water. He pours out the water of life from a vessel inscribed "*life of the soul*" (ankh-ba). "*Osiris beneath the earth,*" is said to give the drink of life. The lady with the long hair is the goddess Nu, who had poured out the water of life from a far earlier time, but in the Osirian cult the male type of the waterer took precedence of the female, precisely as we find it represented in the scene of the Christ and the woman at the well. The five consorts who are not husbands answer to the five gods born of Seb and Nu.

Jesus is represented by John as being the well of the water of life, or the water that is a well of life. "*He that believeth on me, out of his belly shall flow rivers of living water.*"

"*If any man thirst,*" says Jesus, "*let him come unto me and drink.*" Jesus claims that this well was given him by the father.

In the *Ritual* it says "*He is thine, O Osiris. A well or flow comes out of thy mouth to him!*"² Also the paternal source is acknowledged in another text: "*I am the father inundating where there is thirst, guarding the water. Behold me at it.*" Moreover, if we identify Salem with Shiloam (שִׁלּוֹם), then the well of water in the *Ritual* is one with the pool of Siloam or Salem, for the speaker says, "*The well has come through me. I wash in the pool of peace.*"³ Not only is the pool described at which the Osirified are made pure or healed; not only does the angel or god descend to the waters, the "certain times" are dated. "*The gods of the pure waters are there on the fourth hour of the night, and the eighth hour of the day,*" saying "*pass away hence*" to him who has been cured.⁴ Bethesda in Hebrew is rendered the House of Mercy, but in Egyptian *Eshta* or *Ushta* means to absolve, acquit, propitiate. It must also denote healing, as *Usha* signifies the doctor, hence the name of the *Essenes* which is equivalent to that of the *Therapeutæ* in Greek. It has been admitted by Eusebius that the canonical Christian gospels and epistles were the ancient writings of the *Essenes* or *Therapeutæ* reproduced in the name of Jesus.⁵ In another version of this chapter of "*coming out of heaven, of passing*

¹ John iv. 14; vii. 37, 38. [xiv, 6.]

² Ch. lxxviii.

³ *Rit.* ch. xcvi.

⁴ *Ritual*, ch. cxxv.

⁵ Eusebius [*Hist. Eccles.*] b. ii. c. xvii.

the court and of knowing the spirits of Annu,”¹ the Osirified says, “I am he who is in the midst of the eye. I have come. I have given truth to the sun. Welcome to Sut-Anup. By the brood of the red apes, by the blessing of Seb in the ark, by the sceptre of Sut-Anup, I have welcomed the chief dead in the service of the Lord of things.”

Anup takes the place of John. The Osirian gives him the greeting of welcome, and it is by the authority of Anup, who is the guide through the wilderness of the underworld that he is able to welcome the great spirits called the chief dead in the divine service. He exclaims, “*I am the lord of the fields when they are white,*” i.e. for the reapers. So the Christ now says to the disciples, “*Behold I say unto you, lift up your eyes and look on the fields that are white already unto harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.*” In the *Ritual* the speaker says, “*I have welcomed the chief dead in the service of the Lord of things,*” and Jesus welcomes the disciples to the work of the harvest, in this same character of “*Lord of the fields when they are white.*”

Much of the meaning of the *Ritual* has a dim drowned look as it lies far below the surface, yet the dead face preserves the living likeness, and here, in two or three brief chapters, we find crowded together the likeness to Christ, and John, the scene of transformation, the descent of the Word, the “*two brethren,*” the precursor, the woman at the well, the living water, the “*discrimination of the seat*” of worship, the “*Lord of the fields when they are white,*” the chief spirits (called the dead) in the service of the Lord of things who are welcomed to the work in the harvest.

In the *Ritual* and the *Book of Hades* the scenes are in the other world, whereas in John’s gospel they have been transferred to this, but it needs no large amount of comparative faculty to recognize their original identity.

An epitome of a considerable portion of John’s gospel may be found in another brief chapter of the *Ritual*. “*Ye gods come to me to be my servants. I am the son of your lord. Ye are mine through my father, who gave you to me. I have been among the servants of Hathor. I have ben washed (by thee, oh) attendant!*” As Jesus was baptized by John.

Jesus, as Lord of the Harvest or Saviour of Souls, is first described as beginning with the “*two brethren,*” Simon and Andrew, for his followers or disciples. To these John and James are added by Matthew; and the four agree with the brethren who are the genii of the four corners; the four gods who are the brethren of Horus their Lord, the whole family being the five gods begotten by Seb (time) or Sebekh.

The twelve are introduced by Matthew as reapers of the harvest.

¹ Ch. cxv.

“Then said he unto his disciples, The harvest is truly plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples.”¹

“And his disciples came unto him, saying, Declare unto us the PARABLE of the tares of the field.”

He answcred, and said unto them: *“He that soweth the good seed is the Son of man; the field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.”²* In addition to this there is another scene in which the Lord of the the harvest appears with the twelve who are fed on ears of corn.

The mythical harvest is in the fields of heaven, the Aahenru, which are denominated *“the producers of grain for the gods behind the chest.”³*

Now, if we turn to the *Book of Hades*,⁴ the harvest, the Lord of the harvest, and the reapers of the harvest are all pourtrayed; the twelve are also there. In one scene they are preceded by a god leaning on a staff, who is designated the master of joy; a surname of the Messiah Horus when assimilated to the soli-lunar Khunsu. The Twelve are *“they who labour at the harvest in the plains of the Nuter-kar.”* A bearer of a sickle shows the inscription—*“These are the reapers.”* The twelve are divided into two groups of five and seven—the original seven of the Aahenru; these seven are the Reapers. The other five are bending towards an enormous ear of corn—the image of the harvest, ripe and ready for the sickles of the seven. The total twelve are called the Happy ones, the bearers of food. Another title of the twelve is that of the Just ones. The god says to the reapers, *“Take your sickles! Reap your grain! . . . Honour to you, reapers.”* *“Offerings are made to them on earth as bearers of sickles in the fields of hades.”* On the other hand the tares, or the wicked, are to be cast out and destroyed. It is said to the avengers, *“Let them not escape from your hands; let them not fly from your fingers, being enemies. Watch over the massacres, according to the orders you have received from the founder.”*

In the chapter on “Celestial Diet” the Osiris eats under the sycamore tree of Hathor. He says, *“Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread that Horus (the Christ) makes.”* *“Thou hast placed, thou hast*

¹ Matt. ix. 37, 38.

² Matt. xiii. 36-43.

³ *Ritual*, ch. xvii.

⁴ *Records of the Past*, vol. x. pp. 116-119.

eaten rations: let him call to the gods for them, or the gods come with them to him.”¹ This is suggestive of the miracle performed when the multitude was fed upon seven loaves. The seven loaves are here, together with the calling upon the gods. In the next chapter is a scene of eating and drinking. The speaker who personates the god say, “I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb. By the cabin I come into the house of the great God of Annu.”² The seven loaves represent the Bread of Ra. Elsewhere the number prescribed to be set on one table as an offering is five loaves.³ These are also carried on the heads of five different persons in the scenes of the underworld.⁴

Five loaves may be the Bread of Seb, as Seb is No. 5 and his gods are five. Thus five loaves would represent the bread of earth, and seven the bread of heaven. Be that as it may, both the five loaves and the seven are sacred regulation numbers in the Egyptian *Ritual*. And in the gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other, when the multitudes are fed on “celestial diet.”

In the gospel narrative there is a lad with the five barley loaves and two fishes.⁵ In the next chapter of the *Ritual* we possibly meet with the lad himself, as the miracle-worker says, “I have given breath to the said youth.”

The Gnostics asserted truly that celestial persons and scenes had been transferred to earth in the gospels, and it is only within the pleroma, or in the zodiac, that we can at times identify the originals of both. Thus when the equinox had entered the sign of Pisces, the solar birthplace was in Annu, and that word denotes the Fishes. The zodiacal Fishes are twin, and this will account for the “two fishes” as miraculous food, or celestial diet. Ichthys the Fish here feeds his followers in that dual form, which in the zodiac represented the fish-goddess and her child. It is noticeable that in the gospels the two fishes are coupled with the five loaves only; a “few little fishes” being mentioned with the seven loaves.⁶ But in the cemetery of Priscina, Rome, there is a scene in which seven figures are kneeling with seven loaves accompanying two fishes, seven basketfuls of food being arranged in front of the loaves and fishes.⁷

There are other mythical data here which can be astronomically identified. As the latest form of the manifestor was in the heaven of the twelve signs, that probably determined the number of twelve basketfulls of food remaining when the multitude had all been fed. “They that ate the loaves were five thousand men;”⁸ and five thousand

¹ Ch. lii.

² Ch. lii.

³ *Rit.* ch. cxi.; Rubric.

⁴ *Records*, vol. x. p. 116.

⁵ John vi. 9.

⁶ Matt. xv. 34.

⁷ Bosio, *Rom. Sott.* Lundy, fig. 171.

⁸ Mark vi. 44. John vi. 10.

was the exact number of the celestials, or gods, in the Assyrian heaven before the revolt.¹

The scene of the miracle of the loaves and fishes is followed by an attempt to take Jesus by force, but he withdrew himself; and this is succeeded by the miracle of his walking on the waters and conquering the winds and waves.² So in the *Ritual*. Chapter 57 is that of the “*Breath prevailing over the Water in Hades*.” The speaker, having to cross over, says:—“*O Hapi! let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth the night of the great struggle. Let the Osiris pass by the great one who dwells in the place of the inundation.*”

The disciples were afraid when they saw Jesus; they did not recognize him, but he said, “*It is I, be not afraid!*” In the *Ritual* it says, “*While they conduct that great god they know not his name*,” i.e. in the passage of the waters, “*the Osiris passes through wherever he wishes, and sits there.*”³ Jesus is represented in one aspect of mystery, as if the mortal could become impalpable at will, and spirit-like elude the grasp of those who would lay hands upon him. This is the Christ of the Docetae. He passes through the midst of his enemies as if suddenly masked. When the Jews took up stones to cast at him, “*Jesus was hidden, and went out of the temple.*”⁴ “*They sought again to take him: and he went forth out of their hand.*”⁵ The chapter is in accordance with that of the Osiris called “*hidden-face*.”

In the chapter entitled, “*Things to be done on the daylight of a festival*,”⁶ the Osiris is in the “*fields of peace*,”—the Kamite equivalent to the porch of Solomon or peace. He is in the midst of those who “*watch to capture*” him. But the Osiris remains “*sound like the rock of the horizon of heaven*.” “*The Osiris is placed in the halls of the horizon. The gods holloa to stop him; dirt is thrown at him; the snare does not catch him; the Guardians of the halls do not injure him, for he is Hidden-Face within the palace, and in the midst of the shrine of the god who is lord of the gate at the place of the gates. The Osiris is not caught. The Osiris makes way. He sends truth to the sun. He corrects the Apophis. The Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun. The Osiris has made a good passage in the boat, (as) lord of the oar.*”⁷

The festival in John’s gospel is the feast of Dedication at Jerusalem. “*Jesus was walking in the temple in Solomon’s porch.*” These agree with the fields of peace, and the “*Shrine of the God*.” Jesus extols the father (sends truth to the sun) and rebukes the Jews (corrects the Apophis, or evil powers). They took up stones again to stone him, and sought to capture him, but he escapes out of their hands, and like the Osiris “*is not caught.*” He “*makes way*” and has a “*good*

¹ “Revolt in Heaven,” *Records*, vol. vii. p. 128.

² John vi. 15-21.

³ *Ritual*, ch. lvii.; Birch.

⁴ John viii. 59.

⁵ John x. 39.

⁶ Ch. cxlv.

⁷ Ch. cxlv.

passage in the boat," or "*he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode.*"¹ The "rock of the horizon" in Luke's gospel becomes "*the brow of the hill on which the city was built,*" to which the Jews brought Jesus "*that they might throw him down headlong. But he passed through the midst of them and went his way.*"² He had escaped in the character of *Hidden-Face*. The Osirified, when on his way to the festival in the fields of *peace*, says, "*I am he who is staying a while from all his earthly sports,*" and the Christ, on his way to the feast of the passover in *Jeru-salem*, says to his brethren, "*Go ye up unto this feast: I go not up yet unto this feast, for the time is not yet fulfilled.*"³

The Gnostics truly declared that all the supernatural transactions asserted in the gospels "*were counterparts (or representations) of what took place above.*"⁴ That is, they affirmed the history to be mythic, the celestial allegory made mundane. Thus in the goseppls the mythical is continually reproduced as miracle. That which naturally pertains to the character of the sun-god becomes supernatural in appearance when brought to earth. They identified the doings of the Christ in the gospels as those of their own Christ who was not made flesh, and who performed the same things within the pleroma or in the nether world, the Nuter-kar of the Egyptians. Into this world of the dead the sun-god descended as the restorer to life and liberty. It is in this region that the miracles are wrought and the transformatiuns take place. Here the evil spirits are exorcized from the mummies, the stains of life are purified, the dead are raised, and the lamed and maimed are made to get up and go. In the "*reconstruction of the deceased,*" one of the first acts of the revivifier is to give the dumb dead a mouth. The chapter is called that of "*A person having his mouth given to him in hades.*" this, when reproduced on mundane ground, become the miracle of making the dumb to speak. The deceased says Atum has "*made for me my hands to put forth,*" Atum is also the god who makes the deaf to hear. Eyes are given to the blind. One text says, "*Seb has opened the blind (or closed) eyes of the deceased.*"⁵ This "*reconstitution of the deceased*" is transferred to the earth-life, whereupon "*the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up,*" at the coming of the Christ.

Another exemplification of this fact may be cited. According to the Kamite expression, the dead or the spirits are those *who are on the mountain*; the mount of the horizon being a type of the ascension. The contest between the Christ and Satan takes place on an exceeding high mount. Jesus went up into the mountain to deliver the "sermon" and to utter the logia; the fifth, sixth, and seventh chapters of

¹ John x. 23-40.

² Luke iv. 29.

³ John vii. 8.

⁴ Irenæus, b. i. ch. vii. p. 2.

⁵ *Ritual*, ch. xxi. 2-6. *Litany of Ra*, ch. ii. 4.

Matthew are spoken on the mount. He also “*went up into the mountain apart to pray, and when even was come he was there alone.*”¹ He “*went up into the mountain and sat there,*”² when he performed his great miracles in healing the lame and maimed, the blind and dumb, including the miracle of the loaves and fishes. It was in “*a high mountain apart*” that he was transfigured, and his divine sonship was audibly authenticated.³ He sat on the mount of Olives when the disciples sought him secretly, to be instructed by him in the mysteries.⁴ And from the mount called Olivet Jesus vanished into heaven,⁵—Olivet being a typical Mount of the equinox from which the solar god ascended.⁶

The scene on the mount of transfiguration is obviously derived from the ascent of Osiris into the mount of the moon. The sixth day was celebrated as that of the change and transformation of the solar god in the lunar orb, which he re-entered on that day as the regenerator of its light.⁷ With this we may compare the statement made by Matthew, that “*after six days Jesus*” went “*up into a high mountain apart; and he was transfigured,*” “*and his face did shine as the sun, and his garment became white as the light.*”⁸ There the voice of God the Father was heard from the overshadowing cloud proclaiming, “*This is my beloved son,*” who had been rebegotten of the moon! And as he came down from the mountain, Jesus commanded the Three to tell the vision to no man, until the Son of man should have risen from the dead.⁹ Mark says “*They kept the saying, questioning among themselves what the rising again from the dead should mean.*” This follows immediately after the vision in which Elijah and Moses had appeared to them, and they had thus been shown what rising from the dead did mean. One scene on the mount has here been mixed up with another connected with the “Sermon on the mount.” The seventh Book of Hermes is entitled, “*His secret sermon in the mount of regeneration, and the profession of silence.*” Tat, the son of the god whom he calls his father, is described as going up into the mountain, where the father speaks with him and discourses concerning the salvation by means of regeneration or transformation. Tat entreats the father to unfold to him the argument of regeneration, that is, the spiritual form of rising from the dead or renewing, as he had promised to do when he, the son, had sufficiently estranged himself from the world (Jesus went up into a high mountain apart from the world). The suggestion of the vision or trance is apparent in the words of Hermes, “*Thou seest, O son, with thine eyes; but though thou look never so steadfastly upon me with thy bodily sight, thou canst not see nor understand what I am now* (he says he has been begotten

¹ Matt. xiv. 23.

² Matt. xv. 29, 30.

³ Matt. xvii. 1, 2, 5.

⁴ Matt. xxiv. 3.

⁵ Acts i. 9.

⁶ Vol. i. p. 165.

⁷ The annual celebration being “upon the kalends of the month Phamenoth.”—Plutarch, *Of Isis and Osiris*.

⁸ Matt. xvii. 1, 2.

⁹ Matthew xvii. 1-13.

in mind and passed into an immortal body). *I would that thou also wert gone out of thyself like them that dream in their sleep.*"

Amongst other things, Hermes instructs Tat in the nature of the "*tabernacle of the Zodiacial circle*"—Peter wanted to make three tabernacles—and he says, "*This is regeneration, O son, that we should not any longer fix our imagination upon the body, subject to the three dimensions*" (of space). Having instructed Tat in the nature of the mystery of this rising from the dead (which was described also as a rebirth in the moon) the father charges his regenerated or newborn son to *keep the secret in silence*, and "*impart unto no man, O son, the tradition of regeneration, lest we be reputed calumniators.*"¹ This is an important contribution, because Elijah is identified as John the Baptist, and, in other traditions, with Hermes, *i.e.* Sut-Anup, the predecessor of Taht, who is here called his son. The mythos was continued in the divine Pymander or shepherd of Hermes in an Egypto-Gnostic and psychotheistic phase. Also the name of this Hermean work was continued in the *Shepherd of Hermas* which was one of the elementary scriptures accepted by the church before the Christ had been completely carnalized by the *Sarkolatræ*.² Irenæus quotes it as canonical scripture. Clement of Alexandria held it in reverence. Origen mentions it as a writing divinely inspired.

The Christ or Horus was born a child of the mother alone called the virgin, she who came from herself, and whose peplum had never been lifted by any male. Her child was the unbegotten or the self-begotten one. The virgin mother was called by coarser names in later language. She was the harlot and the whore. Now, Jesus is not only born of the Virgin Mary as the fatherless, the "*Mamzer*" of the Hebrews, but his descent on the maternal side is traced in accordance with this origin of the mythical Christ. The four female ancestors of Jesus who are enumerated in the genealogies of Matthew are not only non-Hebrews, they are all four forms of the harlot. Thamar played the whore with Judah to become the first female ancestor of Jesus, or the Lion of Judah. Rahab of Jericho is frankly designated the harlot, and she is the second female ancestor. Ruth, the Moabitess, whose history is so tenderly told, is the third. The fourth is Bathsheba, wife of Uriah the Hittite, the prostitute of David. This history does not show that illicit human intercourse was the natural mode of the divine descent. Nor does it imply unparalleled profligacy; it only proves the mythos. By this means the true character assigned to the most ancient genitrix was preserved and continued according to the cult in which the Kronian Messiah had been brought to birth independently of the human fatherhood. Judah was the Lion-god; Pharez was one of the twins, and David was the lunar Herakles. The genealogies of the youthful sun-god

¹ Pymander, b. vii. [CH xiii, *passim.*]

² Eusebius, [Hist. Eccles.] iii. 3.

were not human, but divine; and this line of descent from the harlot on the female side demonstrates the divinity of Jesus the Christ, as the child of the ever-virgin mother, who had a fourfold representation in heaven as goddess of the seven stars, goddess of the moon, goddess of the sun, and goddess of the planet Venus.

This character of the divine and eternal child of the mythos, he who rebegot himself as the representative of lunar or solar phenomena is very plainly pourtrayed in the statement of Jesus, who is made to tel the Jews—"Your father Abraham rejoiced to see my day; and he saw it and was glad," and this he caps with the further statement that he existed before Abraham was born, "*Before Abraham was born (Greek) I am.*"¹ Here it is immaterial whether Abraham be considered mythical or human. He was expressly *the father* to the Jews; and the sonship in mythology, as it was in nature and sociology, is prior to the institution of the individualized fatherhood. The Christ as the divine son claims to have existed before the typical father of the Jews was born. This the Gnostics will explain. They tell us (in a passage previously quoted) that it was the work of Monogenes or Nous, who alone was in communion with the father, to reveal the nature of the fatherhood and sonship to the rest of the æons,—that was within the pleroma. In the gospels this has been transferred to mundane ground, where the auditors of Monogenes are Jews. Now, whether Abraham be considered as the father god in an allegory of the two covenants, as Paul implies, or the typical progenitor of the Jews, he was the supreme father in Israel, and is quoted as such. Abraham saw the fatherhood established in the second covenant which was sealed by circumcision, and, consequently, the sonship assigned to the fatherhood in place of the earlier motherhood. But the sonship was prior to the fatherhood! The son of the virgin mother or feminine Holy Ghost was before Abraham. And here the instructor of the æons in these mysteries claims to be that pre-paternal son, the *Apator* of the Gnostics.

The son who preceded the father is—like the virgin mother—an institution solely mythical. Primitive sociology had deposited the types, but the types could never more be humanized.

The Osiris is pourtrayed as the sun of light overcoming all the powers of darkness. "*His actions are the actions of the sun in heaven,*"² and the actions of his opposers are those of the dwellers in hell, the Apophis, the viper of Sut, the red-haired monster, the strangling snakes, the lord of gore, the devourers of the dead, the worm that never dies, the eater of millions, the demon-dog, and the devils in general. This character is likewise assigned to the Christ, in consequence of which the Jews become the devils, vipers, and other Typhonian types. "*Ye offspring of vipers,*"³ he calls them; he tells

¹ John viii. 56-58.

² Ch. cxxxvi.

³ Matt. xii. 34.

them, “Ye are of your father the devil,” who “was a murderer from the beginning.”¹ “Ye are from beneath, I am from above.”² He was Horus; they derived from Sut. And Christians marvel that these victims of an allegory should remain a people apart!

The Gnostics identified the Christ of the gospels with their own Horus in the act of teaching the mystery that occurred among the twelve æons within the pleroma out of which the mother Achamoth (or Sophia) wandered with her ailment or issue of blood, until the “Christ above” took pity on her forlorn condition, and by extending himself beyond the boundary-fence of the pleroma he sought her out and gave form (the masculine imprint) to her amorphous substance. “They explain the wandering sheep to mean their mother, by whom they represent the church as having been sown.”³

This poor lost mother they said was the sheep that had gone astray, as set forth in the parable of the lost sheep.⁴ The main mission of the Christ, according to Matthew is that of the gnostic Horus. He also had extended himself beyond the pleroma as Stauros to save that which was lost according to the mythos. He comes solely to save the lost sheep of the House of Israel, saying, “I was not sent but unto the lost sheep of the House of Israel.”⁵

The House of Israel on earth or in heaven is a type of the twelve, equivalent to the twelve æons, the twelfth of which was the strayed, wandering, and lost one whom Horus came to recover.

When Sophia had been restored by the Christ, the pleroma of the twelve æons was complete; and it happens that on the spot, immediately after restoring the daughter of Jairis, Jesus “called the twelve together, and gave them power and authority over all devils and to cure diseases; and he sent them forth.”⁶

According to Irenæus, Simon Magus the Samaritan, who declared that he impersonated the power of God, was in the habit of carrying about with him a certain woman named Helena, whom he was said to have redeemed from slavery in Tyre. This Helena he proclaimed to have been the mother of all. She descended into the lower regions of space, or had the fabled fall, and could not return upwards. She passed from one female form to another and suffered contumely and insult in each, until at last she became a common prostitute.⁷ This was the great mother who had several characters, beginning as the virgin and ending as the harlot. Simon as representative of the male divinity, professed to have come into the world to seek and to save her. But this was also the rôle of the Christ; and the great mother whom he does redeem is Mary Magdalene, out of whom he cast seven devils, and who accompanied with him as Helena did with Simon.

Irenæus also shows that the Gnostics claimed the woman who suffered

¹ Ver. 44.

² John. viii. 23.

³ Iren. b. i. ch. viii. 4.

⁵ Matt. x. 6, 7; xv. 24.

⁶ Luke ix. 1.

⁴ Luke xv. 4, 6.

⁷ Irenæus, b. i. ch. xxiii. 1-3.

from an issue of blood to be their own Sophia who was healed by Horus the Christ. They related that Sophia had made an impracticable and impossible attempt to create, but brought forth a substance that was amorphous and imbecile, such as her female nature was capable of producing; that is, the flesh-making substance which needed the male to impress and imprint it with form. She was flowing away, "*flowing into immensity*," and in danger of perishing, when the Christ dwelling on high took pity on her, and *having extended himself* through and beyond Stauros (the boundary fence of the pleroma) he *imparted a figure to her*, but *merely as respected substance, and not so as to convey intelligence*. By Horus she was purified and established. This woman with the issue of blood they said was their twelfth æon, and this number was represented by the twelve years. They also pointed out that the boundary fence or Stauros was the hem of the garment worn by Horus the Christ.¹ In the apocryphal gospels the woman who had the issue of blood is identified as Veronica, she who received the likeness of the Lord pictured on a napkin or kerchief, which is still on view in Rome. Veronica, as Vera-iconica, indicates the true likeness, but the Gnostics, who were the authors of the Christian Icons, knew better. The Christ imparted a figure to her, but not a living likeness, and this corpse-like portrait has been preserved by the Italian and Spanish painters.² It was further affirmed by the Gnostics that the daughter of Jairus, whom Jesus raised from the dead when *she was about twelve years of age*,³ was likewise a form of the same twelfth æon who was restored by Horus the Christ. It is remarkable that Jesus being on his way to raise the one from the dead performs the miracle of healing on the other.

The Gnostics explained the miracle of the man who had been born blind and whose sight was restored by the Christ⁴ as being their mystery of the æon who was produced by Monogenes as the sightless creature of a soulless creator. Irenæus cachinnated with his usual ghastly hilarity over the Word that was born blind.⁵ Yet the gnostic mystery continued the Kamite myth of the double Horus, one of whom was the blind Horus, who says in his blindness, "*I come to search for mine eyes*," and whose sight is restored by the second Horus, the Light of the World.⁶

The mystery of Christ and the church of which Paul says, "*this*

¹ Irenæus b. i. ch. ii. 2-4; ch. iii. 3-5; ch. iv. 1.

² "Story of Veronica," *Apocryphal Gospels*, Cowper, p. 223.

³ Luke viii. 41.

⁴ John iv. 1.

⁵ Irenæus, b. ii. ch. xvii. 9.

⁶ *Giving sight to the blind*. The bak-hawk, the Lord of vision, a symbolical bird of Light was a type of Horus. Plutarch reports an Egyptian superstition concerning the hawk to the effect that in flying over the dead bodies of men it dropped its dirt upon their eyes.¹ And because the hawk symbolled sight, says Hor-Apollo, "Physicians use the herb hawkwed for the cure of the eyes."²

mystery is great,”¹ is identical with that of the gnostic Anthropos, the Son of man, and Ecclesia, who produces twelve æons, the first of which was the Paraclete (Paracletus), the advocate,² or comforter; the same whom Christ promises that the Father will send to the disciples in his name.³ The Gnostics professed to be the men who knew, and the mythos and typology now recovered vouch for their knowledge of the mysteries that lurk beneath the parables, events, and teachings that have been gathered up in the gospels, and at the same time show that those who collected them for reissue in an historic narrative were unaware of their real nature. Hence the Gnostics were denounced for “*striving to adapt the good words of revelation to their own wicked inventions,*” in the sheerest ignorance of what had been preserved by the petrifying Past.⁴

The mythical nature of the Christ, and his doings and sayings recorded in the gospels, are not only shown in the psychotheistic and doctrinal phase of gnosticism, but can be traced to the natural history of the phenomenal solar god, who as the sun of day and night was depicted in the course of navigating nightly through the lower regions during the twelve hours of darkness. Twelve gates inclose twelve portions of space. Through these the god passes one by one, generally having the blessed at his right hand and the damned upon his left. The twelve gates correspond to the twelve hours of the night assigned to the sun in the lower hemisphere. “*The way of absolute darkness is that of the sun during the twelve night hours.*” The name of the palace in the twelfth hour means “*production of darkness; the rise of births.*” The “*great god is reborn in it, he goes out of the abyss and reunites himself to the body of Nut,*” the mother-heaven. The drama of the midnight mysteries contained the scenery of this passage of the sun below the horizon. Har-khuti, the Lord of Lights and of the spirits or Glorified Elect ones, the *Khu*, is an especial form of the divinity who descends and passes through the twelve doors of the twelve hours of the night; and there is a formula found on at least six of the doors to this effect:—“*The great god reaches and enters this porch; the great god is worshipped by the gods who are there.*” They salute him:—“*Let our doors be thrown aside; let our porches open for Ra-Har-Khuti. O Ra, come to us, great god, mysterious image.*” “*Sa says to Tek-Her, Open thy door to Ra, throw aside the leaf of thy door for Khuti. He shall illuminate the darkness of the night, and he shall bring light into the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out when they hear this door shut!*”⁵ One verse reads, “*The secret dwelling is in darkness in order that the transformation of this god may take place. The door is closed after the entrance of this god, and*

¹ Ephesians v. 32.

² Irenæus, b. i. ch. i. 2.

³ John xiv. 26.

⁴ B. i. ch. iii. 6.

⁵ Records of the Past, vol. x. pp. 91, 96, 100, 106, 115, 128.

*the dwellers of the earth cry out when they heard the door shut.*¹ This is very suggestive of the *parable* of the ten virgins and the bridegroom who comes by night. Har-khuti is the lord of lights and of the Elect spirits. He too comes at midnight, and the righteous were supposed to help him through the darkness by having their lamps ready against his coming.

The ten virgins with their ten lamps are possibly reproduced from the “*Ten Uræi upright in the basin of the Uræi*,”² as in one place it is said of each Uræus, “*its flame is for Ra*,”³ these being among the magnifiers of the god, “*emitting globes of fire for Ra*.” The Uræus is a type of *Renen*, whose name signifies the virgin, so that ten Uræi emitting globes of flame are at least equivalent to ten virgins with their lamps of light. Thus we can see how certain scenes in the hades were represented in parables. Now in the book of the solar passage and the scenes in the lower hemisphere, rendered by M. Deveria,⁴ it is said that *the myth of its mysteries of the lower heaven is so hidden and profound it is not known to any human being*. At the fifth gate it is asserted that “*one cannot make known nor see nor understand this myth of Horus*.” But the transaction in the *sixth hour* is expressly inexplicable. In the gospel we read, “*Now from the sixth hour there was darkness over all the land unto the ninth hour*.⁵ The sixth hour being midnight, that shows the solar nature of the mystery which has been transferred to the sixth hour of day in the gospels.

It is in the Seventh Hour the mortal struggle takes place between Osiris and the deadly Apophis, or the great serpent Haber,⁴⁵⁰ cubits long, that fills the whole heaven with its vast enveloping folds. The name of this seventh hour is *that which wounds the serpent Haber*. In the conflict with the evil power thus pourtrayed, the sun-god is designated the “*conqueror of the grave*,” and is said to make his advance through the influence of Isis, who aids him in repelling the Serpent of Darkness.

In the gospel, Christ is likewise set forth in the supreme struggle as “Conqueror of the grave,” for “*the graves were opened and many bodies of the saints which slept arose*.⁶ It is said of the great serpent “*there are those on earth who do not drink of the waters of the serpent Haber*,” which may be compared with the refusal of the Christ to drink of the vinegar mingled with gall.⁷

When the god has overcome the Apophis serpent, his old nightly annual and eternal enemy, he exclaims, “*I come, I have made my way! I am Horus, the defender of his father. My mother is Isis. I have slashed the Accusers in the bend of the Great Void. I have passed through the darkness, O Hailers! I have made my way. I come for the protection of Osiris. I am Horus, his beloved son. I have come like the sun*

¹ *Records of the Past*, Vol. x. p. 91.

² *Ibid.*, p. 100.

³ *Ibid.*, p. 95.

⁴ *Book of the Underworld*, Deveria; a variant of the *Book of Hades* [Am-Duat].

⁵ Matthew xxvii. 45.

⁶ Matthew xxvii. 52.

⁷ Matthew xxvii. 34.

through the gates of the one who likes to deceive and destroy, otherwise called Viper. I have made my way; I have bruised and have passed pure.”¹

But the more express representation in the mysteries was that of the annual sun, the elder Horus or Atum. As Julius Fermicus says, in the solemn celebration of the mysteries, all things in order had to be done which the youth either did or suffered in his death.² The youth represented the sinking, diminishing sun, that was pourtrayed as dying or transforming into a future life.

Diodorus identified the “*whole fable of the underworld*,” that was dramatized in Greek as having been “*copied from the ceremonies of the Egyptian funerals*.³

Damascius⁴ says, “*In a manifestation which one must not reveal, . . . there is seen on a wall of the temple a mass of light which at first appears afar off. It is transferred whilst unfolding itself into a visage evidently divine and supernatural, of an aspect severe but with a touch of sweetness. Following the teachings of a mysterious religion, the Alexandrians honour it as Osiris or Adonis.*” But the total nature of the transformation was not to be revealed. One part of this mystery was the pourtrayal of the suffering in a feminine phase.

Luke describes the Lord in the Garden of Gethsemane as being in a great agony, “*and his sweat was as it were great drops of blood falling to the ground.*⁵” This experience the Gnostics identified with the suffering of their hemorrhoidal Sophia whose passion is the original of that which is celebrated during Passion week, or the week of weeping in Abtu, and which constitutes the fundamental mystery of the Rosy Cross and the Rose of Silence.

In this agony and bloody sweat the Christ fulfils the character of Osiris *Tesh-Tesh*, the sun-god that suffered his agony and bloody sweat. *Tesh* (Eg.) means the bleeding, red, gory, separate, cut, and wounded; *tesh-tesh* is the inert form of the god,—whose suffering, like that of Adonis, was represented as feminine, which fact alone attains a natural origin for the type. He was also called *Ans-Ra*, or the sun bound up in linen.

Blood or red was the colour of the sun that suffered in the underworld. Atum, who set from the land of life, was the red sun; and red was also the colour of the suffering Christ preserved by tradition and extant as late as the fourteenth century. In a manuscript of that time⁶ Jesus is represented on the cross as the old and ugly Christ; the “old child” of Egypt; entirely naked, and the *colour of his skin is red*. When the body of the Christ was not painted of that colour, the hair and beard were constantly depicted red. It was a common popular tradition that the Christ was of a red complexion, and this

¹ *Rit. ch. cxlvii.*; Birch.

² P. 18.

³ B. i. 58.

⁴ *Apud Photium: Bibliotheca Cod. ccxlii.* p. 343.

⁵ Luke xxii. 44; Matt. xxvi. 36. ⁶ *Biblia Sacra.* No. 6328; cited by Didron.

as already shown was the proper hue of the suffering sun-god, and of Osiris in his bloody sweat, or Adonis in his feminine phase.

Atum the red sun is described as setting from the land of life in all the colours of crimson in Pant, the red pool. This clothing of colours is represented as a “gorgeous robe” by Luke; a “purple robe” by Mark, and a robe of “scarlet” by Matthew.

The suffering or crucified Christ of the true mythos is the sun of Autumn, and the cross or his suffering is that of the Autumn equinox, formed by the juncture of the equator and meridian. Plutarch tells us how the 22nd of Paophi (Sept. 10th in the sacred year) was celebrated by the Egyptians as *the nativity of the props or supports of the sun*, which they observe after the Autumn equinox (it had become Oct. 20th in the Alexandrian year), intimating thereby that he now wanted as it were a prop and stay, because he suffered a great diminution of light and heat as he declined and moved *obliquely* away.¹

This stave, stake, prop, or stay of the suffering sun was the Stauros, which was primarily a stake for supporting, shaped as a cross. Thus Horus the crosser was called Stauros by the Gnostics. The serpent was an emblem of the Autumn sun personated by Harpocrates, and the serpent lifted up on the cross in the later symbolism was a sign of this suffering, transforming, and renewing Christ, not as a cross of death but of life and sustenance. The cross was the shape taken by the prop and stay, with which those who were grateful for the life of light and heat of the sun sought to uphold him typically when he was waning in lustre and growing weak and childish. They did not crucify their god. The cross was their prop of support. The serpent signified renewal. This sympathy with the sun in its loss of power, as with the moon in the darkness of her eclipse, is very touching and humane. At the Vernal equinox the cross, like the crosser, was changed in character and became a sign of divine support for men, as the symbol of the conquering sun. The difference between the two characters is visibly figured in the Roman and Greek forms of the cross. The sinking sun-god “sets with his arms drooping.”

This attitude is imaged by the Roman cross \times , which is the sign of the god who decussates and duplicates. The Greek cross, $+$, with arms stretched out denotes “*over and above*” (or plus), and is the sign of the re-arisen god who has crossed; the gnostic Horus, the Kamite Khem-Horus, the risen Christ, or Atum as the *Iusu*. These two crosses, however, can have no basis in an historic crucifixion, and the Equinoctial Christolators did not know what to do with both; they never were able to determine which of the two was the true type of the crucified. The ex-cross \mathbf{X} was (and still is) considered to be a sign of death; the Tau \mathbf{T} , the cross of life and symbol of salvation; the significance in both cases having been derived from the phenomena thus figured in external nature. In the

¹ *Of Isis and Osiris.*

Ritual the solar god Atum who goes down at the western crossing or on the cross (for *am*, the west, is also the cross) is described as “*setting from the land of life with his hands drooping.*”¹ It is said to him:—“*Glory to thee, O Tum, in thy course perfected, crowned, revealing: thou hast traversed the heaven, thou hast perambulated the earth; thou hast purified the chiefs, thou hast created the life of the earth for them. Thou hast been addressed as the lord of heaven, ruler of hades, clasped by thy mother, Nu. Seeing in thee, her son, the Lord of Terror, the greatest of the terrible, setting from the land of life, she became obscure.*”

Nu is the firmament. In this passage the god sets from the land of life with hands drooping. There is a great darkness, as at the crucifixion described by Matthew, where the passing of the lord of terror is rendered by the terrible or loud cry of the synoptic version. The sun-god causes the dead or those in the earth to live as he enters the underworld.

In some legends the end of the age or world was caused or accompanied by earthquakes. The festival of Quetzalcoatl was a solemn preparation for the end of the world, which was to happen on the day of the four earthquakes, of which the people lived in daily dread.² Earthquakes likewise mark the crucifixion of the Christ in Matthew’s gospel.³ In the Johannine gospel there is no account of the three hours’ darkness, nor of the rending of the temple-veil in twain, nor of the graves opening for the resurrection of the dead—as if the collector might have had access to the Egyptian gospel or faith and other fragments of the *Ritual*, but knew nothing of the “*Manifestation as the Day.*” The darkness over all the land was enacted in the mysteries by the practice of extinguishing the lights. “*He fell down and died, then we all overthrew the lights,*” says Esdras.⁴ So was it at the death of the sun-god. The custom of putting out the candles in the Roman churches just before the *Miserere* is a survival from the most ancient mysteries. Then the torch of the new life was lighted, and we find the other world described as the “*torch-lighted shores.*”⁵

The sun-god was betrayed to his death by the Egyptian Judas on the night of the “*taking by stealth,*” the “*night of the great struggle.*”⁶ The god is “*waylaid by the conspirators who have watched very much.*” They are said to smell him out “*by the eating of his bread.*”⁷ So the Christ is waylaid by Judas, who “*knew the place, for Jesus often resorted thither,*”⁸ and the Jews who had long watched to take him. The smelling of Osiris by the eating of his bread is remarkably rendered by John at the eating of the last supper. The *Ritual* has it, “They smell Osiris by the eating of his bread, *transporting the*

¹ Ch. xv.

² Bancroft, iii. 271, 272.

³ Matt. xxvii. 5; xxviii. 2.

⁴ 2 Esdras x. 1, 2.

⁵ Sophocles, *Oedipus Col.* 1049.

⁶ Ch. lvii.

⁷ Ch. xxxv.

⁸ John xviii. 2.

evil of the Osiris." "And when he had dipped the sop he gave it to Judas Iscariot, and after the sop Satan entered into him."¹ Then said Jesus to him into whom the evil or devil had been transported, "That thou doest, do quickly." The *Ritual* says, "Osiris was the same, beseeching burial."²

It is demonstrable that Herod is a form of the Apophis serpent called the enemy of the sun. In Syriac Herod is a red dragon. Herod in Hebrew signifies a terror. *Her* (Eg.) is to terrify, and *herrut* (Eg.) is the snake, or typical reptile. The blood of the divine victim that is poured forth by the Apophis serpent at the sixth hour on "the night of smiting the profane" is literally shed by Herod as the *Herrut* or Typhonian serpent. The speaker in the *Ritual* asks: "Who art thou then? Lord of the silent body! I have come to see him who is in the serpent, eye to eye and face to face!" "Lord of the Silent Body" is a title of Osiris. "Who art thou then? Lord of the Silent Body?" is asked and left unanswered.³ This character also is assigned to the Christ. The high priest said unto him, "Answerest thou nothing?" "But Jesus held his peace."⁴ "Herod questioned him in many words but he answered him nothing."⁵

The death of Osiris in the *Ritual* is followed by the "night of the mystery of the great shapes," and it is explained that "the night of the mystery of the great shapes is when there has been made the embalming of the thigh, leg, and foot (?) of Osiris, the good being justified for ever."⁶ In the chapter on "the night of the laying out" of the dead body of Osiris, it is said that "Isis rises on the night of the laying out of the dead body" "to lament over her brother Osiris,"⁷ and again, "the night of the laying out" (of the dead Osiris) is mentioned, and again it is described as that on which Isis had risen to "make a wail for her brother."⁸ But this is also the night on which he conquers his enemies and "receives the birthplace of the gods."⁹ "He tramples on the bandages they make for the burial."¹⁰ So the Christ is found to have unwound the linen bandages of burial, and they saw the linen in one place and the napkin in another.¹¹ Of the re-arisen sun-god it is said: "All his enemies fall down stabbed." He is justified, and wears the crown of life; "the gods having repeated the good fact of the justification of the Osiris for ever and ever."¹² This is closely paralleled in John's gospel where it is Mary Magdalene who rises in the night and comes to the sepulchre "while it was yet dark,"¹³ to find the Christ arisen as the conqueror of death.

In John's version, after the body is embalmed in a hundred pounds' weight of spices, consisting of myrrh and aloes, we have the "night of the mystery of the shapes." For, while it was yet dark, Mary

¹ John xiii. 26, 27.

² *Rit.* ch. xxxv.

⁵ Luke xxiii. 9.

³ *Ritual*, ch. lxiv.

⁴ Matt. xxvi. 62, 63; xxvii. 12.

⁸ Ch. xix.

⁶ Ch. xviii.

⁷ *Ritual*, ch. xxviii.

¹¹ John xix. 40; xx. 7.

⁹ Ch. xix.

¹⁰ Ch. xxviii.

¹² Ch. xix.

¹² Ch. xix.

¹³ John xx. 1.

Magdalene, coming to the sepulchre and peering in, sees *the two angels in white sitting one at the head and the other at the feet, where the body had lately lain.*¹ And in the chapter of “*how a living being is not destroyed in hell, or the hour of life ends not in hades,*”² there are two youthful gods, “*two youths of light*” (Shu), who “*prevail as those who see the light.*” The vignette shows the deceased walking off; he has risen. Matthew has only one angel, or splendid presence, whose “*appearance was as lightning,*”³ like *Shepi*, the splendid one who “*lights the sarcophagus,*” as a representative of the divinity.⁴

The risen Christ, who is first seen and recognized by Mary, says to her, “*Touch me not, for I am not yet ascended unto my father.*” The same scene is described by the Gnostics when Sophia rushes forward to embrace the Christ, who restrains her by exclaiming “*Iao!*”⁵ In the last chapter of the preservation of the body in hades there is much mystical matter that looks plainer when written out in John’s Gospel. It is said of the regerminated or risen god, “*May the Osirian speak to thee? The Osirian does not know. He (Osiris) knows him. Let him not grasp him.*”⁶ The Osirified “*comes out sound, immortal is his name. He has passed along the upper roads*” (that is, as a risen spirit). “*He it is who grasps with his hand,*” and gives the palpable proof of continued personality; as does the Christ who says, “*See my hands and my feet, that it is I myself.*” In his presence it is said, “*Their countenances burn; their hearts are agonized at the Osiris; he rules his seat; he passes at the time; he is guided on the road.*” This is like the scene on the way to Emmaus.⁷ In the *Ritual* it is the last day of the preservation of the body in the underworld, and in the gospel it is the first day of the risen body.

Now when the Vernal equinox was in the sign of the Bull, the constellation Orion was a stellar image of Horus, who had risen from the underworld in his glorified body. Hence the body of the risen Horus is said to *shine in the stars of the constellation Orion, on the bosom of the upper heaven.*⁸ In the *Ritual* the reconstructed and rearisen mummy says “*I am the great constellation Orion (Sahu), dwelling in the solar birthplace in the world of the spirits.*” That is, he rises as Orion, the Star in the East that once showed the place where the babe lay, or where the reborn god arose on the horizon of the resurrection. The name of Orion as the Sahu is also that of the erect mummy, the type of the risen dead. The word means *incorporate*, or *incorpse*; but the Sahu constellation showed the mummy on the horizon of the resurrection, the erect body of the risen, reborn Lord; as the Egyptian mummy the *Karast*, or Christ. To *Karas* (Eg.) is to embalm the dead and make the mummy, whence the mummy

¹ John xx. 11, 12.

² Ch. xlvi.

³ Ch. xxviii. 2.

⁴ *Litany of Ra*, line 42.

⁵ Irenæus, b. i. ch. iv. 1.

⁶ Ch. xlvi.

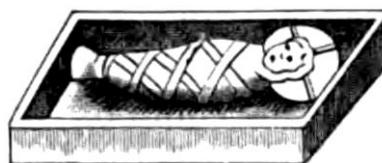
⁷ Luke xxiv.

⁸ *Book of Sen-Sen*, i. *Records*, vol. iv. p. 121.

figure is the *Karast* by name, the image of the dead who has attained a soul or starry self in the second life, which was typified by Orion, the constellation of Horus.¹

At that time the Southern Cross, on the opposite side, was a figure of the Autumn crossing, the sign of the sacrificial offering, the crucified of the solar allegory, so far as the suffering, descending, diminishing sun was ever represented as the crucified; and every time Orion the conqueror of darkneds rose, the Cross of Autumn set; and the Scorpion over it, that had given the death-wound to Messiah in the Osirian mythos, was hurled into hades by Orion the *Sahu*, the glorified body of the risen mummy, or Christ, the starry *eidolon* of immortality. Speaking of the deceased in their coffins, the Osirian says it is well with them: “*All the dead shall have passages made for them through the embalmment of Osiris;*” that is, in consequence of his becoming and being the *krast*, or mummy-type of the future life,² the image of the resurrection. The dead in their graves are to rise again, because Osiris has been *karast*, or embalmed, and made the Christ of Egypt, who became the Anointed in Greek. Now, *it is in this image, as the actual mummy, the physical type, the Sahu or incorporate body of the Egyptians, that the Christ of the Gospels rose again and reappeared.* When he “*stood in the midst of them,*” as the Good Peace (Nefer-hept), and said, “*Peace unto you,*” it was emphatically as the *corpus-christus*, or the *karast* mummy of the monuments.

There is always something extant to illustrate the continuity of the mythical types, this of the karast included. In a Roman scene of the Madonna and Babe, the cbild-Christ is pourtrayed as the mummy of the young solar god.³ When Christ reappeared, the



THE CHILD-CHRIST AS AN EGYPTIAN MUMMY.

apostles supposed it was a spirit, but this is denied and repudiated: ‘*A spirit hath not flesh and bones, as ye behold me having; and when he had said this, he showed them his hands and feet.*’ “*See my hands and my feet,*” he exclaims. He was the complete man of twenty

¹ *Sahu-Ra* was a Pharaoh in the third dynasty,¹ named after Orion the star of Horus, or Ra. A star and eight points annexed to the *Sahu* sign² identify the eight stars in Orion, which are equivalent to the eight-rayed star of the manifestor. In the time of *Sahu-Ra*, Orion was the representative of the sun in the sign of Taurus. Orion was connected with Sothis-Set, because Sut and Horus were twins, but it is the especial star of Horus or Ra on the upper horizon, as that of Sut was in the lower heaven.

² *Rit.* ch. clxii.

³ *Bosio, Rom. Sott.* p. 579. *Lundy, fig. 88.*

¹ Brugsch, *Histoire*, pl. 4, fig. 31. Bunsen, vol. ii. p. 628.

² In the tomb of Rameses, 4. Bibanm el Muluk.

nails, which nails were covered with gold-leaf in the mummy Christ or karast of Egypt; the genuine mummy that was embalmed for the purpose of rising again. It has been shown that the nail marks on the hands and feet of the cruciform figures, male or female, are signs of a second life, the phase of pubescence, gestation, or resurrection, just as the Horus lock of hair was emblematic of the reappearing one. It is also noticeable in this connection that the nails of the body bear the name of the mummy-Christ, or "Sahu," and that these were gilded as a type of pubescence, of renewal coming of itself, and or rising again. Thus the preserver of men and saviour of the world conforms to the image of the most perfectly preserved mummy of the Egyptians, and the reappearance as a proof of immortality is in accordance with that of the mummy which was carried round whilst they sat at feast and sang the song, and shouted the name of "Maneros," or Men-Horus, the *karast*, the mummied Christ,¹ whose soul or starry self arose in heaven as Orion, representative of the sun and equinox in the sign of Taurus.

The resurrection of Christ was obviously founded on that of the mummy, and ever since the resurrection of the dead has been dependent upon the rising again of the mummy, which is no longer preserved to last for 3,000 (or more exactly 2155) years, as it was when the doctrine had any real significance for men.

The sun-god of Autumn sets from the land of life, but, being a divinity, he does not die; he makes his transformation and emerges again upon the horizon of the resurrection at the Vernal equinox. It is said in the *Ritual*, "Atum himself made his transformation into his *Anbu*. He transformed, he spiritualized, he grew against them (the opposing powers), he was the only one they let forth. He came forth from the horizon with them, they made him the terror of the gods and spirits transferred with him, the only one of millions, creating all that is made." This transformation of Atum into his "*Anbu*" has been alluded to before.² The word *Anbu*, which signifies eyelashes, or hair that surrounds, is also a name for *Thorns*.³ Here Atum in his second character transforms into his thorn; and this offers an origin for the crown of thorns worn by the Christ. The crown of thorns did not originate as a symbol of suffering and death, or of derision. The Mexican Messiah was crowned with the thorns of the Maguey tree, a tree of life, the thorn of which was a prick of power. In his *ascension* Witoba is pourtrayed as a cruciform figure extended in space, with the nail marks on his hand which betoken the virile divinity which was potent enough to rise again; and the nails are the symbol of his pubescent potency. This view is confirmed by the fact that in the Dekkan Witoba is held to be an avatar of Siva the

¹ Plutarch, *Of Isis and Osiris*; also Herodotus.

² Vol. i. p. 119.

³ Lepsius, *Todt.* xv. 28; xx. 42; xxvi. 71-76.

lingaic,¹ as the god who rose again, or was what the *Ritual* calls re-erected. There can be no doubt that Orion was once a phallic type, with the three stars for the male emblem. These are still known in North Britain as the rod or staff of his power.

When Atum had made his transformation he reappeared on the horizon of the resurrection as his own son,—the renewal being represented by human likeness and relationships,—whose name is Iu-em-hept, or *he who comes as peace*, and who was the prince of peace. Another of his titles, Nefer-Hept, is that of the Good Peace. This is the character in which the Christ re-appears after his resurrection. “*When the doors were shut, Jesus came and stood in the midst, and saith unto them, ‘Peace be unto you.’ Jesus said to them again, ‘Peace be unto you.’ And when he had said this, he breathed on them, and said unto them, ‘Receive ye the Holy Ghost.’*” Jesus is here pourtrayed as the breather of peace, and Nef (Eg.) is breath; *Nefer* is the heat emitted, therefore breathen, from the mouth of Sekhet; and in breathing thus, and saying “peace,” the Christ acts the character of Nefer-Hept, the breather as well as the bringer of peace. Nefer also denotes a blessing, and the blessing here is “peace.”

“*Hail ye, lords of truth,*” says the Osiris to the “*followers of Hept-skhes.*” “*Let me come to you without fault.*” This reminds us of the greeting of the risen returning Christ, who hails the troubled followers with “*Peace unto you.*” It happens that *hept* signifies peace, and *skhes*, ☩, means trouble. The Christ offers peace to the troubled.

Further, he demonstrates that he returns without fault, and is, in a phrase especially Egyptian, “sound”; and submits to a physical examination of the mummy. “*I am one of ye, being with you,*” says the Osiris also on coming forth.²

The seventeenth chapter of the *Ritual* is the Egyptian gospel. “This,” says Dr. Birch, “contains the esoteric explanation of the faith of the Egyptians.” It is entitled the “*Chapter of conducting the spirit (deceased), of coming in and going out of the Hades, and being among the servants of the Osiris, fed with the food of Osiris, the good Being whose word is law. Coming forth as the day, making all the transformations he has desired, being seated in the hall a living soul, as the blessed of the great gods of the west, after he has been laid to rest. The glory of doing it on earth is for mortals to declare.*” This may be compared with the last chapter of John, in which the Christ is seen coming out of the hades as he pleases, and joining his servants like the good Being whose word is law; who returns to feed them, making or completing all the transformations or reappearances he wished to make, this being “*the third time that Jesus had showed himself after that he was risen from the dead.*”³

The sun-god rearisen on the horizon, where he issues forth,

¹ *Asiatic Researches*, vol. x. p. 124.

² *Rit. ch. lviii.*

³ *Verse 14.*

“Saying to those who belong to his race, ‘Give me your arm’ ”: says the Osirified deceased, “I am made as ye are. (Let him explain it.) The blood is that which proceeds from the member of the sun, after he goes along cutting himself. Those gods who are made attached to the generation of the sun, are TASTE and TOUCH; they are followers of their father Tum daily.”¹ There are reasons for thinking this is the original of the scene in which the Lord returns to the disciples after his resurrection. In the Ritual it follows immediately after the death of Atum on the cross, or his setting from the land of life with hands drooping. At his reappearance the Christ demonstrates that he is made as they are, like Atum. “See my hands and my feet, that it is I myself. Handle me, and see.” “And when he had said this, he showed them his hands and feet.”² “Then he said to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side!” These descriptions correspond to that of the cut, wounded, and bleeding sun-god, who says to his companions, “Give me your arm, I am made as ye are.”

It is Thomas, called Didymus, the twin, who insists on putting Jesus to the touch; and the god *Tum*, Greek *Tomos*, has a twin character in *Hu* and *Ka*, called his sons, the meaning of whose names is *Taste* and *Touch*.

The pictures in the hades also show the scene that followed the resurrection from the coffin of Osiris. In this the seven gods are seated together. These are the seven great spirits in the service of their lord, who were placed by Anup for the protection of the coffin of Osiris.³ They who represent the pleroma of seven powers of which he is the manifestor. The legend reads: “Be attentive; fulfil your functions near Osiris: and adore the Lord of the western region.” The western region is beyond death or the grave; there stood the mount Manu in the region of spirits perfected. The prow of a boat is also visible in this scene.

In another scene the legend may be read, “Those who are in this locality are the dispensers of the food of the gods in the inferior heaven. The solar god orders this food for them. These gods (or spirits) mount with that great god to the horizon of the east, when he distributes the meats fo the gods of the lower heaven.” The facsimile of this is found in the last chapter of John. After the resurrection Jesus “manifested himself” to the seven. “There were together Simon Peter and Thomas called Didymus; and Nathaniel, of Cana in Galilee; and the sons of Zebedee, and two others of his disciples.” These are “the dispensers of the food of the gods,” as fishermen; and the Christ gives repeated orders for food to be given to those who are in the inferior heaven or on earth, according to the words, “Feed my lambs”—“feed my sheep.”

¹ Ch. xvii.

² Luke ch. xxiv. 39, 40.

³ Ritual, ch. xvii.

“*The gods or spirits mount with the great god to the eastern horizon,*” and the Christ says, “*Follow me,*” after describing what is taken for Peter’s death upon the cross. The spirits followed Osiris to the crossing which is here represented by the cross and crucifixion.

“*In our mysteries,*” says Jerome, “*we first renounce him that is in the west, who dies to us with our sin; and then turning about to the east, we make a covenant with the Sun of righteousness, and promise to be his servants.*”¹

The west was the seat of the devil, or the evil Typhon, in Equinoctial Christolatry. So, in the Ritual, the god or spirit, when rejoicing over his resurrection, does exactly the same. He not only turns from west to east to salute the rising sun, he also personates it, and becomes the “*man named East.*” He exclaims, “*I am the sun, very glorious, seeing mysteries—hating him who dwells in the west, telling his name.*”²

The gospels do not simply contain the mythos of Equinoctial Christolatry, they render the matter twice over, and thus doubly show it to be mythical. For example, in a previous volume³ the writer argued that David, the eighth son of Jesse, whose thirty captains were changed, in keeping with the thirty days of the month, was the Hebrew form of the Kamite moon-god Taht-Esmum, the eighth, one of whose title is “*the begetter of Osiris,*” who was so called because the solar *régime* was subsequent to the lunar dynasty; as it is in Akkad and Asyria, where Samas, the sun-god, is the son of Sin, the male moon.

It has also been shown that the lion and unicorn were two Typhonian types of the dual lunation; and this typology was also applied by David,—who says, “*Deliver me from the lion’s mouth; for thou hast heard me from the horns of the unicorns,*”⁴ in his lunar or soli-lunar character.

The mythos of the Old Testament has its sequence and fulfilment by repetition in the New. Here the Christ appears not only as a descendant of the lunar race but is expressly the “*Son of David.*” It is asked, “*How then doth David in the spirit call him (the Christ) Lord? If David then calleth him Lord, how is he his son? And no one was able to answer.*”⁵ Nor has the question ever been answered. Neither can it be answered, except in one way.

It was an ancient prophecy that the “*horn of salvation*” was to be raised anew in the House of David.⁶ In the great day, or at the end of the great year, a new fountain was to be opened in the House of David;⁷ and the Kronian Messiah was to come forth from Bethlehem-Ephratah, the city of David.⁸

¹ Cited by Bingham, *Christian Antiquities*, vol. i. p. 517; ed. Bohn.

² Ch. xliv.

³ *Book of the Beginnings*, vol. ii.

⁶ Luke i. 69, 70.

⁴ Ps. xxii. 21.

⁷ Zech. xii. 1.

⁵ Matt. xxii. 43, 46.

⁸ Micah v. 2.

The prophecy was mythical, and can only be interpreted by the mythos. The Jews at one time mistook it and thought the Messiah was to become human, but they learned to know better, and bequeathed their error to the Equinoctial Christolators. The mythos meant exactly the same in Israel as it did in Egypt or in India, where it can be followed as an astronomical allegory. We have traced the seven Rishis making the circle of precession through the twenty-eight lunar mansions. We have seen that the last of the Buddhas advanced by twenty-eight steps, seven towards each of the four quarters. We also learn from the *Purana* that the incarnation of Vishnu as Krishna was to be in the tribe of Yadu. "*I am born in the lunar race of the tribe of Yadu*," says Krishna. "*It was prophesied of old by Garga* (he who had learned astronomy from Sesha) *that at the end of the twenty-eighth Dwapara or brazen age Hari* (Vishnu) *would be born of the family of Yadu.*"¹ The lunar race of Yadu was identical in the Hindu mythos with the lunar tribe of Judah, in the Hebrew, and the Christ that was to be born of both was one in the celestial allegory, the youthful luni-solar god who was to succeed and supersede the earlier manifestors of time and cycle as the Messiah of the great year of precession,—just as the soli-lunar Khunsu had done in the cult of Amen-Ra in Egypt.

Various transactions in the gospels are described not only as prophecies come to pass but as fulfilments or events already transacted. The events are contemporaneous with the earlier writers, and occurrent at the time of writing. It is thus with the parturient virgin of Isaiah, who becomes the virgin mother of Jesus in the gospel.²

It is thus with the statement, "*Out of Egypt I have called my son.*"³

It is thus with the proclamation of the Lord's anointed as the "beloved son."⁴

It is thus with the "*own familiar friend*" of the speaker, the eater of his bread who "*hath lifted up his heel against*" him.⁵

It is thus with the thirty pieces of silver which had been already cast into the potter's field.⁶

The things that were and had been are quoted as prophecies of things to be, or are repeated because the mythos is worked over once more in establishing the history. The mythos being Æonian was continued by repetition, and by the passage from the lunar into the final solar phase.

The natural genesis of the solar mythos can only be fathomed in the lunar stage. The sun-god, under various names, was held to die and to rise again from the dead in three days; three days being reckoned for his burial in the cave of the Winter solstice, or his

¹ *Vishnu Purana*, b. v. ch. xxiii. p. 567; Wilson.

² *Isaiah* vii. 14. Cf. *Matt.* i. 23.

⁴ *Psalm* ii. 7. Cf. *Matt.* iii. 17.

⁶ *Zech.* xi. 12, 13. Cf. *Matt.* xxvii. 9.

³ *Matt.* ii. 15. Cf. *Hosea*, xi. 1.

⁵ *Psalm* xli. 9. Cf. *John* xiii. 18.

passage in the womb of the fish or hippopotamus. But the primary manifestor who arose from the dead in three days was the moon-god, the lord of light in the lunar orb. The moon is visible during twenty-seven days, and three days were allowed for its resurrection. The Mangaian Tangaroa-of-the-tattooed-face arose from the dead at the end of three days, “scarred and enfeebled as you see” him in the shape and complexion of the new moon.¹

Osiris, who was betrayed to his death by Sut-Typhon, entered the ark of the underworld, or the tomb, on the seventeenth of the month Athyr, and on the nineteenth day at night the priests proclaimed that the lost Osiris was refound.² That is, he had risen again on the third day. Here only do we touch foothold in phenomena. When it was discovered that the moon was a mirror to the solar light, the sun-god as Osiris was reborn monthly in or of the moon! Thus the resurrection in three days became that of the luni-solar god. The same date was afterwards applied to the sun in the Winter solstice, and, lastly, to the dead, as it is in the Avesta and the Book of Hosea.³ The three days reckoned for the death, burial, and resurrection of the luni-solar god were celebrated in the mysteries and recorded in the “Scriptures,” and such books of wisdom as kept the astronomical chronology. Hence, the rising again in three days was to be according to those scriptures in which the mythos might be found, and the son of man (who, as Anthropos the son of Anthropos, was the latest type of the god that died and rose again) was to be “*three days and three nights in the heart of the earth*,” as “*Jonah (the prophet) was three days and three nights in the belly of the Fish*,”⁴ or as *dan* the representative of the moon in its dark lunation was out of sight or blind during three days. *Âan* and *Anpu* were each a form of the prophet earlier than the human type personified in Jonah, and each symbolized the moon that died and rose again before it was known that the solar light was reborn in the moon at the end of three days.

The natural genesis of the doctrine can be traced to the sole known phenomena, and is not left to be derived anew from phenomena that are unknown. The resurrection of the mythical Messiah was pre-extant, and was only reapplied to the Christ of the gospels who could not originate the resurrection on the third day, and consequently nothing depended upon it when it had been reapplied. Here, as elsewhere, the product called historic was the outcome determined by the mould of the mythos, and the foundations thus traceable in natural phenomena leave no room for the supernatural any more than for the human or historical. The Christ who rose again in three days for the fulfilment of scripture must be the Christ according to that scripture which contained the mythos, and the fulfilment of scripture was the completion of astronomical cycles whether lunar, solar, or

¹ Gill, *Myths and Songs*, pp. 68, 70.

³ Ch. vi. 1, 2.

² *Of Isis and Osiris.*

⁴ Matt. xii. 40.

Precessional. The process of creating prophecy by false interpretation of scripture is very manifest in the treatment of the myth of Sut and Horus, who were twin brothers in the lunar phase. The speaker in Psalm xli. says, “*Yea, mine own familiar friend in whom I trusted, which did eat of my bread, has lifted up (or magnified) his heel against me.*” Sut-Anip represented the heel or hinder part of the lunation; Horus the head and front of light. Indeed, the deceased in the *Ritual* when reconstructed for his rearising says, “*Seb has opened my eyes wide: Anup has fashioned my heel.*”¹ These words of David are repeated by Jesus in John’s gospel when he says, “*I know whom I have chosen: but, that the scripture may be fulfilled, he that eateth my bread lifted up his heel against me,*”² and he adds, “*I tell you before it come to pass, that when it is come to pass ye may believe that I am.*”³ But it had already come to pass for the speaker of the psalm, in which the words are personal to him who then spoke, and the transaction is past *not* future.⁴

The true original of Judas is the evil Sut of the Egyptian mythos, in which Osiris and Sut were not only familiar friends, but had been born twin brothers. Sut with a gang of conspirators (the seventy-two Sami) formed a plot against Osiris; and betrayed him *at a banquet* by getting him shut up in an ark, taken prisoner, and put to death. This happened at the time when the sun entered the sign of the Scorpion (and Orion set as Scorpio arose), which, therefore, represented the one of the twelve that betrayed Osiris to his death. The end of Judas is thus described, “*Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*” “*That field was called Akeldama, that is, field of blood.*” In the *Ritual* when Osiris has been betrayed and is in the coffin vengeance follows. The betrayer and his co-conspirators are handed over to the “great strangler in the valley” and the noose of the hangman or capturer. “*They do not escape the custody of Seb or Sebek.*”⁵ There is a set day of catching and strangling called “*the day of strangling the accusers of the Universal Lord.*”⁶ “*They slaughter them before the chief gods,*” and the blood flows from them at “*the festival of digging the earth in Tattu*” “*on the night of measuring with blood,*” which is called the *Haker* (cf. *Acel-dama*) festival of counting the dead. Instead of being strangled by the justifiers of Osiris, Judas strangles himself and manures Akeldama with his blood.⁷ At the same time and in the same chapter occurs the “*setting up the brethren of Horus (the Kamite Christ), and preparing the issue of Horus with the things of his father Osiris.*” And in the “*Acts*” the “*setting up of the brethren*” is the reconstituting of the twelve by filling up the place of Judas. Judas is the evil Sut-Typhon of the twelve,

¹ *Rit.* ch. xxvi.

² Ch. xiii. 18.

³ Verse 19.

⁴ John xvii. 12.

⁵ Ch. xix.

⁶ Ch. xviii.

⁷ Ch. xviii.

just as Sut-Typhon was the Judas of the seventy-two in the Egyptian mythos, and the betrayal was past as matter of the mythos. As mythos it might be reapplied, but could not originate in later human history. As mythos it was continued. Hence the one of the twelve who is supposed to be transformed when Satan *entered him with a sop.*¹

The Psalms of David contain a substratum of the *Muthoi*, parables and dark sayings of old,² which belonged to the hermeneutical Books of Taht, the Kamite Psalmist, and scribe of the gods.³ Those who were not in possession of the gnosis searched these writings for prophecy—after the fashion of Justin—upon which to establish the history. Thus it is written in the Psalms,⁴ “*Sacrifice and offering thou didst not desire, burnt-offering and sin-offering thou hast not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.*” On this the writer of the epistle to the Hebrews remarks, “*therefore when he cometh into the world he saith, ‘Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Then said I, Lo, I come (in the roll of the book it is written of me) to do thy will, O God.’*”⁵ The Lord’s anointed, the Coming One, is the same mythical *one* in the psalm as in the epistle, but quite independently of historical prophecy. The same writer also makes the “reproach of Christ” apply to Moses in Egypt.⁶

It is the speaker David in Psalm ii. to whom “the Lord hath said,” “*Thou art my son; this day have I begotten thee.*” But this is taken for prophecy in proof of an historical Christ.⁷ The writer of the epistle to the Hebrews applies it to the *Æonian* manifestor, who may be David in the Old Testament mythos and Jesus in the New. This view is corroborated by the quotation from Psalm cx., “*Thou art a priest forever, after the Order of Melchizedek,*” which he applies to the manifestor now called the Chirst; that Melchizedek who was “*without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God.*”⁸ They are identical inasmuch as the type was *Æonian*, whether in the stellar, lunar, or solar phase of the mythos; they are identical because they are mythical and are not historical. In a psalm assigned to David during his great distress the speaker says, “*My God, my God, why hast thou forsaken me?*” “*The assembly of the wicked have inclosed me: they pierced (נִצְבָּא) my hands and my feet.*” “*They part my garments among them, and cast lots upon my vesture.*”⁹ And in another psalm (lxix.) the sufferer cries, “*They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.*”

¹ John xiii. 27.

² John. xvii, 12.

³ Ps. lxxviii. See *Book of the Beginnings*, vol. ii.

⁴ xi. 6-8.

⁵ Heb. x. 5-7.

⁶ Ch. xi. 26.

⁷ Acts xiii. 33.

⁸ Heb. vii. 3.

⁹ Psalm xxii. 1, 16-18. See *Book of the Beginnings*, vol. ii. p. 35.

The first of these words are ascribed to Jesus on the cross at about the ninth hour; and according to Luke, “*they parted his raiment and cast lots.*”¹ John testifies that they did not part or rend his garment but cast lots for it, that the scripture might be fulfilled which saith, “*They parted my garments among them, and upon my vesture did they cast lots.*”² Matthew says of the suffering Christ, “*They gave him vinegar to drink mingled with gall.*”³ Here, if anywhere, there should be prophecy, as there is according to the current mode of searching the scriptures without the gnosis. But there is one simple fact absolutely fatal to the theory of prophecy. Such sayings do not relate to prophecies that could be fulfilled in any future human history. The transactions and utterances in the psalm are personal to the speaker there and then, and not to any future sufferer. They may be repeated, but the repetition cannot constitute history any more than it fulfils prophecy. The repetition of the words in character points to the reapplication of the mythos in a narrative assumed to be historical. Such utterances in the psalms of David or of Taht were a part of the dark sayings, the secret logia or parables of old; such could be repeated because they belonged to the mythos, and on no other account whatever. That which was appropriate to David as a luni-solar god was likewise suitable for Jesus as the manifester in the later form of the mythos.⁴ A Jesus in the flesh cannot be David in the flesh, nor the “Son of David,” but a Jesus in the mythos is not only the son of David according to the divine descent, he also may be identical with David, as Khunsu, the soli-lunar god, is with Taht; and the same events, transactions, utterances, and sayings do apply personally to both characters because the mythos has been repeated as later history and termed a fulfilment of prophecy. As repetition or reapplication of the mythos the matter is intelligible; but as the human experience of David repeated as the history of a personal Jesus it is impossible. This mixture of the lunar and solar mythos which was necessitated by the blending of the two in the luni-solar form may now be shown to have a bearing upon the notorious Paschal controversy.

About the middle of the second century two different divisions of the Salvation Army debouched from the east and from the west and came into contact. Both claimed to be the Christian church, and both were Equinoctial Christolators. But on the banners of the eastern men the date of the 14th Nisan was proclaimed to be the true day of the Crucifixion, whereas they of the western or Roman church were solemnizing the rite on the 15th Nisan. Both parties claimed the warrant of an apostolic tradition.⁵ According to the

¹ Luke xxiv. 34; Psalm xxii. 1-18.

² John xix. 24.

³ Ch. xxvii. 34.

⁴ See “Egyptian Origines in the Hebrew Scriptures,” vol. ii. *Book of Beginnings*.

⁵ Eusebius, *Hist. Eccles.* iv. 14-26; v. 23, 24.

synoptics Christ died on the 15th of the month Nisan, but in John's narrative the crucifixion occurs on the 14th of Nisan. The 14th was legally possible, whereas the 15th was rather more impossible than that an Irish Fenian should be hanged on a Sunday. The probable origin of the discrepancy may be found in both the dates belonging to the mythos which explains them perfectly on purely mythical grounds.

An English witness testifies that at one time the dead body of Christ was exhibited laid out in the sepulchre on Holy Thursday in all the churches of Rome. There it remained until Saturday, when it was supposed to rise again to the sound of cannons, trumpets, and bells. Thus a death of the Christ on Thursday and a resurrection on Saturday were continued alongside of a crucifixion on Friday and the rising again on Sunday. *Now, the date assigned for the crucifixion is determined by the full moon of Easter.* The day of full moon also determined the celebration of the equinoctial festival. But *there were two different dates for the full moon* according to the earlier lunar and later soli-lunar reckonings. When Osiris was torn into fourteen parts during the dark half of the lunation the moon was that of twenty-eight days, and *the fourteenth was the date of full moon.* A half moon, *tena*, is the ideograph of a fortnight or fourteen days. This, the earliest date for full moon, was also British. An entry in *Annales Menevensis*,¹ “*Pascha communta apud Britons super diem Dominicam emendante Elbodo,*” records the fact that in the year A.D. 755 Easter was Christianised by Elvod. It had up till then been observed by the Britons on the fourteenth day of the moon of March. The Kamite god is said to be “*made on the month and perfected on the half month.*” That is, on the 14th or 15th, according to the two reckonings.² *Sen-hru* (Eg.) is a name of the fourteenth Epiphi, the day on which the eye was full, as the day of the Summer solstice; *this shows the date applied to the eye or the full moon of a year.* But in the luni-solar reckoning of thirty days to the month *the full moon falls on the fifteenth day.* It is so in the *Ritual*, where the eye of the moon is at full on this day. The mother moon says, “*I have made the eye of Horus when it was not coming on the festival of the fifteenth day.*”³

Ishtar as goddess 15 is also representative of this full moon. So that there were two different dates for the festival of the full moon, and when these were applied to the full moon of Easter they would dominate and determine the celebration on the two different days as we find it in Equinoctial Christolatry. Here then is a natural genesis for the two traditions of the crucifixion (passover or crossing) that was reputed to have occurred on the 14th and on the 15th of the month Nisan, as well as for the two celebrations of the death and

¹ No. 836, Har. MSS. Brit. Museum. See also Bede, ii. c. xix.

² *Rit.* ch. cxiv.

³ Ch. lxxx.

resurrection of the Christ which survived to so late a period in Rome. The two celebrations of the one event on different days are the exact parallel to the two different dates for the crucifixion given in the gospels, both of which were solemnized by the opponents in the great Paschal schism.¹ Also in the lower signs the luni-solar god was reborn of the full moon, two of whose types were the lion and the unicorn. Two other lunar types were Anup, the jackal, and Aan, the dog-headed ape. These two may be seen figured back to back at the place of the Vernal equinox in the zodiac of Denderah.² *Each of the two had represented the dark half of the lunation* (the one with Horus, the other with Taht) in two different stages of the mythos; *each had been the thief of the light; the Mercury who was the thief personified.* *In these two thieves at the crossing we may perhaps identify the two thieves at the cross, as Horus, the solar lord of light in the moon*—in the form of his hawk—is placed between or just over these two thieves at the crossing, the station of the cross! The birthplace of the god who was reborn or who rose again at the Vernal equinox is shown by the constellation of the Thigh or Uterus. Anup on one side of Horus, and Aan on the other, are the two thieves on either hand of the Kamite Christ upon the cross at Easter.

In the same zodiac the child Harpocrates is pourtrayed in the disk of the full moon enthroned or seated on the beam of the balance, the sign of the Scales and of the equinox. From this beam of the crossing it was fabled in the Maori mythos that the young god Rupe fell down and filled the western heaven with his life-blood. And according to Jerome, who quotes the gospel of the Hebrews, it was not the veil of the temple that was rent in twain; but the crucifixion was signalized by the *breaking in two of an enormous beam*. The nature of that beam is evidently equinoctial. The place of the division, the month of the equinox, and the dividing veil are synonymous in the Hebrew and Assyrian “*Purakku*,” so that the breaking beam and rending veil are types which interchange by name in relation to the equinox. Moreover it is a Christian tradition that the beam which the child-Christ sat upon is yet extant in the synagogue at Nazareth; which goes to identify the place with that of birth at the Equinox.

But proof that the Christ of the gospels is a survival of the solar or luni-solar god, known under names that vary according to the cult, does not depend upon the one character of the Christ alone. If the mythos of Equinoctial Christolatry was in very truth continued, it may be expected that other personages were reproduced in the gospels who can be likewise identified as entirely mythical. It has been shown how the typical twin brothers or light and shade, day and

¹ *Book of the Beginnings*, vol. i. p. 274. The ceremonies were seen in the years 1817 and 1818 by the authoress of *Rome in the Nineteenth Century*.

² Plate 1, vol. ii., *Book of the Beginnings*.

dark, who contended for ever in the dual luna-tion, were continued in the character of Jesus and John, the Increaser and Decreaser, of whom it is said by John, "*He must increase but I must decrease,*" as do the alternating twins in natural phenomena. The Akkadian title of the moon-god, Sin, *Enu-zu-na*, the "lord of waxing," indicates the increaser in the lunar phase. John and Jesus are born six months apart, and thus are represented in the solar phase of the brothers Horus; but that is not fundamental. They are really a survival of the twins in the more ancient form of the Sut-Horus. Muhammedan writers call John and Jesus the *Two sons of the Aunt*. And of course cousins-german may be called the sons of two aunts. But there is more meaning than this in the phrase, as there is in the original mythos. In the Osirian form, which is quoted by Plutarch, the Sut-Horus or twin Anup, the dual child of the light and dark, is born of the two sisters Isis and Nephthys. Isis being the virgin mother, Nephthys, called emphatically "the sister," *is the aunt to the twins*. Isis is called the mother of Horus, Sut-Horus, or Anup, but he (or they) was begotten on Nephthys and brought forth by her as the aunt. Thus the two, as Anup and Horus, were *the Sons of the aunt*. Anup was the announcer of the inundation called the libation; John is the baptizer with water. Anup was the crier of the way and guide through the wilderness of An, the black land. John's is the voice of one *crying in the wilderness*, "*Make ye ready the way of the Lord.*"¹ "*I make way,*" says the Osiris, "*by what Anup*" (the precursor) "*has done for me.*" John was decapitated by the monster Herod, and Anup is pourtrayed headless in the planisphere just over the Waterman.² The Persians represented this by a decapitated figure with its head in its hand, like St. Denis.³ The headless Anup is a type of demarcation: a sign of the division or solstice. The river of the division is the Iaru-tana or Jordan; and the Mandaites held that the torrents of blood which flowed from the headless trunk of John made the Jordan red. This can be seen in the planisphere, with the beheaded Anup as the original of John.

The Osirian in the *Ritual*, speaking in the twin-character, says "*I am Anup in the day of judgement;*" "*I am Horus, the preferred, the Day of Rising.*"⁴ Anup represents the judgment, and presides over the balance at the weighing of hearts in the underworld; and Horus, the preferred, over the resurrection. These two characters of the Precursor and Preferred are assigned to John and Jesus. John the Precursor proclaims the Judgment to be at hand, and calls the world to repentance. Jesus comes as "the preferred," on the day of rising up out of the waters, and is announced by the voice to be the "beloved son." John says of Jesus, "*He must increase, but I must decrease.* *He that cometh from above is above all, he*

¹ Matthew iii. 1-3.

³ Salverte, *Des Sciences Occultes*, p. 47.

² Zodiac of Denderah.

⁴ *Ritual*, ch. xxxi.

that is of the earth is of the earth, and of the earth he speaketh.”¹ Sut-Anup was of the earth and the underworld, the voice in the dark valley of eclipse and the shadow of death, called the wilderness. This character was represented by *Aan*, the *Kaf*, in one mythos, and by *Anup*, the jackal (or ass), in the other; *An-Apu* being the Guide through the Wilderness of the underworld, the dark, dark land. Horus the Christ (or *Taht* in the fellow mythos) was the logos of light. John is not the light itself, but he bears witness to the light; he is the precursor that “crieth, saying, *This was he of whom I said, He that cometh after me is become before me, for he was before me,*” as it was in all other versions of the mythos. Nor is the lunar mother of the twins altogether absent from the gospel version. She was the bride of the lunar light, who is the Horus of one myth and *Taht* in another; and she is the Bride of the Christ, who comes from above as the light or the world, *i.e.* of the one who always waxes whilst the other ever wanes.² John says, “*He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice.*” In the Mithraic mysteries the light one of the twins was designated the bridegroom. These three form the trinity that is most easily followed in the lunar phase. The moon at full was the genitrix, the waning moon was her colt, and the new moon was the virile male, the image of Horus, lord of light, the bridegroom with the bride. Now it may be seen how the Messiah could be said to ride on the ass and on a colt the foal of an ass although it is enough to give one the heartache to expose the pitiful pretences under which this psychotheistic phantom called the Messiah is masked in human form and made to put on the cast-off clothing of the ancient gods and play their parts once more to prove the real presence of a God in the world. One of the most touching of pathetic appeals is made by the story of Christ riding on the ass in order that the “prophecy” might be fulfilled and Jerusalem know that the Shiloh or the king had come “*riding upon an ass, and upon a colt the foal of an ass.*” *The object of demonstrating the nature of the trinity in lunar phenomena and of identifying the ass in three characters belonging to the moon, including those of the “three-legged ass” of the Persians, was to interpret this text.* Neither god nor man can actually ride on the ass and her foal at the same time. Such a proceeding must be figurative; one that could not be humanly fulfilled in fact. We have seen how it was fulfilled in the mythos and rendered in the planisphere. The ass and its colt are described in the Book of Genesis³ as belonging to the Shiloh who binds them to the vine; the imagery is extant in the Persian planisphere and the Egyptian calendar.⁴ The vine to which the ass and foal were tethered is pourtrayed in the decans of Virgo, the ass and

¹ John iii. 29-32.

³ Ch. xlix. 10, 11.

² John iii. 29-32

⁴ Plate in preceding vol.

colt being stationed in those of Leo;¹ the two asses in the sign of Cancer. A Rabbinical legend has it that the ass on which the Messiah would ride was to be the foal of the ass that was formed during the six days of creation.² That was the six-eyed ass of the 6×5 or 3×10 days of the moon.

The lunar trinity were variously represented by the cow, calf, and bull; dove, snake, and male figure; woman, ape, and ibis; mare, dog, and serpent. The she-ass, foal, and virile male, the chamor, constitute the triad or trinity of the ass-type. It was a mystic saying that the ass once carried immortality in heaven, but that she sold it to the serpent. The mother produced the colt which passed into the third phase at puberty. The woman of the moon brought forth her child as Aan, Anup, or John. The name of John is akin to the Greek *Onos*, and the French *Ane*, for the ass. Under the ass-type of Typhon, the mother is the *Athon*, , or female ass (cf. the Arabic "Atan," *contracto brevique passu incessit*, as applied to the female ass or the moon!) the lessening moon is her little one, and the new moon was the Messiah, as the solar god reborn of the moon.

In the process of fulfilling the prophecies or the mythological allegory, it behoved the Christ to parody the riding on the ass and foal. John says simply, *Jesus having found a young ass, sat thereon, as it is written, Fear not, daughter of Zion, behold thy king cometh, sitting on an ass's colt,"*³—as it had been depicted ages before in the planisphere. But Matthew faithfully reproduces *both the ass and her colt*, the two asses placed by the Greeks in the decans of Cancer, where "two ways met," as it is stated by Mark; this being the sign of the Summer solstice; or the ass and colt stationed to the earlier sign by the Egyptians and Persians. Justin reproduces the Vine of the planisphere. He declares that the foal of the ass on which the Chirst rode into Jerusalem was "*bound to a vine.*"⁴

The first person in this trinity rode on the wings of the dove (in the Persian *mehr*), or on the vulture's wings in the Kamite symbolism, or on the ass. He may, therefore be described as riding on the ass and on its colt,—the other two that complete the three-one,—even as the new moon is seen riding upon the old moon from which it is reproduced. Moreover, the old moon does include the mother and foat that precede the male manifestor or anointed one of the mythos. The Christ riding on the ass is the figurehead of the trinity, exactly the same as is the pubescent mate who is carried by the dove and serpent in the Persian trinity.

The fact of John and Jesus being born six months apart shows a

¹ Drummond, pl. 16.

² Eisenmenger, vol. ii. p. 697.

³ Ch. xii. 14, 15.

⁴ *Apol.* 32.

solar phase of the mythos, like that found in the annual combination of sun and moon at Easter, the moon of the year which was represented by the god Khunsu, as it is by Christ.

In the pictures of the underworld the ass-headed god is pourtrayed as bearer of the sun, whose disk he carries between the two ears of the ass, whilst hauling himself up out of the lower world by means of ropes.¹ In the Greek shape of the mythos Hephaistos ascends the heaven, or to heaven, at the instigation of Dionysus, and is depicted as returning thither riding on an ass. According to Pausanias,² it was upon Dionysus that Hephaistos especially relied. The wine-god *intoxicated him and led him heavenwards*; in which condition we have the Hebrew Shiloh, who was to come binding his ass to the vine, with his eyes red with wine; his garments being drenched in the blood of the grape, and he as obviously drunk as Hephaistos.

Neither of the Evangelists describes Jesus in the state of the fire-god, or the red-eyed and purple-robed Shiloh, but he is sufficiently identified with the blood of the grape. He is an impersonation of the vine, whose blood is to be drunk by his followers. He is called a wine-bibber and the friend of publicans or wine-sellers; and according to John his primordial miracle was the turning of water into wine.³ "*This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory.*" And such was the first miracle of the young sun-god who was *re-engendered at the Summer solstice* to be born at the Vernal equinox, as Har-Ur, or Hal-Ul the elder, *i.e.* the first or elder Horus, who passed into Phoenicia and Syria as El-Ul, Adonis, or Thammuz, who was associated with the grape and the vintage. He came to ripen the fruit of the vine, and to be represented by the vine in the decans of Virgo, where he is found with the virgin, his mother, just as the Christ appears with the virgin, his mother, when he performs the same miracle, only in it much shorter space of time, at the marriage feast of Cana. He came also to suffer as the sun of the Autumn crossing that descended into hades, or, in later language, "*was crucified, dead, and buried*," to be transformed and to rise again as the Horus of the Vernal equinox, the sun of Easter.

The natural genesis and Kamite origin of the symbolism can be witnessed in the planisphere, and proved by the seasons in Egypt. The vine or tree in the heavens is the sign of grapes in Egypt. The star *Vindemiatrix* in Virgo denotes the female vintager, *Vindemia* being the vintage.

The record in the Egyptian calendar for the date of Abib 22nd (July 28, 1878), is "*abundance of grapes.*" It is curious that the register for the previous day is "*clothes must not be washed for seven days,*"⁴ and that the Shiloh who tethers his foal to the vine is said to

¹ *Records of the Past*, vol. x. p. 130.

² i. 20.

³ John ii. 11.

⁴ *Egyptian Calendar*, p. 19., Alexandria, 1877.

have “*washed his garments in wine and his clothes in the blood of grapes*”! When the celestial Shiloh came in the heavens it was the time of rest. In Egypt, little work was done. No foundations were laid. It was the time of feasting and of festival. The word for festival, *Uak* (Eg.), signifies idleness, and to be lazy; and this was the time of leisure. Nature was working for them; the waters were flowing, and they rested, being thankful. The signs of Cancer, Leo, and Virgo show by their emblems in the astrological calendar that this was the time of reposing, and the region of rest. Shiloh, שִׁלּוֹה, in Hebrew, denotes rest, peace, to repose, be tranquil, enjoying a rest. The Shiloh personified was the bringer of this peace and rest, the leisure of the inundation. As Iu-em-Hept the young sun-god was the bringer of peace, who tropically was the peace or rest of Egypt when the sun had attained this quarter of the heavens, and that which is symbolical in Genesis or Zechariah was simple natural fact in Egypt, just as it is represented in the astronomical allegory.

The bringer of rest came annually to the land of Egypt, but he could not come once for all to lift the burden from a weary world, whether riding on an ass or on wings; nothing short of the densest ignorance of the mythical meaning eighteen centuries since could think it; and nothing short of the hereditary condition bequeathed by ages of credulity can account for its being accepted now.

Sut-Anup was before Horns in advent, according to the natural genesis of the twins, because of the beginning on the night side and with the dark half of the lunation. Sut was the Opener, the precursor, the first form of the manifestor or Messiah.

So John appears as a sort of Messiah until the coming of Christ. Like Jesus, he had his twelve apostles.

In the scriptures of the Sabeans, who were worshippers of Sut, we have the descent of the guide and saviour into the underworld, the preaching to the spirits in prison, and the resurrection to eternal life, but these are all attributed to John instead of to Jesus. In many legends Sut is the genuine Messiah.

The same stories are told of him as of the Christ. He was instructed by angels. He was carried up into the wilderness during the typical forty days. He was the earliest astronomer, and father of all the prophets. He was also credited with being the author of a book about the Star in the East which was to announce the nativity of Christ,¹ that is, as the starry Sut-Horus of the pyramid who was the announcer of the Christ in the decans of the Ram. Sut as Messiah remained supreme in the Typhonian cult, whether in Egypt, Chaldea, Judea, Italy, or Britain. Some of the primitive Christians or Gnostics continued to worship Sut as the Messiah. One of these sects was called by his name, as the Suttites. The *Codex Nazaraeus* affirms that “*Iusu Mesio is Nebu.*” This was the Messiah of a dual nature,

¹ Fabricius, J. A., *Codex Pseudoepigraphus Vet. Testamenti*, i. 139 and fol.

who is also described in the feminine phase.¹ Nebu was Sut-Nub or Anubis in Egypt and the *Iao-Chnubis* of the Gnostics. “*Nebu-Mercury, Messiah*,” is the Jesus denounced in the *Codex Nazaræus* as the “*false, lying Messiah*,” the “*son of the woman*,” the menstruator; and “*one of the seven imposters who wander, having each the command of a sphere*,” who is to die upon the cross, or be superseded, that is, as the equinoctial manifestor in the Kronian allegory, as Sut was supplanted by Horus, Enoch by the Son of man, and John by Jesus.² Sut as the Messiah was identified in Rome with the ass whose name in Egyptian is *Iu* or *Aiu*, the plural representative of lunar phenomena. The ass, jackal, and dog, are interchangeable types of the one original. Stories are told of the mediæval Jews and their *parodies* of Calvary made by crucifying dogs. But such a representation was only a survival of the primary type. They still crucify cocks in Syria. The Jews were Suttites from the beginning, and Sut was the ass-god who was reputed to be worshipped by the Christians in Rome. Celsus says to them, “*Put away your vain illusions, your marvellous formulas, your lion and your amphibius, your god-ass and your celestial door-keepers, in whose names, poor wretches, you allow yourselves to be persecuted and impaled.*” In this exhortation we find the lion was another of their symbols; and the twins Sut and Horus were the male lion-gods, who were made the *keepers of the two gates* of the horizon north and south. The solar Atum is “*lighted by the lion-gods*” as he comes forth “*from the great place within the celestial abyss.*”³ Says the Osirified, “*I have come like the sun from the Houses of the lions.*”⁴ And this form of the twins survived in the two lions of the Christian iconography, which Celsus couples with the ass. They appear as the two gate- or door-keepers in a picture on the inside of a glass cup that was used at the Agapæ of the Christians.⁵ The two lions were also stationed at the doors of ancient Italian Basilicas with some symbolical signification.⁶ The rivalry of Sut and Horus (or the dual Messiah) has a bearing on the two resurrections of Christ in Rome and the two dates of the 14th and 15th Nisan for the Vernal equinox. The reckoning of twenty-eight days to the moon was Sut-Typhonian, and this was superseded by the moon of thirty days. Sut’s day of resurrection or repetition was Saturday, and that of Horus or the Christ was Sunday; both were continued in Rome in the gospels, and in the eastern and western churches, by those who were cunningly acquainted with, and their followers who were completely ignorant of, the mythical origines of Equinoctial Christolatry.

According to Epiphanius, Zacharias caught his death in addition to his dumbness through a vision which he had in the temple. He was

¹ *Codex Naz. Onomasticon*, p. 74.

² *Codex Nazaræus Liber Adami Appellatus a M. Norberg*, vol. i. pp. 55-57.

³ *Rit. ch. iii.*

⁴ Ch. lxxviii.

⁵ Lundy, fig. 130.

⁶ Ciampini, *Vetera Monimenta*, vol. i. ch. iii. p. 35.

offering incense when he suddenly perceived that the divinity was a man in the form of an ass. It came into his mind that he would make the vision known, and ask the Jews whether they knew the nature of the god they worshipped, but the man in the shape of an ass deprived him of speech. On recovering his speech, however, he told the Jews what he had seen in the sanctuary of the temple, whereupon they slew him. He had seen Sut-Anubis, Sut-Horus, Sut-Nubi, or Iao-Sabaoth, as Epiphanius says the gnostic god *Iao-Sabaoth* was pourtrayed with the face of an ass;¹ and this was the Iao-Sabaoth of the Hebrews.² Zacharias, be it remembered, is the father of John. John and Jesus are the euhemerized form of Sut-Anup and Sut-Horus. It is admitted that John was Elias or Elijah come again. Justin affirms that, "*This John was Elias who was to come before the Christ.*" The Christ himself is made to say of John, "*This is Elijah which is to come.*"³ John was to go before the face of Christ, "*as the spirit and power of Elijah.*"⁴ The name of Elijah, יהִיא, signifies El or Al is Jah, which identifies the god Iah or Iao, who reappears as Elias = John. This was the ass-headed deity seen by the father of John. Jah is one with Bâal the opener, and with Bar (Eg.) or Sut, the opener who divided into Sut and Horus. Origen hints that the soul of Elijah was in the body of John Baptist.⁵ Also the name of the Nazarean John is Jahia, a form of Jah or Iao. The matter of the mythos being so ancient, this may explain a statement made by Nicephorus Callistus,⁶ to the effect that when the foundations of the temple were laid the gospel of John was discovered.

Both characters of the Christ survived in the cult of Rome. The dark one of the twins, who was the black Sut in Egypt; and Krishna in India, the one who was always a child, is the babe of Mary, the black bambino; and the grown-up Christ is the pubescent Horus (or Balarama), the anointed son of the father.

The first Messiah was the Son of the Woman, the child of the mother alone, called the virgin. This Son of the Woman was followed and superseded by the Son of Man. In the *Book of Enoch* one form of the Messiah is the "*Son of Woman,*"⁷ this was Enoch or Enos, the Egyptian Sut-Anush, who had been twin with Horus but was superseded by him. John the Baptist is this typical Son of the Woman, who is the natural precursor of the Son of Man on mythical grounds, as it had been in the primitive sociology. Of him the Christ says, "*Verily I say unto you, Among them that are born of women there hath not arisen a great than John the Baptist, yet he that is but little in the kingdom of heaven is greater than he.*"⁸ John represented the water, the feminine element, as did Anup and the child-

¹ *Adv. Haeres*, 26.

² *Tertullian, Apol.* 16.

³ *Matt. xi. 14.*

⁴ *Luke i. 17.*

⁵ *Origin in Evang. Johan.*, tom. ii. p. 180.

⁶ *Lib. x. c. xxxiii.*

⁷ *Ch. lxi. 9.*

⁸ *Matt. xi. 11.*

Horus,—the child that was born of the mother only; Jesus personated the spirit as paternal source, and the least of those who were god-begotten children of the father were greater than John. This was the gnostic teaching of “Anthropos, son of Anthropos.”

In the sayings and discourses of Jesus the name of the “Son of Man” occurs eighty-three times. He is Anthropos the son of the divine Anthropos or the Father God in heaven. He is the Anthropos of the Gnostics, who is only to be explained by the Gnosis or Kabalah, not by the history of the *Idiotes*, and the Son of Man is the particular Christ of the gospel according to Matthew.

The superseding of Sut, who had been a lunar manifestor of time in the earlier heaven, by Horus the solar god, is enacted in the gospel history. In one account the number of apostles sent forth by the Christ is twelve; in another the number is seventy. Yet the occasion, scene, and language used are obviously the same. Both the twelve and the seventy are told that “*the harvest is plenteous and the labourers are few; pray ye therefore the Lord of the harvest that he send forth labourers into the harvest.*”¹

Instead of seventy, various ancient authorities read seventy-two. Both numbers bear witness to the astronomical mythos. Seventy was the number of divisions in the earlier heaven when Sut was the manifestor, Messiah or Metatron.

The angel Metatron was lord over the seventy. He was the Name personified, and was called by the seventy names. One of the Rabbis writes, “*I have asked Metatron ‘Why art thou, in common with the creator, designated by the seventy names?’*” The answer given is, ‘*Because I am holy Enoch.*’²

This is corroborated by the *Book of Enoch*, in which the Son of the Woman is superseded by the Son of Man, the Messiah who became the Deo Soli in the later heaven of the twelve signs and seventy-two duodecans, or lord or the seventy-two disciples in the gospel version of the mythos. There is also the same confusion of the seventy with the seventy-two as in the gospel.³ According to Luke the seventy or seventy-two are those whose “*names are written in heaven.*” They were so written under the two reckonings, seventy being the number in the earlier, and seventy-two in the later, heaven. Once every year the seventy starry servants, who warred with the serpent, scorpion, and the evil powers of darkness, came into the presence of their lord to be judged according to their work. In the same manner the “seventy (or seventy-two) returned again with

¹ Matt. ix. 37. Luke x. 1-20.

² Menachem Recanatens, in *Legem*, f. 26. c. 3. Stehlin, vol. ii. pp. 94, 95. *Kad Hakkemach*, f. 42, c. 1. Stehlin, vol. i. p. 182. Bartol. tom. i. pp. 335, 336. Bechai, in *Legem*, f. 9. c. 3. Nacham, in *Legem*, f. 59, c. 3. *Shepha Tal*, f. 23, c. 3. Stehlin, vol. i. p. 185.

³ *Book of Enoch*, ch. lxix. 1-3.

joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, 'Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy.'"¹

In the Kamite mythos, Sut was cast out to become the devil, and in this scene of the seventy or seventy-two the dethronement is described. Jesus "said unto them, *I beheld Satan falling as lightning from heaven.*" As a matter of course the Twelve implied the Seventy-two, but all that the mythos had here bequeathed to the A-Gnostics was entire ignorance as to whether the number of those whose names were written in heaven should be seventy or seventy-two.

The age and importance of the matter sometimes found in the Apocryphal gospels may be shown by the gospel of James, in which Herod seeks the life of the divine child, and he sent his servants to slay John. "*Herod sought after John and sent his servant to Zacharias, saying, 'Where hast thou hidden thy son?' And Herod said his son is going to be the king of Israel.*"² Here it is John who is the infant Messiah.

Precisely the same story is told in the case of the Hindu twins, Krishna and Balarama, who correspond to Jesus and John. In this the wicked Kansa is the Herod who slays the children in order that he may include the Christ, and like Herod he pursues the first-born, who is Rama, the elder to Krishna, thinking he may be the child who is destined to be his destroyer.³

Balarama is the child of the old man Nanda, who corresponds to Zacharias. It is said that "*Vasudeva found Nanda rejoicing that a son was born to him; he spake to him kindly, and congratulated him on having a son in his old age.*"⁴

Balarama, the child of the old man Nanda, has the same relationship to Krishna that John, the child of the old man Zacharias, has to Jesus. Rama, in addressing Krishna at the river Yamuna as John addresses Jesus at the river Jordan says "*A portion of thee have I also been born, as thy senior. Thou, eternal, hast last of all appeared below.*"⁵

When Taht superseded Sut in the lunar mythos, the Aan or dog-headed ape took the place of Anup the jackal (or ass) as representative of the dark half of the moon. Thus the mythos contains two different Aans or Johns, just as John the beloved disciple who lay in the bosom of Jesus, and who according to tradition testified that when he tried to feel his body at times it was utterly unsubstantial, is second to John the Baptist. Anup and Aan were both forms of the prophet and scribe of the divine words. Both announced and testified to the Lord of Light (*i.e.* the solar source) in the moon. But, Anup

¹ Luke x. 17-19.

² Cowper, *Apoc. Gospels*, p. 24.

⁴ *Ibid.* b. v. ch. vi. p. 506.

³ *Vishnu Purana*, b. v. ch. iii. p. 503; Wilson.

⁵ *Ibid.*

testified orally, as the howler, barker, or brayer, because he was earlier than writing. So John bears witness by word of mouth. But Åan (Taht-aan) is the later writer who carries the stylus or pen of the recorder; and this second phase of the same lunar character is represented by John called the divine, who “bare record of the word of God.” Thus the Kamite mythos offers a probable origin for the two Johns who are supposed to have been the authors of the gospel and the book of Revelation, it being the custom to assign typical and divine names to the sacred writings. The inferior first of the twins had a feminine as well as an infantile character. So John the beloved, θίος, ἐπιστήθιος, the one of the bosom, was designated the virgin, παρθένος; he represented that female nature of the Word or Logos, and as such is twin with Jesus.

The relationship of Anup to Isis the virgin mother, as her guide-through all her wanderings, is continued in the connection of a John with the Virgin Mary, as maintained in certain legends. One name of Anup is *Tuamutf*, he who adores the mother (*f*, he, him, it; *tua*, to worship, and *mut*, the mother). His station is at the cross to which he leads the mother in her search.

In the gospels John remains at the cross with Jesus and Mary the mother. “When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, ‘Woman, behold thy son.’ Then saith he to the disciple, ‘Behold thy mother.’ And from that hour the disciple took her unto his own.”¹ So in the *Ritual Horus* pleads, “Do not ye do any evil to my mother.” Isis, the mother of Horus, adopted Anup (the child of Nephthys), as her own son, and John adopts Mary as his mother. Mary is reported to have dwelt with John after the crucifixion. In the *Ritual* it is said “by the sun to him who is before him, ‘Let him stand unchanged for a month.’”² In John’s gospel it is said of a John, “What shall this man do? Jesus saith, ‘If I will that he tarry till I come, what (is that) to thee?’ This saying, therefore, went forth among the brethren that that disciple should not die.”³ Such was one of the sayings attributed to the Lord. Hence the legend of John’s living on and lying unchanged through a certain course of time, which is but one month in the *Ritual*.

According to Augustine, John, called the saint, made his grave at Ephesus, and in the presence of divers persons entered it *alive*. He is still believed to be alive, and the earth over him is said to boil and bubble up after the manner of a well, *by reason of John’s breathing*.⁴ Those who know the place, says the Father, “must have seen the earth heave up and down,” and this heaving caused by John’s breathing is to continue until the Christ shall come. Now the god Anup alternates with Horus the Christ precisely in this way. He waited and watched

¹ John xix. 26, 27.

² Ch. cxv.

³ John xxi. 21-23.

⁴ *Vide Fabricii, Codice Apocrypho*, tom. ii. p. 590.

with the dead in the tomb. He prepares them for the resurrection which occurs when Horus comes. He takes up the mummy in his arms, leaning over it with tender solicitude, or sits crouching and huddled up over the coffin as if communicating a brooding warmth to restore the soul of breath, and bring the mummy back to life. He is the preserver in the lower world, as Horus is above. He is the *breather* in the tomb who survives, as John in the fable; he dwelt with the genitrix after the Autumn equinox. Moreover, it is at Ephesus that the Seven Sleepers repose with their dog; who is Anup the dog (jackal) of the Seven Spirits in the *Ritual*, and Ephesus is the place of the heaving grave and the buried breather, John.

Various Kamite deities were converted into Christian saints. The fact was pointed out by De Rougé, in a communication to a learned society of Paris, that in the third century the Egyptians worshipped a large number of saints and were in possession of a calendar of saints. Many of these are found to be deities reduced. The well-known story of Christopher shows that he was a survival of Apheru, a name of Sut-Anup. It is related that he overtook the child-Christ at the side of the river Jordan, and lifting him on his back, carried him across the waters. But all the while the wondrous child grew, and grew, and grew, as they went, and when they reached the other side the child had grown into the god. The genesis of this is the passage of the annual sun across the waters, which reaches the other side as the full-grown divinity. Anup, the jackal-headed, is named Apheru as guide of roads; he carries the infant Christ as Horus. "*Apheru dandles me*," says the Horus. Christ-Apher is just Apher turned into a Christian saint. On the gnostic stones the child-Christ (Harpocrates) is frequently accompanied by Apheru = Anubis.

If John the Baptist be identical with Anup, we may look on "*Bethany beyond Jordan*" as the House of Anup in Annu, the solar birthplace beyond the river in the planisphere, called the double Holy House of Anubis. One name of this place of the equinox and of Annp is Apheru, and it is noticeable that Origen renders Bethany by Beth-Abara. The "Great House of Annu" is mentioned in the Inscription of Darius at the temple of El-Karjeh; also in the *Ritual* we read: "*Anup addresses the Osiris, he is building his house on earth, it is founded in Annu.*"¹ Bethany is described as being the favourite resting-place of the Christ, in the house of the two sisters. The Osiris finds his green spot and oasis in Annu, under the sycamore fig-tree of Hathor or Meri. "*The Osiris eats under the sycamore of Hathor*," and says, "*I have made my time of rest there.*"² It is noticeable too that one name of the sycamore is *Anahui* (Eg.). The lady of the *Anahui* says to Osiris, "*I have come, I have brought thee food;*" and the reply is, "*Oh, refresher of the dweller in the west, placing thy*

¹ Ch. cliii.; Birch.

² Ch. iii.

arms to his arms, place him away from the heat, give refreshing waters to the Osiris under the boughs, give the north wind to the meek-hearted in his place for ever.”¹ Another name of the sycamore and of Hathor, is *Meri*, or *Mari*.

The two sisters, Mary and Martha, who dwelt together at Bethany with their brother Lazarus, correspond perfectly to the two divine sisters, called at times the two dear sisters, Isis and Nephthys, with their brother Osiris, in the House of Annu. It is said: “*I place the two dear sisters, I have made them belonging to Annu.*” Isis, Nephthys, Apheru (Anup), and Osiris, are the chiefs in Annu. Nephthys is the “*mistress of the house*,” she carries a house on her head, and is designated the “*benevolent saving sister*.” This mistress of the house, the saving sister, reappears in Martha, who is depicted as the house-keeper in character, she is the mistress of the house. Mary takes on the character and relationship of Isis, the anointer of Osiris. Isis in her mystery is said to be “*coiling her hair there*,” as she “*directs the face of Osiris to the gate of his path*.” So, when Mary poured out the ointment on the body of Jesus and wiped his feet with her hair, she is said to have done it in preparation for his burial. “*The lady with the long hair*” (i.e. Nut or Meri, the heaven) is also mentioned as being in Annu.² In the “*Lamentations*” of Isis and Nephthys they utter their grief for their dead brother, and Isis says to Osiris, “*Gods and men live because they behold thee*.” Mary and Martha cry alternately, “*If thou hadst been here, my brother had not died*.” At the supper in Bethany six “days before the passover,” the relationships of Isis, Nephthys, and Horus, to the suffering Osiris, are represented by Mary, Martha, Lazarus, and Jesus. Lazarus sits at table with the doomed one, Martha serves him. Mary anoints his person and wipes his feet with the hair of her head. This supper was his funeral offering, and the ointment embalmed his body for the coming burial. In the “*Lamentations*” Osiris takes the place of Jesus, and it is said: “*Thy two sisters are near thee, offering libations to thy person; thy son Horus accomplisheth for thee the funeral offering of bread, of beverages.*”³

According to Kircher, the four stars forming the quadrangle of the Great Bear were identified as the bier of Lazarus. The Arabs called the three tail stars the Daughters of the Bier, and these were considered to represent the three women, Mary Magdalene, Mary the sister of Martha, and Martha. We have now the means of showing that this was not the result of an attempt to Christianize the stars of heaven in the eighth century. The Great Bear was the Bier of Lazarus, as the mummy-type, the dead Osiris. It was called his coffin, or sarcophagus. In the *Ritual* the divine sisters are described as “*walking to place themselves behind him (Osiris) when they are*

¹ Ch. cliii.

² *Ritual*, ch. cxv.

³ *Records of the Past*, vol. ii. p. 124.

*mourners.*¹ Its seven great stars are also the seven cows, or Hathors, each of which is related to the mummy. The first cow, or star, is the *eidoleion*, the “house of the future self of Osiris.” The second is the “turn of heaven, and conductor of the god.” The third is the “wise one keeping her place.” The fourth is the “Amenti, or lower world of the mummy.” But the most important for the present purpose are the three Mourners who follow the bier. These are named (1) “the Greatly-Beloved, Red-haired;” (2) “Giver of life to the skin;” (3) “Name strong by work.” For these are the three that follow the bier of Lazarus (or the mummy), according to the astronomical tradition. They may be paralleled thus—

“Greatly-beloved, red-haired.”	Mary, the Magdalene, especially of the legends.
“Giver of life to the skin.”	Mary the anointer of Jesus.
“Name strong by work.”	Martha the house-wife.

Lazarus, the brother, corresponds to the dead Osiris, who when living is the bull of the cows. Lazarus and the Christ answer to the dead and the living Osiris.

It has been shown that the profoundest of all the religious mysteries in the *Ritual* or *Book of the Dead* is related to the seven cows, or Hathors, and Osiris, the bull, the male of the cows.² According to the *Rubric* no other such was ever or anywhere known.³ This was not merely in the Kronian aspect of the mythos, but in the psychotheistic phase of the Osirian mysteries. The cows or Hathors were a sevenfold form of the genitrix (corresponding to the seven spirits), who gave annual rebirth to the mummy Osiris, as the moon did monthly. The seven stars crossing the waters, or the earth, may be likened to the four pall-bearers and three mourners of the mummy being borne for the rebirth at the place and time of the Vernal equinox. They are seven female attendants on the Osiris, who transforms. They bear and bewail the dead, and give nutriment to the living god. They are called the seven who give food and drink to the living. They are invoked: “Give ye food and drink to the Osiris, feed him, give ye things to him. The Osiris pursues ye. He serves at your side. Give ye food and drink to the spirit of the Osiris.”⁴ Now in the gospels there are *Seven Women* who are intimately associated with the Christ: Mary the Virgin, Mary the Mother of Jesus; Mary the Magdalene; Mary the Anointer for the burial; Martha, Salome, and Johanna, who also ministered to him of their substance.⁵ These women are his attendants, just as the seven Hathors minister to the Osiris in the *Ritual*. The Egyptian goddess *Meri* is a form of Hathor. *Meri* is the cow, and thus the Seven cows are the Seven *Meris* as well as seven Hathors. The name of

¹ Ch. xvii.

² Section 9.

³ Ch. cxlix.

⁴ *Ritual*, ch. cxlix.; Birch.

⁵ Luke viii. 3.

Meri denotes love, the beloved. Hathor = Meri was the Egyptian goddess of love; and the Virgin Mary is, or was, worshipped by the Kypriotes under the name of Aphroditissa.¹ Hathor = Meri was the habitation (*hat*) of the child Horus, who is typified as the bird of soul or spirit, and in the Christian mysteries the feminine Holy Spirit was held to be the mother of the Seven Houses.²

Madonna Mary is worshipped in Rome as the “*House consecrated to God*,” the “*Tabernacle of the Holy Ghost*,” the “*dwelling-place*,” or *sabulo*³ (cf. the Hebrew *zabul*, the habitation as the tower of heaven which was a figure of the great mother). Hathor, like Mary, was worshipped as the Queen of heaven. Hathor was “our Lady” in Egypt as Mary is in Rome. Mary was pourtrayed in the tree, like Nut and Hathor. She wore the veil that Isis declared had never been lifted by male nature. She appears as the Black Virgin, although tradition asserts truly that she only changed to that complexion during her sojourn in Egypt.

Now as the “coming child” is the Iusu (Eg.), the great mother Hathor, as Meri, is a prototype of the Virgin Mary who was the mother of Jesus. As already shown, the genitrix takes two other characters in the two divine sisters, and the these compose the feminine triad. Meri-seker has two aspects in Meri-res (south) and Meri-mehi (north). So in the gospels we find two Marys, both of whom are designated the mother of Jesus. This has necessitated the assumption that there were two sisters of one name, which was without Hebrew precedent, and is useless as a solution. Mary the mother of Jesus is absolutely distinguished by Mark from Mary the mother of James the Less and of Joses.⁴ The two versions can neither be harmonized nor made historically true. The parallel runs still further, for there are three Marys in the gospels answering to the three *Meris* in Egypt; and whereas Matthew and Mark describe two Marys at the Cross, John has reproduced the perfect triad, as Mary the mother of Jesus, and his mother’s sister—Mary the *wife* of Cleopas—and Mary Magdalene.⁴ Here we meet the two Marys who were sisters, together with Mary Magdalene, out of whom seven devils were cast by the Christ. The ancient great mother was she who gave birth to the seven Elementaries who were cast out as demons by the later solar god; and as *gadol* in Hebrew signifies the great, the very great, whilst *ma* is a prefix for a thing or person, it is not unreasonable if we derive the name from *ma-gadol* as that of the great mother. She is the great one of the three Marys, who is generally put first, even before the Virgin Mary, when these are named together. It was she who “*ministered to Jesus of her substance*” in life; she who was first at the tomb for the embalmment of the body, and first at

¹ Löhber, *Cyprus*, p. 105.

² Beausobre, tom. i. p. 418.

³ The *Golden Manual*; also the *Garden of the Soul*.

⁴ Mark xv. 40. See also Eusebius, *Hist. Eccles.* ii. 1.

⁵ John xix. 25.

the resurrection. Mary Magdalene performs the part of the Great Mother in the *Ritual*.

As *Meri* (Eg.) is a form of the goddess Hathor and of the cow, it follows that the seven Hathors may be represented as Seven *Meris*, *Maries*, or *Marys*; the seven who are attached to the Lord. Nor is the type of the seven *Meris* quite effaced; there are four Marys by name, and "Martha" comes from the same root. Salome is likewise a traditional Mary. According to the *Codex Sinaiticus* Salome was a Mary of the sons of Zebedee. Thus there are six of the name out of the seven, and these are the seven givers of food and drink in person to the Christ. Moreover Mary is intimately associated with that number. The church of Rome celebrates her Joys and solemnizes her Sorrows as Seven in number, and assigns to her the seven white Doves. This sevenfoldness is likewise implied in her being the mother of the child whose sign in the catacombs is the star with eight rays, the Jesus who in Revelation is representative of the seven stars. Also the ancient Wisdom, or Sophia, was continued in the Virgin Mary, who carries the Book of Wisdom in her hand, always supposed to be open at the seventh chapter. The Seven Hathors, or Meris, are likewise found as the Seven Wise Women of the Persians and the Seven Women in White (answering to the Seven White Cows) of the Phrygians.¹

The constellation of the seven stars—

That watch the buried sun by night,
And kept alive the sparks of light;
Or through the winter showed the way
To realms of ever-radiant day—

as it crossed low down in the northern quarter, was also figured as an ark of salvation in which souls were ferried over the abyss. It was the bier of the dead, the bearer into a future life, called the coffin of the seven stars and the sarcophagus of Osiris. The region of the Great Bear is the "region of the coffin of Osiris," and the dead Osiris rises from the coffin as the living Horus to find himself in the company of the "Seven Great Spirits in the service of their Lord," these Seven "are behind the constellation of *Ursa Major*, or the *Thigh* (uterus), of the northern heaven." "Anup places them for the protection of the coffin of Osiris."² These seven servants of the risen Horus are the seven elementaries and krontypes continued into the psychotheistic phase as spirits or gods that constitute the pleroma of powers whose perfect flower was Horus, or the Christ, whose symbol is the eight-rayed star. The seven are called *planks in the body of the boat*, the ark, *makhen*, which carries the souls out of hades,³ the ark of salvation, and boat of the shipwrecked. Horus is the oar or good paddle

¹ Epiphanius c. xl ix.

² *Rit.* ch. xvii.; Birch.

³ Ch. xcix.

that steers this boat of souls saved from the waters. Here the Seven in the ark with Horus are identical with the British Seven in the ark with Arthur, son of Arth, the Bear. The saved soul rejoices that he has “sat where the great ministers are,” the company of Seven. He says; “*I have come out of the place of the ark; during the passage Horus son of Isis, has brought me.*”¹ It has been shown that Horus was the fisherman, and that two of the Seven are spoken of as fellow-fishermen. “*Says Horus, ‘I have let Tuamutf and Kabhsenuf fish with me.’*” Thus the Seven Planks in the Boat of Souls, the Seven Spirits in the service of their Lord the Christ, are also Seven fishers of men, or savers of souls with and for Horus. “*Come ye after me,*” says Jesus, “*and I will make you fishers of men.*”² This is said to the “two brethren,” who correspond to the two in the *Ritual*.

Now in John’s gospel, when the risen Lord reappears, the scene is in a region beyond the tomb, however the matter may be interpreted. And the present suggestion is that we are landed in the region of the coffin and of the Seven servants, planks in the boat, boatmen, or fishermen of Horus. It is said, “*Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested on this wise. There were together Simon Peter, and thomas called Didymus, and Nathaniel of Cana in Galilee, and the (sons) of Zebedee, and two other of his disciples.*” These are the Seven fishers, a group of seven corresponding to the Seven who are the planks in the boat for saving souls, and the Seven fishers of men in the *Ritual of the Dead*. The Seven are spirits or gods in the Egyptian gospel, and the apparition of the Christ “*after that he was risen from the dead*” gives a look of spirit-world to the transaction in the gospel according to John, as if this last scene in the history might have been the first in the conversion of the mythos and the very point of place where it alighted in the earth-life to be humanized for all who were simply believers.³

The details of identification might be followed further. For example, Kabhsenuf the hawk-headed is, as the name denotes, the refresher of his brethren, and this office is assigned to Peter as feeder of the sheep. It was Peter who rushed into the water to meet Jesus,⁴ and in the *Ritual*—when the dead Osiris has risen and come forth so that “*all the dead should have passages made to them through his embalmment*”—it says, “*It is Osiris! The sun lives! The evil one dies!*” “*Kabhsenuf wets his limbs in the streams for them to guard Osiris,*” in the act of greeting the god who reappears in what is termed “*the orientation.*”⁵

Again, the Yonias continued the dove as the bird of soul. The Osirians adopted the solar hawk. Kabhsenuf is hawk-headed, and Simon Peter is the son of the dove. Both represent the source of soul, whether masculine or feminine. The name of *Simon* agrees

¹ *Rit. ch. civ.*; Birch. Also *Papyrus 9,900, B. M.*

² *Matt. iv. 19.*

³ *John xxi. 1-3.*

⁴ *John xxi. 7.*

⁵ *Ch. clxii.; Birch.*

with the Egyptian *S'men*, "to establish the son in place of the father." That is the character of Simon who says to Jesus, "*Thou art the Christ, the son of the living God;*" "*Thou art the Christ of God!*"¹ In return for this recognition the Christ calls Simon a stone or the rock. *S'men* (Eg.) denotes that which founds, constitutes, makes durable and fixed. The stone is one type. But it also means that which is seminal, in agreement with the Hebrew *Shmen* and Maltese or Latin *Semen*. Thus Simon Bar-Jonah is Simon, or *S'men*, soul of the dove—the soul once derived from the feminine source as the Kamite *hesmen*, an earlier form of the name. That was changed when Simon proclaimed the son of the father-god. The dove represented the sakti or power of the goddess; the hawk, of the god.² In the gospels the bird is changed, but the type substituted is the masculine stone. The gnosis here expounded is apparent when *Simon Magus* proclaims himself to be the "*entire essence of God*" the word or logos as masculine representative who came to redeem his Helena or the lost sheep, the mother of souls who had been continued from the biological into a theosophical phase.³

The four genii of Horus, who are four or the seven great spirits, may account for the different discoverers, and revealers of the Messiah. First, the dove descends to constitute him a masculine soul in the river of baptism. Then he is proclaimed by the son of the dove. But in John's version it is Andrew who precedes Simon in finding the Messiah, whilst John claims priority and preeminence as the witness, the announcer, and forerunner of the Christ! There is another important fact. The four genii may be four including Horus; or four independently. For this reason. The solar hawk was also a type of Horus as well as of Kabhsenuf—Horus having been one of the seven elementaries. When Horus represents the pleroma as manifestor he is the eighth, and not merely one of the seven. Thus, as the four brethren, Horus may be one of them, identified by the divine hawk, otherwise the geni Kabhsenuf. Or the four may appear as independent genii of four quarters, or four paddles to the boat, or four of the great gods to the service of their Lord. Now Simon is made the especial *alter ego* of the Christ as his feeder of the flock,⁴ and his representative on earth,⁵ even as Kabhsenuf is the refresher of his brethren and manifestor of the soul of Horus as the hawk-headed geni. Moreover, the four genii of the four quarters of the mount are recoverable with Horus as one of the original four in the tradition of the transfiguration. The four in the mount together are Jesus, Simon, James, and John; Andrew, one

¹ Matt. xvi. 16. Luke ix. 20.

² *Hawk and Dove.* It is related of Gautama-Buddha, that in a former incarnation he gave his blood and body to a hawk to save the life of a dove.

³ De Tillemont, *Hist. Eccles.* tom. ii. 5.

⁴ John xxi. 15-17.

⁵ Matt. xvi. 18.

of the primary witnesses, being on this occasion omitted. These four genii are also found as the four attendants on Quetzalcoatl, the brethren of the Lord, who accompanied him into the place of his departure and returned to Cholula and told the people what the vanished god had said. The Cholulans then divided their province into four principalities, and gave the government to these four.¹

Perhaps the most curious comparison remains to be made between James and the geni Amset. One James in the gospels is known as "*the brother of the Lord*." According to Matthew, Jesus had *four* brothers—*Simon, Joseph, Judas, and James*. Their mother is called Mary, otherwise the wife of Cleopas. James is also identified with the carpenter in the gospels as well as in the Talmud. *This is the character of Amset.* In addition to the significance of their name—such as Kabhsenuf, the refresher of his brother, Tuamut, the adorer of the mother; Amset, the devourer of impurity—each is named as it were professionally in relation to the work of embalmment and burial. Thus Tuamut is the painter; Kabhsenuf, the bleeder; Hapi, the digger; Amset, *the carpenter*. Amset as devourer of impurity denotes the great purifier; and James has the traditional reputation of having been a great purifier. Amset is the only one of the four spirits who has a human body. He represents the *double* of the dead, the ka-image or celestial self in a human form.² Possibly this may account for his special appearance in the earth-life as the brother of the Lord. Jerome says it was related in the gospel according to the Hebrews that, following his resurrection, "*The Lord, after he had given his napkin to the servant of the priest, went to James and appeared to him!*" He "said unto him, 'My brother, eat thy bread, for the Son of Man is risen from among them that sleep!'"³ and Amset, the brother of the Lord, is the geni to whom the risen one first appears on casting aside the bandages; it is he who presents the ka-image of the resurrection, as the Christ presented his likeness on the Napkin.

The "brethren of the Lord" in the gospels suggest the brethren of the Osiris or Horus-Ahi in the Ritual, who is called the "*eldest of the five gods begotten of Seb*"⁴—the five being Horus, Anup, (Tuamut), Hapi (or Shu), Kabhsenuf, and Amset. These are equivalent to Jesus, John, Andrew, Simon (Peter), and James; or

¹ Bancroft, vol. iii. 252-259.

² *Hapi* presides over the heart; *Tuamut*, over the soul; *Kabhsenuf*, over the mummy (the mundane image); and *Amset*, over the ka-image (or celestial self).¹ In the *Apostolic Constitutions* the designation of James as the brother of the Lord, according to the flesh, is not found in the two Vatican MSS.; he is simply called "brother of the Lord," just as Amset was brother of Osiris. Both are missing from the Coptic, Syriac, and Oxford MSS., chapter xxxv. being omitted altogether.²

³ Jerome, *St. Hieron.*, *De Viris Illustribus*, c. 2. Also *History of the Apostles*, by Abidas.

⁴ *Rit.*, ch. lxix.

¹ Pierret, *Panthéon*, p. 98. Cooper, *Archaic Dictionary*.

² *Apostolic Constitutions*, b. viii. vol. xvii. c. xxxv.; Ante-Nicene Library.

to Jesus and the four brothers; and to perfect the parallel Jesus ought to be the brother of the four, and all five to be the sons of Seb. In that case Zebedee and Joseph are two forms of Seb. This would explain the brotherhood of Jesus and James. These are the facts. The “two brothers” appear in the *Ritual* as two of the family of fishers. Says Horus, “*I have let, Tuamutf*” “and *Kabhsenuf fish with me, they guard my belly* (fish for me or find food) *when I am there where the god of Annu is;*” and according to Matthew Jesus says to the “two brethren”¹ who had been fishing, “*Follow me, and I will make you fishers of men.*” *Tuamutf and Kabhsenuf are two of four brothers who are the genii of the four corners, also called the four paddles of the boat, the four eyes of the sun* (cf. *the seven eyes in Revelation*); and these two correspond to Peter and Andrew.

“*And going on from thence he saw two other brethren, James, son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets.*”² Here, then, are four brothers called Peter, Andrew, James, and John, who answer to the four genii of the *Ritual*, two of whom are found fishing with and for Horus the anointed, whose name Har signifies the lord. Also, the crocodile-god Sebek, the capturer, as lord and fisher of the stream, occupies the place of Zebedee, the father of the fishers. He was an earlier form of Seb, the mundane father of the gods, including the four brethren. The five may be compared thus:—

<i>Zebedee</i>	...	...	...	<i>Sebek</i> , the crocodile-headed.
<i>Andrew</i>	...	...	...	<i>Hapi, or Kafi</i> , the ape-headed.
<i>Simon</i>	...	...	...	<i>Kabhsenuf</i> , the bird-headed.
<i>John</i>	...	...	...	<i>Anup</i> , called <i>Tuamutf</i> , the jackal-headed.
<i>James</i>	...	...	...	<i>Amset</i> , the human-headed.

Lastly, the four were readapted as particular ktonotypes, and, therefore, as the children of Seb (earth) or Sebek-Kronus, out of the family of Seven who had been elementaries, the inferior hebdomad, who were continued one way or another into the final phase of Equinoctial Christolatry. The fishers are the four brethren in Matthew’s gospel, and in John’s they are “the seven.” In the gospel according to Luke, the miraculous draught of fishes occurs during the earth-life of Jesus, whereas in John’s version it happens in his spirit-life, or in a region beyond death where the fishermen are seven in number, yet the two events are obviously identical; and the risen Christ with the Seven fishers is one with Horus and the Seven fishermen, paddles or planks in the boat of souls, the bier of Osiris or the ark of Seb. In the chapter of “knowing the spirits of Annu,” Horus not only appears in the “region of the fishes,” there is also a miraculous *take* of fish. “*Says the sun; I have compelled the fishes to go to the place of Sebek, lord of the stream, and his hands find out for*

¹ Matt. iv. 18, 19.

² Matt. iv. 21.

him Horus in the region of fishes." "Says Sebek, lord of the stream; I have terrified them (the fish in the water) with mighty terrors, the chasing was terrible." "No secret is this terror; Horus has laid his hands on it, and his face has opened on it, on the 1st and on the 15th day of the month." That is, Horus is the cause of the fish being caught. And so ancient is this legend of the miraculous draught of fishes, that it is related in the Mangaian mythology as the invention of the art of fishing. Vatea, the god half fish, half man, the Oannes of Polynesia, prepared an enormous net which was intrusted to six fishermen, the first that ever were. Day after day they sought for fish in vain. At length they invoked the aid of Raka, god of winds, and then the net was completely filled so that it was not in the power of the six fishers to hold the net. But Tane, son of Vatea, came to their help and *the seven* drew the net on shore to the feet of Vatea, who turned out the fish and counted them, thus originating the art of reckoning at the same time as that of fishing.¹ The Seven Fishermen are also found as the seven in the boat or ark of the Californian Hohgates, who are connected with the seven stars.

The Seven powers of the pleroma were represented as Seven architects (when they work under the god Ptah the typical seven are Operatives or assistant builders), Seven sailors, Seven fishermen, and Seven carpenters, therefore the manifestor of the Seven was bound to be not only the builder of the bridge (cf. Pontifex Maximus), the lord of the boat, and the fisherman, but also the carpenter. The ideograph of divinity, the nuter, 𓏏 is the sign of the stone axe, adze, or plane which has the name of the cutter, maker, and carpenter. The identity of the divinity and the carpenter is a result of the primal Seven powers being *openers* before they were *shapers*; and of the Celt-stone being the first form of the adze and later plane. The Hindu Bribus, or Ribhus, were the artificers who are also carpenters. Buddha was likewise the carpenter; and in his ninth avatar Indra was incarnated as Salivahana the carpenter. Origen denies that Jesus was a carpenter, but Justin Martyr not only affirms this,² he also identifies him as the maker of yokes and ploughs; and one form of the Great Bear constellation is the plough,—the yoke being a type of the equinox.

There can be no doubt that the gospel history was *written before* as matter of mythology; and it has now to be shown how it was last rewritten. The tradition of the Christian Fathers, accepted by the Church, is that the nucleus of the gospels was a primary collection of *logia* (*λόγια*) or *sayings of the Lord*, assigned to one Matthew as the scribe. Papias, Bishop of Hierapolis, who is said to have suffered martyrdom about 165-167 A.D. in the reign of Marcus Aurelius, was,

¹ Gill, *Myths*, p. 100.

² *Dial.* ch. lxxxviii.

according to Irenæus, a friend of Polycarp, and “one who had heard John,” he wrote a “commentary on the sayings of the Lord”¹ (about the middle of the second century), from which Eusebius extracted what “seemed memorable.” Papias is named with Clement, Pantæus and Ammonius, as one of the ancient interpreters who agreed to understand the *Hexameron* as referring to Christ and the church, which aptly describes the work of the earliest translators of mythic material. A surviving fragment of this lost work states that Matthew wrote the sayings in the Hebrew dialect, and every one interpreted them as he was best able, “Ματθαῖς μν οὐν ἐβραιὶδι διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε δὲ αὐτὰ ὡς ἦν δύνατος ἔκαστος.” Papias, whom Eusebius calls a man of limited comprehension, was probably a simple believer in these sayings being the oracles of an historical Jesus written down in Hebrew by one of his personal followers. He did not know that the utterer of these sayings was the logos of mythology, who had been previously personified as Iu-em-hept, the Sayer in Egypt, at least 3,000 years earlier, and whom the present writer identifies as the Jesus (or Iusu) of the Apocrypha.

The Books of Wisdom show the nature of the sayings and prove that they were pre-Christian. For example, the Book of Ecclesiasticus contains the logia of a pre-Christian Jesus. Here are two of his sayings, “*Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.*”² “*Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.*”³ These are assigned to the Jesus of Matthew’s gospel. “*For if ye forgive men their trespasses, your heavenly Father will also forgive you.*”⁴ “*Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal.*”⁵ The “sayings” were common property in the mysteries ages before they were ever written down. “*The parables of knowledge are in the treasures of Wisdom,*”⁶ and were taught as such to the initiated.⁷

When Simon Magus (or Paul) points out the contradictions in the sayings assigned to the Christ, Peter admits that the apostles do not pronounce the logia as they were spoken by the Lord himself,

¹ Λογίων κυριακῶν ἐξηγήσις.

² Eccl. xxviii. 2.

³ Eccl. xxix. 11.

⁴ Matt. vi. 14.

⁵ Matt. vi. 19.

⁶ Eccl. i. 25.

⁷ The “Lord’s Prayer,” assigned to Jesus as a teacher, is found almost verbatim in the Jewish Kadish, a prayer to the Father. “Our Father which art in heaven, be gracious to us, O Lord our God; hallowed be thy name; and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. Thy holy men of old said, ‘Remit and forgive unto all men whatsoever they have done against me.’ And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory, for ever and for evermore.”¹

or they do not affirm that these sayings were spoken by himself, as it is not in their commission so to do, but they have to show that every one of them is based on truth.¹ Whatsoever gospel of Matthew preceded the canonical gospel *according to Matthew*, it is certain that the “sayings of the Lord” are the basis of the book. We read, “When Jesus had ended these sayings” (Matt. vii. 28). “When Jesus had finished these parables” (Matt. xiii. 53). “When Jesus had finished these sayings” (Matt. xix. 1). “When Jesus had finished these sayings” (Matt. xxvi. 1). And in John’s gospel he says, “Verily, verily, I say unto you, if a man keep my sayings he shall never see death” (John viii. 51). This is the language and doctrine of the Egyptian *Ritual*, in which the sayer was Horus, son of Osiris; or Iu-em-hept, the Word of Atum, but not an historical teacher.

In the *Ritual*, the deceased lives and triumphs over all his enemies, by means of the Word, the sayings, the gnosis. He exclaims, “I am the gnostic,” or the “one who knows.”² The rubric to the first chapter of “Coming forth as the day” says, “Let this book be known on earth. It is the chapter by which the deceased comes out every day as he wishes, and he goes to his house. He is not turned back, when he passes to the Elysian fields.” On the 18th chapter the rubric affirms, “This chapter being SAID, a person comes forth pure from the day after he has been laid out.” Keeping the “sayings,” was a mode of insuring eternal life. The Egyptian *Ritual* has been recovered because the divine words and sayings, the logia of Horus recorded by Hermes, were inscribed in hieroglyphics on papyri and amulets, linen cartonnages, and coffins. These sayings faithfully kept were considered good against death and devils; they opened all gateways and assured a passage through hell or purgatory to the abodes of the blessed. Among the logia of the Lord is the saying, “The very hairs of your head are numbered.”³ In the *Ritual* every hair is weighed, and there is a day of judgment and of receiving the crown of triumph, the night of which is designated that of “weighing words, or weighing a hair!”⁴

The “logia” in the twenty-fifth chapter of Matthew reproduce not only the sayings but also the scenery of the Last Judgment in the Great Hall of Justice, represented in the *Book of the Dead*. The scene is that of “separating a person from his sins”; and in the gospel it is the scene of “separating the sheep from the goats.” The deceased Osiris says, “The god has welcomed him as he had wished.” Then follows a passage rendered thus by Dr. Birch—“He has given food to (my) the hungry, drink to (my) the thirsty, clothes to (my) the naked(ness); he has made a boat for me to go by.”

“He has made the sacred food of the gods, the meals of the spirits,—take ye to him, guard ye them for him.” It is the doctrine of the *Ritual* that offerings made to the gods are returned with interest

¹ *Pseudo-Clementine Recognitions*, ii. 33.

² Ch. vii.

³ Matt. x. 30.

⁴ *Ritual*, ch. xix.

to the giver; so it is here. The gifts are food, clothes, and a boat to go by. This is reproduced in Matthew's gospel, where it is the Son of Man who speaks and says, "*I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me.*"¹

As the Osirified had done these things, the judges say, "*Do not accuse him before the lord of mummies; because his mouth is pure, his hands are pure. Come! come in peace, say they,*" the gods; "*he has been let off,*" and is "*justified for ever.*" They say to him, "*Go forth, you have been introduced. Their food is from the eye, thy drink is from the eye, thy meals are from the eye,*" that is, the Eye as a type of eternal repetition.

This is rendered in the canonical gospel, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,*" and in the *Ritual* the name of the festival by which the triumph of Horus, son of the father Osiris, was celebrated is, "*Come thou to me.*"²

The good are passed on into eternal life, whilst the wicked are "*Introduced to the ceiling of flames, the circuit of which is of living snakes,*" or, the "*worm that dies not, and the hell-fire that is never quenched.*"

The goat was a type of Sut and the sheep of Horus, according to the twin character of the Sut-Horus. In the text Horus is addressed as the "*Sheep, son of a sheep; Lamb, son of a lamb,*" and invoked in this character as the protector and saviour of souls. The goat in the zodiac is the type of Sut, who as Anup is figured in that sign. Thus the goat in heaven is placed on the left hand whilst the Lamb or ram in the east is on the right hand.³ According to Revelation (xxi. 27), they alone were to enter the renewed heaven whose names were "*written in the Lamb's Book of Life,*" and both the Lamb of God, and his Book of Life are Egyptian. Horus is the Lamb of God the father, and is addressed by the name of the lamb who is the protector or saviour of the dead in the earth and Amenti.⁴ This is the redeemer who is pourtrayed in the monumental scenes, presenting the souls of the dead to his father, after the judgment, with the roll of their names in his hand.

The followers of Horus become his sheep on the right hand of Osiris, the father; and in the *Book of the Dead*, where the great judgment takes place, on the right when the dead are numbered and souls are judged, *i.e.* the night of reckoning, the last account, it is said that the "*conspirators of Sut,*" those who have sided with him against Horus the Christ, are "*transformed into goats.*"⁵ It should

¹ Matt. xxv. 35.

² *Ritual*, ch. xviii.; Birch. *Hibbert Lectures*, p. 185; Renouf.

³ Planisphere in preceding vol.

⁴ Chabas, *Bulletin Archéologique*, p. 44, Juin, 1855. Sharpe, *Eg. Inscript.* pls. 9-12, fol. 1837. Wilkinson, pl. 88.

⁵ *Ritual*, ch. xviii.

be observed that the scene of the last judgement, which occurs in the Egyptian Hall of the "Two Truths," is reproduced in the gospel according to Matthew, and in that only. Now, in the *Ritual*, the *lunar god, Taht-Aan, is the scribe and recorder of the logia of the Lord*. As the penman and lord of divine words, he writes down the sayings or logia that are uttered by Horus, or Osiris the sun-god. "Says Horus," "Says Osiris," is a common formula, and much of the *Ritual* consists of the sayings of the lord Horus or Osiris, which sayings were recorded by Taht for men to get by heart so that they might not forget them in death. Taht proclaims himself to be the justifier of the words of Horus. He writes them down to become law in life and the "*open Sesame*" of all doors that close in death. The funeral *Ritual*, called the Hermetic writings or sacred books of Taht, the books of the divine words or logia, opens with an announcement made by Taht himself, as the forerunner and proclaimer of Horus the anointed. As the sun-god's *light by night*, he bears witness to the true light of the world, the solar Messiah, in accordance with natural phenomena. He contends for Horus, and smites the accusers of the meek one. He exclajms, "*Oh, Horus! I have fought for thee. I have succeeded (or passed) in thy name. I am with Horus, the day of clothing tesh-tesh, to wash the heart of the meek one. I am with Horus, the day of the festival of Osiris Un-Nefer, whose word is law, making the solar sacrifice the day of the festival of the 6th and 16th in Annu. I am the priest in Abtu, the day of calling the world. I am the maker of the festivals of the Spirit-Lord of Tattu. I am the blessed of his keeping. O, openers of roads! O, guides of paths to the soul made in the abode of Osiris! open ye the roads, level ye the paths to the Osiris with yourselves.*"¹

So John bears witness and testifies to the Christ, justifies him, fights for him, appeals to his followers on his behalf. He succeeds in the name of the coming one. He is with the Messiah on the day of baptism, and washes the meek one in Bethany. John's is "*the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.*"²

Taht-Aan was the superseder of Sut-Anup in the later form of the lunar mythos. As already explained, one name of Taht is *Aan* (compared with John); and one of his types, the Ibis, is still known in Upper Egypt by the name of "Father John." Another of his titles is that of *Mati* or *Matiu*; the *i* having the *u* inherent. *Taht-Aan* appears in the Judgment Hall as *Matiu* by name, and in the special character of Registrar, who keeps the reckoning at the Assize of Souls, or the last Account.

It is said of the deceased and *Mati*, "*Let him be introduced to Mati in his hour. Explain the god in his hour. Thou art called reckoner of the earth. The reckoner of the earth is Taht.*" Thus Taht is the

¹ *Ritual*, ch. i.; Birch.

² Matt. iii. 1, 3.

character of registrar and recorder in the lower region through which the saviour passed, Taht the reckoner of the earth and the registrar of the deeds done in the body, is *Matiu*, or *Mathias by name!*

Mati supplied ac Egyptian proper name, male or female; *Mathu*, born of Amen, was a prophetess of Hathor and wife of Amen in the time of the 11th dynasty.¹

It is now intended to identify the Matthew who, according to the testimony of Papias, first wrote down the *Logia* of the Lord, as *Matiu*, or *Hermes* the writer of the sayings in the *Ritual*.

Taht-Matiu was the scribe of the gods, and in Christian art Matthew is depicted as the scribe of the gods, with an angel standing near him, to dictate his gospel. At times he is represented carrying a carpenter's rule, or square. Taht-Matiu was the measurer. He invented geometry, and is called the measurer of earth and heaven.

The lion is Matthew's symbol, and that is the zodiacal sign of the month of Taht-Mati (Thoth), in the fixed year. Tradition makes Matthew to have been the eighth of the apostles; and the eighth (Esmen) is a title of Taht-Matiu. Moreover, it is Matthias, upon whom the lot fell, who was chosen to fill the place of the Typhonian traitor Judas. So was it in the mythos when Matiu (Taht) succeeded Sut, and occupied his place after the betrayal of Osiris. In the gospel according to Matthew the "place of toll" is substituted for the Hall of Justice, in which Taht is the scribe and registrar. It is noticeable, too, that Matthew is identical with Levi, called the Son of Alphæus, and that Levi, to be joined or double, coincides with *Mati* (Eg.), who is the representative of the truth, law, or justice, in its duality.

It is to the Gnostics that we must turn for the missing link between the oral and the written word; between the Egyptian *Ritual* and the canonical gospels; between the Matthew who wrote the Hebrew or Aramaic gospel of the sayings, and Taht-Mati, who wrote the *Ritual*, the Hermetic, which means *inspired* writings, that are said to have been inscribed in hieroglyphics by the very finger of *Mati* himself.²

Clement of Alexandria quotes the "*Traditions of Matthias*" twice over. He writes: "*Matthias, in saying to us in his traditions, wonder at what is before you, proves that admiration is the first step leading upwards to knowledge. Therefore, also, it is written in the gospel of the Hebrews, he who shall wonder shall reign, and he who reigns shall rest.*" Further, the same writer says the followers of Carpocrates would appeal to the authority of Matthias as an excuse for giving full scope to their lusts.³

Origen asserts that the gnostic Basilides had the effrontery to compose a gospel, and call it after his own name.⁴ In writing this

¹ "Inscription of Amen," *Records of the Past*, vol. vi. p. 1.

² Chapter lxiv. is described in the Rubric as being one of these Sayings. It was among the *sayings* of Har-ta-tef.

³ Clement Alexander, *Stromata*, i. 9.

⁴ Hom i. in *Lucan*.

gospel, says Hippolytus, Basilides appealed to a *secret tradition*, which he professed to have received from *Matthias*, which claimed to be grounded on “*private intercourse with the Saviour.*”¹

The term *εὐαγγέλιον* goes to show that the nature of this scripture was mystical and not historical. We learn from Hippolytus that the Basilidians expressly excluded from their tenets the “generation of Jesus.” Now all the difference turned on that! They acknowledged the Christ of the gnosis, the Messiah of the mythos, but, as Gnostics, never admitted the Word to have been made flesh. As now shown by the comparative method, it was the Gnostics who had faithfully preserved the true traditions.² It was they who continued the mythos intact from Egypt; they who brought on the types and symbols, together with the Christ of Egypt. They who made the images in the Christian iconography, and reproduced the Iao-Chnubis and the Kamite Horus on the talismanic stones and in the catacombs of Rome; and they also had their gospel according to Matthew, which is not ours.

It follows, perforce, that the secret tradition appealed to by them was likewise Egyptian; and as the typical recorder and divine scribe was *Mati* by name, it further follows that *Mati*—whose name written with the Hebrew מ, or hieroglyphic ☰, and Greek terminal σ—becomes *Matthias*, was the original author of the sayings and traditions assigned to *Matthias* and to *Matthew*.

The name of *Mati* denotes the truth, law, or justice, in a dual form and phase. He is the recorder in the Hall of the Twin Truth, the judgement-place of the clothed and naked, or the righteous and the wicked. Thus the gospel of *Mati* would be also the gospel of Truth in this double aspect. Now, according to Irenæus, the Marcosian and Valentinian Gnostics were in possession of many gospels. He says, “their number is infinite,”³ and amongst these apocryphal works was one entitled the “*Gospel of Truth*” (*Evangelium Veritas*). This scripture, he says, “agrees in nothing with the gospels of the apostles.”⁴

We may be sure that the nearer it was to the Kamite original, the less would be the likeness to the four gospels that were finally made canonical. This gospel is probably referred to by Tertullian, who says the Valentinians were in possession of “*their own gospel, in addition to ours.*”⁵

The “*Gospel of Truth*” is the Gospel of *Mati*, *in Egyptain*; and *Mati* was the registrar in the Hall of Truth, the recorder of the sayings and divine words of the Lord, whose record is more or less extant as the Egyptian *Ritual*, faith, or gospel.

Valentinus, one of the gnostic pioneers in Christian theology, was an Egyptian born. Both he and his *Gospel of Truth* came from

¹ Hippolytus, *Refut. Omn. Hær.* vii. 20.

² Hippolytus, *Refut.* vii. 27.

³ Irenæus, *Adv. Hær.*, b. i. ch. xx. 1.

⁴ Irenæus, b. iii. ch. xi. 9.

⁵ Tertullian, *De Præscrip.* 49.

Alexandria, and he was excommunicated by the A-Gnostic Christians as one of the numerous gnostic heretics.¹ Nevertheless, he was a living and visible connecting link between the Egypto-gnostic Gospel of Truth, that is of *Mati*, and the gospel according to Matthew, which was canonized at last. This will explain why one of the earliest known scriptures was entitled the “*Gospel of the Egyptians*,” and also account for its having been disowned and dropped out of sight as soon as possible by the worshippers of the carnalized Christ.

The gospel used by the Nasseni or Ophites was known as the gospel according to the Egyptians, and *A λόγιον*, of Christ, written in this gospel, is alluded to in one of their books.² The *Ritual* is the Egyptian gospel, and that is the gospel of *Mati* and of Truth, which contains the logia of the Lord, who was Horus by name.

Irenæus asserts that, for mystic reasons, the gospels could be no more and no less than four in number. The limits were prescribed on account of the four quarters, the four spirits, or corner-keepers, and other figures of the four, amidst which the Christ is seated. The four books, he says, are in accordance with the four covenants, one under Adam, before the deluge; the second under Noah, after the deluge; the third being the giving of the law under Moses the fourth that which renews man and bears him into the kingdom of heaven. In the Kamite Eschatology everything was founded on the astronomical allegory, and can be followed accordingly. Irenæus does but identify the fourfold nature of the writings in keeping with the pre-Christian canon.

The books of the Egyptian Horoscopus were four in number. The first treated of the systern of the fixed stars; the second and third of the solar and lunar conjunctions (eclipses and the ends of periods being called deluges and destructions); the fourth was the book of the risings or resurrections of the sun, moon, and stars, and, eschatologically, of the souls of men.

Four books of magic were assigned to Taht or Hermes—the four in a psychotheistic phase. We are told in the magical texts that

“*These are the titles of the four books:—*

- (1) *The old book;*
- (2) *The book to destroy men;*
- (3) *The great book;*
- (4) *The book to be as a God.*”³

No better identification or apter illustration of the four books of the “Magical Texts” could be given than the *Book of Adam* for (1) the Old Book; the *Deluge* for (2) the “Book to destroy Men” the *Law* for (3) the Great Book; and the *Book which renews man and bears him into the kingdom of heaven* for (4) the “Book to be as a God.”

¹ “*Suum præter hæc nostra.*”—Turtull. *De Præscrip.* 49.

² Bunsen, *Hippolytus and his Age*, vol. i. p. 35.

³ “*Magical Texts*,” *Records*, vol. vi. p. 122.

“For mystic reasons” the four gospels were similarly arranged or written. The gospel of Matthew is the “Old Book,” the first we hear of, through Papias, as the original logia. Mark begins with the baptism, the conjunction of John and Jesus, the end of a time, “the time is fulfilled”—analogous to the covenant of Noah. If Luke’s stands for the “Great Book,” John’s answers preeminently to the “Book to be as a God.” No stress need be laid on this arrangement; still one sees the four are cast according to the quadriform gospel, or the four Books of Taht. The Messiah in the gospel after John says, *“In my father’s house are many abodes: I go to prepare a place for you.”*¹ But in the Egyptian texts the number of abiding-places for the elect is in accordance with the fourfold nature of the books; *“there are four mansions of life at Abtu (the abode of the four corners); each is built four stories high. There are four mansions of life. Osiris (the father) is master thereof. The four outer walls are of stone. Its foundation is sand, its exterior is jasper, one is placed to the south, another to the north, another to the west, another to the east. It is very hidden, unknown, invisible, nothing save the solar disk sees it. It escapes men that go there. The sun’s librarians, the treasure-scribes, are within”* (answering to the twelve apostles, including him who carried the treasure in a bag). This quadrangular abode is the house of the writings, the scribe and librarians of the manifestor. *“The writer of his divine books is Taht (Mati-Aan), who vivifies it (the house) each dat; its excellency is neither seen nor heard. “O, thou daily hidden one,”* is written in front of the house, and in the chapter to open the gate of this house it is said, *“I have opened heaven, I have opened earth, I enter.”*

In the gospel the Lord is about to go the hidden way to prepare a place for his followers in the house of many mansions. The scene in the “Texts” is that in which Horus is about to be betrayed by the Egyptian Judas and is protected against Sut and the wicked conspirators, *“The souls of the sun are around; this great god approaches them to kill his enemies. Those that dwell there are the sun’s librarians. The sun’s servants protect his son daily.”* The scene in the gospel is where the twelve are gathered around the Lord, and Satan enters Judas with the sop. The Lord announces that he is about to enter the secret place where they cannot follow. The disciples have just been called the servants of the Lord, and Peter has offered to lay down his life in protecting his Lord, just as the “Son” is said to be protected by his servants daily. These “servants” are called to be the scribes and preachers of all that the son had heard of the father, and made known to them. *“I have given unto them the words which thou gavest me and they have received.”*² Therefore they answer to the “Librarians of the Sun,” the “Souls of the Sun,” the protectors and proclaimers of the son of the sun, or of Osiris the father.

¹ John xiv. 2.

² John xviii. 8.

Several Aramaic words, left untranslated in the Greek, point to a collection of the “sayings” in that language as an intermediate link between the Egyptian and the Greek. The same link is observable in the “Magic Papyrus.” Among the spells for giving power over all reptiles and animals there is a List of Aramean magic name.¹ The Aramean or Aramaic language, which was supplanted by Arabic, was not merely Semitic; hieroglyphic papyri were amongst its monumental remains as well as the “Inscription of Carpentrás.” Some of these Aramaic words are likewise Egyptian. For instance, the word *Raca*² is the Egyptian *Raka*, for the scouter, culpable, profane, a rebel in religion. The statement that “*whoever shall say, Thou μωρέ, (rendered “fool”) shall be in danger of the hell of fire*”³ is a reminder that the Kamite phlegethon, or hell of fire, is the *murbu*, the place (*bu*) of the *mur*; and that the *mur* may be a reptile, blindworm, &c. as well as the condemned dead.

In the account of Christ giving Sight to the blind man, the healer “*said unto him, Go, wash in the Pool of Siloam (which is by interpretation, Sent).*”⁴ This parenthetical explanation has been rejected by the latest revisers of the canonical Scriptures, composed of driftings and siftings. Yet the *shent* is the typical pool and source in Egyptian, whilst *sunnt* (later *sennt*) *signifies a medicated or healing bath.*

There is no need to strain a single point for the purpose of making ends meet, but it may be remarked that the words assigned to the sufferer, both in the psalms and gospels, “*Eli, Eli, lama sabachthani,*”⁵ are also Egyptian. *Lama*, or *Rama*, denotes weeping; *Remi*, was the weeper in Rem-Rem. *Sabak* means to be prostrate and utterly subdued. *Tani*, is to bow down the forehead. Instead of those words John says, “*When Jesus had received the vinegar he said, It is finished; and he bowed his head, and gave up his spirit.*” Now it is noteworthy that *the one version should be a rendering of the other, according to Egyptian.* *Heli* (*heri*) means it is finished, ended, to fly away, give up the ghost, ascend as a spirit. Any Egyptologist will know that *heli-heli-lama-Sabak-tani* contains and conveys the sense of *heli*, to be ended (in giving up the ghost); *lama*, to weep; *sabak*, be prostrate; and *tani*, to bow down the forehead. He will also know that as such *it is a description by another speaker and not a dramatic utterance of the sufferer*; and John’s version *is a descriptive narrative, except in the words “it is finished,” which as “Heli-heli” might express the giving up of the spirit by whomsoever they were said.* If the words were Egyptian, *heli* would naturally become *eli*, as a Semitic form.

In some of the ancient Egyptian temples the Christian iconoclasts, when tired with hacking and hewing at the symbolic figures incised in

¹ “Magic Papyrus,” *Records*, vol. x. pp. 157, 158.

³ Matt. v. 22.

⁴ John ix. 7.

² Matt. v. 22.

⁵ Matt. xxvii. 46. [Ps. xxii. 1.]

the chambers of imagery, and defacing the most prominent features of the monuments, found they could not dig out the hieroglyphics, and took to covering them over with plaster; and this plaster, intended to hide the meaning and stop the mouth of the stone word, has served to preserve the ancient writings as fresh in hue and sharp in outline as when they were first cut and coloured. In a similar manner the temple of the ancient religion was invaded and possession gradually gained by connivance of Roman power; and that enduring fortress, not built but quarried out of the solid rock, was stuccoed all over the front and made white a-while with its look of brand-newness, and reopened under the sign of another name—that of the carnalized Christ. And all the time each nook and corner was darkly alive with the presence and the proofs of the earlier gods, even though the hieroglyphics remained unread. But *stucco* is not for lasting wear; it cracks and crumbles, sloughs off, and slinks away into its natal insignificance; the rock is the sole true foundation, the rock is the record in which we reach reality at last.

Such has been the reversal of cause and outcome according to the non-evolutionary view that the Substance and the Shadow have had to change place and relationship. All that was foundational, all that was substantial in the past has been held to be the foreshadow of that which was to come. The long procession of fetishism, typology, and Kronian mythology is looked upon as if it were like that representation of Adam in the German play, who is seen crossing the stage whilst *going to be created*. Wilkinson, the Egyptologist, has actually said of Osiris on earth, "*Some may be disposed to think that the Egyptians, being aware of the promises of a real Saviour, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system!*"

We are told by writers on the catacombs and the Christian iconography, that one figure is Apollo, *as a type of Christ*. This is Pan or Aristæus, *as a type of Christ*. This is Harpocrates, *as a type of Christ*. This is Mercury, but, *as a type of Christ*. This is the devil (for Sut = Mercury became the devil), *as a type of Christ*. Until long hearing of the facts reversed, perverted, and falsified, makes one feel as if under a nightmare which has lasted for eighteen centuries, knowing that Truth has been buried alive and made dumb all that time, and believing that it has only to get voice and make itself heard to end the lying once for all, and bring down the curtain of oblivion at last upon the most pitiful drama of delusion ever witnessed on the human stage.

The Christ who was only pourtrayed by mythical types must remain a mythical Christ, even as the Crucifixion and Resurrection that are only represented by symbols (in the Catacombs), remain symbolical.

It has often been said that if there were no historic Christ then the

writers who represented such a *conception* of the divine man, must have included amongst them one who was equal to the Christ! But the mythical Chirst was not the outcome of any such conception. It was not a work of the individual mind at all, but of the human race; a crowning result of evolution *versus* any private conception of a hero. This was the hero of all men, who never was and was never meant to be human, but from the beginning was divine; a mythical hero without mortal model, and equally without fault or flaw. This was the star-god who dawned through the outermost darkness; this was the moon-god who brought the message of renewal and immortality; this was the sun-god who came with the morning to all men; this in the Kronian stage was the announcer of new life and endless continuity at the opening of every cycle; and in the psychotheistic phase the typical son of the eternal, as manifestor and representative in time.

As a mental model the Christ was elaborated by whole races of men, and worked at continually like the Apollo of Greek sculpture. Various nations wrought at this ideal, which long continued repetition evoked from the human mind at last as it did the Greek god from the marble.

Egypt laboured at the portrait for thousands of years before the Greeks added their finishing touches to the type of the ever youthful solar god. It was Egypt that first made the statue live with her own life, and humanized her ideal of the divine. Hers was the legend of supreme pity and self-sacrifice so often told of the canonical Christ. She related how the very god did leave the courts of heaven, and come down as a little child, the infant Horus born of the Virgin, through whom he took flesh, or descended into matter, "*crossed the earth as a substitute*,"¹ descended into hades as the vivifier of the dead, their vicarious justifier and redeemer, the firstfruits and leader of the resurrection into eternal life. The Christian legends were first related of Horus, or Osiris, who was the embodiment of divine goodness, wisdom, truth, and purity; who personated ideal perfection in each sphere of manifestation and every phase of power. This was the greatest hero that *ever lived in the mind of man—not in the flesh*—to influence with transforming force; the only hero to whom the mirades were natural *because* he was *not* human. The canonical Christ only needed a translator not a creator; a transcriber of the "sayings" and a collector of the "doings" already ascribed to the mythical Christ.

The humanized history is but the mythical drama made mundane. The sayings and marvellous doings of Christ being pre-extant; the "*spirit of Christ*," the "*secret of Christ*," the "*sweet reasonableness of Christ*," were all pre-Christian, and consequently could not be derived from any "personal founder" of Christianity. They were extant before the great delusion had turned the minds of men, and the

¹ *Rit. ch. xlvi.*

figure-head of Peter's Bark had been mistaken for a portrait of the builder.

The Christ of the gospels is in no sense an historical personage or a supreme model of humanity, a hero who strove, and suffered, and failed to save the world by his death. It is impossible to establish the existence of an historical character *even as an impostor*. For such an one the two witnesses, astronornic.al mythology and gnosticism, completely prove an *alibi*. The Christ is a popular lay-figure that never lived, and a lay-figure of Pagan origin; a lay-figure that was once the Ram and afterwards the Fish; a lay-tigure that in human form was the portrait and image of a dozen different gods.

The imagery of the catacombs shows that the types there represented are not the ideal figures of the human reality. They *are* the sole reality in the centuries after A.D., because they had been in the centuries long before. The symbolism, the allegories, the figures and types, remained there just what they were to the Romans, Greeks, Persians, and Egyptians. The iconography of the catacombs absolutely proves that the lay-figure as Christ, must have sat for the portraits of Osiris, Horus the child, Mithras, Bacchus, Aristæus, Apollo, Pan, the Good Shepherd. The lay-figure or type is one all through. The portraits are manifold, yet they all mean the mythical Christ, under whatsoever name.

The typical Christ, so far from being derived from the model man, has been made up from the features of many gods, after a fashion somewhat similar to those "pictorial averages" pourtrayed by Mr. Galton, in which the characteristics of various persons are photographed and fused in a portrait, a composite likeness of twenty different persons merged in one that is not *anybody*.

It is pitiful to track the poor faithful gleaners who picked up every fallen fragment or scattered waif and stray of the mythos, and to watch how they treasured every trait and tint of the ideal Christ to make up the personal portrait of their own supposed real one. His mother, like the other forms of the queen of heaven, had the colour of the *mater frugrum*, the complexion of the golden corn; and a Greek Father of the eighth century cites an early tradition of the Christian concerning the *personnel* of the Christ to the effect that in taken the form of Adam he assumed features exactly like those of the virgin, and his face was of a *wheaten colour*, like that of his mother.¹ That is he (the seed) was *corn-complexioned*, as was the mother of corn, like Flava, Kerces, Aurea Venus, the Golden Lakshmi, the Yellow Neith; and the son was her Seed which in Egypt was the corn brought forth at the vernal equinox, and which was continued in the cult of Rome as the "Bread-corn of the elect."

In the chapter of "knowing the spirits of the east" the Osirified assumes the type of the virile and hairy Horus, the divine hawk of

¹ Cited by Didron.

the resurrection. This is called *the type under which he desires to appear before all men*; and it is said, “*his hair is on his shoulder when he proceeds to the heaven.*”¹ This long hair of the adult Horus reaching down to his shoulders is a typical feature in the portraits of the Messiah, the copy of the Kamite Christ made permanent by the art of the Gnostics. The halo of Christ is the glory of the sun-god seen in his phantom phase when the more physical type had become psychotheistic. Hence, it is worn by the child-Christ as the *karast* mummy. It is the same halo that illumined Horus and Iu-em-hept, Krishna and Buddha, and others of whom the same old tales of deliverance and redemption were told and believed. Yet the dummy ideal of paganism is supposed to have become doubly real as the man-god standing wjth one foot in two worlds—one resting on the ground of the fall from heaven, and the other on the physical resurrection from the earth.

It has been confidently declared by some that the ancient traditional belief in a life beyond the grave was raised to an incontrovertible fact by the resurrection of Jesus Christ. As if a physical resurrection and the ascent of a corporeal body to heaven could demonstrate a future spiritual existence! Such a resurrection is at once non-spiritualistic, anti-scientific, and altogether nihilistic. It is the natural antithesis of all that is spiritualistic. Thus, when phenomenal spiritualism (whether true or untrue is not the question here) is put forth in our day as a scientific basis for the continuity of existence, the mytholators immediately rush to arms to defend their faith against the alleged facts. *The Christian doctrine of a resurrection furnishes absolutely conclusive evidence of the astronomical and Kronian nature of the origines.* Every time the worshipper turns and bows to the east it is a confession that the cult is solar, the Christolatry Equinoctial,—the confession being all the more fatal because it is unconscious. And the resurrection is Kronian accordingly, only the cult has become dateless. Christian Revelation knows nothing of immortality except in the form of a periodic renewal dependent on the *coming* Saviour, who is reincarnated at the end of the world. It does but continue the Kronian typology without the gnosis, by which alone it could be explained. At the last time of the *coming* there was a resurrection of the dead. According to Matthew “*the tombs were opened, and many bodies of the saints that had fallen asleep were raised; and, coming out of the tombs after his resurrection, they entered into the holy city and appeared unto many;*”² since which time the dead sleep on, and are spoken of as being “no more,” or as lying at rest awaiting *the next coming of the Christ.* The doctrine is identical with that of the prehistoric races; only for them the coming was annual. Every autumn the sun descended into the underworld as the saviour of the dead, and the resurrection followed for those who were worthy of a future

¹ Ch. cix.; Birch.

² Matt. xxvii. 52, 53.

life. Our own festival of "all souls" is an extant relic of this yearly collection and resurrection.

The Christian revelation reveals nothing of a spirit world, knows nothing of the natural and sequential continuity of life. The renewal that it teaches belongs as of old, to the end of the cycle, called the world; and the resurrection of the dead depends upon the day of judgment at the termination of an indefinite time. It is the resurrection for which the men of the mounds and caves first sought to protect and preserve the bones of their dead; the resurrection of the Egyptian mummy at the end of 3,000 years, or the Great Year. All who have ever died "in the Lord" have had only the hope of a resurrection at some future time, when the next great cycle should be completed and the coming one return, or the phoenix transform once more on the scale of the Great Year—a resurrection once in 26,000 years! At root it is reliance on this ancient doctrine of Kronian repetition and the absence of all spiritual foothold in the infinite that causes the millenarians to keep on "prospecting" for the second coming of the Messiah, who is to finally effect all that the earlier ones left unfulfilled.

The ancient wisdom of Egypt and Chaldea lived on with the men who knew, called the Gnostics. They had directly inherited the gnosis that remained oral, the sayings uttered from mouth to ear that were to be unwritten, the mysteries performed in secret, the science kept concealed. The continuity of the astronomical mythos of Equinoctial Christolatry and of the total typology is proved by the persistence of the types—the ancient genitrix, the two sisters, the hebdomad of inferior and superior powers, the trinity in unity, represented by *Iao*, the tetrads male and female, the double Horus, or Horns and Stauros, the system of *Æ*ons, the Kamite divinities, Harpocrates and Sut-Anubis, Isis and Hathor. Theirs was the Christ not made flesh, but the manifestor of the seven powers, and perfect star of the pleroma. The figure of eight which is a sigil of the Nnu or associate gods in Egypt, who were the primary Ogdoad, is reproduced as a gnostic symbol, a figure of the pleroma and fellow-type of the eight-rayed star.¹ The "Lamb of God" was a gnostic sign. "Lord, thou art the Lamb" (and "our Light") was a gnostic formula.² The "Immaculate Virgin" was a gnostic type. On one of the sard stones Isis stands before Serapis holding the sistrum in one hand, in the other a wheatsheaf, the legend being "*Immaculate is our Lady Isis*,"³ which proves the continuity from Kam.

It was gnostic art that reproduced the Hathor-Meri and Horus of Egypt as the Virgin and child-Christ of Rome, and the Icons of characters entirely ideal, which served as the sole portraits of the

¹ King, *The Gnostics and their Remains*, pp. 103-128, 534. [edn. 1864]

² *Ibid.* p. 104.

³ *Ibid.* p. 71.

historical Madonna and Jesus the Christ. The report of Irenæus suffices to show the survival of the true tradition. He complains of the oral wisdom of the Gnostics, and says rightly they read from things unwritten; *i.e.* from sources unknown to him and the Fathers in general. Chief of these sources was the science of astronomy. He testifies that Marcus was skilled in this form of the gnosis, and enables us to follow the line of unbroken continuity, and to confute his own assertion that gnosticism had no existence prior to Marcion and Valentinus;¹ which shows he did not know or else he denied the fact that the Suttites, the Mandaites, the Essenes, and Nazarenes were all Gnostics; all of which sects preceded the cult of the carnalized Christ. Hippolytus informs us that Elkesai said the Christ born of a Virgin was æonian. The Elkesites maintained that Jesus the Christ had continually transformed and manifested in various bodies at many different times.² This shows they also were in possession of the gnosis, and that the Christ and his repeated incarnations were Kronian. Hence we are told that they occupied themselves "*with a bustling activity in regard to astronomical science.*" Epiphanius also bears witness that the head and front of the gnostic boast was astronomy, and that Manes wrote a work on what was at that time termed astronomy; astronomy being the root of the whole matter concerning Equinoctial Christolatry.

Nothing is more astounding, on their own showing, than the ignorance of the Fathers about the nature, the significance, the descent of gnosticism and its rootage in the remotest past. They knew nothing of evolution or the survival of types; and for them the new beginning with Christ carnalized obliterated all that preceded. Such a thing as priority, natural genesis, or the doctrine of development, did not trouble those who considered that the more the myth the greater was the miracle which proved the Divinity.

Also, it has been asserted from the time of Irenæus down to that of Mansel that the gnostic heretics of the second century invented a number of spurious gospels in imitation of or in opposition to the true gospel of Christ, which has descended to us as canonical, authentic, and historic. This is a popular delusion, false enough to damn all belief in it from the beginning until now. The ignorance of the past manifested by men like Irenæus is the measure of the value of their testimony to the origines of Equinoctial Christolatry. They who pretend to know all concerning the founding and the founder know nothing of the foundations. Hippolytus, in quoting a passage from Irenæus respecting the tetrad of the Valentinians, personified the *doctrine of "kol-árbas" as another of those heretics whose name was Colarbasus!* Like the vigilant "Watch" in Shakespeare's drama who

¹ B. iii. ch. iv. 3.

² Hippolytus; Ante-Nicene Library, vol. vi. p. 389.

knew "that deformed" and "remembered his name."¹ Gnosticism, according to those who are ignorant of its origin and relationships, was a supposed heresy developed from a primitive Christianity through a perversion of the true faith in an historic Christ. Nothing could be falser and all that has been based on such falsehood falls with it. When Tertullian used the word *προβολὴ*, he asserted that heresy had taken the phrase from truth to mould it after its own likeness. Mansel calls the gnostic trinity a "*profane parody of the Christian doctrine of the holy trinity*," and he asserts that its value consists in its testimony to the "*primitive existence of that article of the Christian church from which it was borrowed*."² This is an utter reversal of the facts and relative positions; and so it has been all through.

The Docetæ sects, for example, are supposed to have held that the transactions of the gospel narrative *did occur*, but in a phantasmagoria of unreality. This, however, is but a false mode of describing the position of those who denied that the Christ could be incarnated and become human to suffer and die upon the cross. The Christians who report the beliefs of the Gnostic, Docetæ, and others, always *assume the actual history and then try to explain the non-human interpretation as an heretical denial of the alleged facts*. But the docetic interpretation was first, was prehistorical, and those who held that with knowledge could not discuss the human, even as a possibility; they knew better. Whereas the A-Gnostics charge them with denying the established facts and trying to explain the reality away by a perverse interpretation of the same data. The data were docetic, gnostic, mythical; Mithraic, Osirian, anything but humanly historical.

The alleged heresy of the Gnostics, which is supposed and assumed to have originated in the second century, the first being carefully avoided, only proves that the A-Gnostics, who had literally adopted the pre-Christian types, and believed they had been historically fulfilled, were then for the first time becoming conscious of the cult that preceded theirs, and face to face with those who held them to be the heretics. Gnosticism was no birth or new thing in the second century; it was no perverter or corrupter of Christian doctrines divinely revealed, but the voice of an older cult growing more audible in its protest against a superstition as degrading and debasing now as when it was denounced by men like Tacitus, Pliny, Julian, Marcus Aurelius, and Porphyry. For what could be more shocking to any sense really religious, than the belief that the very God himself had descended to earth as an embryo in a Virgin's womb, to run the risk of abortion and universal miscarriage during nine months *in utero*, and then dying on a cross to save his own created world or a portion of its people from eternal perdition? The opponents of the latest superstition were too intelligent to accept a dying deity.

¹ *Much Ado About Nothing*, act iii. scene 3.

² *Gnostic Heretics*, p. 98.

Porphyry terms the Christian religion a blasphemy barbarously bold (Βάρβαρον τόλμημα). “A monstrous superstition,” exclaims Pliny. “A pestilence,” cries Suetonius. “*Exitibilis superstitione*,” says Tacitus. “*Certain most impious errors are committed by them*,” says Celsus, “*due to their extreme ignorance, in which they have wandered away from the meaning of the divine enigmas.*¹” Which is true as it is temperate. The “primitive Christians” were men whose ardour was fierce in proportion to their ignorance, as the narrower chimney makes the greater draught, and turns the radiation of heat into an upward roaring; guides as blind in theosophy as in geology.

When Peter, Philip, and John, as preachers of the new creed, were summoned before the Jewish hierarchs to be examined, the council decided that they were only ignorant men, unlearned in the oral law, unskilled in the tradition of interpretation, believers who did not know the true nature of that which they taught. They were not punished, but dismissed with warnings, or contempt, as *ἀνθρώποι ἀγραμματοὶ καὶ ἰδιῶται*, or, as we have the word in later language, idiots.² They were *idiotai*, whether judged by Kabalist or Gnostic, Jew or Gentile. When judged they were found to have laid hold at the wrong end of things. This was the position of the believers in a Christ carnalized when tested by the Gnostics. Never were men more perplexed and bewildered than the A-Gnostic Christians of the third and fourth centuries who had started from a new beginning altogether, which they had been taught to consider solely historic, when they turned to look back for the first time to find that an apparition of their faith was following them one way and confronting them in another; a shadow that threatened to steal away their substance, mocking them with its aerial unreality; the ghost of the body of truth which they had embraced as a solid and eternal reality, claiming to be the rightful owner of their possessions; a phantom Christ without flesh or bone; a crucifixion that only occurred in cloudland; a parody of the drama of salvation performed in the air; with never a cross to cling to; not a nail-wound to thrust the fingers into and hold on by; not one drop of blood to wash away their sins. It was horrible. It was devilish. It was the devil, they said, and thus they sought to account for Gnosticism and fight down their fears. “*You poor ignorant idiotai,*” said the Gnostics, “*you have mistaken the mysteries of old for modern history, and accepted literally all that was only meant mystically.*” “*You spawn of Satan,*” responded the Christians, “*you are making the mystery by converting our accomplished facts into your miserable fables; you are dissipating and dispersing into thin air our only bit of solid foothold in the world, stained with the red drops of Calvary. You are giving a Satanic interpretation to the word of revelation and falsifying the oracles of God. You are converting the solid facts of our history into*

¹ Origen, *Cont. Celsum*, b. vi. ch. xiii.

² Acts iv. 13.

your new-fangled allegories." "Nay," replied the Gnostics, "*it is you who have taken the allegories of mythology for historic facts.*" And they were right. It was in consequence of their taking the allegorical tradition of the fall for reality that the Christian Fathers considered woman to be accursed and called her a serpent, a scorpion, the devil in feminine form.

Whether Jews, Greeks, or Romans, those who were versed in the gnosis, and acquainted thus far with the origines of the doctrines, could not, and did not, become Christians in the sense now current; they could not, and did not, accept historic Christianity; the Gnostics were its bitterest opponents because they knew. On the one hand we have the Salvation Army of the first century, who were so ignorant of all that preceded them that they redated everything from their own indefinite epoch A.D. So ignorant they believed everything that is impossible in nature to be true because that proved the miracle of the supernatural. On the other side we find in serried ranks, that form a solid, stolid, blank wall of opposition, the Romans, Jews, and the Gnostics of various races. The Romans are simply ignorant of the alleged historic transactions. The total intelligence of Rome treats the new religion as a degrading superstition founded on a misinterpretation of their own dogmas. The Jewish race, the supposed oracles of divine revelation and sole *receptaculum* of the living God, whose communication of his own nature culminated in the rebegettal and rebirth of himself as the Christ, after the fashion of Sut-Typhon, Khem-Horus, and Heitsi-Eibib, the husband of the virgin mother, have either modestly begged leave to deny the divine honour, or been fiercely opposed to the Christian rendering of the Messiahship, and the doctrine which was based on an utterly different ground in the Hebrew writings and oral teachings. The Gnostics not only deny that such things were; they explain *how* they were not, could not be, but were only misbelieved. These are supported by all that is now made known by science, mythology, types, and symbols; by the pre-Christian status and significance of the same doctrines; by all that is gathered fram the past, all that is cognizable in the present, all that human experience, practical reason, and common sense becoming prophetic, warrant us in thinking true for the future.

The general assumption concerning the canonical gospels is that the historic element was the kernel of the whole, and that the fables accreted round it; whereas the mythos being pre-extant, proves the core of the matter was mythical, and it follows that the history is incremental. The myths of the gospels are not fabulous in the sense of false reports that seek to magnify the true. The essential substance belongs to the genuine mythos which cannot be resolved into the falsehood of a later fable. The *logia* were the *true* fables; not the fable that is half a truth, but that which is doubly true according to the gnosis. That which was pre-extant all through

as mythos cannot become historical in a last confused rendering of the same subject, found in four gospels which were concocted from a hundred previous ones. And here *the worst foes of the truth have ever been the rationalizers of the mythos*. They have assumed the human history as the starting-point, and accepted the existence of a personal founder of Christianity as the fundamental fact. They have done their best to humanize the divinity of the mythos by discharging the supernatural and miraculous element from the history in order that it might be accepted. Thus they have lost the battle from the beginning by fighting it on the wrong ground.

M. Renan, for instance, claims to be historical before all things, yet he fully admits the legend and illusion, and then proceeds to convert the mythos into history by rationalizing the miracles. As historian he accepts the scene of the Pentecost for fact: it did undoubtedly occur, but in the guise of a thunderstorm; his only misgiving is as to whether the electric fluid penetrated the chamber itself, or whether the apostles thought the Holy Ghost entered in a dazzling flash of lightning.¹

But it is the miraculous that shows the mythical nature of the history; the identical miracles of Christ the healer that prove him to have been the same character as the healer Iu-em-hept, or Æsculapius, and the caster-out of dæmons, Khunsu. It was the human history that accreted round the divinity, and not a human being who became divine.

On the theory of an historic origin and interpretation the discrepancies maybe paralleled for ever with no possibility of attaining the truth; the matter can never be moulded into coherent consistency. But the mythical origin explains all. When once we start with that, it is like introducing the creative principle into chaos, or the theory of gravitation as an explanation of planetary law. This view alone serves to read the riddle of the root. The natural genesis of Equinoctial Christolatry, or Christianity, and the initial point of an embryonic unity, are not to be discovered in the life and teaching of a personal founder or historical Christ. On the other hand, all that is impossible as human history is not only possible as mythos but is the essence and creative cause of the history. The mythical origines only can explain the Messianic prophecy. The mythical origines only can explain the birth of the child that was begotten without the fatherhood; the virginity of the motherhood—an unknown human factor—being the natural status or the most ancient genitrix in mythology, who was earlier than God the father. The virgin mother is nothing if not divine, and being a divinity she cannot become humanly historical. The most ancient, gold-bedizened, smoke-stained Byzantine pictures of the virgin and child represent the mythical mother as Isis, and not a human Mary of Nazareth.

¹ *Les Apôtres*, ch. iii.

The mythical origines only can explain why there are two Marys both of whom are described as being the mother of Jesus. The mythical origines only can explain why Jesus should have been rebegotten as the anointed son at thirty years of age, the time of full adulthood according to Egyptian reckoning, in the likeness of the fatherhood. The mythical origines only can explain why there is no history furnished from the time when the child-Christ was about twelve years of age to that of the adulthood or thirty years. The mythical origines only can show how the Word, or Manifestor, from the first could be said to be made flesh. The mythical origines only can explain why Jesus the Christ of the catacombs should have been persistently pourtrayed in the two distinct characters of the beautiful Youth and the little ugly old child or elder Horus. The mythical Christ could have two birthdays like the dual-natured Horus, one at the solstice and one at the equinox. The mythical Christ could be crucified on the 15th Nisan, all Jewish laws and prejudices notwithstanding, because that was the day of the crossing, of the cross, and therefore of the crucifixion of the Christ. He descended into Hades because that was the way of the underworld first travelled by the solar god. He rose from the dead on the third day because that had been the length or time allowed in the mysteries, and because it took three days, measured by visible phenomena, for the lunar Messiah to rise again and reappear. Easter, determined by the full moon, is the time of the resurrection, because the sun-god was born, or reborn, —these being identical in the true mythos, though necessarily untrue in the false—each year at the place of the Vernal equinox, where the sun “crossed the line,” made the transit, and marked the period of the passover. He re-arose as Ichthys, the Fish, because Pisces was the sign of the cross after 255 B.C., and as the Lamb, or Ram, because Aries had been the previous sign.

And here it may be pointed out that Equinoctial Christolatry has falsified the time of the world. The mythical Christ was first born as Ichthys in the year 255 B.C. That was a true date.

At the end of this century the Vernal colure will pass into the sign of Aquarius, and the year 1901 will be the year 1 of the Waterman. And at that date the time of the world ought to be made astronomical once more. Then Equinoctial Christolatry might resume its chronological course; and no longer falsify the time kept in heaven with a reckoning that is wrong by 255 years on earth. After Ichthys comes the Deluge of the Waterman.

The ready Waterer in heaven,
Stands waiting till the sign be given,
To break the clods of sterile Creeds,
And free in flowers the fruitful seeds.

Christianity commenced absolutely without criticism or inquiry concerning the foundational facts, and its history was manufactured

from mythology called prophecy. The cardinal "facts" of the New Testament are *founded* on an illusion regarding the nature of the *Old*, and the latest form of Equinoctial Christolatry was based upon traditions falsely interpreted. The authors of this unparalleled imposition of ignorance had crossed a chasm on a mist of the night in the past, and lo! by the light of day in the present we behold no bridge! The primary foundation-stone for a history in the New Testament is dependent upon the fall of man being a fact in the Old, whereas it was only a fable that had its own mythical and unhistorical meaning. When we try over again that first step once taken in the dark, we find no foothold because there was no stair. The fall is absolutely non-historical, and the first bit of standing-ground for an actual Christ the Redeemer is missing in the very beginning, consequently anyone who set up, or was set up for, an historical Saviour, from a non-historical fall could only be an historical imposter.

The "history" in the New Testament has been accepted by those who were ignorant of the mythos in the Old. From the first supposed catastrophe to the final one the figures of the celestial allegory were taken for matters of fact, and thus the Equinoctial Christolator has to climb to heaven with one foot resting on the ground of a fallacious redemption, and the other on the ground of a fictitious fall. Salvation through the blood of Jesus Christ is based on the geology of a world created in six days, and the fable of a heaven lost in one. An aberration from the course of natural development and from scientific knowledge previously extant has been accepted as a supernatural Revdation, and this impossible faith constitutes the greatest obstacle visible on the surface of the whole earth to any possible unification of the human race.

But are there no historical data for a personal Jesus in the Talmud? It has been generally allowed that the existence of a Jehoshua, the son of Pandira (whom Porphyry calls Panzerius), acknowledged by the Talmud, proves the personal existence of Jesus the Christ as an historical character in the gospels. But a closer examination of the data shows the theory to be totally untenable. The personal reality of Jehoshua ben Pandira, **פניריא**, is undoubtable.

One account affirms that, according to a genuine Jewish tradition "that man (who is not to be named) was a disciple of Jehoshua ben Perachia." It also says "he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod."¹ That would be more than a century earlier than the date of birth assigned to the Jesus of the gospels. This fact has to be emphasized in order that we may secure the first bit of historic foothold in the vast bog whose quakings have virtually made all negative criticism as wavering and

¹ Abraham Zacuth in *Juchasin*, p. 16, c. 2. Wagenseil, *Sota*, pp. 1057, 1058.

infirm as are the Christian apologetics. But it can be shown that Jehoshua ben Pandira must have been born considerably earlier than the year 102 B.C.

Jehoshua son of Perachia was a president of the Sanhedrin, the fifth, reckoning from Ezra as the first; one of those who in the line of descent received and transmitted the oral law, as it was said, direct from Sinai.¹ Ben Perachia had begun to teach as a Rabbi in the year 154 B.C. We may therefore reckon that he was not born later than 180-170 B.C., and that it could hardly be later than 100 B.C. when he went down into Egypt with his pupil Ben Pandira. It is related that he fled there in consequence of a persecution of the Rabbis, conjectured to refer to the civil war, in which the Pharisees revolted against King Alexander Jannæus, consequently about 105 B.C. If we put the age of his pupil at fifteen years that will give us an approximate date, extracted without pressure. *whkh* shows that Jehoshua ben Pandira may have been born about the year 120 B.C.

According to the Babylonian Gemara to the *Mishna*, Tract "Sabbath," Jehoshua, the son of Pandira and Stada, was stoned to death as a wizard in the city of Lud, or Lydda, and afterwards crucified by hanging on a tree on the eve of the Passover. It says "*there exists a tradition that on the rest-day before the Sabbath they crucified Jehoshua, on the rest-day of the Passah*" (the day before the Passover).² The year of his death, however, is not given, but there are reasons for thinking it could not have been much earlier nor later than B.C. 70. King Jannæus reigned from the year 106-79 B.C. He was succeeded in the government by his widow, Salome, whom the Greeks called Alexandra, and who reigned for some nine years.³ Now the traditions, especially those of the first and second "*Toledoth Jehoshua*,"⁴ relate that the *Queen of Jannæus and mother of Hyrcanus*, who must therefore be Salome in spite of being called *Oleina*, showed favour to Jehoshua and his teaching; that she was a witness of his works and powers of healing, and tried to save him from the hands of his sacerdotal enemies, *because he was related to her*, but that during her reign, which ended 71 B.C., he was put to death.

The Jewish writers altogether deny the identity of the Talmudic Jehoshua and the Jesus of the gospels. This, observes Rabbi Techiel, which has been related of Jehoshua ben Perachia and his pupil, contain no reference whatever to him whom the Christians honour as a God. Another Rabbi, Salman Zevi, produced ten cogent reasons for concluding that the Jehoshua of the Talmud was not he who was afterwards called Jesus of Nazareth,⁵ and that (as

¹ *Mishna*, Treatise xii. ch. i. 6.

² *Babylonian Gemara*, Tract, "Sabbath," fol. 67.

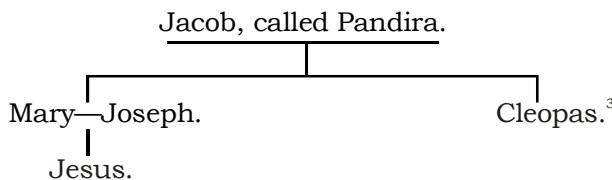
³ Josephus, *Ant.* b. xiii. ch. xii. 1; ch. xiii. 5; ch. xiv. 2.

⁴ Wagensell, Altdorf, 1681. Huldricus, Leyden, 1705.

⁵ Eisenmenger, *Entdecktes Judenthum*, vol. i. pp. 231-237.

we find) the Christ of the gospels is the *God* of the Mythos, not the *man* of the Jewish history.

The “blasphemous writings of the Jews about Jesus,” as Justin Martyr¹ calls them, always refer to Jehoshua ben Pandira, and not to the Jesus of the gospels. It is he they mean when they say they have another and a truer account of the birth and life, the wonder-working, and death of Jesus. This repudiation is perfectly honest and soundly based. The only Jesus known to the Jews was Jehoshua ben Pandira, who had learned the arts of magic in Egypt and who was put to death as a sorceror. That was likewise the only Jesus known to Celsus, who affirms that he was not a pure Word, a true Logos, but a man who learned the arts of sorcery in Egypt. So in the Clementines, it is in the character of Ben Pandira that Jesus is said to rise again as the magician.² But here is the conclusive fact. The Jews know nothing of Jesus as the Christ of the gospels, and when the Christians of the fourth century trace his pedigree by the hand of Epiphanius, they are forced to derive their Jesus from Pandira. Epiphanius gives the genealogy of the canonical Jesus in this wise—



This proves that in the fourth century the pedigree of Jesus was traced to Pandira the father of that Jehoshua who was the pupil of Ben Perachia, he who became one of the magi in Egypt and was crucified as a magician on the eve of the passover by the Jews, in the time of Queen Alexandra, who had ceased to reign in the year 70 B.C. Thus the Jews do not identify Jehoshua ben Pandira with the gospel Jesus, but protest against the assumption as an impossibility, whereas the Christians *do* identify their Jesus as the descendant of Pandira. It is not the Jews, but the Christians, who fuse two supposed historic characters in one. There being but one history acknowledged or known, it follows that the Jesus of the gospels (*plus* the mythical Iesu) *is* the Jehoshua of the Talmud. This shifts the historic basis altogether; it antedates the human history by more than a century, and destroys the historic character of the gospels, together with that of another Jesus. In short, the Jewish history of the matter corroborates the mythical; and both combine to show that the Jesus of the gospels is the mythical Iesu = Jesus. Jehoshua ben Pandira was a mage and adept in the mysteries, a mental Thaumaturge, and what in our day would have been termed a spiritualistic

¹ *Dialogue cum Trypho*, ch. xvii.

² *Pseudo-Clementine Recognitions* ch. i. 42.

³ Epiphanius, *Adv. Hær.* lib. iii; *Hær.* lxviii. 7.

medium. His death was in strict accordance with the Jewish laws and customs. He was first stoned and then hung on a tree to become accursed, which is in agreement with the description that occurs twice over in the "Acts," of him who was slain and hung on a tree, and consequently not crucified after the Roman fashion.¹

As Epiphanius knew of no other historical Jesus than the descendant of Pandira, it is probable that this is the Jesus whose tradition is reported by Irenæus. Irenæus was born in the early part of the second century between 120 and 140 A.D. He was Bishop of Lyons, France, and a personal acquaintance of Polycarp; and he repeats a tradition, testified to by the elders, which was directly derived from John, the "disciple of the Lord," to the effect that Jesus "*passed through every age*," and lived on to be an oldish man! He repudiates the man or god of thirty years who was lord of the æon (a title of Osiris) or of the annual cycle, who suffered death in the twelfth sign, that of Scorpio, at the end of the lunar, equinoctial year. He is replying to those who set forth the lord of the æon, or one year, lesser or greater, as the fulfiller of the "*acceptable year of the Lord*," and says they do this to establish their own forgery. He is ostensibly answering the Gnostics, but his statements are equally applicable to the history in the canonical gospels, which in these particulars, tends to establish the gnostic Christ. Now, in accordance with the dates given, Jehoshua ben Pandira may have been between fifty and sixty years of age when put to death; and his tradition alone furnishes a clue to the nihilistic statement of Irenæus.² When the true tradition of Ben Pandira is recovered, it shows that he was the sole historical Jesus who was hung on a tree by the Jews, and authenticates the claim made by the astronomical allegory to the dispensational Jesus, the Kronian Christ, the mythical Messiah of the canonical gospels.

This reading will account for the total absence of contemporary testimony or recognition, and explain how it is that no voice breaks the blank silence outside the gospel narrative, save one or two forgeries that may be laughed into oblivion. The existence of the passage in Tacitus concerning the name of Christ was obviously unknown to the Christian Fathers, and therefore non-extant. The allusion in Josephus's history is manifestly interpolated between the *two calamities* that befell the Jews. Besides which, Photius states explicitly that Josephus made no mention of Jesus Christ. Another Jewish historian, Justus of Tiberias, "does not make the least mention of the appearance of Christ, nor say anything whatever of his miracles."³ Philo, who was an Essene, born in the year 20 B.C., and who lived to

¹ Acts v. 30; x. 39.

² Irenæus, b. ii. ch. xxii. 5.

³ Tacitus, *Annal.* xv. 44. Josephus, *Ant.* b. xviii. c. iii. 3. Photius, *Bibliothec.* cod. xxxiii.

the year 50 A.D., knew nothing of Jesus or his works. The *Mishna*, a collection of writings ranging from B.C. 400 to A.D. 200, which were edited by the Rabbi Jehuda, A.D. 219, at Tiberias, beside the Sea of Galilee, where the patriarch lived, contains no allusion to the gospel Jesus or his works, his life or his death. There being no other Jesus than Ben Pandira, that will satisfactorily explain for the first time how it is that Paul, the sole distinct Personality of the New Testament writings, has made no report of one, and left no record of his miracles; how he should have instituted no inquiry concerning him during his visits to Jerusalem, nor learned anything of him, nor been able to corroborate the gospel history by one single word—*there having been no personal Jesus of that TIME*. It becomes possible even for Paul to have made his second journey to Jerusalem, in company with Barnabas, to carry the offerings of the faithful to those who had suffered from the great famine in the year 44 A.D.; and for *his conversion to have happened either in the year 30, or 27*, as the two different statements imply;¹ because it did not depend upon the death of an historical Jesus.

This view alone enables us to understand the position of Paul, or comprehend the mystery of his gospel, which was opposed to that of the Christ made flesh, the “*other Jesus*” of the gospel preached by the Sarkolatræ, who were his deadly enemies. A difference the most radical divided Paul and the historical James, John, and Cephas. They had nothing in common with him from the first, and never forgave him to the last. They did not preach the same gospel, nor set forth the same Christ. Both started on two sides of the same gulf, that could not be closed and never has been bridged by the Pontifex Maximus established in Rome. The *Prædicatio Petri*² declares that Peter and Paul remained unreconciled till death. That gulf can be partly gauged by the treatment of Peter and Paul in the Clementines where Paul is pourtrayed as the arch-enemy of the new religion and the author of some great *future* heresy (see the passage especially in which Peter comments upon Paul’s conversion through his abnormal vision, and questions whether his revelation comes from the genuine Christ); but it cannot be completely bottomed except on the ground that there was no personal historical Christ, and that Paul opposed the setting up of a Christ carnalized, and fought the Sarkolaters tooth and nail. As a matter of course his writings have not been allowed to come down to us in their doctrinal and textual integrity; writings that withstand Cephas behind his back as Paul had withstood him to his face were not kept concealed for a century without being worked over by the secret weavers of the web in Rome, the men who forged the faith of the Christ made flesh, and damned all disbelievers.³ And if the writings of Paul were retouched by the

¹ Acts xi. 30; xii. 35. Gal. i, ii.

² In Cyprian, *De Rebapt.*

³ 1 John ii. 22; iv. 3.

carnalizers, that will account for the two voices heard at times in his Epistles and the apparent *duplicity* of his doctrine, which has never been unified and still remains in direct contrast with his own force of character and singleness of purpose. The Christology of Paul is fundamentally opposed to the human personality of the Christ. His doctrine at root is not that of the Word made flesh, a few added touches of subtle seeming on the surface and the opening paragraph of the Epistle to the Romans notwithstanding. Paul *had* preached a gospel of the flesh which was not of the Sarkolatræ; not that of the humanity of Jesus, nor the Christ carnalized, but that of the fleshy and Kronian type of the Messiah, which elementary doctrine he afterwards repudiated on behalf of a spiritual interpretation of the mystery of manifestation. Paul was at one with the Gnostics in rejecting the genealogies of the carnalised Christ. The Docetæ and Ebionites discarded the genealogies in the gospel after Matthew.¹ Tatian, the pupil of Justin, who left the Christian church as a non-believer in the Christ carnalized, also struck out the genealogies of the human descent. From Luke's gospel Mareion removed "*all that was written respecting the generation of the Lord.*"² So Paul warned Timothy against giving "*heed to fables and endless genealogies;*"³ and instructed Titus to "*shun foolish questionings and genealogies.*"⁴

It is recorded that certain apostles saw the risen Christ ascend into heaven as a veritable being of flesh and blood. But Paul taught that "*flesh and blood cannot inherit*" the kingdom of God. According to Chrysostom, Theophylact, and Æcumenius, the philosophers who heard the preaching of Paul took the "*resurrection*" to be a new goddess Anastasis. Paul's doctrine of the resurrection is entirely opposed to that which was preached by Hymenæus and Philetus, whose word, he says, "*will eat as doth a gangrene;*" men "*who concerning the truth have erred, saying that the resurrection is past already,*"⁵ and have thus overthrown the faith of some in the doctrine as it was preached according to the gospel of Paul. Now the only way in which the resurrection could be preached as already past was the same then as it is to-day, namely the resurrection of a personal and historical Saviour who was held to have died and risen again, and thus brought immortality to light. Paul's resurrection was not assured by any risen Christ, it was something to attain in the gnostic sense. "*If by any means I may attain unto the resurrection of the dead! Not that I have already attained, or am already made perfect; but I press on.*"⁶ This resurrection was neither past nor was it assured for the future on account of its having passed once for all, but had to be striven for by seeking perfection like the Hindu Siddhas.

¹ Epiphanius, *Hær.* xxix. 9.

² Irenæus, b. i. ch. xxvii. 2.

³ 1 Tim. i. iv.

⁴ Titus iii. 9. "Without Genealogy," Heb. vii. 3.

⁵ 2 Tim. ii. 18.

⁶ Philippians iii. 11, 12.

Paul's Immortality was conditional; a future state to be attained by growth in this. Such was the universal doctrine of the Gnostics who identified immortality with *Nous* and Wisdom, thence with the gnosis. The writer of the *Wisdom of Solomon* says, "by means of her (Sophia) *I shall obtain immortality.*" Paul said by means of the Christ (the male type) evolved within (this the Sivaist terms the Linga in the soul), or "*the stature of the fulness of Christ,*" who was the perfect flower of the gnostic pleroma, not the divine flower of humanity *attained by one man*, but the flower of humanity in the eighth degree of ascension, which was represented by the eight-rayed star of the preceding seven powers; the summit of attainment on the peak of the perfected.

Paul proclaims that he derived his gospel from no man, and that he was instructed by none. He received his revelation direct from heaven by spiritual manifestation of what he called the Christ, as typical manifestor. Only the phenomenal spiritualists who have known the "other world" to demonstrate its existence by becoming ocular or palpable; only those who have had proof that the human consciousness persists in death, and emerges in a personality continued beyond the grave, are really qualified to understand the mystery or the message of Paul. The secret of the spiritual logos is theirs in Paul's sense, but having no relationship save that of an antithesis to a carnalized Christ. Paul, according to his own testimony, was an abnormal seer, subject to the conditions of Trance. This was the source of his revelations, the cause of his "thorn in the flesh," his infirmity in which he gloried. He shows the Corinthians that his abnormal condition, ecstasy, illness, madness, or what not, was a phase of spiritual intercourse in which he was divinely insane—insane on behalf of God; but he was sober-minded, sensible, sane, normal enough in his relation to them. Modern science would say he suffered from hallucination; phenomenal spiritualists that he saw spirits. Either way this was the origin and ground of his conversion.

If a spirit demonstrated its existence in apparition to Paul, that proved a rebirth; the spirit, being one of the twice-born, was a form of the Christ. For Paul had continued the type of rebirth at puberty in his mystery of the Messiah. Hence his conversion was a rebirth, a change in which the Christ was born within as the pubescent soul, a son of the rather God. There is nothing for it but laying fast hold of the primary types when we are befogged and befooled in the metaphysical phase.

Paul was a Hebrew Gnostic learned in the Kabalah, a master in the mysteries, one who spoke wisdom among the perfected. He knew the nature of the typical Christ from the genesis, as the anointed one of puberty, whose symbol was the stone or rock; also as the Kronotype; and he *continued the type*, not merely in a vague psychotheistic phase like that of the Gnostic *Nous*, but as the Christ of spiritual

manifestations that were objective, visible and audible to himself. A manifestor had been entified in apparition for him! Hence he spoke the “*wisdom of God*,” the knowledge revealed to him “in a *mystery*,”¹ or according to the mode of the mysteries. His own especial mystery was made known to him by revelation² abnormally, or in trance. By aid of this he understood and interpreted anew the “*mystery of Christ*” which “*in other generations was not made known unto the sons of men*,” as it had now been revealed to him “*in the spirit*.”³ His work is to “*fulfil the Word of God*,” the “*mystery which hath been hid from all ages and generations*,”⁴ he himself being the Christ or Makhеру (Eg.). Paul’s gospel was founded on a new application of the ancient gnosis to the facts of his own abnormal experience for the purpose of creating belief in a spiritual existence. Also the Word that had been manifested and tabernacled in time could not be clothed in flesh, but the type could serve to represent renewal or the new man in a spiritual sense. Clement Alexander states that Paul designated the “*fulness of the blessing of Christ*” which he would bring to the Romans the communication of the gnosis, or the hidden tradition of the mysteries which was unknown to the Romans, and which, according to this Christian Father, was revealed by the Son of God, “*the teacher who trains the Gnostic by mysteries*.”⁵

Paul passed away and his writings remained with the enemy, to be withheld, tampered with, reindoctrinated, and turned to account by his old opponents who preached the gospel of Christ carnalized. But we know that his Jesus and his gospel were not theirs; we know that he warred strenuously against their false interpretation of mythology; and it now appears probable that the never-yet-fathomed “*mystery of lawlessness*” which Paul described as being already at work was none other than the gospel of the carnalized Christ which was being foisted on the world by James, Cephas, and John; one of the three being the Man of sin, the Lawless one (Anomos), “*the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God*.”⁶ He is no outsider, but a mortal enemy within the gates! In that case Paul was the one who restrained them for the time being, until he himself should be taken out of the way. Thus interpreted, Paul foresaw what should come to pass through the pernicious teaching of James, John, Cephas, and the other Sarkolatræ when he himself should be removed; and we have seen what he foresaw.

Now the second Toledoth Jehoshua represents Ben Pandira as being a Nazarene, on account of which the Rabbis cut off his hair and washed his head with the water Boleth, so that the hair might grow no

¹ 1 Cor. ii. 6, 7.

² Eph. iii. 3.

³ Eph. iii. 5.

⁴ Col. i. 26.

⁵ Strom. vii.

⁶ 2 Thes. ii. 3-10.

more. And the book *Abodazura* has a comment on James, in which it says he was "*a follower of Jehoshua the Nazarene.*" Further, in the second chapter of the Clementines there is a letter of Peter to James, in which the sobriquet of "*the lawless*" is flung at Paul! On the present reading of the data the epithet thus cast back identifies it, together with the original at whom it was first aimed by Paul. It was Jehoshua the magician and wizard whose advent had been made as the worker or signs and wonders; and it looks as if Paul's "*mystery of lawlessness*" may have been connected with the followers of "*that man*" who were engaged in converting him into the veritable son of God, according to their gospel of the Christ made flesh. Jehoshua the Nazarene is demonstrably historic; not so the Jesus of Nazareth. According to Matthew, the child was brought to dwell "*in a city called Nazareth, that it might be fulfilled which was spoken by the prophets that he should be called a Nazarene.*" Whereas he could not have become a Nazarene by merely living at Nazareth, nor have been named "*of Nazareth*" by being a Nazarene. The Greek Ναζωραῖος neither renders the Ναζιραῖος of the Seventy, nor the Hebrew נזיר. The supposed prophecy is interpreted by means of false philology to establish the geographical locality, and thus the alleged historic fact has to be founded on a manifest fiction. From the Gnostic standpoint the true Christ could not be "*of Nazareth*" as a mundane locality, consequently no "*Jesus of Nazareth*" appears in Marcion's Gospel. It was a neck-and-neck question, however, in a race that was run for two or three centuries between the Christ corporeal and the Christ incorporeal; and the fleshly Messiah beat the phantom, even as the belief in a physical resurrection triumphed over the older belief in a spiritual survival after death which had been inculcated in the pre-Christian cultus. The Gnostics were conquered by the carnifiers of the Christ, who made God flesh to eat him as a redeeming sacrifice, and with whom the cult of Equinoctial Christolatry entered its final phase.

How was it then that the religion of the ignorant overturned and superseded that of the learned? One explanation is because the ancient wisdom had been concealed; because the mysteries were confined to secrecy; because the hidden gnosis was only communicated in secret, and the initiates received it under the seal of secrecy. The religion or mystery was doomed to die of the secrecy in which it had been self-enshrouded. It was buried alive with its own seal on its own mouth. It was an unpublished religion. And when the new sect put forth the same dogmas, doctrines, tenets under the same types, accompanied by the same rites and ceremonies, they became the first publishers of the ancient religion with a new interpretation of the Christ made flesh. The Gnostics did try to say, with the suppressing hand on their mouths, "*You are only publishing our secrets with a lying gloss put upon them,*" but this slight protest was

unheard amidst the loud clamour of the fanatically ignorant. Also the mythical and typological had everywhere prepared the way for the alleged historical Christ. The astronomical mythos, extant in many lands, appeared to authenticate this new revelation when it was announced. So ingrained in the human mind were the types and symbols of paganism, that a doctrine ridiculous as that of a triangular God who divided all things into three, himself included, could be accepted because such a type had already been made mental.

Las Casas relates how easily the converted Indians, who could not read Spanish and whose books had been destroyed, would pourtray the Christian legend and dogmas from their own symbols and characters, and says he had seen a large portion of the Christian doctrine written in their figures and images. When the Scriptures were first made known to the Arawaks of Guiana as the word of God, they observed, "*The word is good, but we knew most of it before.*" What chiefly arrested their attention was the statement of the Word having been made flesh to die for the salvation of men. Mythology had everywhere prepared the way for that belief, in the absence of the gnosis.¹

When the story of the Christian Messiah was first told to the natives of New Zealand, the missionaries and the Maoris were equally amazed to find the likeness of Jesus to the character of Tawhaki, a Messiah already known to them, of whom the selfsame incidents were related as those now retold of the later Christ.² The connection between Tawhaki and Osiris (or Horus) is shown by *his death having been effected by the reptile gods*, the Apophis and conspirators in the *Ritual*. The Buddhist is able to prove that the history of Jesus is one with that of Buddha, called Gautama. This is not mere parallel but identity. Such history cannot be personally true twice over, once in India and once in Judea. Not was the gospel narrative drawn from Buddhist sources any more than the Buddhist was derived from the Christian. Both had a common origin as mythos, but not as human history. Astronomical mythology claims and accounts for thirty thousand years of time at least; and this alone goes down to the source of the whole matter; this only can explain the relationships found on the surface by an original identity at root.

The transformation of the ancient religion into the new was made with sufficient secrecy to imply consciousness. The sloughing was chiefly out of sight, but the real truth of the origines must have been concealed amongst the *arcana imperii* or secrets of the management in Rome. The rebeginnings are not only shrouded in mystery, they are the mysteries, and the same mysteries at root as those that were pre-extant. The three degrees of purification, initiation, and perfection corresponded to those of the Greek Eleusinia, and the three degrees

¹ Brett, *Indian Tribes of Guiana*, p. 109.

² *Te Ika a Maui*, pp. 101, 102.

in Masonry. Certain of the Christian Fathers came to see the likeness of their mysteries to those of the Mithraic religion which, as Plutarch testifies, had been especially established in Rome about the year 70 B.C.

Augustine says, "*I know that the priest of him in the cap-(istius pileati) used at one time to say our capped one is himself a Christian,*" or a Christ. Which means that the Mithraists identified the Christ with Mithra, the Christ of the "*Bonnets rouges*" in the catacombs. The Mithraic mysteries were so like those of the Christians that Justin Martyr declared the devil had stolen them to deceive the human race.¹ Peter, in his epistle to James, urges the necessity of taking extreme precautions to prevent the secret doctrine from being promulgated or divulged. Clement Alexander, who calls the gnosis the "*Apprehension of things present, future, and past,*"² affirms that the mysteries hidden until the time of the apostles were those that had been concealed in the Old Testament.³ He also says, "*Not enviously said he (i.e. Barnabas), the Lord announced in a certain gospel, 'My mystery is unto me and the sons of my house.'*"⁴ The Carpocratean Gnostics, who quoted the traditions and logia of Matthias as the authentic gospel, declared that Jesus spoke in a mystery to his disciples and followers *privately*, who requested and obtained permission to hand down the sayings and teach them to others who should be worthy by believing.⁵ This privacy according to the gnostic doctrine was *within the pleroma* where the disciples were the twelve æons.

The position of the gnostic Jesus who expounds the mysteries to the twelve æons within the pleroma, is occupied and acknowledged by Jesus, when he is asked why he speaks in parables, and he replies, "*It is given you to know the mysteries of the kingdom of heaven.*"⁶ *The secret doctrine of Christ was the secret doctrine concerning the Christ*, the interpretation only known to the initiated. It was absolutely necessary that this should be kept concealed from the people if the historic interpretation of the the mythos was to be believed. It was maintained by some that the apocrypha ought only to be read by those who were perfected;⁷ and in the fifth century these scriptures were limited to a few adepts. According to the *Clementine Homilies*, the "*mystery of the scriptures*" taught by Christ was identical with that which from the beginning had been secretly communicated to those who were worthy,⁸ that was to the initiated in the mysteries, the adepts to whom Paul spoke *wisdom*, when he uttered his "*revelation of the mystery which was kept in silence through times eternal.*"⁹ In the same writings Peter asserts the existence of a secret doctrine or gnosis, and states that Christ had

¹ Justin, *Apol.* i. 66. *Diol.* 70-78.

² *Stromata*, vi. 7.

³ *Ibid.* v.

⁴ *Ibid.* vi. 17.

⁵ *Iranæus*, b. i. ch. xxv. 5.

⁶ Matt. xiii. 11.

⁷ Credner, *Geschichte des N. T. Canon*, c. cxi. 279.

⁸ *Pseudo-Clementine Homilies*, iii. 19.

⁹ Rom. xvi. 25.

given instructions for the true gospel, that of the hidden mysteries, not to be proclaimed until after the destruction of Jerusalem; and then it was only to be taught covertly. He says the true prophet has told us the false gospel must come first from a certain misleader (who is Paul under the guise of Simon Magus), and after the destruction of the holy place the true gospel is to be *transmitted secretly for the correction of future heresies.*¹ This affords a glimpse of the Arcana in Rome, and of the way in which the mythical was turned into the historical and the Christ made flesh. The end of the æon or world, being the new point of departure in the mythos, this end in Jerusalem was afterwards made to prove and establish the mythos as history; then it was declared that such was the teaching of Christ himself when in the flesh. Hence the merging of the mythos into the history when it had occurred, and the connection of the coming Christ with the fall of Jerusalem.

What the Jews had believed through misapplying the mythos of the ending and the coming one was continued as veritable and verifiable revelation by the Christotators. We find in the epistle to the Hebrews that the Christ had come as High Priest of good things, "*through the greater and more perfect tabernacle, not made with hands,*" which was the new temple of the heavens that followed the tabernacles of old.² This coming on the grand scale of the Great Year could only follow the fall of Babylon; and Jerusalem above would descend in place of Jerusalem below. Hence, according to Jarchi, the *Hebrews believed that on the last day of the destruction of Jerusalem by the Romans the Messiah was born.* The Messiah being Kronian, a lord of the æon or age, he could only come at the end of the world (or æon) as it was interpreted, that is at the time of a deluge or destruction. In the Books of Enoch and Revelation the end is figured as the destruction of the old temple of time in the heavens which was replaced by a new tabernacle or ark of the eternal in the psychotheistic phase of the typology. And thus the fall of Jerusalem and the end of the Jewish temple were made typical to authenticate that end of the æon, age, or the world which always occurred at the coming of the Messiah. The statement of Mallebranche that "*the end (as object) of creation was the incarnation of Christ,*" also affords a good example of the way in which the Kronian allegory had been converted into a metaphysical mystery, by the manufacturers of patristic theology.

The cult of Equinoctial Christolatry substituted faith for knowledge as the guiding principle. Valentinus said the Christians had faith, but his followers possessed knowledge. The best believers (actually called "*the better believers*") were those who knew the least;—and this ignorance extended to all the supposed facts on which their faith was founded. The European mind is only just beginning to recover from the mental paralysis that was consequently induced; and what is

¹ *Homily* ii. 17.

² Ch. ix. 11.

most required at the present time is a *New Gnosticism* which shall include and comprehend *all the sources of experimental knowledge*, and let Belief take its proper place in the rear.

The existence of a conscious, creative, and eternal Cause, and the persistence in death of the force full-summed in the individual human life, must needs be based on different and more enduring grounds than those of the expiring faith.

The cult of Equinoctial Christolatry is responsible for enthroning the cross of death in heaven with a deity on it doing public penance for a private failure in the commencement of creation. It has divinized a figure of human suffering and a face of piteous pain; as if there were nought but a great heartache at the core of all things, or a veiled sorrow that brings visibly to birth in the miseries of human life. But "in the young pagan world men deified the beautiful, the glad;" as they will again upon a loftier pedestal, when the tale of the fictitious fall of man and false redemption by the cloud-begotten God has passed away like a phantasm of the night, and men awake to learn that they are here to preclude poverty, to wage ceaseless war upon sordid suffering and preventable pain, and not to apotheosize an effigy of sorrow as a type of the eternal: for the most beneficent is most beautiful; the happiest are the healthiest; the most God-like is most glad. Equinoctial Christolatry adopted and sanctified the savage doctrine of blood sacrifice and vicarious expiation, which is a complete reversal of the common law of civilization, that all sane persons shall be held responsible for their deeds and not acquitted because the innocent may have suffered for the guilty. A doctrine so cowardly and immoral must have rotted the backbone out of all manhood if men were no better than their professed beliefs, and had not been fed from other and healthier fountains of life.

The vivisection of the Dog, man's first friend and foremost ally, is a natural outcome of the unnatural doctrine of vicarious suffering. The cowardly cruelties of its practitioners, and their shameless expositions intended to abash, appal, and terrorize the conscience of others, would have been impossible with any race of men who had not been indoctrinated by the worship of a vivisecting deity whose victim was his own son. The Red Indian and other savages will vivisect and torture *their conquered enemies* for *minutes or hours*. But it was reserved for races civilized by Christian culture to vivisect and inflict nameless torments on their *helpless* fellow creatures and *harmless* familiar friends for weeks and months, or years, together. This must have been unbearable to a nation of animal-lovers unless the motor nerve of the race had been paralyzed by the *curare* of vicarious suffering which confers a divine sanction on the doctrine of saving ourselves by means of the suffering inflicted upon others. Our national religion is the fetishism of primitive man

in the last stage of perversion. Eternal Cause is treated as if it were a weather-vane at the summit of creation that might be forced to veer round at every breath of selfish prayer. The very existence of a God has been made dependent upon his personal manifestation in Judea; consequently he is non-extant if not historical and a Jew; those for whom the historical evidence fails find themselves without a God in the world as the natural result of such atheistic teaching, and the poor Jews have to suffer for the imposition that has bee practised in their name.

Atheism is at times and in some natures the necessary revolt of the higher consciousness, as if the real god within was at war against the sham set up for worship without

Equinoctial Christolatry boasts of having put an end to individual sacrifice; but it is compatible with the masses of the toiling people being offered up for ever in one great sacrifice. The other world has been held as a lure in front of that beast of burden, the Producer, in order that the scent of future food in another life might make him forego his right to the common grazing-ground in this world. The cult has been made compatible with a state of society which shows more repulsive extremes of wealth and poverty, splendour and squalor than any in the pre-Christian world; in which the slayers of men still win the great rewards; in which intelligence may be legally turned to the chief account by taking every advantage of the ignorant; and in which *the standard of conscience is the STATUS QUO of things as they are, and not a test of the result of things as they are.*

The equinoctial chrlstolators are responsible far postponing to a future stage of existence the redress of wrongs and the righting of inequalities which can only he rectified in this. Their profession is the cure of souls by a spurious theology and a false faith founded on cloud-shadows offerred us for stepping-stones across the waters of the river death, not the healing in this life of ills and ailments in the body politic, or the running sores of the social state. False believing is ever the worst enemy of true doing; and every Sunday the teaching of these legalized kidnappers of the children, for compulsory inoculation of their minds with the old theological virus, tends to nullify the good done by education during the other six days of the week.

They want to have the Children's souls in pledge
 That these shall only bear their kind of fruit
 Who are but dead sticks in the living hedge,
 Rotting for lack of root.

Ever ready to fight with shadows like the "primal curse" or to promise the "lost paradise" to those who have faith (in defiance of facts) that it once existed, they leave it for Communists and Nihilists to force into the sphere of practical politics the discussion of reforms that have to be effected before humanity can be saved. They remind

us of those Greek heroes who deserted their native city when it was on fire, and found immediate solace in watching a theatrical representation of the "*burning of Troy*." In relation to this world their teaching is a failure; in relation to the other it is a fraud. They have exalted the lot of Lazarus for the needy and miserable, as if the diseased starveling and cowering outcast of earth were the model man for the heavens! They have promised that those who remained sufficiently poor and worm-like in spirit during this life should rise erect from their grub-condition in death, to soar up for the next life as ready-made angels, full-fledged or full-statured.

Equinoctial Christolatry has fanatically fought for its false theory, and waged incessant warfare against Nature and evolution—Nature's intention made visible—and against some of the noblest human instincts, during eighteen centuries. Seas of human blood have been spilt to keep the bark of Peter afloat. Earth has been honey-combed with the graves of the martyrs of free thought. Heaven has been filled with a horror of great darkness in the name of God.

Eighteen centuries are a long while in the lifetime of a lie, but a brief span in the eternity of truth. The lie is sure to be found out or fall at last:

No matter though it towers to the sky
 And darkens earth, you cannot make the lie
 Immortal: though stupendously enshrined
 By Art in every perfect mould of mind:
 Angelo, Rafaelle, Milton, Handel, all
 Its pillars cannot stay it from the fall.

And at length the long delusion based on misinterpreted mythology is drawing near its end.

The only way to dispose finally of the false history in the Old Testament or the New was by recovering the true tradition. This has now been attempted to the depth. The natural genesis and continuity of the typology have been traced from the beginning to their culmination in Equinoctial Christolatry; the supremest verities of revealed "truth" are proved to be only falsifications of ancient fables; and the facts adduced in evidence suffice to confirm the long-suspected flaw in the title-deeds of Christianity; they demonstrate the non-historical nature of the gospel records, and show them to be the work of virtual forgers who obtained possession of sacerdotal authority upon pretences entirely false.

The pyramid of imposture reared by Rome,
 All of cement, for an eternal home,
 Must crumble back to earth, and every gust
 Shall revel in the desert of its dust;
 And when the prison of the Immortal Mind,
 Hath fallen to set free the bound and blind,
 No more shall life be one long dread of death;
 Humanity shall breath with fuller breath;
 Expand in spirit and in stature rise,
 To match its birthplace of the earth and skies.

APPENDIX.

COMPARATIVE VOCABULARY OF SANSKRIT AND EGYPTIAN.

N.B. The present Table, like those of the English and Egyptian, Hebrew and Egyptian, Akkado-Assyrian and Egyptian, Maori and Egyptian, and others, previously printed in "A BOOK OF BEGINNINGS," is offered to the Student simply for comparative purposes. The collector, however, holds that Words may be Witnesses to a unity of origin in language beyond the reach of Verb-Stems, because they were roots which, in the condition of isolation, attest a unity that has to be determined by typology in the domain of things and in a more primitive stage of language.

SANSKRIT.

a, ah.
adi, beginning, commencement, firstness.
ag, root of angula, a finger.
aha, yes, certainly.
ahan, day; **ahanâ**, dawn.
ak, or **ag**, to twist, to move toruously.
aksha, the soul, an organ of sense, the eye.
akshi, sun and moon.
an, or **nen**, not, negative.
anh, to speak.
anh, to press together.
ani, limit, boundary.
anj, **ankte**, **anktum**, or **anakti**, to anoint, apply an ointment.
anjana, black pigment, collyrium, applied to the eyes.
anka, curve, bend, clasping round.
anta, boundary, limit, term, conclusion.
anu, repetition.
ap (Ved.), water.
ap, work, action, skilful.
apara, the west.
api, placing over.
apta, reached, attained, equalled.
apūpa, cake of flower or meal.
ara, applied to the planets Mars and Saturn.
arbha, child, a boy.
ardha, place, region.
argha, worth, value, price.
ark, to heat or warm.
arma, a disease of the eyes.
armana, a measure of one drona.

EGYPTIAN.

A.

a, ah.
at, emanation, the lad, the child; **ait**, substance, embryo; **ati**, Osiris, primus.
ak, finger.
ia, yes, certainly.
han, young, the ever-returning youth.
ak, to twist.
akh, the spirit, and to see.
akh, light, illumine, orbs of light.
na, or **neu**, no, not, negative.
an, speech, to speak.
ank, to clasp and squeeze.
annu, the boundary and limit.
an, kind of unguent; **ant**, to anoint; **ankh**, oil of life.
an, appear, show, to be or make beautiful, paint the eyes.
anku, to clasp or squeeze; **ankh**, the tie, loop, and *crux ansata*.
antu, division or boundary of land; **unnt**, period, hour, end.
an, to repeat.
ap, or **ab**, water.
ab, work, skill.
apheru, the crossing, west.
api, head over, chief.
apta, place of the equal roads, or the equinox; also, the summit or horn-point.
pupa, cake.
har, applied to the planets Mars and Venus.
repa, heir-apparent.
arrt, or **ruta**, place, region.
rekh, to reckon, know, relation.
rekh, heat, brazier.
rema, to weep, eye running.
erma, or **remen**, a measure of land; or **mennu**, an arm, a span.

SANSKRIT.

arsha, relating to the Rishis, the seven stars of the Great Bear.
aruḥ (Rohati), to mount, ascend.
arya, person attached; attached to.
as, to sit, rest, lie, dwell, inhabit, abide, to cease.
asta, end, death, sunset.
asthi, bone, kernel of fruit, stone; said to be from root **as**.
āśu, root **as**, quick, haste, fast.
asu, breath, life, spirit, water.
at, to roam about as a mendicant or vagabond.
athithi, unfixed, not established.
ati, or **adhi**, excessive, exceeding, extraordinary, over and above.
atma, creative soul, the seventh.
atnu, the sun.
atta, high, lofty.
attana, a disk-shaped weapon.
av, to satisfy one's self.
avata, a hole, chasm, cavity; **avara**, western, hinder.
ba, water, a water-jar.
badh, to abhor and detest.
bahu, the forearm, a foreleg; a native name of the "Bore" in the Hooghly River.
Bal, to hoard grain.
bala, vigour, strength, force, puissance.
bata, an interjection of sorrow; a weak, feeble, person.
bha, to shine, be luminous, splendid, glorified.
bhaga, majesty, dignity, excellence; feminine pudendum.
bhagui, the sister.
bhakti, dividing, separating.
bhas, gleam, ray, light, lustre; **bhasu**, the sun.
bhasad, the hinder part, buttocks.
bhasu, the sun; **bhasa**, light, lustre, gleam, glare.
bhatta, lord, my lord.
bhauta, a low kind of spirit; elemental, material; a god.
bhava, being, existence, state of being, production, birth, life.
bheda, striking, breaking, splitting, rending, violating.
bheka, a frog.
bhoga, baiting.
bhrātri, or **bhratar**, the brother.
bhruna, an embryo, foetus, child unborn, a pregnant woman.
bhutu, to become, being, be produced, a living being.

EGYPTIAN.

ursha, watching, vigil, astronomical observation.
arru, or **rut**, mount, steps, ascent.
ari, companion, companions, one another.
as, rest, repose, dwelling, place of abode, sepulchre.
asat, period of time.
as, substance, a stone.
as, or **as.t**, haste, hasten.
ash, emanation, emission, wet; Tree of Life; **as-asui**, to breathe.
at, outcast, destitute, an orphan.
tat, or **teti**, to be established.
atai, superior; **at**, chief, prince; **ati**, a title of Osiris as the sovereign.
atmu, the creative soul of the seventh creation.
atnu, or **aten**, the solar disk.
atai, chief, superior, noble.
aten, a disk or orb.
afa, to be filled and satisfied.
aft, or **khaft**, west, hindward, posterior; **heft**, **aft**, or **āāt**, to squat, the nether world, Hades, or void.

B.

ba, water; **bai**, a water-vase.
bat, hateful, abominable.
bahu, male member, before. To fill, inundate, gorge; god of the inundation.
perit, granary; **per**, grain.
ber-ber, ebullition, fervour.
bat, bad; **fet**, to fall, be falling.
ba, to illumine, radiate, shed, effuse.
peh or **pekh**, glory, power and might; feminine hinder part, rump of the lioness.
pekhti, the sister goddesses.
pekhkha, divide, division; **pekht**, the double Deess.
pest, gleam, light, sunset, shine, brightness.
pest, back, spine, seat; **Pasht**, or **Bast**, the goddess of the hinder part.
bes, candle, jet, blaze, warmth.
bat, the inspirer of breath; **ppatu**, God, divine image, or type.
pauti, a divine type, company of the gods; **paut**, matter.
paif, breath; **pep**, to engender; **papa**, produce, give birth; **bā**, to be a soul; **paf**, breath.
pet-pet, to strike, rout, trample.
Heka, the frog-headed goddess.
pekha, food, bait.
prut, the seed, the emaner, denotes the male manifestor, and sex.
rennu, the nursling, to nurse or dandle a child; **rennut**, the gestator.
bāt, to inspire, give breath to, as the father.

SANSKRIT.

bibh, to boast.
biksh, to beg; **bhikshu**, a beggar; **bhiksha**, hire, wages.
bila, aperature, outlet.
bis, to split in two; **bishkala**, parturient.
brū, to declare, announce, promulgate.
buddha, the awakened or opened.
budh, opening, waking.
budhua, the foot, root, or bottom.

EGYPTIAN.

bâbâ, to boast; **bûu**, boast.
beka, to pray, or beg; **bak**, servant, labourer.
buru, outlet, outward or outside.
pesh, to split, separate, divide.
pru, to show, make appear, explain.
ptah, the opener.
puth, open.
put, the foot, leg, or claw.

C.

ćak, to be satisfied or satiated; **ćaksh**, or **yaksh**, to eat.
ćakra, a circle, disk, wheel, anything circular.
cam, food, to eat.
camat, applied to a festival, spectacle; an interjection of wonder and astonishment.
candu, a monkey.
ćapala, denotes change, capricious.
capata, the fifth note in music.
ćapata, the palm with fingers extended.
ćatvala, the womb.
ćho, said to be the root of **chaya**, shade.
ćhur, to cut, engrave, incise, or etch.
ćoca, bark, rind, skin, hide.

kaka, to eat, digest, rejoice.

khekh, a collar; **khakri**, a kind of necklace.
kamhu, a joint of meat.
khamat, a kind of square-headed sistrum used at the festivals; sake, favour, grace.
kant, an ape.
khep, or **khepr**, to change, to transform, assume shape.
kep, the hand, a figure of five, Seb, No. 5.
kep, the hand, or fist.
kat, the womb.
shu, shade.
kark, mason, sculptor, stone-cutter.
kaka, the bark as boat.

D.

dā, or **dad**, wife, giving, presenting, giver, a gift; **datta**, given, presented, made over.
dagdhari, the wet-nurse who has much milk, the milch-cow.
dam, house, home, domain.
dama, a string, cord, fillet, chapter, girdle.
danen, biting.
danta, a tooth.
dara, or **dal**, piercing, cleaving, cutting, splitting open.
dasa, bond-maid, concubine, slave.
dāsa, evil beings, demons of darkness.
dava, fire, burning.
deha, body, that which envelopes of defiles the soul (applied to earth).
deva, divine, celestial, heavenly.
dhātri, a founder and establisher.
dhav, to flow, give milk as a cow.
dhik, fie, shame, out upon.
dhvan, to sound, cause to sound, as a drum.
dina, a day.
dirgha, a length of time or space.

ta, feminine article and terminal; **ta-urt**, the genitrix; **tat**, to give; **ta**, gift, and to give.
tekh, to give drink, or to suckle.

tem, treasure-house, fort, village, district.
tami, a hank, twist, band, or tie; a form of the ankh-noose.
tensh, to snap at.
tent, to cut in two, divide, separate.
taru, a pike, to pierce or transfix.

tes, to bind; **tesas-neith**, the mother alone, the later harlot.
tes, the depth, abyss, or dis.
teb, **tef**, or **tâu**, blast of fire, to burn, purify with fire.
tah, lees, dregs, straw; **ta**, soil or earth.

tep, heaven; **tef**, divine.
tat, to establish.
tef, drip, drop, flow, ooze, evacuate.
tekh-tekh, revolt, shudder.
teb, drum, tambourine, sistrum.
tena, one half, the division by two; **ten**, time, a time.
ark, to appoint a limit, fix a decree, end of a period; be ended, inclosed, perfected, 30th of the month.
tesh, the nome, or district.
tat, to cut.
tep, **tef**, or **tuau**, heaven, the upper sky of day, dawn; **teph**, the abyss or lower heaven.

SANSKRIT.

div, or **deva**, divine.
dosha, defect, deficiency, morbid affection.
driti, a skin of leather.
duh, dugh, or **dhuk**, milk, yielding milk.
dut, a messengar, envoy, one who carries intelligence.
dvi, two.

EGYPTIAN.

tef, divine father; earlier mother.
tesh, the inert Osiris; menstrual, red.
tchert, a leather buckler.
tekh, supply of liquid.
tut, or **tahuti**, the mouth and messenger.
tiu, two (the phonetic T, an ideographic Tef).

G.

gabba, anything cloven, slit, or split in two, or forked.
gadha, fordable, a ford.
gam, the earth.
gantu, a traveller, wayfarer, a way or course.
garbha, the womb, foetus, or embryo.
gata, deceased, dead.
gava, gu, or go, a cow.
ghamb, to go.
ghana, who or what strikes and crushes.
ghata, killing.
ghuka, an owl; **ghukari**, a crow.
ghut, to protect, defend.
glev, to serve, worship, pay homage.
gô, cow, earth.
grah, to seize, catch, capture, hold.
gup, to observe.
guru, to be pregnant.

kab, double, duplicate.
khet, a ford.
kham, matter.
khemit, sailors, conveyors, carriers by the water-way.
kherb, a first form, or formation, the model figure.
khat, corpse.
kavi, ka, kau, or kaui, a cow; **kheb**, the water-cow.
khem, to go.
kannu, power, victory, to best.
khateb, kill, slaughter.
kek, darkness.
khu, or **khut**, to rule, protect, screen.
kherp, to pay homage, consecrate.
kaû, cow; **ka**, land, earth.
kraw, claw; **ker-ker**, claw, seize, embrace.
kepu, to look, watch, lie in wait.
karu, to have, bear, carry.

H.

hâ-hâ, a particular height, number, ten thousand billions.
hairika, thief.
han, to do an injury.
hansa, the goose.
hantu, a bull.
hanu, a wanton.
hava, calling.
heli, the sun.
heti, stroke, wound, missle, ray, splendour, light.
hetri, urging on, inciting.
hetu, the second of two.
hi, to discharge, send forth, impel, cast out.
hikk, or hekk, to make an inarticulate sound, hiccuph.
hillolaya, to swing, rock, roll, or rollick about (cf. hillola).
hima, cold, frosty, anything cold and icy, as night or winter (Irish *gamh*).
hind, to roam or wander about.
hnu, to dissimulate and deceive.
hora, rising of a zodiacal sign, an hour or course.
hrad, or hlad, to rejoice, be glad, delighted.
hrag, to hide.
hresha, neighing, whinnying.
hird, or hard, the essence or heart of a thing.

haa, millions.
rekai, rebel, culprit.
han, malice, envy.
han, to go to and fro, turn and return periodically; **sa**, the goose.
han, horn, phallus; **antu**, bull of Set.
an, or han, wanton.
hâ, or haf, to call, hail, hailing, the hailer.
har, the sun.
hti, strike, stick; **het**, light.
htar, to charge, compel.
hetu, one half of the cycle, right-hand half.
hi, get rid of, thrust out, inundate.
khekh, gullet, throat, crack a whip.
heloli (Cop.), to be mad, frantic.
khema, the dead.
hant, go to and fro; **anut**, the wanderers.
hanni, to deceive.
her, to rise, above, over; **hru**, a course.
harrt, or hartu, to be pleased and delighted.
reka, to hide.
resh, joy.
kartu, testis; power, property.

SANSKRIT.

- hrika**, modesty, bashfulness.
hrish, joy, also to become erect as the hair of the body with the thrill of rapture.
hru, to hurt or injure.
huishuli, cries of joy made by women.
hum, an exclamaiton used at a sacrifice; mystical incantation.
hve, or **hu**, to call, invoke, pray, beg, seek.
hvri, to go crookedly.

EGYPTIAN.

- rekhi**, pure spirit.
rish, joy, feathers.
hurui, evil-doers, enemies.
her-heru, dilation with joy.
ham-ham, howl, to invoke with religious clamour.
haiu, hail, call, address, invoke; **hhu**, to seek.
hfu, to crawl, as the caterpillar, worm or snake.

J.

- jakshi**, eating, consuming.
jaip, to speak inarticulately, murmer, babble (cf. yelp).
jau, to beget; **jana**, man, the male generator; **jani**, the female, the genitrix.
jāta, engendered, born, brought forth; **jati**, race.
jiv, to live, be alive, vivfy.
jna, a knower, who or what knows.
juhu, or **jihva**, supposed root **hve**, the tongue.
juka, sign Libra.
jyotā, "the brilliant or shining one."
jyuti, light.

- kaka**, to eat and digest.
kherp, the first form of a thing.
han, the male member; **hent**, or **khant**, the matrix; **khennu**, the concubine; **kheni**, to image and bear.
khati, child, race.
kep, to heat, fermentation; the mystery of fertilization; **khu**, spirit.
khennu, intelligence.
hu, the tongue.
khekh, the balance.
khuti, called the "brilliant triangle in the shining place."
khut.t, light.

K.

- ka**, the mind, the soul
kab, to praise.
kaka, the crow, a lame man, applied to the boy's side-lock.
kakhya, an inclosure.
kaksha, girth, girdle, zone, clasp or wall round.
kakubh, quarter, as one of the four, also the peak or summit.
kaud, summit, peak, high place.
kal, to count.
kala, time, black.
kalpana, forming, fashioning, fixing.
kam, desire.
kam, sexual intercourse.
kana, small, diminutive.
kanć, to bind; **kanet**, to woman's zone or girdle, earlier loin-cloth.
kanda, a secret place, privacy.
kanctimātri, a bastard (cf. **kana**, the girl).
kapa, a class of demons.
kapal, a half; **kapata**, two handfuls.
kepha, phlegm, humour, watery froth, foam.
kar—as in **karman**—business.
kara, the hand.

- ka**, the spiritual image.
kabh, libation, celebration.
kak, darkness, black; also, the lame god who wore the side-lock of Har, the child.
khakh, a collar.
keks, to bind round.
ka, the high earth; **kab**, one of the four quarters or corners.
khut, the horizon (and mount) of the Resurrection.
kher, to know, to reckon.
kar, a course of time, the lower; **karh**, night.
kherp, or **kerb**, a first form, formation, a model figure.
khemt, desire; to be pubescent.
kam, to create or generate.
kannu, deficient, diminution.
khenk, royal or mystical linen; **unki**, or **ankh**, tie, dress, strap, support, put on linen, a symbol of pubescence.
khents, inner part or place, feminine interior.
khennu, a concubine, later whore.
kheft, the godless; evil spirits or devils.
khep, one hand; **kabti**, two hands or arms.
kapu, fermentation.
kar, business.
ker, a claw, to take hold.

SANSKRIT.

kara, killing.
karmara, a smith.
karshaka, a cultivator of the soil, husbandman.
kāru, the poet who sings praises and celebrates.
kas, appear, see clearly.
kasu, speech in general.
kat, to surround, encompass.
kath, to speak, tell, declare, quote.
kati, buttocks, posteriors.
keli, amorous sport, pleasure.
keta, an apparition.
kha, an aperture of the human body.
khadi, bracelet, ring.
khakh, to laugh.
khan, to dig, delve, cut, excavate.
khanjana, to go, move, limp; the wag-tail.
khan-khana, the tinkling of a bell.
khar, to cover.
kharb, to go towards.
kharv, to be proud and haughty.

khash, to hurt, to kill.
khat, wish, desire.
khatti, the bier or bed of a corpse, on which it is carried to the pile.
kheta, a village, the residence of farmers and peasants.
klip, the created world.

kliva, or **kliba**, an eunuch; of the neuter gender.
koka, the goose.

krip, preeminence in beauty, splendour, the support of sacred rites.
krit, making, doing, performing.

kriti, a war weapon.
kshema, residence of rest, place of peace and tranquility.
kshur, barb to an arrow; also to cut, scratch, make lines and furrows.
ku, to call, cry, sound.
ku, the earth, ground, or base of a triangle.

ku, sin, badness in general.
kubera, regent of the North.
kubja, a scimitar or crooked sword.
kuč, to utter a shrill cry as a bird.
kumara, the prince, heir-apparent associated with the reigning monarch; applied to puberty.
kunda, a hole or hollow in general, a pool, a pit, pot, vat, well, spring of water; name of Durga.
kup, to swell, heave with feeling; to shine.
kupa, a cave, hollow, hole.
kush, to rend, tear, force out, extract, assay.

küt, to burn.
kut, to bend, crook, curve, curl.
kuta, a painted cloth.
kuthera, fire.
kuti, cot or hut, a building.
kutt, to cut, divide, pound, grind, pulverise.

EGYPTIAN.

kar, to kill, war; **kheri**, the fallen victim.
kara, a smith; **karr**, the furnace
kari, a gardener.

kheru, voice, speech, to speak, the Word.

khesr, to disperse, make clear.
kasau, the tongue.
kat, to go round, and encircle.
kā, to call, cry, say.
kheft, hinder thigh; **kat**, hinder part.
kar or **har**, delight, pleasure.
khet, a spirit.
kha, vagina.
khet, a ring; **kett**, anything that goes round.
kaka, to rejoice.
ken, carving, incising, engraving, sculpturing.
kan-kannu, to leap or sance, to beat.

kar, to be under.
kherp, to steer, or paddle.
kherf, the majesty, first, chief; pay homage to.
khus, to kill, to immolate.
kaat, wish.
kat, the lion-couch, palanquin, or throne; **khat**, the corpse, also a couch or seat.
khet, an inclosure; **khetmu**, a fortress.

khrb, a first form, a formation, the model figure, circle or globe.
kherp (cf. Heb. קְרֵב), to consecrate, offer first fruits, as in castration.
kak, to cackle; **kak-ur**, name of Seb, whose bird is the goose.
kherp, princeps; to pay homage, consecrate.

kart, the mason, sculptor, to have power for doing; **kartu**, the testis, sign of power and ability.
kar, battle, war.
khesm (variant of **skhem**), the Holy of holies.
khesr, **ssr**, and **ser**, an arrow; **sser(t)** dig, plant, cut, carve, sculptrue.
kā, to call, say, cry.
kau, earth, ground, base, corner, angle; **khuti**, god of the triangle.
khuu, sin.
kep, Typhon, goddess of the North.
khepsh, the scimitar or sickle-sword.
kaka, to cackle.
khem or **kherp**, a title of the repa or heir-apparent at puberty; **khemt**, grace, favour, qualified to beget.
khunt, interior, within, feminine apartment, lake; to carry and bear.

kep, fermentation, light.
kep, a secret place, hiding-place, sanctuary.
khes, to ram and pound, **khesr**, to dissipate, and clarify.
khet, fire.
keti, to go round, make the circle, be curved.
khu, paint.
khut, fire.
kat, built, or to build.
khut, to cut, break in pieces.

SANSKRIT.

EGYPTIAN.

L.

laksh, to perceive, apprehend, show intelligence, to know (cf. likh and lekha).

lai, sport, frolic, dally, cherish, nurse.

lalat, playing with the tongue, lolling the tongue; **Lalita**, name of a goddess as a form of Durga Parvati.

lava, cutting or reaping corn.

linga, sign of masculine power and generation.

Lri, a mountain and the mother of the gods. (Akk. **Ri.**)

lul, to roll round.

rehk, to know; **rekhi**, the knowers, intelligent beings, wise men, magi.

rer, to dandle, to nurse and cherish.

Rerit, the typhonian genitrix who lolls out the tongue.

Repit, goddess of harvest.

renka, the pubes.

rru, steps, mount; whence Rerit, goddess of the Great Bear, as the hippopotamus and sow.

rer, to go round, roll round, make the circuit.

M.

ma, a mother, measure, light, water.

madhya, mid, middle, central.

magha, a gift or present.

mah, to measure, mete.

mah, to grow.

maha, the cow.

makha, active, sprightly, merry, festive.

makha, a sacrifice or oblation devoted to the gods.

mala, wreath, chaplet, garland, crown, rosary, tie.

mamri, mortal.

mandala, round, anything circular.

mank, to adorn.

man-man, hymn, hymn of praise, prayer, petition, expression of religious feeling.

manu, the father of men.

manu or **manas**, mind, that which perceives and conceives, reflects or images.

manyu, spirit, courage, mettle.

mara, dying, death.

martya, the mortal, who or what is doomed to die.

marut, wind, air, breath, gods of the winds; **maruts**, associate gods of wind and storm.

masa, a symbolical expression for No. 12.

masa, a moon, a month (a lunar month);

masala, a year.

masha, a bean; **masara**, lentils.

mata, mother.

matha, hut, cell, cloister, hermitage.

mathiu, the penis.

mati, measure, accurate knowledge; **mad**, measure, weight, quantity.

mati, prayer, praise, sacred utterance.

matka, bug, flea.

mangini, boat, ship.

maya, made of.

meb, worship, serve.

ma, mother, measure, light, water.

mat, middle, midmost, midday, centre.

mâk, to give.

meh, cubit-measure; a name of the measurer.

mâ, to grow, live; **makh**, ripen.

Meh-urt, the cow-headed Hathor.

makh, to dance.

makh, devoted to.

mera, circle, ring, tie, swathe, envelope, bind round.

mam, the dead, the mummy, the mortal; **mer**, to die, to end.

men, to go round; **ment**, a collar.

menk, clothes or ornaments; **maank**, the counterpoise of a collar.

men-men, to perambulate and go round, as in *minnying*.

men, the bull, the typical male; the generator **Men-Amen**.

mennu, to image; **menkh**, form, fabricate, create, the workman.

men, to be resolute, firm, to stand.

merau, to die.

merti, the dead.

mâ, wind, vapour breath, puff of air; **merti**, persons attached, the dead or spirits.

mesore, the 12th month of the Egyptian sacred year; **masiu**, the night of the last day of the year.

mes, a new birth; **mesiu**, evening meal of New Year's Day.

mesore, month of the lentils offered to Horus, the child.

mut, **mat**, or **maht**, mother.

mahat, an inclosure of the dead, a sepulchre; **mut**, chamber, tomb.

mata, male member.

Mâti, the goddess of measure, weight, and right rule.

mati, sing, praise.

mat, venom.

makhennu, boat of the dead; **khennu**, boat.

mâk, to make.

mhebi, humble.

SANSKRIT.

mehana , penis.	hana , phallus.
mekhla , girdle, belt, zone.	méhu , girth, wreath, or crown, sign of fulfilment.
mil , to unite, be united, accompany; milah , joining, combining together.	mer , to be attached; merti , persons attached.
minute , or minoti , to fix, fasten, found, establish.	men , to place firm, establish; a monument, memorial.
mira , the sea, ocean, limit, boundary.	mer , the sea; mera , land and water limit.
mish , to sprinkle, moisten, wet.	mas , to steep, anoint, dip.
misra , mixed, adulterated.	mesi , chaos, cake, mass; maka , adulterate or mix; mak , mixed.
mit , a column.	mat , granite, sole of the foot; mats , stay, support.
mita , meted, limited, divided, bounded.	mat , division of land, boundary.
mith , pair, unite.	mati , pair of feet, the Two Truths.
mitra , the sun who beholds with unwinking eye.	matra , the witness.
mua , or man , to fix in the mind, remember.	men , to fix, place firmly, a memorial.
mri , to crush, smash, kill.	mer , to end; merhu , club, lance, pike.
mrita , dead, deceased.	merti , the dead.
mud , wife, woman.	mut , the mother.
muhus , in a bewildering, confusing manner.	mes-mes , confusion, mess; Eng., muss.
mukura , a mirror.	mâher , a mirror.
mula , a root, to be rooted or attached to.	mer , attachment.
munda , to be defective as in baldness.	mennut , defect, ills.
mura , rushing, impetuous.	maharu , the hero, soldier, warrior-youth, the Mars.
Murmura , the god of love.	mer , love.
mushka , mass.	mesi , mass.
mushka , the <i>pudenda muliebria</i> ; also the scrotum.	meska , place of birth; mest , sexual part.
N.	
na , or nau , no, not, particle of negation.	na , or nen , no, not, negative.
nabh , to connect.	nahp , connection, conjunction.
nabhas , vapour, fog, mist.	nef , breath.
naga , snake in general.	neka , or nâi , the snake, the "crooked" serpent.
nagna , naked; nagnika , a girl before menstruation, or about ten years old.	nakhen , childhood, the young, impubescent; the nakhen went naked until the age of puberty.
nah , connecting heaven and earth.	na , firmament, space between heaven and earth.
naicika , the head of an ox; a prince of the Niçitas.	naka , bull, steer; nuk , I, the king; nak-hekh , whip, rule.
naidra , somnambulancy, also relating to sleep and dreams.	nuter , prophet or diviner.
naiga , one's own.	nuk , mine.
naisa , or nisa , nocturnal, of the night.	nas , behind, hinder, lower world.
naitosa , granting, giving.	nat , giving, paying tribute, offering.
nakk , to kill, destroy.	naken , slaughter.
nakta , night.	na , no; akht , light.
nam , to bow, bow down, submit one's self.	nam , be forced to bow; nemma , the bow-legged pygmy; namt , the place of bowing for beheading at the block.
naman , a name, appellation, mark, sign, token by which the person or thing is known.	nam , to guide, direct, repeat.
nami , a title of Vishnu.	num , the Egyptian Vishnu.
napat , offspring in general.	nap , seed.
napti , two pieces of wood used for pressing out the soma.	naph , copulate, squeeze, emit.
nara , original man, the male.	nra , man; nerau , a chief.
nas , to be fraudulent, go crookedly.	neka , be false, to delude, the crooked serpent.

EGYPTIAN.

SANSKRIT.

- nas**, to copulate.
naś, to be destroyed; **nasa**, destruction.
nata, bent, bowed, bowing.
nāta for **nāntra**, praise, eulogism, surprise, wonder; **natras**, a sage.
natya, continual, perpetual, regularly, repeated, eternal.
nau, or **nav**, a ship, boat, vessel.
nava, or **nu**, fresh, new, young.
nema, the other half.
neman-ish, following guidance.
nemi, a circle, or circumference in general.
nepa, water.
neshta, disagreeable, undesired, unfavourable.
ni, or **nis**, without, deprived of.
ni-ni, to bring.
nins (supposed from root **nam**), to kiss, salute.
nodin, impelling or forcing away.
- o**, vocative particle oh.
om, Buddhist sakti.
om (possibly from **ām**), mystic word of invocation.
- pach**, or **pak**, to cook.
pati, the lord, the husband.
paitra, relating to the father.
pantha, sea.
pári, around, round about.
patni, a female possessor.
peru, swelling in fermentation.
peśi, split peas.
pha, swelling, enlarging, expanding.
pheru or **phar**, a jackal.
pinga, relating to the rat, or mouse.
pivau, wind, swelling, to swell out, be inflated.
pota, hermaphrodite.
pre or **para**, to come forth, go forth, appear, proceed, away.
pud, to emit.
pui, to pile, accumulate, heap up.
puna, a cleansing, purifying.
pups, a cake, a sort of bread.
pur, a rampart, wall, stronghold.
pur, filling, fulfilling, a flood, a stream.
push, to increase, to divide and share.
pushpa, a flower, or flowers, be in flower.
pushtika, a bivalve shell, an oyster.
put, to clasp, fold, encircle.
puth, to destroy, kill, annihilate.
puti, fetid, foul, a stench, putridity.
putt, to decrease, sink, diminish, be falling.
puy, to be foul, putrid, to stink.

EGYPTIAN.

- nak**, to fornicate.
nashesh, to destroy; **nashf**, poison.
nat, bowing in submission, subject, lower.
nuter, for **nunter**, diviner, a prophet or sage.
- nat**, being, existence; **nuter**, time, season, nature, divine, divinity.
nef, sailor, and to sail; **neb**, to float or swim; **neb**, seed-basket.
nuu.t, sweet, fresh, new; **nefer**, youth, and the young.
nem, second, again, repeat, twice, the second or other half of two.
nem, to guide.
khnumar, circle.
neb, **nep**, **nem**, water.
nashti, plague, torment, opposition.
- nu**, ideographic **nen**, no, not, without, deprived of; **nas**, out of.
nen, to bring.
nem, delicious, engender, go together.
neta, to compel, detach.
- O.**
- uoh**, very much, exceeding.
hem, typical female.
ham-ham, to invoke religiously (variant **han**, to supplicate and adore); **am**, to seek.
- P.**
- pes**, or **pekh**, to cook, bake.
bat, the father.
pát, mankind.
pant, mythical Red Sea.
pari, wrap round, round about.
putn, belonging to.
peru, manifestation, to show; **beru**, boil.
pesh, divided, separate, split in two.
fu, dilatation.
apheru = Anup, the jackal.
pennu, the rat.
pef, breath, a gust of wind, to puff or swell out.
pauti, Osiris in the male-female character.
per, to come forth, go forth, appear, proceed, run away.
puth, to open; **fet**, to sweat.
ber, the supreme height, the top, roof.
penkau, to bleed.
pufs, cook light; **pupat**, cake.
pur, to surround, go round.
pur, manifestation, to grow, going forth, to pour out; **ber**, to well or boil up.
push, extend, increase; **pesh**, to separate, divide.
push, flower or fruit.
pesh, to separate or divide in two; **teka**, the shore; **tekai**, the adherer.
put, circle.
fetk, to exterminate.
futi, ordure, impurity.
fet, to fail; **fetka**, to sink.
fi, to repel and disgust.

SANSKRIT.

ra, fire, heat, warmth, scorching.
rad, to scratch and scrape.
raj, to rule or reign; **rak**, an able person.
raksh, to guard, protect, rule over.
ram, relating to staying, stopping, remaining, resting.
rana, joy, delight, pleasure.
randa, term of abuse applied to women, the widow.
ras, to raise the voice, should, yell.
rasana, the tongue.
rat, to call, speak, proclaim aloud, shout.
ratha, a two-wheeled chariot, car of the gods.
raya, kind, prince.
reka, an outcast, man of low caste; **raksh**, to hurt, damage, destroy; **rakshasa**, an evil being.
retas, seed, offspring, progeny, posterity, descendants.
rič, lustre, splendour (cf. the Rishis).
rich, to emit, discharge, breathe out.
ridh, to grow, increase, flourish.
riju, straight line, right, upright.
ritu, time, season, epoch, period, appointed times of repetition, menstruation.
ru, to make any particular sound, cry, praise, cutting, dividing.
rupa, phenomena of taking form, figure, shape; **ropa**, causing to grow, as trees.

R.

râ, sun; **rekh**, brazier, heat.
rut, to engrave, figure on stone.
rek, to rule; **Râ**, the Pharaoh.
rek, rule.
rem, the limit, at the place of.
ran, to please.
rannut, the gestator, nurse, the Virgin or mother alone.
ras, to raise.
ras, the tongue.
ruti, beseech, urge vigorously.
urta, two-wheeled chariot; **ta-urt**, the bearer or carrier of the gods.
râ, the Pharaoh or king.
rekai, rebel, culpable, profane, scorner.
ret, the race itself, plant, germ.
rekhi, the pure or white spirits.
rekh, voice, word.
ret, to plant, germinate and grow.
rek, rule.
retu, sanies; **ret**, time and repetition.
ru, mouth, word, discourse, division, edge of a sword.
rep, to grow, bud, flower.

S.

sabd, to cry or call out, make a noise.
sač, to speak, tell, say, eloquence.
sac (cf. **sakhi**), to follow, pursue, become attached to, friends of, be associated with, honour, serve, worship.
sad, to sit, sit down, rest, settle; **sadas**, a seat; **sadru**, resting.
sagh, to hurt, injure, kill.
sakra, strong, mighty; **sakti**, ability, force, puissance.
sam, happiness, health, blessing, beatitude.
sam, together with.
sama, wholly, entirely, same, like, similar.
sama, quiet, peace, rest, calm, be tranquil.
san, together.
sana, a kind of hemp.
sana, a whet-stone.
sand, to cut, wound, hurt; **santa**, the emasculated male, an eunuch.
sano, eternally, ever, perpetually.
sans, to recite, repeat, celebrate, wish, desire, invoke.
santa, appeased, stilled, calmed, hushed, at rest.
sap, to join, unite.
sebhу, roar, sob, groan, pray, squall.
skha, to write, depict, an order; **saskh**, influence, illuminate.
kakh, to chase; **shus**, to follow, serve, become the servant, follower, worshipper, devoted to, as the "Shus-en-Har."
set, seat, hinder part; **setru**, rest.
sekh, to cut and wound.
seker, force, power, potency; **sekhet**, goddess of the double force.
samakh, rejoice.
sam, assemble; **sem**, combine, join together.
sem, whole, total; **sam**, likeness, image, representative sign.
smâ, tame, subdue.
shen, twin, brother and sister, crowd, flock, congregation.
shenu, flax.
ân, whetstone.
shenti, to abuse and rob; **shenti**, the male-female or mythical brother and sister.
shennu, the eternal circle, the extent; **shen**, the infinite; **sheni**, the region beyond the tomb.
sans, to salute, adore, invoke.
snatem, to be at rest, reposing (gestating).
hap, unite.

SANSKRIT.

sap, worship, honour.
sap, to curse, imprecate, execrate.
sapa or **sepa**, organ of generation.
sapta, seven.
sara, an arrow.
sara, cogulum of curds, milk or cream.
sarada, perennial, renewed from year to year.
sarga, loss of consciousness, relinquishment, fainting, creation, the creation of the world.
sarka, air, wind.
arpa, motion of the serpent or snake.
sarv, to hurt, injure, kill.
sarva, whole, entire, universal, complete, the all.
sat, best, most perfect.
sat, being, existing, real, essential.
sati, a kind of perfume.
śaubha (from **subha**), a god, divinity.
sav, to corrupt, cause to decay; **sava**, a corpse, a dead body.
savaka, generative, productive, causative.
scut, to ooze, flow, trickle, drop.
sekbara, a summit, a peak.
seva, worship, salutation to the gods.
seva, a snake.
seva or **sepha**, the emphatic male, in type and token.
sha, the embryo.
sha, wise, learned, a teacher.

shash, No. 6.
shu, childbearing or birth.
śic, liquid, water, wet.
sidh, to be fulfilled, finished, effected, established.
sidhu, distilled spirit, rum.
sila, rock.
siman, boundary, border, limit, frontier, horizon.
sinha, the lion.
sit, expression of sexual enjoyment.
sita, the goddess, light half of the month from new to full moon.
sita, spirituous liquor.
siv, to sew.
śiva and **śepa**, the male.
slagh, to praise, celebrate.
smara, to collect.
smara, love, loving.
samasana, from **sma**, a cemetery or place of repose for bodies.
smasru, the beard.
smat, together with.
sna, to bathe.
snai, to wrap round, envelope.
snu, any top or level sumit, table-land; anything fixed, stationary, aloft, as the firmament.
snush, a daughter-in-law, the milk-plant. Slav. **snocha**.
son, to be, or become, red; **sona**, red colour; **sonita**, the blood.
spas, a protector, a guardian.
spaś, to perceive clearly, to spy out.
sphati, expanding, swelling, increasing.

EGYPTIAN.

seb, adore.
seb, profane, insulting, wicked.
shapti, prepuce; **seb**, ithyphallic god.
hepti, seven.
ser, **sser**, and **khesr**, an arrow.
ser, cream or butter, to anoint.
srut, plant, renew.
serka, to finish, go out, be completely exhaled and dried up.
serka, to breathe, supply breath.
ref, the worm, snake, or reptile.
serf, blast, hot breath.
kherft, the chief, principal, the majesty, type of the first form, the model figure.
sata, perfect.
sa, denotes personality and foundation.
set, aroma.
seb, a god.
sep, corrupt, corrupter.

saph or **sap**, to prepare, make, create.
shut, to suckle.
sekaru, a fort.
seb, worship, to adore.
sep and **seb**, snake, serpent.
seb or **tef**, the father, the divine father, ithyphallic.
sha, denotes all forms of commencement and becoming; the substance born of.
sa, an order of priests, the sage or scientific man; **sa**, god of knowledge, epithet of Taht as the skilful and clever.
sas, No. 6.
su, the egg sign of birth; **shu**, the suckler.
sekh, liquid; **sekh**, the flood-time.
sata, perfect.

shethu, spirits of wine.
ser, the rock.
smen, region of the eight gods, the circumference, boundary, height.
shena, the lion.
seti, to copulate.
seti, goddess of the white, upper, crown, the beam and arrow of light; **set**, illumine.
shetau, spirits of wine.
sa, kā, or kaf, woof.
har—shefi, the khemt, or *homme fait*.
serkh, the sacred shrine.
smeru, to collect.
smar or **mer**, love, loving, beloved.
sam, or **samta**, burial, couch, bed for the mummy.
sma, hair, lock or curl of hair.
samt, combined, joined together.
sanna, a bath.
shen, or **senh**, to envelope, or wrap round.
sheni the mount, the region beyond the tomb.

sunsh, nurse; **senkan**, to suckle.
sen, blood.

seps or **shaps**, the great ruler and protector.
sheps, to conceive.
sept, to spread.

SANSKRIT.

sphut, to split, rend, burst in flames, kill.
sriv, to dry up, make dry, parch.
sru, stream, flow, be liquid.
sruti (from **sru**), anything heard, sound, oral account.
subh, to shine.
suna, born, produced.
sûna, son.
surpa, a winnowing basket for fanning corn.
sush, to beget, propagate, bring forth.

sush, or **sus**, to dry, become dry, dry up.
sut, generating, begetting.
svad, sweet, pleasant.
svameka, a year.
svap, to repose, recline, sleep.
svar, sacred place of the gods and spirits, a sanctuary.
svarga, heaven, Indra's paradise on Mount Meru.
svas, to breathe, respire, draw breath.
svas, to-morrow, future time.
sveta, white, silver.
svi, the child or young one.
svid, to sweat.
syuma, or **sumna**, Ved., a ray of light.

EGYPTIAN.

sept, to lighten.
serft, blast, hot breath; **serb**, flame, burn.
ser, liquid, drink, lake, water, flowing.
khru, voice, speech, to speak, the word.

sebau, morning, dawn, star; **shap**, light, time of light.
sun, to become.
sif, or **su**, child; **nu**, a male type.
serf, a blast; **sert**, fans
sesh, nests of young birds, open, pass; **sesht**, the preparing house; **ses-mut**, the brood-mare.
ses, to breathe, to curdle, attain land.
suti, copulate.
sut, aroma.
smau, a total.
suba, solace.
ser, summit, holy place, the rock.
serkha, palace, shrine, perfecting.

sas, to breathe, respire.
sas, time, date, epoch, day.
huta, white, silver.
sif, the young one, the child.
fet, sweat.
sam, a ray of sunlight.

T.

ta, this.
tan, to stretch.
tank, to bind or tie.
tara, (with the sense of) through.
tavura, a bull without horns, eunuch.
tep, to distil, ooze, drop.
tev, to play, sport, pastime.
tik or **dich**, to explain, make clear; **tika**, a commentary.

tira, margin, shore, bank, edge, brim.
titha, fire.
tmau, the person, self, soul of self.
toya (supposed root **tu**), water.

trip, to be pleased, gladdened, exhilarated, be satisfied.
triphu, the serpent or serpent race.
trish, to thirst for, long for, desire.
tu or **tva**, thou, you.
tuh, to vex, to pain.
tuh, to kill.
tuj, to strike.
tur, to hurt.
tus, to satisfy, or satiate, to be drunk.

tusha, the hem, fringe, or border, husk, chaff.
tush-nim. silent, in silence, silently, be taciturn.
tvar, to urge forward.

tui, this.
tun, to extend and stretch out.
ankh, the tie or bond.
ter, to run through, transfix.
tepa, an ox.
tef, drip, drop, spit, bedew.
tef, to dance.
teka, to illumine; **tekh**, name of the teacher, the measurer and calculator of time, inventor of geometry, letters and learning.
ter, frontier, boundary, extreme limit.
tet, fire.
tem, created persons.
tua or **tuau**, liquid; **tef**, drop; **tekh**, drink, supply with drink.
terf, sport and dance, be lively.

ref, snake, worm, scorpion (**t**, article).
tar, urge, require.
tu, thou.
tuhi, to derpive, take away.
tua, slaughter.
tuk, to attack.
tar, afflict, hurt.
tekh, supply of wine, be full or drunk; **tuha**, to be drunk.
tesh, the district, boundary, border, nome; **tes**, case, to encase.
tesh, left destitue, separate, the inert from of Osiris, fem. period.
târ, to urge, require.

SANSKRIT.

EGYPTIAN.

U.

ucca, high, lofty, elevated, above, in heaven.
ud, out, out of, away from, apart, separation.
ud and **aut**, relating to the north.
uh, to push and thrust.
uksh, to sprinkle, scatter, emit, in drops.
uksh, relating to growth and increase, become tall: Zend **ukhs**, to grow.
ulb or **ulva**, the bag of the embryo, the womb.
uma, wharf, landing-place.
umā, flax.
unna, wet, wetted.
uras, breast, bosom.
urmi, a wave, a current, the flowing of water.
uru, great.
ush, to consume.
usha, the dawn; **ushā**, twilight, night.
ushman, heat, steam, vapour, exhalation.
uśij, desiring.
uta, woven.
utta, wet; **uda**, water.
ut-tan, to stretch out.

akh, to elevate, the horizon, aloft; **ukh**, a column.
ut, out, divorced, separated, to go forth.
ut, **aāt**, **aft**, khept, the hinder part, primarily the north; **khut**, going north.
hu, to thrust out.
usesh, evacuation, paralleled with **hes**, excremental as in menstruation.
ukhs, to create and mould; **ukh**, a column.
arb, a bag for tying up gold-dust and gems.
hema, the water-frontier.
huma, hemp.
unna, inundation.
urs, pillow, head-rest; **ras**, to rise or raise.
urm, a name of the inundation.
uru, great.
ushu, to consume, destroy by fire.
usha, night-fall, twilight; **sha**, night.
ushm, essence, decoction.
uash, to invoke, desire, wish.
khuta, woof.
uat, wet, water.
ut, out; **tau**, to stretch and extend.

V.

vā, wind, air.
va, the arm.
vā or **vavau**, to blow as the wind.
vada, speaking, uttering.
vah, to bear and carry.
vap, to procreate, beget.
vapila, a father as procreator.
vapus, embodied; **vapushe**, dative case for beauty of form—in order to be beautiful.
var, water.
vāra, one time or turn, a day.
vas, to praise repeatedly, to sing or sound forth.
vas, dwelling, resting, house, habitation.
veča, hire, wages.
vega, impulse, passion, shock, haste, force, expulsion.
ven, to go, turn, twist, move about or round.
veni, hair worn behind by widows in mourning.
veta, a reed.
vi, to engender.
vi, to go, move, fly away; **vika**, a bird, wind, air.
vik, to divide.
vrisha, one who pours forth, first in kind.

pfa, wind, gust.
fa, the hand or arm.
pef, to puff, gust of wind, breath.
pethu, to open the mouth.
fa, to bear and carry.
pep, to engender.
pāpā, to produce.
fa, or **faf**, to bear, carry, be pregnant, or embodying a primitive type of the beautiful; **pāpā**, to produce a child.
par, liquid, to flow or pour out.
uār, one.
hes, to sing, praise, celebrate.
as, house, chamber, dwelling, repose, rest.
febau, reward, plenty.
fekh, fulness, to roar, split, burst open.
pena, reverse, turn round.
pena, to reverse.
uat, a papyrus-reed.
ppi, to engender; **pāpā**, to produce.
pi or **pui**, to fly; **ppi**, fly; **pfi**, breath.
pekh, to divide, division.
pri, to pour out, flow, shed, come forth; **sha**, first cause, drink.

Y.

yag, to worship.
yan, to bear.
yat, going, proceeding, moving.
yava, barley, or other corn.
yavana, one who keeps back.
yoni, female organ of generation.

kak, a sanctuary.
khan, to bear.
keht, to go, navigate.
khepi, harvest.
khept, the back, or hindward part.
kuaua, **hunt**, **khent**, pudendum, matrix, womb.

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* * * *It was at first intended to include the Contents of the previous two volumes in the Index to these, but the plan has not been found practicable.*

THE END.

LONDON:
R. CLAY, SONS, AND TAYLOR.
BREAD STREET HILL

EDITORIAL NOTE TO THE CELEPHAI'S PRESS EDITION.

Do what thou wilt shall be the whole of the Law.

This electronic edition of *The Natural Genesis* was key-entered / OCR'd and proofed by Frater T.S. from page images of photocopies of the first edition. Layout and pagination have been retained as far as possible, although I have made no attempt to match the typeface. A few corrections and clarifications were made in footnotes where I was able to determine what Massey was actually referring to and had access to the works in question; unfortunately it is beyond the scope of the present treatment to track down all of Massey's references and prepare a proper bibliography for this work (the creator of the masseiana.org website made a valiant and nearly complete attempt, but that website is no longer being updated and can only be read through the Internet Archive now).

To clarify: *Ritual* refers to the Egyptian *Book of the Dead*; Massey was mainly using a mid-19th century translation by Samuel Birch of the Turin Papyrus (Ptolemaic period), which was published in 1867 in vol. V of the English edition of Bunsen's *Egypt's Place in Universal History* along with Birch's Egyptian grammar and hieroglyphic dictionary. In some cases the chapter numbers he gives seem to be out compared to later editions, and in others I have been unable to trace the references at all; the well-known translations by Budge and Faulkner are from the earlier "Theban Recension" (New Kingdom period). The reader is reminded that the transliterations and translations of Egyptian materials on which Massey was relying, while reasonably up to date at the time he was writing, have been in large measure superseded by subsequent discoveries and work.

Records denotes a series of small volumes titled *Records of the Past*, comprising translations of Egyptian and Assyrian texts, published by Samuel Bagster in London; the first series of twelve volumes was issued 1874-1881. A second series of six volumes followed, but post-dates *The Natural Genesis*. The series has had occasional reprints, some libraries have sets, and the whole of the first series can be found online as page images through the Internet Archive.

Massey's citations of "Hermes Trismegistus" are to J. Everard's redaction of the "Divine Pymander" (first pub. 1650, with many reprints), the numbering of which differs radically from modern editions of the *Corpus Hermeticum* ('Poimandres,' the first tract in the *CH* numbering, whose title is spuriously referred to the entire collection, is Everard's 'Second Book') this volume contains the treatises now known as *CH* I-XIV plus three Hermetic tracts from the anthology of Stobæus. I have interpolated references to the standard *CH* numbering.

The English translations of the *Bundahis*, *Selections of Zad-Spāram*, *Bahman Yast* and *Shāyast Lā-Shāyast* quoted by Massey are those by E. J. West in *The Sacred Books of the East*, vol. V: *Pahlavi Texts* (part 1 of 5), Oxford, 1880. Massey does not, however, appear to have used the translation of the *Vendidad* from the same series by James Darmesteter (*S.B.E.* IV), but instead appears to be citing an English translation of a German translation.

Egyptian hieroglyphics in this document are set in the GlyphBasic fonts produced by the Centre for Computer-Aided Egyptological Research, University of Utrecht, Netherlands. Greek text is set in the Greek Old Face font created by R. P. Hancock. Hebrew is set in NI HebrewA, created by the present editor for the Nu Isis Working Group. The cover design is loosely based on the front board and spine designs of the first edition.

In Massey's references to the *Book of Enoch*, (1 Enoch or Ethiopic Enoch) chapter and verse numbers differ from those in the edition of R.H. Charles (London, S.P.C.K., 1917, many reprints); he cited and quotes a nineteenth-century translation by Rev. Richard Laurence, first pub. Oxford, 1821, revised edition London, 1883).

Editions of Massey's other major works (*A Book of the Beginnings and Ancient Egypt: the Light of the World*) have been issued or are in preparation by Celephai's Press.

Love is the law, love under will.

T.S.

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